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Louisiana Methodist

—ING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA—
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, JANUARY 2, 1958

No. 1

Finds People Pray On New Year's Eve

Nashville, Tenn. (MI) — More people pray on New Year's Eve than on any other day of the year, the Rev. Dr. Thomas A. Carruth, Nashville, director of a world-wide prayer movement, declared here today.

Dr. Carruth is director of the World-wide Prayer Movement sponsored by the General Board of Evangelism of The Methodist Church. The movement was begun three years ago and now reaches into 112 countries.

The prayer leader said that after studying and observing prayer habits for several years he is convinced that more people pray on New Year's Eve than on Christmas, Easter, or the annual World Day of Prayer observed by many denominations.

"New Year's Eve is a natural for prayer," said Dr. Carruth. "People are starting out, not only on a new year, but many of them—they hope—on a new life. More and more, they are relying on prayer for strength and guidance during the year ahead."

Dr. Carruth said that many thousands of special prayer services were held around the world on New Year's Eve, 1957. Included were prayer vigils, watch-night services, and various other types of programs. In addition, Dr. Carruth believes, millions of persons prayed, not as a part of planned services or of groups, but as individuals.

One of the prayer services this year was an all-night prayer vigil at John Wesley's Chapel, Bristol, England. The chapel was built by John Wesley, founder of Methodism, in 1739, said Dr. Carruth.

Another service was at the Upper Room Chapel in Nashville. An annual program, it was under the direction of the Rev. Dr. J. Manning Potts, Nashville, dean of the chapel and editor of *The Upper Room*, widely used devotional guide.

This year, for the first time, many prayer services related to the World-wide Prayer Movement had a program in which persons from 12 countries prayed for world peace.

Religious Events During The Year 1957

By Dr. Winfred E. Garrison For RNS

The principal religious events of 1957—at least in the Protestant area—can be grouped under evangelism, union movements, ecumenical conferences and actions and attitudes in relation to racial segregation and integration.

The fact that church membership has had about its customary rate of increase (three per cent in this year's reports as compared with 2.8 last year), and that this is, as usual, a good deal more than the estimated 1.7 per cent increase in the population, may be viewed with a degree of gratification that is limited by knowledge that the margin of probable inaccuracy in the statistics is greater than the reported increase.

Many of the denominational figures are rough estimates. For example, among the twenty branches of the Eastern Orthodox Church reporting the larger groups report membership in even thousands. One has raised its figure from 440,000 to 760,000 in the last two years; another from an even million to 1,150,000. The total for the Eastern churches is 25 per cent higher than two years ago.

Another religious body which has no central office added a million to its previous figure a few years ago, and this year adds an even 100,000. In the entire list of 268 denominations (254 reporting) there are enough figures of this kind of put a serious limitation on the value of any precise percentages of increase that may be based on them. Even one extra million slipped into the reports means an additional one per cent in the reported total membership of all the churches. In spite of all this, it still seems quite certain that the churches are growing. How fast, nobody knows.

Undoubtedly the most conspicuous and highly-publicized religious event of the year was the Billy Graham evangelistic campaign in New York. During a great part of the summer the huge auditorium of Madison Square Garden was practically filled at every service. Since the Gospels carefully record the number of those who ate of the loaves and fishes, it may be deemed that there is a justifying precedent for the managers of the New York campaign in reporting that the total attendance at the meetings was 1,941,200, and that the number of "decisions for Christ" was 56,526.

A rally at Yankee Stadium brought a larger crowd than a World Series game because it filled the playing field as well as the bleachers. Estimates ranged from 75,000 to 200,000 for the jam that stopped traffic in Times Square while Mr. Graham spoke there.

Stimulated perhaps by the events in New York, the National Council of Churches has enlisted the services of some of the best Christian

thinkers to study, and to guide the churches in studying, the "essential nature and task" of evangelism, with a view to developing an acceptable and defensible theological foundation for it before turning to the secondary question of "methods." During 1957 the United Church of Canada quietly conducted a National Evangelistic Mission which, late in the year, developed into a serious study of the Christian approach to the questions of family, community and economic life and international affairs.

Paralleling the spectacular evangelistic efforts and many smaller ones that received only local publicity, the work of Christian education made steady progress. A meeting of 1,600 religious educators was held at Cincinnati under the auspices of the National Council's Division of Christian Education. There are now 6,000 employed directors of religious education in local churches—a profession scarcely known 20 or 25 years ago. It has been estimated that 1,000 churches are now looking for qualified persons to fill such positions.

As it was said a year ago, so it can be said now with more emphasis and with fresh illustrations, the churches are leading their communities in the development of liberal attitudes and policies in regard to race relations. Of southern ministers, some have been heroic in facing adverse local sentiment and even violence, many have been courageous but moderately cautious, very few have been vehement sup-

(Continued on page 12)

Castle Manor Named 1000 Club Project For December-Feb.

The Castle Manor Methodist Church of New Orleans has been named the 1000 Club project for the Louisiana Conference for the period December 1-March 1, according to Rev. Luman Douglas of Ruston, chairman of the 1000 Club Appropriations Committee. This is the second call of the 1957-58 Conference year, the first call being the Race-land and Grand Isle Methodist Churches in the Lafayette District.

The 1000 Club program is a church extension plan through which 1000 Methodist laymen contribute \$10 each three times a year to assist new church situations which in the judgment of the conference 1000 Club Appropriation Committee are the most worthy and represent the greatest opportunity for future development. This plan provides new church situations with an amount of \$10,000 at a time in their development when assistance is greatly needed.

The Castle Manor church is ready to begin construction of the first of three units which are planned for the congregation. Ground was formally broken on Sunday, October 6; actual construction is expected to begin as soon as legal difficulties involving title are cleared.

The site for the new church building is 10 miles from Canal Street in New Orleans, on U. S. Highways 90 and 11. The Castle Manor congregation is the only Methodist congregation east of the Industrial Canal in the Orleans Parish. The church was organized in 1956 with Rev. S. Percy Emanuel as pastor and serves a population of over 25,000 persons in Castle Manor, Plum Orchard, Laine-Werner-Eastview Subdivision, Cerise Park Estates, Lakeland Terrace and Gentilly Oaks developments. Population in these developments and others planned nearby is expected to exceed 50,000 within the next ten years, according to New Orleans leaders.

Dr. Virgil Morris, superintendent of the New Orleans District, indicated that the congregation under the leadership of Rev. Mr. Emanuel is now carrying a full church program, with 55 members, 85 church school members and 16 members of the Woman's Society. Property on which the new building is to be erected was provided by the New Orleans District Board of Missions.

Dr. Morris also announced that the 1000 Club call for New Orleans District Methodists will also include the Asbury Methodist Church in Venice. The New Orleans District has 1065 members of the conference program. Funds contributed by New Orleans Methodists beyond the district quota on the conference program will be directed to assist the Venice church.

Daily Bible Reading Fellowship For 1958

All Louisiana Methodists are invited to be a part of a Daily Bible Reading Fellowship during 1958.

Each week *The Louisiana Methodist* will carry the suggested daily Bible reading for the coming week. Will you join us in reading God's Word together? Bishop Paul E. Martin, because of his particular interest in this undertaking, secured this Bible Reading schedule from Dr. Elton Trueblood and the Yokefellow Institute of Richmond, Indiana.

We will be happy to know of those participating in this Daily Bible Reading program.

W. D. Boddie, Conference Secretary
Louisiana Conference Board of Evangelism

SCHEDULE FOR PERIOD JANUARY 1-11

January 1	.....	Matt. 1:1-17
January 2	.....	Matt. 1:18-25
January 3	.....	Matt. 2:1-12
January 4	.....	Matt. 2:13-23
January 5	.....	Matt. 3:1-17
January 6	.....	Matt. 4:1-11
January 7	.....	Matt. 4:12-25
January 8	.....	Matt. 5:1-12
January 9	.....	Matt. 5:13-20
January 10	.....	Matt. 5:21-32
January 11	.....	Matt. 5:33-48

Recommend Meth. Ministry to Industry

Washington, D. C. (MI) — The time has come for the Methodist Church to take "a fresh view" of its responsibility for a more effective ministry to America's fast-changing industrial society, a conference of Methodist leaders recommended December 17.

"Scientific genius and technological skills have combined to inaugurate a new era in our industrial society . . . this provides the church with a great opportunity to serve . . . every individual is involved in the outcome," the group stated in a report to the Church.

The proposals grew out of two days of discussion among 50 ministers and laymen, including representatives of business and organized labor.

They were called together by Bishop G. Bromley Oxnam of Washington, chairman of the Methodist Commission on Chaplains, and Bishop Lloyd C. Wicke, Pittsburgh, chairman of the Methodist Board of Social and Economic Relations.

The report of the findings committee, headed by Bishop William C. Martin, Dallas, Tex., was termed "unofficial," but "sufficiently definite to provide next steps."

The report recommended:

(1) Upgrading of the industrial parish in the mind of the Church.

"The ministry of the Church is carried out in specific social situations and it fails or succeeds there. It is a total ministry, and cannot be fully performed as a special concern of one board or agency."

Provide urban pastors with a new kind of training. "They should know the viewpoints of both labor and management."

Controversial issues should be "boldly faced" in the churches.

There should be "a marked expansion of our emphasis upon training the church member to take his faith and ethical standards into his daily life" in preaching, teaching and in the church press.

(2) Development of a churchwide program of convocations and institutes "designed to bring the issues of industrial life into full study and discussion."

(3) Consideration of special chaplains of industrial relations — such as the highly specialized work achieved in the Boston Area—as a possible pattern for expressing the Church's concern for better labor-management relations.

(4) Extreme care in appointing chaplains to industry whose salaries would be paid by sources outside the church.

"If the Church is to sanction such a ministry it should be safeguarded by the development of standards which will assure the clergy's independence to function in the proper sphere of pastoral services."

(5) The role of the Church—

"The Church shall not become the captive of any faction or section of society. Its responsibility is to the Gospel which it is given to proclaim.

"We believe this should be translated into specific terms . . . when applied to such life issues as violence in industrial disputes, work stoppages, just wages for honest production, just returns to investors, industrial processes, and the rights and welfare of consumers."

Reprints of Article 'The Methodists' Now Available

Never before have so many persons read an article on Methodism. It was Hartzell Spence's story of the beginning and spread of this denomination in America. First published in Look magazine in September in ten pages of text and pictures, then reprinted in condensed form in the Readers Digest for December, "The Methodists" has had a U. S. circulation of 16,628,000 and a probable readership of 56,815,000.

The original article is now available in reprint form. It is being used by official boards, men's and women's classes and youth groups as a kind of pleasant-to-take study course. Some pastors are using the reprints in their preparatory classes, while others are presenting them to members when they are received into church, particularly to those coming by letter from other denominations.

When published in Look, the article on "The Methodists" produced an almost unprecedented flood of appreciative letters to the publishers and to the author. Typical was this comment by Bishop A. Frank Smith of Houston:

"I was not prepared to find such an amazing array of facts about The Methodist Church. I wish every Methodist in this country could read and keep permanently this article. I have never seen anywhere such a compilation."

Reprints are available from Methodist Information offices: 150 Fifth Avenue, New York 11; 740 Rush Street, Chicago 11; Box 871, Nashville 2; 100 Maryland Avenue, NE, Washington 2, D. C. The price, 10c per copy, gives small quantity users the advantage of Look's large quantity price. Postage and handling are a service of Methodist Information.

Communion Offerings Increase 15 Per Cent

Washington, D. C. (MI)—Methodist churches gave \$404,704 through communion offerings during the last six months to support three agencies comprising the Methodist Fellowship of Suffering and Service.

This sum is a 15 per cent increase over the same six months in 1956. The churchwide offering for this purpose last year totaled \$706,019.

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Methodist Bishop Visits Okinawa Troops

WASHINGTON, D. C. (MI)—Methodist Bishop Donald H. Tippet of San Francisco is spending the Christmas holidays with American troops in Okinawa as the guest of the Third Marine Division.

He will visit servicemen from December 22 to January 1 to conduct services in military chapels and counsel personnel and their dependents, it was announced by the Navy Department. He will also visit the Air Force and Army personnel in Okinawa.

The bishop, accompanied by Mrs. Tippet, is making a "person to person" visitation to servicemen, chaplains and missionaries throughout the Far East. The visit to military bases was arranged by a Methodist chaplain, Capt. Hansel H. Tower, Division Chaplain of the Third Marine Division.

Meanwhile, an Army spokesman here took issue with a statement attributed to Bishop Tippet deploring the low morals of some American servicemen in South Korea.

A United Press news story quoted the bishop as having said that most G.I.'s based on Formosa go to church and are "wonderful ambassadors of friendship"—but in South Korea "there is altogether too much of the other thing."

Quakers Ask U.S. Abandon Arms Race

The American Friends Service Committee, a Quaker agency, today called on the United States to abandon the race for military superiority and, instead, put its "faith in the strength of freedom and the power of righteousness."

In a six-point statement the Committee outlined the courses of action the United States could take and admitted, "This new approach would involve new risks. But they are not as great as those involved in continuing to balance on the knife edge of terror."

We could, the Committee said: (1) Cancel our nuclear weapons tests, (2) Start disarmament by steps "we" can take, (3) Share our resources more fully, (4) Consider the problems of men more important than the promotion of alliances, (5) Strengthen the United Nations as an inclusive

and responsible agency for peace, and (6) Seek ways to bring men together across iron and bamboo curtains.

The frantic competition for military superiority, is "no climate for negotiation," the Committee said. "We assumed that the way to peace is through superior military strength. The Russians acted on the same assumption."

"Every man knows in his heart and from experience that peace is not made by terror, nor security by might. Fear builds no homes, and panic plows no fields."

The Committee supported each of its six points by referring to immediate political reasons and underlying moral principles.

The American Friends Service Committee was founded by a group of Quakers in 1917 to relieve human suffering and to ease tensions between individuals, groups and nations. It functions in more than a dozen countries besides the United States—in Latin America, Asia and the Middle East, Africa and Europe. The Committee's work is open to anyone, regardless of religion, race or nationality. The international work is administered from its headquarters in Philadelphia. Throughout the United States the work is carried on by 11 regional offices.

The AFSC works for peace through speakers and publications, and through practical projects like relief and rehabilitation, work with refugees, village development, race relations, work and study projects for young people. It conducts conferences on international relations at the community level as well as with diplomats and government officials of many nations.

Washington Pastor Answers NY Doctor On Whisky For Babies

Washington, D. C. (MI)—Physicians who prescribe whisky toddies for babies should be made to pay weekly visits to police courts and welfare agencies, a Methodist minister said here.

The doctor would see at first hand the results of alcohol: "children without food, clothing or security," the Rev. Dr. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church, said in reply to a New York pediatrician.

In a talk here the physician, Dr. Harry Bakwin of the New York University College of Medicine, recommended a 15-drop dose of whisky for children who have difficulty in going to sleep.

"Who knows but from so innocent a beginning another alcoholic joins the ranks," Dr. Shirkey said.

He suggested that the doctor "go to the jails on every Saturday night, and to the emergency rooms of hospitals, or visit with our own

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Post Office Issues New Stamp In Rel. Liberty Commemor.



The United States Post Office has recently issued a new series of three cent postage stamps emphasizing religious freedom. The issue was placed before the public for sale the first time on Friday, December 27 at Flushing, New York.

Known as the Religious Freedom-Flushing Remonstrance Stamp, the new stamp commemorates the 300th anniversary of the Flushing Remonstrance of 1657, known as the first declaration for religious freedom by any group of ordinary people in American history, motivated solely by religious conscience.

A picture of the new stamp is shown above.

Safety Officials Ask Bigger Church Role In Campaign

Washington, D. C. (RNS)—A conference of 400 traffic safety officials from all 48 states approved a report here which called good driving a "moral issue" and urged the nation's churches to get that idea across to the public.

The conference was sponsored by the President's Committee for Traffic Safety.

"Officials responsible for driver-improvement programs point out," the report stated, "that the churches must play a more important part in developing a sense of individual responsibility and in identifying traffic law violation as evil human conduct."

The public officials urged churches and schools to get behind a program to require that every new driver under 21 must pass the equivalent of a high school course in safe driving before receiving a license.

Gov. Abraham Ribicoff of Connecticut praised churches for the role they have been playing in promoting traffic safety.

"Many churchmen of all denominations have taken the lead in labeling careless driving a sin," he told the conference. "The National Safety Council has taken cognizance of this moral trend by adding a religious department to its organization."

The governor informed the officials of the statewide observance of "Religious Safety Weekend" in Connecticut Dec. 13-15. He said clergymen of all faiths had scheduled sermons on the subject, special programs for Sunday school and youth departments, and poster displays in their buildings.

Charge Ad Campaign Planned To Get Women Into Taverns

Washington, D. C. (RNS)—A national advertising campaign will soon be launched to persuade American women that it is respectable for them to frequent beer taverns, the Methodist Board of Temperance warned here.

The board cited an article in the current issue of a trade magazine circulated by the Schlitz Brewing Company and charged that "Schlitz is out to convince women that it's OK to guzzle at the neighborhood tavern." It said the J. Walter Thompson agency will handle the campaign.

While the brewery magazine conceded that "a generation ago women didn't go in bars," the temperance agency quoted it as advising tavern owners that "today the American Woman is completely different."

"Her friendship is vitally needed by taverners who must start inviting her to what has been almost exclusively a man's world," the trade publication said.

"Of all the leisure-time industries in the country only one—the tavern industry—has failed to show enormous sales gains over the past ten years. And among all these industries only one—the tavern—has made no real effort to make itself favorably thought of by the New U. S. Woman."

The Methodist agency commented: "That's Bad?"

The Living Scriptures — by Jack Hamm
Into the Hands of a Faithful Creator



Auca Indians Again Repulse Missionaries

Quito, Ecuador (RNS)—American Protestant missionaries suffered another setback in their attempts to gain a foothold among the savage Auca Indians of eastern Ecuador.

The Auca tribe, said to be the fiercest in South America, has been consistently hostile to the missionaries. Early in January, 1956, they massacred five young Americans who sought to convert them.

The latest act of hostility occurred when the Aucas attacked a group of semi-civilized Quichua Indians from the settlement where the missionaries had set up an outpost and killed one of the tribesmen. As a result, the mission post had to be abandoned.

The mission center had been conducted by Mrs. Betty Elliott, 31, of Moorestown, N. J., widow of one of the missionaries slain in 1956; Dr. Wilfrid Tidmarch, a British

subject who is in his late fifties; and Mrs. Tidmarch, an American.

Hopes for reaching the Aucas had been encouraged a month earlier when three Auca women visited a shack the missionaries had built near the junction of the Curaray and Agian Rivers. The women's visit came after the Aucas had attacked the shack, piercing it with dozens of spears and lances.

Later, the missionaries used light planes provided by the Mission Aviation Fellowship to broadcast appeals for friendship in the Auca language through loudspeakers over the native villages.

However, the attack on the Quichuas indicated that the missionaries' peace overtures had been fruitless.

When the Auca women arrived at the mission shack they were greeted by Mrs. Elliott, who spent ten days with them. She made tape recordings of all they said. The women made frequent mention of the name of Muipo, who is reputed to be the most savage and hostile of the Auca chieftains.

Baptists Plan Public Relations Program Throughout South

Nashville, Tenn. (RNS)—A far-reaching public relations program for the Southern Baptist Convention was approved by the denomination's executive committee at a semi-annual meeting here.

Dr. Albert McClellan of Nashville described it as a "cooperative program" to "interpret" and promote the SBC through newspaper advertising, a network of correspondents, a new Washington, D. C. press office, direct mail and surveys. He is associate executive secretary of the committee and its director of publications.

The program provides for 500 local churches placing advertisements on Baptist beliefs in 500 daily and weekly newspapers throughout

the country. Similar ads appeared in 80 newspapers this year and in 150 the previous year.

The Baptist Press, the Convention's internal news service published here, will be enlarged to include regional offices with reporting assignments handled by personnel of Southern Baptist agencies. As part of this phase of the program, the executive committee approved the setting up of a Washington office of the Baptist Press.

Other provisions of the program are:

An evaluation and expansion of direct mail, relating to promotion, throughout the denomination.

An intensive survey of the field of public relations as related to

Council President Asks Rededication To 'Open Bible'

New York (RNS)—Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches, called on all Christians in this "nuclear-space age" to repent and rededicate themselves to an "open Bible and to righteous altars."

He made the appeal in a Yuletide message released here by National Council headquarters.

"We are living in a nuclear space age when the great powers stand poised to hurl at each other intercontinental missiles that in a moment of time could completely wipe out all we know of culture and civilization," Dr. Dahlberg said. "We must exercise all our Christian faith and creative imagination to avert this calamity."

"We must think of this season not only in terms of toys and pageantry," Dr. Dahlberg added, "but in terms of such practical things as tariffs and trade policies, population controls, and food and freedom for all nations . . . We are challenged now to turn to the way of Christ—bravely, realistically and positively."

Dr. Dahlberg urged repentance not only for "our wars and armament races on the international level but for cynicism, folly and sin on the personal level."

"It is to be hoped, for example," he said, "that this year we might make the holiday season something better than the kind of beer-can and bottled-in-bond Christmas that has marked too many of our Christmas and New Year celebrations in the past. The churches, business houses, and labor unions should take a firm stand against the type of American alcoholism that is hurting our reputation abroad, and bringing death and debauchery on the highways of the nation at home."

The National Council president said he was pleading with all Americans "to turn to God in a real way."

"This is a time for us to gather together as families, in our churches and in our homes," he said, "dedicating ourselves once again as a nation to an open Bible and to righteous altars."

Southern Baptists. The survey will attempt to get a cross section of Baptist opinion on public relations in the Convention's various geographical areas.

Furnishing an index of all SBC services for use in a denominational handbook.

Emphasis in all its promotion for 1959-60 is on "Every Church Worker an Effective Stewardship Witness."

The committee deferred for six months action on a proposal to set up ten different annual achievement awards among laymen. These awards would honor, among others, an outstanding secular journalist, a mother of the year, and a "professional" layman—lawyer, physician, scientist or some other.

Telling About Christ In 1958

NO more important program of Methodism will be undertaken in Arkansas and Louisiana during 1958 than the "Tell Arkansas" and "Tell Louisiana" About Christ evangelism program. Adopted by all three annual conferences at the 1957 sessions, this program envisions a survey by church leaders of the two states to determine prospects and the fixing of responsibility of all areas for specific churches. The program also includes the holding of special evangelistic services in local churches, and the use of public relations media for the purpose of "Telling About Christ" to those that public services will not reach. All these endeavors have one purpose in mind, reaching the unchurched with the message of the Christian way of life. This should be a great year for Methodism.

Evangelism leaders of the two states have planned their work well, and work is now being done within districts in following out the program as outlined. However, ultimately the success or failure of the "Telling" will be with local church leaders. The degree to which they respond to the evangelistic opportunity the program offers will determine the degree of success. Local churches will have the advantage of being a part of a concerted simultaneous effort which will engage the energies of the best leadership Arkansas-Louisiana Methodism has to offer. The focus of attention will be on soul-winning.

The assumption is that when Christ is presented in an appealing, convincing, and sincere manner, persons without Christ will accept Him. This assumption has been proven again and again throughout Christian history. We believe that 1958 will demonstrate in a marvelous way the correctness of that assumption. What is more important, numbers of people without an experience of Christ will come to know Him.

The Circulation Campaign

AS Methodists in Arkansas and Louisiana approach the period of annual emphasis for the circulation of their church publication, there are two factors which we believe leaders would do well to keep in the forefront of their planning and activity. First, we believe that there has never been a time when it was more imperative for Methodists in these two states to have a strong circulation of the **Arkansas Methodist** or **The Louisiana Methodist** in every church of these two states. There simply is no other source of church and religious news of these two states and beyond available to the Methodist people of this Episcopal Area. Furthermore, there is no other medium which exists that can keep Methodists of these two states informed about the program of The Methodist Church. There are other important aspects of the publications that are helpful to Arkansas-Louisiana Methodists, but these alone should move every church in the two states to take whatever steps are necessary to insure a strong circulation of the church paper.

Secondly, never before have these publications been in as strong a position to meet the purposes for which they exist. With this issue, the **Arkansas Methodist** begins its 77th year of publication, while **The Louisiana Methodist** begins its 10th, the seventh under its present publishing arrangement. Lines of communication for news and program exist now which in the past were not as strong or were non-existent. Relationships between publication staff members and church leaders of these two states make possible an interpretation of Methodist program on a basis that is stronger than in the past. Recent technical changes

in format and style, and others contemplated continue, we believe, to make the publications more readable and attractive. Recently installed electronic engraving equipment is making possible the larger use of pictures in news and program presentation.

By action of the three annual conferences of the Area, the Area-wide Circulation Campaign is set for January 12-19. We have every reason to believe that this year's circulation emphasis will be the most successful to date. We are confident that pastors and local church leaders will cooperate with district superintendents and district directors in working to this end.

The New Year

THE Associated Press reports that the two top news stories of 1957 were the launching of the Russian Sputnik and the Little Rock story. That these two events should be of such widespread interest is easily understood. The Sputnik episode represents another step in man's conquest of the secrets of the universe. The Little Rock episode, by contrast, represents what is the greatest unresolved problem, man's relationship to man.

There is great danger in allowing the mind to dwell unnecessarily long or clinging unrelenting to the past. There is another danger, however, in ignoring what is behind. History has much to teach. 1957 is no exception. As one faces a new year, 1958, consideration of the past becomes the basis for hopes for the future.

As one contemplates what the year 1958 might hold in store, one's thoughts cover a wide range of subjects. One might wish for prosperity, both spiritual and material, and resolve to devote one's energies more completely to that end. Such worthy resolutions as being more relaxed, driving more safely, spending more time with the family, cultivating the finer values of life, and extending the range of one's acquaintances all have their proper place among 1958 intentions. One is conscious of the need of such resolutions, because in 1957 the realization of these hopes were unfulfilled.

There is much to be gained, however, in setting our sights a bit higher. Take, for example, the two top news stories of 1957. While one is setting forth his wishes and resolutions for 1958 he might seriously consider his own relationship to the issues involved in Sputnik and the Little Rock story. Are we, as individuals and as churches of Jesus Christ, doing all we can to insure that scientific advances be dedicated to the cause of peace and goodwill among men? Sputniks have military and non-military significance. So does atomic energy. A hundred and one ways are open to each of us to create ways and means of lessening the need for scientific advances being dedicated alone to military purposes.

Coming more directly home, there is dire need for more constructive and creative steps to be taken to restore mutual faith and confidence between races and groups within races, so that repetitions of the Little Rock story will be avoided. There is not a single individual in Arkansas and Louisiana that cannot make a contribution to this end. Wrong attitudes, words carelessly spoken, suspicion and mistrust, even indifference to the issues involved are detrimental. We here make no plea for continued segregation, voluntary or involuntary integration, or more or less agitation, but we do plead for something we believe far more important: restored confidence and active goodwill based on mutual respect by all concerned of both races.

A peaceful world devoted to peaceful pursuits, internationally or in Arkansas and Louisiana, the issues involved are strangely alike; the same seeds of destruction make for the conditions. The issues involved are so great that only the Grace of God as expressed in the life and teachings of Jesus Christ are sufficient. But, that Grace is sufficient.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. RUPERT D. COLES, pastor of the Farmerville Methodist Church, was guest speaker at the meeting of the Men's Club of the Sterlington Methodist Church on Monday, Dec. 16, where Rev. W. M. Allen is pastor.

REV. AND MRS. ROBERT B. CRICHLOW entertained at a reception for members of the Official Board of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, on Sunday afternoon, Dec. 15.

REV. AND MRS. LUMAN DOUGLAS and the Ruston District Trustees held Open House at the new Ruston District Parsonage, Sunday afternoon from 3 until 5. The Rev. Mr. Douglas is superintendent of the Ruston District.

REV. DAN ROBINSON, pastor of First Methodist Church, Minden, told of his recent trip to Cuba when he spoke before the Men's Club of the Haynesville Methodist Church, recently, where Rev. Jack H. Midyett is pastor.

REV. W. D. KLEINSCHMIDT, retired member of the Louisiana Conference, was guest preacher at the Algiers Methodist Church on Sunday, Dec. 15, where Rev. J. T. Redmon is pastor.

THE W.S.C.S. of the Second Methodist Church, New Orleans, sponsored a Christmas party at the Charity Hospital, New Orleans, for 50 women patients on Wednesday, Dec. 18. Gifts and home-made cookies were given the patients. Rev. S. P. Emanuel is pastor of the church.

A CHRISTMAS PAGEANT entitled "A Child Is Born" was presented at the Southside Methodist Church, Monroe, on Dec. 15, with more than 1000 persons participating. The pageant was directed by Mrs. Fred Elmendorff. Rev. Lea Joyner is the pastor.

KIRBY PAGE, for many years a leading Christian statesman, died Monday, Dec. 16 in Anaheim, California. He died of a cerebral hemorrhage. Mr. Page had recently completed a monthly leaflet service entitled: "I Ran Across These Illustrations."

REV. SAM NADER, superintendent of the Lake Charles District, was speaker at the meeting of the Men's Club of the First Methodist Church, Lake Charles, Wednesday evening, Dec. 18. His message was entitled, "The Night After Christmas." Dr. Carl F. Lueg is pastor of the church.

REV. AND MRS. JAMES C. SKINNER, of Montgomery, entertained with a Christmas reception and open house, Sunday, Dec. 15, from 3 to 5 p.m., at the parsonage. Mrs. Melvin Hall presided at the punch bowl, and was assisted by Mrs. E. C. Erwin and Mrs. Marvin Jowers. Fifty-four members, and friends attended.

THE YOUTH FELLOWSHIP of the First Methodist Church, West Monroe, won top honors in the sixth annual West Monroe Christmas Parade on Dec. 5. The entry of the float, "No Room In The Inn" won the \$50 first prize for being judged best among the 15 floats. Rev. W. D. Milton is pastor of the church.

A PROGRAM OF CHRISTMAS MUSIC was presented at the Hammond Methodist Church Sunday evening, Dec. 15, under the direction of the James Wilcox. Soloists included Mrs. Catherine Trotter, Mrs. Janet Campbell, Misses Jean Branch and Rose Wolf, and Thomas Jackson. Rev. Edward R. Thomas is pastor of the church.

DR. KEITH MASON, Shreveport, was guest speaker at the supper meeting of the Men's Club of the Haynesville Methodist Church, Thursday evening, Dec. 19. He showed pictures of his trip last year inside Russia. The ladies of the church were invited as special guests for the meeting. Rev. Jack H. Midyett is pastor of the church.

FIRST METHODIST CHURCH of Monroe presented the Messiah, an oratorio by Handel, under the direction of Eloy Fominaya, on Sunday evening, Dec. 22. Soloists included Fern

Kirk, Bloy Boggan, E. M. Wooten, Sonny Fisher, Beverly Durden, Betty Bandy, Stanley Burkett and Howard Jackson. Dr. G. W. Pomeroy is pastor of the church.

THE SENIOR YOUNG PEOPLE'S DEPARTMENT of the First Methodist Church, Lafayette, enacted a Nativity Scene on the church lawn Sunday evening, Dec. 22, from 8:00 to 9:00 p.m. and on Monday evening from 6:30 to 9:00 p.m. Miss Grace McDade was in charge of the Live Nativity Scene. Rev. Fred S. Flurry is pastor of the church.

MR. AND MRS. JACK L. HOLT recently presented a Concert Hammond Organ to the First Methodist Church of Lake Providence, as a memorial to their two small sons. At the vesper service on Sunday, Dec. 15, Mrs. Holt presented a beautiful concert of Christmas music at the organ. Rev. C. R. McCammon is pastor of the church.

REV. AND MRS. R. F. DeBUSK, JR., and Rev. and Mrs. Terral T. Lowe, attended the Christmas Conference for the younger minister and his wife at Purdue University, Lafayette, Indiana, Dec. 30-Jan. 2. The Rev. Mr. DeBusk is pastor of the Chatham Methodist Church, and the Rev. Mr. Lowe is pastor of the Harmony Chapel-Bethlehem Charge. Their respective churches provided expenses for the trip.

A CHRISTMAS CANDLELIGHTING SERVICE was held at the Tallulah Methodist Church Sunday evening, Dec. 22. Music for the service was furnished by the morning choir and the new Primary Department Choir. The Primary Choir sang for the first time at this service, and they sang as a processional carol, "Hark! The Herald Angels Sing." Rev. Wm. F. Mayo is pastor of the church.

THE CHANCEL CHOIR of the Elysian Fields Methodist Church, New Orleans, presented a program of Christmas music Friday evening, Dec. 20. George A. Christiansen, Jr., directed the program. Judy Elliott was the organist. Soloists included Marjorie Messer, Martha Richardson, Janet Johnston, Marilyn Davidson, Ernest Hoppmeyer and Judy Elliott. Rev. Glendon R. Messer is pastor of the church.

THE SWARTZ METHODIST CHURCH and the Collinston Methodist Church held a "White Christmas" program on Sunday, Dec. 22, when presents were left at the Altar for the "Christ Child." The presents were later taken to the Louisiana Methodist Children's Home in Ruston, in order to make the holiday a merry one for the children there. Rev. S. B. Dampier is pastor of the Collinston Circuit.

REV. LOUIS COPPAGE, associate pastor of First Methodist Church, Lake Charles, was guest evangelist in a youth revival held at the Louisiana Memorial Methodist Church, Opelousas, Dec. 2-6. Youths from 12 to 23 years of age were invited, and parents were asked to attend the Monday evening services. Soft drinks were served after the evening services, with a social following the closing service on Friday evening. Rev. R. E. Walton is pastor of the church.

DR. RALPH R. ROPP, president of Louisiana Tech, was featured as narrator at the Trinity Methodist Church, Ruston, annual candlelight carol service this year. The unusual combination of speech and music was Norman V. Peale's "The Christmas Story," set to music by Don Gillis. The Trinity Church Choir, under the direction of Dr. Marshall Bretz, and the Wesley Choir, directed by Jim Montgomery, provided the interesting background choral effects to the sound of the reader's voice. Rev. Jolly B. Harper is pastor of the church.

THE HANDBELL CHOIR of the First Methodist Church, Baton Rouge, was featured in an article in the Baton Rouge *Morning Advocate* under date of Dec. 8. The choir, under the direction of Marvin C. Genuchi, minister of music at the church, is the only choir of its kind in Louisiana. The first appearance was at the evening

worship service of the church, Dec. 15. They also participated in the Community Christmas program held on the Capitol steps on Tuesday, Dec. 17. Dr. Dana Dawson, Jr., is pastor of the church.

TWO FORMER PASTORS of the Jefferson Methodist Church, New Orleans, were guests at special services Sunday, Dec. 15, marking the observance of the church's tenth anniversary. Rev. E. J. Barksdale, pastor of the Parker Memorial Methodist Church, New Orleans, spoke at the 8:30 a.m. service, and Rev. John T. Redmon, pastor of the Algiers Methodist Church, spoke at 10:30 a.m. The choir, under the direction of Earl von Hoven, presented a concert of Christmas music at the evening service, with Mr. Ernest Hoppmeyer as organist. Rev. Ted T. Howes is pastor of the church.

MRS. ANNETTE McKAY and Dr. E. Clifton Rule, both of Pine Bluff, were married in a ceremony in the chapel of the Lakeside Methodist Church, Thursday, Dec. 26. The service was read by Rev. John McCormack, Lakeside pastor, and Dr. Roy E. Fawcett of Little Rock, executive secretary of the Little Rock Conference Board of Education. Members of the immediate families and close friends were in attendance. Dr. Rule is District Superintendent of the Pine Bluff District. After a short wedding trip, Dr. and Mrs. Rule will be at home at 2719 Cherry Street, Pine Bluff.

MR. AND MRS. R. K. HOWARD of Lake Providence celebrated their Golden Wedding Anniversary on Thanksgiving Day. As part of the celebration they attended their church, First Methodist, for the morning Thanksgiving worship service, and were seated in a section reserved for them and the twenty-seven members of their family who accompanied them. This included their six children and 16 grandchildren. Rev. C. R. McCammon, pastor, expressed appreciation for the wonderful contribution that the Howard family had made to both the church and the community. On Thanksgiving afternoon many friends called at the Howard home to express congratulations and good wishes.

REV. AND MRS. GARLAND C. DEAN, JR., assisted by ladies of the Fairview and Sweetlake Methodist churches, held open house at the new parsonage Sunday afternoon, Dec. 1. Assisting in the planning and in the courtesies of serving were: Fern Hebert, Mrs. J. C. Chelette, Mrs. Joe Hebert, Mrs. Douglas McFillen, Mrs. Gene Wittler, Mrs. Ted Rosfeld, Mrs. Martin Hebert, Judy Hebert, Nelda Hebert, Jane Hebert, Mrs. Charles Hebert, Mrs. Charles Precht, Sr., Mrs. Robert Todd, Mrs. Ed Wynn, Mrs. Clem Demarest, Mrs. Walter Helms, Mrs. Herman Precht, Ellienelle Todd, Nancy Precht, and Jane Todd. A highlight of the open house was the home consecration service conducted by Rev. Sam Nader, superintendent of the Lake Charles District, assisted by Dr. Carl Lueg, pastor of First church, Rev. Martin Hebert, retired and former pastor of Fairview, Rev. Ray Branton, pastor of St. Luke church, and the host pastor, Rev. Garland Dean, Jr.

THE JUNIOR CHOIR of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, under the direction of John Hammond and assisted by Pani Goldsby and Cathy Henderson, presented a Christmas Pageant Dec. 22. Members of the choir include: Dana Gale Butler, Julia Moody, Carolyn Sibley, Winona Farmer, Diane Whatley, Jane Hill, MayBeth Rinehart, Tommy Pittman, Linda Adams, Pamela Purvis, Sandra Veck, Barbara Ann Lewis, Teressa Pittman, Deidra Easterling, Richard Graves, Chip Mitchell, Rob Crichlow, Roy Walters, George Moody, Mary Ann Traylor, Cindy Lee, Gayle Sibley, Carolyn Dickens, Dana Knight, Joel Adams, Frances Adams, Linda McKay, Sharon Hutchinson, Dale Sibley and Mack Berry. Following the evening service the annual Christmas Dinner for the Young People was attended by 125 persons. Assisting in the serving and preparation were Mr. and Mrs. A. B. Rigsby, Mrs. Hilda Lee, Mr. and Mrs. Earl Gates, Mesdames, Thelma Griffin, H. E. Rinehart, Robert Easterling, Fred Lee, W. G. Sharp, Joe Verdel, George Lewis, Jr., Bobby Hutchinson, Carl McKay, Lucy Kinote, Miss Angel Tourne, Elette Cooper and M. J. Mizell. Visitors included the pastor and his wife, Rev. and Mrs. Robert B. Chichlow, John Hammond, and Mr. and Mrs. Walter Adams.

WHAT DOES IT MEAN TO WIN?

If I were to ask how many of you desire to make a success of the new year, you would think what a silly and stupid question. Of course, we all want to succeed. The urge to amount to something is born in us. The child without ambition is like a watch with a broken spring. If players were not eager to win, there would be no zest in our games. But what is it to succeed?



Certainly we can say, first of all, that good success must be inspired by a good motive. Ambition, which as we have said is essential to zestful living, can be devilish as well as godly. And when the desire to succeed is only the urge to self-advancement, it does play the devil. Healthy self-assertiveness loses itself in the welfare of larger groups.

The normal child merges its interests first with those of the family. For that purpose God places His children in human families. The baby is born a bundle of egoistic desires. It wants what it wants when it wants it and, if unchecked, may try to get its way at the expense of the other members in the household.

But the well-trained child ceases trying to win over the family and learns to win with the family. Brother John is pleased when Mary makes A's in school, and Mary cheers when John makes the team. When a boy wants to win for the sake of the family rather than merely for himself, his ambition takes on a nobler cast.

Then he goes to school. He enters into the life and interests of the school. If he trains for the football team, it makes a great difference whether he is out to be a star performer attracting glory to himself or whether he is a team player. The fellow that plays to the grandstand, however brilliant, does not become popular with those who know. The chief value of school and college athletics, in fact of all school loyalties, is to expand the success patterns of young people to include interests beyond themselves.

When a person finishes his formal schooling, he sets out to get a job. In this he desires to succeed. He says, "I want to make something of myself." Surely that seems a worthy motive, but is it quite an adequate one?

Some years ago a middle-aged Boston surgeon said to Dean Sperry of Harvard "It has taken me half my life to find out that my task in life is not to make something of myself but to find a job that is worth doing and then lose myself in it."

The surgeon's statement reminds me of a conversation reported between Herbert Spencer and Thomas Huxley, two of the 19th century's most eminent leaders of thought. Spencer said, "I suppose that all one can do with one's life is to make one's mark and die." Huxley replied, "It is not necessary to make one's mark, all one needs do is to give a push."

The person who is so interested in something good that he wants to give it a push forward whether he makes his mark or not is manifesting a very godly motive.

The decisive question, we see, in our desire to win is: for whose sake? Do we wish to succeed for the sake of ourselves? That is bad. Or do we wish to succeed for the sake of our family, our school, our work? That is good, so far as it goes.

But do all these loyalties lead to some sovereign loyalty which gives plan and purpose to our lives? Saint Paul frankly admitted that he was contending for a prize, likening his struggle to a contest in the Olympic games. But he prefaced his remark by saying, "I do it all for the sake of the gospel."

We are creatures with the craving to lose ourselves and also to find ourselves. A person may lose himself in his work with such abandon and zest that for a time he feels complete self-fulfillment. We say that he has lost himself in his work.

But however interesting and creative our work, it cannot satisfy the soul's hunger for wholeness. However big his bank, a banker cannot put all of himself into it. How often it happens that a person who excels in his special line restlessly desires to be a success in some line other than his own.

And suppose he does like his work so well that he never looks at the clock. The time comes when he has to look at the calendar. If he has lived only for his job, retirement means restlessness and emptiness. No job is large enough for the finding of one's whole self. If we give ourselves only to our work or our family, the time comes when we have to leave them.

There is a higher purpose in which man can lose himself and thereby find himself. This is what Saint Augustine discovered after much exploration, and declared: "Thou hast made us of Thyself, O God, and our souls are restless till they find rest in Thee."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



NEW YEAR'S RESOLUTIONS

The matter of making New Year's resolutions has become the subject of a lot of stale jokes. Sometimes it is cast aside with the cynicism that has gripped many of us these days, but it still has a great deal of value. We may make a lot of resolutions and break most of them, but it is still a wholesome act to make an inventory of our lives once a year as the business firms do; then to set up a plan for more abundant living. Here are a few suggestions.

Resolve that this year you will read the New Testament through at least once. This is not nearly as difficult as it seems. There are 260 chapters in it. If you read a chapter a day, you will read entirely through it by September 17th. If you miss a few days, you can still read through it easily in the year 1958. Read it slowly. If you can, read it aloud. Of course you will not understand a great deal of it, but you will be astounded and delighted that you can understand so much of it. Keep your fountain pen close by and underline all passages that appeal to you. Don't worry about spoiling the looks of the grand old Book. After all, if you are going to live with it, you must leave a few fingerprints on its pages, just as you leave footprints in the home that you love.

Resolve further that you will have grace at the table for every meal. Many of you don't know how well fed your family really is. The poorest family that I have seen in the United States will eat better every day than the poor of the East. You may think you are poor, but if you do, you should see how people live when the breadwinner earns the equivalent of 75c per day. You owe it to God to thank Him often for our bounty of food. By thanking God at every meal, you also will be teaching your children the virtue of thankfulness that we all need so badly. With thankfulness comes also the virtue of concern for the needs of others. Jesus died for every person in the world, and everyone is precious in

On A Wide Circuit

W. W. Reid

"UNEMPLOYED LAYMEN"

I am indebted to Dr. Truman B. Douglass, missionary leader of the Congregational Christian Churches, for the term "unemployed laymen." Speaking to a largely lay group in Chicago recently, Dr. Douglass expressed the opinion that "the only serious problem in Protestantism is the unemployed state of its laymen."

"Most Protestant denominations spend a large amount of thought, effort and money on the recruiting, training and effective use of the ministry," he said. "This is a necessary task. But a far more urgent task at this juncture in the life of the world is the recruiting, training and effective use of a genuinely responsible

His sight. If we continue to thank God for the blessings in our own lives, we somehow become desirous of helping God to spread His blessings to others, both at home and abroad.

Why not make another . . . and this time a more difficult . . . resolution? Let us all resolve that daily we shall try to seek God's will in all our human dealings. The year 1957 was a tragic one in that many things entered our lives which did not promote the Kingdom of God. Not a one of us was free at one time or another from fear, distrust, hate, insecurity, jealousy. God has been mighty patient to endure all the things we have done and spoken during the past twelve months. But let us not be too quick to confess the other fellow's sins and shortcomings. Let us everyone try to have a "truth session" with God and tell Him what we have done that has been unpleasant to Him. Then let us try during the New Year to put some of these things out of our hearts and fill the blank spaces with some of the Christian joys; love, patience, truth, forbearance, understanding, and others. What a wonderful place this would be if we all tried this in 1958!

A HAPPY AND A GLAD NEW YEAR
TO YOU ALL.

Christian laity." He envisioned the potential power of vast millions of church members who could be harnessed to the practical program of the churches in "the most far reaching revolution in the history of the Christian movement."

Yes, it is unfortunately true that too many thousands of able laymen—able in other vocations, potentially able in Christian demonstration—are "triflingly employed" or unemployed. Or they are forced to be silent in the most vital phases and places of church life. Dr. Douglass' statement of the situation suggests three or four desirable paths of exploration and development:

1. In the days when the minister was the best-educated man in the community and parish, declaratory statements from the pulpit were perhaps necessary. But with the spread of general education, the high specialization in most fields, and the new depths of professional knowledge, the minister cannot be an authority in all areas of human endeavor. *For the minister's own orientation and insight*, he needs to consult constantly with laymen. He needs to know their problems, and to discuss the application of basic Christian principles to their highly specialized vocations.

2. As a corollary to the above, laymen and ministers need to constantly reexamine, reassess, and perhaps modify from time to time, the methods of applying Christian principles to the problems of government and diplomacy, industry and commerce, labor and vocation, economics and war. In this changing America, and changing world, and changing relation of man to man and nation to nation, Christian principles do not remain static. New insights do come. "Time makes ancient good uncouth" even faster today than when Lowell discovered this truth. Even the theological faculties cannot always keep abreast of change.

3. There is a place in evangelistic witness which the laymen can fill far better than can the minister. It is the effectiveness of the man who speaks professionally (and does it in all sincerity) as against the words (even though less polished and cultured) of the layman who has come to a belief or a decision after a struggle or dramatic experience. Such lay witness often "communicates" where the more studied message of the minister does not.

The church that will make new advance toward the Kingdom is the church that first learns to employ the potentials of its laymen.

CS Leaders Should Make Evangelism Plans

By Ira A. Brumley

It is now time for each church school to begin planning its program of evangelism. The church school has become the great center of evangelism, not only for The Methodist Church, but for other denominations.

The period from January through Easter has been thought of for many years as a special period of evangelistic emphasis in our church schools. This has been so successful in recent years that 71% of all who have united with the churches of the North Arkansas Conference on profession of faith, during the past five years have been members of the church school when uniting with the church.

These results could have been even greater, if we had gotten more unreached persons into the membership of our church schools.

The records show that just about in proportion to church school membership increase or decrease the evangelistic record of the conference has gone up or down.

We believe that there are yet many unreached persons near most of our church schools. Our first job is to make a list of church school membership prospects and then go out to bring them into the membership of the church school.

The pastor and church school superintendent will also need to lead the church workers to make a list of persons in the church school of junior age and above who are not now members of the church. These should be given guidance that each of these may be brought into the membership of the church by Easter Sunday, April 6.

The officers and teachers will need help in understanding their work in church school evangelism. We have tried to get to pastors and church school superintendents each a packet of helpful materials on church school evangelism. Any pastor or superintendent who has not received these materials should notify our office and we will send such a packet.

The months just ahead should be a period of reaching many new people.

OTHER NORTH ARKANSAS CONFERENCE NOTES

Conway District Workshop

The Conway District has planned under the leadership of the District Director, Rev. Worth W. Gibson, a Workshop on The Methodist Youth Fellowship Beyond the Local Church, to be held at Conway, First Church, Friday evening and Saturday, January 3 and 4, to begin at 7 p.m., January 3. The program will be held from 9 a.m. to early evening on January 4. The program should be completed by 8 p.m. There will be a period of about 2½ hours on Friday night and about 7½ hours on Saturday.

This program is for youth who have passed their 15th birthday and adults who work with youth. Both sub-district and local church officers should find the workshop of value.

All who attend are expected to read the manual on The Methodist Youth Fellowship Beyond the Local Church, before coming to the meeting.

Most of those attending will drive in for the meeting on Friday evening and return home for Friday night, returning by 9 a.m. Saturday.

This is to be the third such district workshop this conference year.

Jonesboro District Schools

The Jonesboro District will have five area training schools during

January, February and March. The first of these is at Leachville, Jan. 5-7, 1958, with the following courses offered:

How to Teach in the Church School, Rev. H. M. Sanford

MYF Beyond the Local Church, Rev. W. L. Douglass

Adult Work in Church School, Rev. Earl Carter

Life of Jesus, Rev. James Fleming

Rev. Clyde Crozier is to be the Dean.

The second of these schools will be at Osceola, January 14-16, with the following courses:

Teaching Children, Mrs. W. A. Wooten

Teaching Youth, Mrs. Chas. W. Bilbe

Work of the Local Church, Rev. Ben F. Jordon

New Testament in Life of Today, Rev. Ralph Hillis

Rev. Earle Cravens will serve as Dean.

The third school will be at Marked Tree, January 22-24, with the following courses:

Home and Church Working Together for Children, Mrs. Elmus Brown

Christian Evangelism, Rev. E. J. Holifield



Life of Paul, Rev. J. T. Byrd
MYF Beyond the Local Church, Ira A. Brumley
Rev. Thurston Masters will be Dean.

Paragould District Schools

The Paragould district is to have three area schools January-March.

Two of these are to be January 19-21. One is to be at Pocahontas with the following courses being offered:

The Methodist Youth Fellowship, Rev. James Beal

Teaching Children, Rev. William A. Stewart

Adult Work in the Church School, Rev. Byron McSpadden

Meaning of Methodism, Rev. J. (Continued on page 15)

Pictured are R. C. Hartlieb, chairman of the official board of Hazen Methodist Church, and Mrs. Bessie B. Sims, the first to sign the book, "Our Concern for Hendrix College."

The Rev. Doyle T. Rowe, the Hazen pastor, said the thought behind the project is to enroll the membership of the church each year in the "Book of Memory." The goal is \$1 per member for Hendrix College.

December 15 was Hendrix College night for the Hazen MYF. Adult leaders told the youth about the college, and enrolled them in the "Book." Nineteen signed and each, of course, presented an offering. Some \$87 have been remitted, the Rev. Mr. Rowe said.

Southside, Monroe, Men's Chapel Choir Gives Christmas Program

The Men's Chapel Choir sang a program of music entitled "Christmas Music" on Sunday night, December 8, at 7:00 p.m., at the Monroe Southside Methodist Church. Mrs. L. S. Chapman played the organ. Rev. Lea Joyner is the minister.

Pictured are, top row: James Kenton, Robert Warner, C. R. Clay, Pete Medak, Bruce Lindsey, Calvin

E. Moore; middle row: Charles Elliott, R. L. Jones, David Kirtley, V. B. Greenlee, Lou Swanson; bottom row: C. Stratford, Ernest Dupuis, William Glasco, Clarence Houck, Lloyd Barnett; and not shown in the picture, but members of the choir, are: Walter Weber, Jack Dana, Robert Perce, and Jack Trichelle.



ARKANSAS-LOUISIANA ANNUAL SIMULTANEOUS

January 12th Through January 19th, 19

NORTH ARKANSAS CONFERENCE

BATESVILLE DISTRICT Subscription Quota..... 1012
Paul M. Bumpers B. W. Stallcup
District Superintendent District Director

The ARKANSAS METHODIST shares a vital ministry by strengthening the fellowship with an emphasis of our oneness in Christ, and by providing our leadership with helpful information. As we place the ARKANSAS METHODIST in Methodist homes I see great people accepting and accomplishing greater things for Christ and His Church.—Paul M. Bumpers

CONWAY DISTRICT Subscription Quota..... 1499
Henry A. Rickey W. Henry Goodloe
District Superintendent District Director

The ARKANSAS METHODIST helps in the total program of the Methodist Church. A specific example is the fact that a new Church in the Conway District, Lakewood, sold \$95,000 worth of bonds to finance an educational building. \$30,000 of these were sold through contacts established by the ARKANSAS METHODIST.—Henry A. Rickey

FAYETTEVILLE DISTRICT Subscription Quota..... 1201
Roy I. Bagley Pharis J. Holifield
District Superintendent District Director

The ARKANSAS METHODIST is a "must" in every progressive Methodist home. It is a weekly visitor bringing pertinent information concerning the work of our Methodism in this Area and around the world. It is truly an "assistant pastor."—Roy I. Bagley

FORREST CITY DISTRICT Subscription Quota..... 1153
Otto W. Teague Alf A. Eason
District Superintendent District Director

Because of the long and vital relationship of the ARKANSAS METHODIST to Methodism in Arkansas, I have come to think of the two inseparably. A Methodist living within our State or related to the Methodist Church, in our State, cannot well afford to be without our Church Paper.—Otto W. Teague

FORT SMITH DISTRICT Subscription Quota..... 1963
Ethan W. Dodgen G. B. Ames
District Superintendent District Director

The ARKANSAS METHODIST Circulation Campaign is a challenge to our people to distribute Methodist information and inspiration throughout the Arkansas-Louisiana Area. Our pastors and committees on Christian Literature will serve their church and communities in working diligently to secure the largest possible circulation.—Ethan W. Dodgen

JONESBORO DISTRICT Subscription Quota..... 1410
Elmer J. Holifield W. O. Scroggin, Jr.
District Superintendent District Director

The ARKANSAS METHODIST is invaluable in the promotion of the program of Methodism in the Jonesboro District. We shall, with deep appreciation, continue to support it.—Elmer J. Holifield

PARAGOULD DISTRICT Subscription Quota..... 1136
J. Albert Gatlin Wm. A. Stewart
District Superintendent District Director

Never in the history of our church has the published word been so important. Certainly with so many voices clamoring for attention we must as a Christian Church be in the forefront in the matter of disseminating knowledge. The people of Arkansas are fortunate in having our ARKANSAS METHODIST for the great office of spreading the truth through the printed word. As is our custom we will all give our unqualified support to this great paper during the special period assigned for subscriptions.—J. Albert Gatlin

SEARCY DISTRICT Subscription Quota..... 1121
E. G. Kaetzell Sam Auslam
District Superintendent District Director

I find the ARKANSAS METHODIST of great value in keeping our people informed of the program of the church which is to come and also of the activities which have already taken place. To keep abreast with a moving church we must be an informed church.—E. G. Kaetzell

The Methodists in Arkansas and Louisiana

Because I am convinced that well-informed are good Methodists, loyal and devoted to in all of its activities, I am concerned about of January 12-19 in which we have our campaign for subscribers to the ARKANSAS and THE LOUISIANA METHODIST. They are indispensable for the promotion of Methodism in this Area.

I trust this year we may secure renewals present subscribers and in addition help Methodist families to realize that a subscription them also to have in their homes the fine its kind which is published today.

Sincerely yours

Paul M. Bumpers

LITTLE ROCK

ARKADELPHIA DISTRICT

T. T. McNeal
District Superintendent

Fortunate is the home that receives a subscription is less than the price of one Methodist, you need the ARKANSAS

CAMDEN DISTRICT

W. Neill Hart
District Superintendent

Because the ARKANSAS-LOUISIANA exclusively for the Methodists in these conference organ in Methodism, certainly home in Arkansas and Louisiana. Let the "Methodist" in every single Methodist do it.—W. Neill Hart

HOPE DISTRICT

Robert B. Moore
District Superintendent

Where the ARKANSAS METHODIST is well informed, effective family for the ARKANSAS METHODIST should be B. Moore

LITTLE ROCK DISTRICT

Arthur Terry
District Superintendent

Do yourself a favor. Renew your subscription your neighbor a favor. Get his subscription your church quota. Through the ARKANSAS Methodist.—Arthur Terry

MONTICELLO DISTRICT

Kenneth L. Spore
District Superintendent

The ARKANSAS METHODIST is one

PINE BLUFF DISTRICT

E. Clifton Rule
District Superintendent

Arkansas Methodists subscribe for it is essential to good churchmanship. to promote the program and further

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 20th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch your issue of the paper of January 30th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 19th through January 25th.

THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK

AREA UNITES IN CIRCULATION CAMPAIGN

... With Goal Of 35,000 Subscribers!



BISHOP PAUL E. MARTIN

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT Subscription Quota 1078

A. W. Townsend, Jr.
District Superintendent

J. J. Caraway
District Director

Out of the great needs of the world has come the program of The Methodist Church. To meet those needs in His Name is our holy mission. Sometimes the task seems impossible. But we begin, with love in our hearts. Soon we discover that there is time for everything if we do everything on time. THE LOUISIANA METHODIST is of great value in keeping the Methodist people of Louisiana and Arkansas informed, on time, and in step as Methodism marches forward to meet the need of the world in our day.—A. W. Townsend, Jr.

BATON ROUGE DISTRICT Subscription Quota 2225

D. W. Poole
District Superintendent

Ned Stout
District Director

It is very necessary that we have THE LOUISIANA METHODIST in the homes of our people that they might know the larger family of Methodism to which we belong. There are individuals and groups that would divide us if possible. Others would try desperately to humiliate leaders with Christian social conscience. THE LOUISIANA METHODIST can lift up before us all an understanding without compromise. Help hold us together in love unto Christ our Lord, impart unto us ways and means to get our work done, and create a spirit of faith in our church and its mission.—D. W. Poole

LAFAYETTE DISTRICT Subscription Quota 1086

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No Methodist will be ignorant of, or unconcerned about the program of the church if he reads THE LOUISIANA METHODIST. It is the pastor's most effective co-worker. The campaign quota assigned to each church is only a minimum goal. The maximum goal should be nothing less than THE LOUISIANA METHODIST in every Methodist home.—R. R. Branton

LAKE CHARLES DISTRICT Subscription Quota 1237

Sam Nader
District Superintendent

Kenneth McDowell
District Director

Louisiana Methodists are especially favored and honored. Inspiration and information flow into our homes through a very attractive weekly paper—THE LOUISIANA METHODIST. This periodical has established a reputation not only in the state but throughout the church as a paper of the very highest and best editorial and reportorial standard and style.—Sam Nader

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James T. Harris
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Lael S. Jones
District Director

The people who are most interested and active in the work of the local church are those who are best informed about it and about the church at large. That is why I urge each pastor to do his utmost to get every family in his church to subscribe to THE LOUISIANA METHODIST.—James T. Harris

NEW ORLEANS DISTRICT Subscription Quota 1489

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A. B. Cavanaugh
District Director

A congregation whose members read THE LOUISIANA METHODIST is a congregation well informed in the program of Methodism, and therefore is a vital and effective unit of The Methodist Church in its promotion of the work of the Kingdom.—Virgil D. Morris

RUSTON DISTRICT Subscription Quota 1403

Luman Douglas
District Superintendent

Henry C. Blount, Jr.
District Director

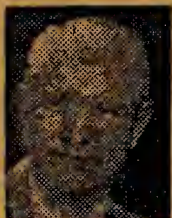
THE LOUISIANA METHODIST keeps us up to date on the program and news of Methodism—at home and around the world. Every Methodist home in Louisiana should be receiving this effective paper.—Luman Douglas

SHREVEPORT DISTRICT Subscription Quota 2602

B. C. Taylor
District Superintendent

Ira W. Flowers
District Director

THE LOUISIANA METHODIST does not have to be sold. It has made its place and is as welcome as any publication we get. No Methodist home should be without its church paper.—B. C. Taylor



A. W. Townsend, Jr.



R. R. Branton



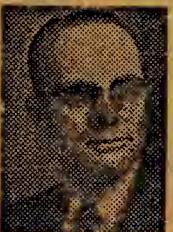
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E. Clifton Rule



D. W. Poole



Sam Nader



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The subscription price remains at \$2.00. However, where the Official Board of a church enters into a contract with the Editor to send, as a minimum, one subscription for every 3 members reported to the last Annual Conference session, the price is \$1.50 per subscription.

There are no comparable publications in Methodism which sell for less than \$2.00 and most of them sell for more.

The Quota And The Goal

The Charge or District has reached its authorized QUOTA when in the Charge or District, new subscribers, plus renewals, plus subscriptions not due, equal one subscription for each nine active members in the Charge or District.

The Subscription Goal is 35,000 subscribers. Help us reach the goal.

TS CHURCH PAPERS ... JAN. 12 Through JAN. 19, 1958

Ruston Dist. Youth Plan Career Clinic Jan. 11 At Arcadia

The Ruston District Youth Council is planning a District Christian Career Clinic on January 11, at the Arcadia Methodist Church. Registration will begin at 3:00 p.m. and the Clinic will end at 9:15 p.m.

The purpose of this Clinic is to help youth of the district choose their life work. Leaders will include: Rev. Douglas McGuire, Miss Louise Sharp, Miss Mary Searles, Miss Hazel Cooper, Dr. J. A. Cawthon, Dr. James Leftwich, and others. Everyone attending will have the opportunity of discussing his choice of vocation with any two of these leaders. Miss Norma Smartt will provide recreation.

There will be a registration fee of one dollar per person, and everyone is asked to bring a sack lunch. Rev. Ladell J. Futch district director of youth work, will be dean of the Clinic.

WITH THE SUB-DISTRICTS

Little Rock

Christmas was celebrated in the true spirit of giving at the Little Rock Sub-district Annual Christmas Banquet held December 9, at First Methodist Church in Little Rock.

After a big turkey dinner, with all the trimmings, the Rev. John Hassler led the group of about 60 young people in Christmas carols and other songs. The moment all had been waiting for came when John Lamb, Sub-district Fellowship Chairman, on behalf of the Little Rock MYF's, presented to a surprised Mr. and Mrs. Willy Schiedner, a baby bed and other gifts for the child they are expecting soon. Mr. and Mrs. Scheidner are a refugee family from Germany which the Little Rock Sub-district is sponsoring in America.

The Rev. John Butler Hayes, of Douglasville Methodist Church, was the guest speaker, and reminded the group that teenagers with all their busy activities shouldn't forget to make room for Christ. Throughout the dinner were short stunts by Lu Adams, Bill Cooper, John Lamb, and Mary Brannon to plug the upcoming Christian Witness Mission. President Anne Hansen presided. The group was dismissed with the MYF Benediction. Rita Lynn Taylor is the Little Rock Sub-district publicity chairman.

Riceland

The Riceland Sub-district meeting was held in Welsh, La. Dec. 8, with all but one church in the group represented. The business meeting was held first, then a talk on the Holy Land was made by Dr. Carl Lueg, pastor of the First Methodist Church, Lake Charles, who also showed slides.

Games and refreshments followed, according to Bonnie Baker, sub-district reporter.

Batesville

The Arkansas College Choir directed by Mrs. Paul Gray, presented a program of Christmas music at the meeting of the Batesville Sub-district MYF held at the First

Franklin Senior MYF Reports Activities

Formed in the spring months of 1957, the Senior MYF of the Teche Sub-District has had various recent activities. Groups from Methodist Churches in Berwick, Franklin, Jeanerette, and Morgan City, comprise the organization.

At the Franklin First Church the Senior MYF has 26 active members. Mr. and Mrs. Donald Lilly are the counsellors. The Franklin Senior MYF joined a countrywide effort at Halloween, serenading homes in the community, and turning over the \$70 collected to a children's welfare fund under the auspices of the United Nations Organization. In November the MYF aided by parents, cooked and served a supper for the local chapter of the Methodist Men. Food baskets for needy families were donated and distributed at Thanksgiving. A floor lamp for the new parsonage was given.

The Seniors at Franklin were helpful in the organization of an Intermediate MYF. The Intermediate number about 20 members. Mr. and Mrs. William Groover are the counsellors.

A Sunday Evening Children's group also meets at Franklin. Having an average attendance of about 25, the group formed a Children's Choir. The choir is robed and sang at the Christmas Day Service of the Church.

Elysian Fields Group Has Chinese Dinner

MYF Intermediate youth sponsored a Chinese Restaurant for members and friends of the Elysian Fields Methodist Church, New Orleans, Friday December 6.

There were Chinese-garbed "waitresses" on hand to serve the guests Chinese foods. The dinner was prepared by a host of gourmets including Mrs. C. W. Bradshaw, Mrs. Gordon Elliot, Mrs. John Pitre, and Mrs. Richard Albright. Mrs. M. Rasmussen and Mrs. Bradshaw did the shopping.

A program followed the dinner. There was a comedy entitled "Little Red" with Karen Kern, Milton Guttierrez, Marjorie Rasmussen, Tim Albright and Marlinda Rasmussen. A dance, "The Tragedy of the Four Little Chinese Girls" with Pamela Sams, Wanda Bradshaw, Audrey Brooks, and Madeleine Rasmussen came next. A song followed this by Martha Richardson.

The Chinese atmosphere was provided by Chinese lanterns and flowers placed artistically about the church by Ruth Schleinger and Mr. Gordon Elliott.

About 75 guests were served and about 80 dollars was made. The supper was a benefit to make a brighter Christmas for the less fortunate of the community. Madeline Rasmussen is reporter.

Methodist Church, Batesville, recently.

Jack Magness, Newark, Sub-district president, presided at the business session which was attended by some 89 youth.

Following the business meeting, the group enjoyed a period of recreation directed by Susan Lytle, and refreshments were served. The MYF benediction closed the meeting. Jo Puckett is reporter.

25 Caravans Scheduled For 1958; Hendrix Will Be One of Four Training Centers

The Caravan Committee of the General Board of Education will itinerate 25 Methodist Youth Caravans in 1958, it has been announced by the Rev. Joseph W. Bell of the Board's Youth Department staff and a member of the committee.

With the co-operation of the conference boards of education, the committee is planning for four training centers, including one in Cuba. The centers have been scheduled as follows: June 10-20, Hendrix College, Conway, Arkansas; June 17-27, Westminster College, Salt Lake City, Utah;

June 24-July 4, West Virginia Wesleyan College, Buckannon, West Va.; and June 26-July 6, Iglesia Metodista, Manicaragua, L.V., Cuba.

Requests for teams should be sent to the Rev. Joseph W. Bell, General Board of Education of The Methodist Church, P. O. Box 871, Nashville 2, Tennessee, by January 15.

During the period 1939-1957 inclusive, 4,344 young people have served in Methodist Youth Caravans and 1,142 adults have served as counselors.

Members of the Caravan Committee are: Rev. Harold W. Ewing, chairman; Dr. Leon M. Adkins, Mr. Bell, Dr. H. D. Bollinger, Dr. Harvey C. Brown, Dr. Henry M. Bullock, Rev. Wallace Chappell, Miss Rowena Ferguson, Dr. J. Emerson Ford, Dr. John O. Gross, Rev. Jameson Jones, Rev. Glenn Mingle-dorff, Mr. Rene Pino.

Any correspondence about caravans should be sent to Mr. Bell at the above address.

MYF BRIEFS

Elysian Fields

Members of the Senior MYF of Elysian Fields Methodist Church in New Orleans spent Saturday, December 14, washing cars at a service station near the church. In spite of a cloudy threatening day, they washed more than 25 cars. The money derived was added to their camp fund.

Forrest City

A Christmas Carol service was conducted by the Forrest City Methodist Youth Fellowship, Sunday evening, Dec. 15. The program, entitled "They Were All Waiting For Him," was written by Mary T. Applegarth. It was directed by Mrs. Henry Williams and Miss Helen Hubert, assisted by Mrs. R. E. Carroll. The leader was Miss Elizabeth Hambleton.

A large number attended and brought food for the MYF Christmas baskets. Dod Wilford is president of the local group.

busy? This is like trying to crowd a week's living into each of 350 of the 365 days next year. But all of this is to assure you that the USCC hasn't a complete corner. My calendar indicates that the year still began with New Year's Day. Lent has not been scrapped from the calendar—it still comes the 40 days and 7 Sundays before Easter. Yes, Easter will be celebrated again on April 6th, preceded by Holy Week. I have it on good authority that Christmas is also still to be regarded as a religious holy day. And most churches I know are planning to hold Divine Worship every Sunday for the 52 Sundays of the year. Every Sunday is Go-To-Church-Day!

Pardon me, but I just felt someone ought to remind you that the church will be keeping store week in and week out come Pickle Week or Kite Flying Month.

THE YOUTHFUL ACCENT

By Hoover Rupert

WHAT WEEK IS THIS?

They missed it by only fifteen! That's right, next year there will be only 350 special occasions, according to a news release this past week (News-Release-Week, that is) from the United States Chamber of Commerce. Most of these are special weeks, some are special months, and only a few are special days. But they add up to enough events for one-a-day except for fifteen days! As one promoter to another, this is going to be another highly competitive year with more than 350 occasions to observe.

1958 starts out with a bang: January is National Sickroom Needs month, and also opens National Good Breakfast months—runs through February too. Also in January is National Odorless Decoration Week and Large Economy Size Week.

February presents some patriotic problems. Abe and George still have their birthdays that month along with St. Valentine. But this year besides eating big breakfasts, you must watch out for National Kraut and Frankfurter Week and National Pimento Week. Some of us will be interested in observing Weight Watchers Week just after Ground Hog Day. March, of course is Cheese Month. But in the act also will be peanuts, bakers, Girl Scouts, children, salesmen, TV service men, and wildlife.

Got some to make April a big deal month too. It's "Pearadise" Month—and not for the apple growers. Besides you have National Rug Cleaning Month, National Heart Month, America's Heartland Development Month, National Laugh Week, and American Comedy Week.

If you think May is simply time for Mother's Day, May Fetes, Commencement time and school's out month (in some sections), you will want to remember National Canned Hamburger Month along with National Tavern Month. (How did that get in here?)

Relax during the summer, but get ready for an eight day splurge September 20th. This includes National Soft Water Week, 100% Pure Maple Sugar Week, National Dog Week, National Sweater Week, National Tie Week, and National Anti-Freeze Week (in the north). In October note let's Go Hunting Week and in November, Save A Wife Week.

We have lost a few, believe it or not. No more National Potato Chip Week. Soft Ice Cream Week is gone. But to help replace them new models are being added in 1958, including Good Carkeeping Week, Mississippi Recognition Month and Long Underwear Week.

And you wonder why we are so



Workshops Reported By LR Conf. Guilds

Mrs. Hazel Dabney, Little Rock conference secretary of Wesleyan Service Guild reports that four of the districts have held their workshops on promotion with a resulting aid in carrying out responsibility and a spiritual awakening.

Pine Bluff District

The Pine Bluff District workshop was held Nov. 10 at the Bond Cottage, Lakeside Methodist Church, under the direction of Mrs. Dabney and Clara Beard, assisted by Mrs. A. R. Merritt. Five of the six Guilds of the district were represented by 16 members.

Hope District

Hope District held its workshop November 17 at First Methodist Church, Texarkana, with Kate Delony, district secretary, assisted by Marie Thomas. Five out of seven Guilds had 31 present. A second workshop is planned for the first of the year at DeQueen.

Camden District

Eunice Cannon conducted the Camden District Workshop at Magnolia First Methodist Church, November 17, assisted by Mrs. M. E. Scott and the district officers of the Camden District Woman's Society of Christian Service. Eight out of 11 Guilds were represented, with a total of 32 in attendance.

Little Rock District

The Promotion Workshop for the Little Rock District met November 24 in the dining room of Pulaski Heights Methodist Church with Norrene Bettis, assisted by Mrs. M. E. Scott, Mrs. J. L. Verhoeff, Mrs. James H. Rice, and Mrs. C. K. Wilkerson. Eleven Guilds were represented at this workshop. A second one will be held after Christmas for the other guilds of the district.

Arkadelphia and Monticello Districts will hold their Promotion Workshops after the first of the year, dates and places to be announced by the District Secretaries in each of these districts.

Carr Methodist Women Have Christmas Dinner And Mission Party

The members of the Woman's Society of Christian Service and the Wesleyan Service Guild of Carr Memorial Methodist Church, Pine Bluff, Arkansas, had a Christmas dinner and mission party in the educational building of the church, Monday, Dec. 16, at 6:30 p.m.

The building was beautifully decorated in blue and gold, WSCS colors, carrying out the Christmas theme. At one end of the room a blue tree with gold ornaments stood atop a long table covered with gold cloth and blue pine branches. At the other end of the room was a worship center with holly, candles, and gifts. The piano top featured an arrangement of gold-colored pine cones, leaves, and candles. An angel hung on the wall nearby. The focal point of the U-shaped tables was a large white plastic foam Bible with Madonna figurine standing in front of it. Gold-tipped ivy and blue Christmas ornaments were arranged in the center of the tables. Mrs. Anthony Bronke and Mrs. Frank Stone had charge of the decorations. Mrs. C. E. Martin and Mrs. S. Y. Stuart prepared the worship center.

The invocation was given by the pastor of the church, the Rev. Cagle E. Fair. Following the covered-dish dinner served buffet-style, Mrs. Waple Langston, Woman's Society president, conducted the monthly business meeting.

Mrs. Lawrence Piper, vice president and program chairman, had charge of the program. Misses Kay Freeman and Jo Anne Akenhead sang two Christmas numbers, accompanied by Mrs. M. D. Akenhead at the piano. Mrs. Ross Helvie made a brief talk on Peoples Institute in Rio de Janeiro, Brazil, a mission project of the Woman's Division of Christian Service, where Miss Mary McSwain, a Methodist missionary from Arkansas, is serving. Follow-

Conway District Executive Committee Entertained

Rev. and Mrs. Henry A. Rickey entertained the Conway District Woman's Society of Christian Service Executive Committee Tuesday afternoon, December 10, in their home in Conway. Mrs. C. A. Hughes, district president, convened the business meeting, and Rev. Mr. Rickey led the group of twelve in prayer. Mrs. George Metzler, vice-president, reported on the district officers' workshop at Aldersgate, and the president announced that the workshop for local presidents, vice-presidents, and secretaries of promotion will be at Russellville First Methodist Church on January 14, 1958.

Mrs. M. H. White, secretary of Spiritual Life, urged the women to be ready when called upon to assist in the "Tell Arkansas About Christ" campaign. Mrs. Hughes explained the goal of having a Woman's Society in every organized Methodist church in the district by 1960.

Mrs. W. F. Cooley led in the closing prayer, after which Mrs. Rickey conducted a tour of the parsonage. Mrs. C. M. Reves poured at the tea table.

ing the responsive reading of a Christmas litany, a special offering was taken to be used for buying supplies for the Peoples Institute. This offering was made in lieu of the usual gift exchange among members of the two organizations. Soft music was played by Mrs. John E. Pope on the piano while Mrs. Allen Borecky and Mrs. Ray Marshall received the offering. As they placed the offering plates on the altar, the group was led in a prayer of dedication by the pastor, Rev. Mr. Fair.

At the conclusion of the program, a Life Membership pin and certificate were presented to Mrs. Fred

Mrs. Tillman Injured In Auto Accident

Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, was injured in an automobile-truck collision during the Christmas holidays as she drove from Nashville to her home at Lewisburg, Tennessee. Her car was completely demolished.

Mrs. Tillman suffered serious neck and back injuries and at this time must remain in her bed at the Gordon Hospital, Lewisburg.

The entire membership of the Woman's Society of Christian Service and the Wesleyan Service Guild will be wishing for her a speedy and complete recovery.



MRS. J. FOUNT TILLMAN

NEWS IN BRIEF

The Woman's Society of Elysian Fields Church in New Orleans collected candy for hospital patients at the U. S. Hospital at Carville, La., last Sunday, December 15. An appeal was made to the Sunday School classes to bring candy wrapped in Christmas trimmings and along with the contributions of the society, the response was gratifying.

WOMEN IN THE CHURCH

By Mary Fowler

Miss Nola Smee, a deaconess and a teacher in a Methodist high school in Jacksonville, Fla., has been appointed a field worker for the Office of Missionary Personnel of the Board of Missions, Methodist Church. Working out of the New York headquarters of the board, Miss Smee is visiting college and university campuses throughout the United States this fall and winter in the interest of recruiting college students for mission service at home and overseas. She will visit both Methodist and state colleges. The Methodist Church is seeking 662 new missionaries for 1958.

Moore in recognition of her years of service to the church.

Mrs. John Hestand, local chairman, had charge of arrangements for the dinner. She was assisted by the circle chairmen, Mrs. N. R. Doherty, Mrs. Bill Doherty, Mrs. Kenneth Leak, Mrs. Victor Huselton, Mrs. J. E. Autry, and Mrs. W. H. Bolin.

CALENDAR OF ACTIVITIES

LOUISIANA CONFERENCE JANUARY

Promotion: Participate in observance of Epiphany, January 6, with special attention to new members.

Missionary Education: Co-operate with pastor and commission on missions in the church wide study "Lands of Witness and Decision." Begin the study on Japan. Share in the Church School Mission Studies.

Christian Social Relations: Observe Church and Economic Life Week by preparing special world trade exhibit with emphasis on Japan. (July-August The Methodist Woman).

Wesleyan Service Guild: Guild Month. Publicize the Guild. Plan with Woman's Society for joint meeting.

Youth Work: Co-operate in plans for youth in church school of missions.

Children's Work: Share in presenting missionary units in church school and additional sessions.

Spiritual Life: Present Stewardship.

Literature and Publications: Order Eighteenth Annual Report.

Student Work: Write letters to students and service personnel away from home. Send POWER.



Oak Park, LC, Begins Children's Bldg.

The ground-breaking for the new Children's Building of the Oak Park Methodist Church, Lake Charles, was held on Sunday, November 24.

Completion date was fixed by contract to be April 12, 1958. The work on the building has begun.

Laymen who turned dirt as shown in the picture are, left to right: Mrs. Evelyn Cloutman, president of Woman's Society of Christian Service; Ed. B. Cloutman, lay leader; Johnny Harrison, Methodist Youth president; R. C. Glenn, church school superintendent; and John Harrison holding the shovel, chairman of Building Committee. Those taking part not shown in the picture were: C. O. Childress, president of the Methodist Men; Wm. Wenner, chairman of the Official Board; James Leithead, Trustee and Legal Counsel; Gene L. King; and Baker Littlefield.

The kick-off dinner to raise the needed \$15,000 by May 31, 1958, was held on Monday night, December 9. It was expected that this money will have been pledged and a part of it paid in by December 31.

The Rev. Hubert A. Gibbs is pastor.

THE YEAR 1957 IN RELIGION

(Continued from page 1)
porters of the continuance of racial segregation on the old lines.

The expressions of church conferences and conventions, in which laymen also are represented, have similarly leaned strongly to the liberal side. It cannot be doubted that the phrase, "All men are created equal," has in general more meaning for Christians than for citizens who do not see in it any religious significance.

Two notable unions of denominations were consummated in 1957. The union of the Presbyterian Church, U.S.A., and the United Presbyterian Church was approved. On June 25, at Cleveland, Ohio, a uniting synod effected and impressively dramatized the merging of the Congregational Christian Churches and the Evangelical and Reformed Church to form the United Church of Christ.

This new body of more than 2,000,000 members (and this by a rather accurate count) regards itself as the nucleus for a still larger united Church and holds the door open for other denominations which may wish to enter. The Disciples of Christ at their October convention—hereafter to be called the "International Convention of Christian Churches (Disciples of Christ)"—voiced a receptive attitude toward any overtures that might come from this new united church.

The American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church will merge in 1960. Four national student organizations of as many denominations have a pending merger designed to reduce the sectarianism of religion on the college campus.

The plan for a United Church of

North India has been completed and now awaits action by the seven Protestant bodies which have been parties to the project. These include Anglican, Baptist, Methodist, Disciples of Christ and Brethren. Like the basis for the Church of South India, it recognizes the validity of the present ministries of the participating churches and also accepts the "historic episcopate" as the basis for future ordinations.

Most notable among the general conferences of the year were the meetings of the World Council's central committee and some of its commissions at New Haven, Conn., in July, and the North American Faith and Order Conference at Oberlin, Ohio in September. The theme of the latter, "The Nature Of The Unity We Seek," was intensively studied by many regional groups during the summer.

Centenary Schedules Four Artists For 1958 Lyceum Series

Four artists have been booked for this year's Lyceum Series at Centenary College, according to LeRoy Anspach, director of the school of music and chairman of the Lyceum committee.

The series will open the new year with the appearance on Feb. 17 of Miss Carol Glenn, well known violinist who has appeared on Town Hall recitals and with virtually all of the major symphonies in the country. On March 13, Earl Spicer, ballad singer, will present a program on the local campus.

Jose Iturbi, internationally acclaimed pianist and personal friend of Anspach, will appear on the

Is The Church Growing In Japan?

By Thoburn T. Brumbaugh

Often the question is asked, "Why is the Christian church in Japan static, why does it not grow?" However, when one looks at the five year period between 1952 and 1956 there is evidence of definite progress in membership, program, and stewardship in the United Church of Christ in Japan, of which Methodism is a part. For example, there was an increase of thirteen self-supporting churches and thirty-four preaching stations during this period. Ordained ministers grew from 963 to 1,017; a gain of 54. Eighty-two licensed (not ordained) preachers were added, bring the total in 1956 to 1,455 ministers, including 197 women. Membership increased from 136,452 to 167,971, a gain of 31,519. Sunday schools increased by 61, church kindergartens by 30, and church nurseries by 50. During the same five year period the total monthly offerings of the churches rose from 77,148,000 yen to 138,379,000 yen.

Paralleling this gain there was a decrease in the reliance upon funds from abroad, the percentage of foreign aid received for the headquarters budget being reduced from 48.5% in 1952 to 39.2% in 1956. Thus, one of the basic objectives of the church, that of moving gradually toward a position of financial independence, is being achieved. Again, in 1953 the United Church undertook the collection of a special offering from the churches to underwrite the expenses of a growing program of evangelism, including both "home missions" and foreign missions. During the first year of this effort, the response of the churches was almost 1,000,000 yen more than anticipated and for the 1956-57 fiscal year, the 10,000,000 yen goal was over subscribed.

In each group of 10,000 Japanese now there are approximately 61 Christians: 33 Protestants (20 of whom belong to the United Church), and 28 Catholics. The percentage varies by prefectures; Kagawa, Yamagata, and Iwate having the lowest (20), and Tokyo and Kyoto the highest (about 110).

About 130 new ministers are received into the United Church from the seminaries each year. The ratio of believers to ministers is about 70 to one, of whom an average of 36 come out to worship on a typical Sunday morning. This low ratio is said to be about the same for other denominations. It stems from the long work week and hours in Japan.

Self-supporting churches in the United Church number 713. Those receiving some help total 504, and preaching stations, which are almost completely dependent number 311. 56% of the churches were established before the war, 44% after the war. In other words, about four in every ten churches are less than 12 years old.

The average minister's monthly salary for the whole country was 8,370 yen (\$23.25) in 1955.

Closed churches which have series on March 31. It was Iturbi who recommended Anspach for the directorship of the Centenary school of music when Dr. Ralph Squires resigned two years ago to join the faculty of McNeese State College.

Dr. Franz Polgar, mental wizard and hypnotist who appeared on last year's series, is being brought back to Centenary on April 15 at the request of many students and faculty members.

Members of the Lyceum committee, in addition to Anspach, are Dr. E. L. Ford, Dr. John R. Wilingham, Dr. A. C. Voran, Joseph B. Gifford and several student representatives.

been re-opened number twenty-seven. Pioneer evangelism, which began in 1952, has established 66 new churches. In the Amami Oshima island group, evangelism has revived two churches and two preaching stations. Lacour evangelism has opened up twenty-seven new churches. Adding these together, 120 new churches have been born or revived (nearly 10% of the total) in the last five or six years. The United Church now has 44% more organized congregations than it had at the end of the war, just twelve years ago.

Elysian Fields, N. O., Has Full Program During Christmas

The Christmas season was observed at Elysian Fields Church in New Orleans in many ways. The congregation as a whole sponsored a needy family of seven children and showered them with gifts and all the necessities of a happy holiday. Various groups of the MYF and the Church School made caroling parties for several nights and kept the neighborhood around the church ringing with the familiar music of Christmas.

The Chancel Choir presented a program of familiar music of the season on Friday night, December 20. The choir is under the direction of George A. Christensen, Jr., with Judy Elliott organist. Soloists on the program were E. G. Hoppmeyer, Marilyn Davidson, Martha Richardson, Janet Johnston, Ken Richardson, Marjorie Messer and Miss Elliott. Among other numbers the choir sang the familiar American spiritual, "Go Tell It On The Mountain" and the program was concluded with Gounod's "Sanctus" with Mrs. Messer as soloist. A reception was held in the fellowship hall after the program.

On Sunday morning, the members of the adult classes were guests of the pastor, Rev. Glendon R. Messer, for a session of hot coffee after Sunday School.

On Sunday night, a pageant was presented through the joint efforts of the Church School, the Chancel Choir and the Junior Choir. The manger scene was set up on the altar and the parts of the Holy Family, angels, shepherds, and Wise Men were taken by Church School members. The Chancel Choir, directed by Judy Elliott, sang "Silent Night" and "Gentle Jesus." The Junior class sang "Away In The Manger," and Mrs. Messer sang "O Holy Night." Following the program, Rev. Mr. Messer was presented with a cash gift from the entire church as a token of appreciation for his devotion and guidance through the year.

13 Centenary MSM Members Attending Nat'l Conference

A delegation of 13 students is representing the Centenary College Methodist Student Movement, at the Quadrennial Conference of the MSM in Lawrence, Kansas, Dec. 27 through Jan. 1.

Miss Virginia Carlton, head of the mathematics department, is accompanying the students and is serving as a discussion leader at the event. A special train coach has been provided for the Louisiana delegation and also will transport the Centenary representatives.

Students attending the conference are the following: Krispin Balliet and Marcella Flynt, Baton Rouge; Charles Cole and Dottye Slider, Marshall, Tex.; Linett Davis, Plain Dealing; Richard Hermann, Janice Johnson and Spiller Milton, West Monroe; Kathy Mack, Jefferson, Tex.; Harold Price, Logansport; Linda Scurlock, Center, Tex.; Charles Wilder, Eros; and Gary Walters, Lake Providence.

Miss Flynt is president of the Centenary MSM, and James A. McLean, former pastor of the Barksdale Methodist Church and now director of religious activities at Centenary, is the faculty sponsor.

The Centenary group are among more than 3,000 young people attending the conference, theme of which is "Our Lord, Our Church, Our Life."

Wynn Memorial Choirs Present Two Special Christmas Programs

R. Glen Moon, Minister of Music in Wynn Memorial, Shreveport, directed the church choirs in two Christmas music programs.

The Children's Choir, composed of 23 boys and girls aged 8 to 12, presented a program of "Carols From All The Lands" on Sunday evening, December 8. Outstanding carols from ten different lands were sung. Before the singing of each carol, one of the children would tell the story of the carol's origin and purpose.

On Sunday evening, December 22, three choirs presented a program of Christmas Anthems and

Alexandria Layman Has Played Church Music For 71 Years

Now 85 Years Old, W. D. Wadley
Is Pianist For Wesley Men's
Bible Class At First Church

With 71 years of piano and organ playing for churches, perhaps the longest record in church history, 85 year old W. D. Wadley of Alexandria, La., still has no plans for retiring. For the past several years he has served as pianist for the Wesley Men's Bible Class at Alexandria's First Methodist Church.

Mr. Wadley began his study of music when he was seven at Texarkana, Ark., under a Professor Marshall. Lessons were given on Marshall's piano, but at home he practiced on a reed organ, given to him by his father, W. G. Wadley.

He advanced rapidly and at the age of 14, was ready when the Sunday school at Queen City needed an organist. He also served as assistant organist for church services.

Not only has he carved for himself a niche in his church which he has served as president of both the boards of trustees and stewards, but according to the report in the Alexandria Town Talk, he has done much toward shaping the lumber industry.

Following various business experiences, he came to Louisiana in December 1906 to assist in organizing the Alexandria Lumber Company Limited, which he served as secretary and treasurer and general manager.

The newly formed Alexandria Lumber Company Limited purchased the timber holdings of the Ed Rand Lumber Company Ltd., located in Rapids and Avoyelles Parishes and the partly completed mill in Pineville. He was also instrumental in several other business transactions in Louisiana in the following years.

Yet despite all his interest in the industrial growth of the state, his activities have been widespread. He is a Master Mason and a member of the Scottish Rite bodies and is a Shriner.

And while he has retired from business and no longer takes an active part in the fraternal organiza-



W. D. WADLEY

tions, every Sunday morning finds Mr. Wadley in his favorite place—playing hymns for the Wesley Men's Bible Class.

Oil City Receives 24 New Members In December Class

On the first Sunday in December at the morning service of the Oil City Methodist Church, a total of 24 people were received into the church. Seventeen of these came in on profession of faith and were baptized, and seven by vows.

They are: Linda Anderson, George Barnett, Alfred Bridges, David Bridges, James Chisum, Shirley Chisum, Adonna Hicks, Cheryl Kay Hicks, Lawrence Hickman, George D. Kendrick, Jeanne Kendrick, Donna Lavine, Coe McKenzie, Skipper Newton, Douglas Pearson, Judy Pearson, Marion

Powell, Michael Powell, Vernon Roberts, Elizabeth Thacker, Louis Thacker, Carolyn Weaver, Shirley Weaver, Mrs. C. T. Weaver.

The Holy Communion was administered to the above group while they were at the altar. After this the Sacraments were administered to the entire congregation, about one hundred in all.

Truly this was a great day for the Oil City Methodist Church and everyone present, according to the Rev. L. M. Sawyer, pastor.

Louisville Methodists Plan 'Skyscraper' Church In Future

Louisville, Ky. (RNS) — Trinity Temple Methodist Church in downtown Louisville has authorized its trustees to proceed with plans for a proposed "skyscraper" church and 200-apartment building on its present site.

The proposal would involve tearing down the present structure and erecting a \$2,000,000 building that would combine a church and 200 one-bedroom and efficiency apartments in which elderly tenants would be given priority.

Under tentative plans, the basement and first two floors of the building would constitute the church—with a two-story sanctuary, offices, and Sunday school rooms. The other ten floors would be devoted to air-conditioned, fully-furnished and carpeted apartments.

There would be a "chapel in the sky" atop the building.

The proposed structure would be roughly similar to the famed Methodist Temple in downtown Chicago or the Tremont Temple in Boston, except that both of those are churches within office buildings.

Jennings First Church Choir Presents Annual Christmas Cantata



The choir of the First Methodist Church in Jennings presented "The Music Of Christmas" as their annual cantata on Sunday, December 15. The choir is under the direction of Mrs. J. W. Billodeaux. The

Rev. Kenneth McDowell is pastor of the church. Mrs. Lowell Moore is organist. There were 33 members participating in the cantata.

Fort Smith District Conference Held In Clarksville Church

The Ft. Smith District Conference was held at First Methodist Church, Clarksville, December 9, according to Dr. Ethan Dodgen, district superintendent.

Those who were on the morning program were: Rev. James Clemons, who spoke on the higher educational emphasis; Dr. Connor Morehead, superintendent of the Arkansas Methodist Children's Home; Rev. A. N. Storey, executive secretary of Town and Country work; Dr. Ira Brumley, executive secretary of the Conference Board of Education; and Rev. Ewing T. Wayland, editor of the *Arkansas Methodist*. Rev. Bennie Ruth spoke on "The Together Magazine in our Churches." The pastor's report from the charges of the district was given by Rev. Jesse Johnson, and there was a report from the Committee on Ministerial Qualifications.

At 11:00 a.m., the morning worship was led by Dr. D. D. Etchieson, district superintendent, The Indian Mission, Oklahoma City.

The afternoon session included committee reports; and the Methodist Hospital, Memphis, Tenn., was represented by Dr. Lud Estes, and Rev. William O'Donnell. The District Woman's Society of Christian Service was reported on by Mrs. S. A. Robe.

Reports on new buildings were given as follows: Oark, Rev. M. L. Matthews; St. Paul's, Rev. J. H. Hoggard; and Ozark, Rev. Charles P. McDonald, Jr. Roger W. Lynch, lay leader, reported on lay activities in the district.

Batesville District Conference Session Reported Recently

The Batesville District conference was held Dec. 3, in the Oil Trough Methodist Church with Dr. Paul M. Bumpers, district superintendent, presiding. Rev. B. W. Stallcup, host pastor, conducted the devotional. It was reported 112 have been received on profession of faith and from other denominations and 128 by transfer from other Methodist churches.

The following presented the causes and institutions of Arkansas Methodism: Hendrix College, Rev. Jim Clemons; the *Arkansas Methodist*, Rev. Ewing T. Wayland; the Methodist Hospital, Chaplain William O'Donnell, Rev. E. C. Hance, and Lud Estes; the Methodist Children's Home, Dr. Connor Morehead; Western Methodist Assembly, Rev. E. H. Hook; Town and Country Commission, Rev. A. N. Storey; and evangelism, Rev. Alvin Murray and Rev. Robert Howerton.

At the worship hour, Dr. Ethan W. Dodgen, Ft. Smith District superintendent, delivered a message on "Let Us Keep Our Eyes on Christ." Mrs. Katherine Bessmen extended a welcome to the conference, and the women prepared the noon meal.

During the afternoon session, the following presented the causes of the church: lay activities, Charles Stuck and Harold Riggs; Woman's Society, Mrs. L. T. Zarub; world peace, Rev. H. W. Jinske; temperance, Rev. Ray Edwards; TRAFICO, Rev. J. M. Barnett; ministerial qualifications, Rev. Lloyd Conyers; church location and building, Rev. Cyril Wilson; district trustees, King Sims; district fund, John Polk; Quarterly Conference Journals, Rev.

Sunday School Teacher Honored For 55 Years of Service



Pictured are Mr. and Mrs. E. W. Copeland. Mr. Copeland had just received a gift which was presented to him at the program in his honor held at the Camden First Methodist Church recently.

'This Is Your Life' Program Presented At Camden 1st Church

E. W. Copeland, Camden merchant and civic leader, was honored by the Intermediate Department of the First Methodist Church Sunday School, Thursday night, Nov. 14, in a surprise "This is Your Life" program before more than 100 persons. Mr. Copeland retired three weeks ago after teaching 55 years in the Methodist Sunday School most of which was spent in the Intermediate Department. He taught two years at the old Carolina Church in Nevada County before moving to Camden on September 28, 1900, so in all he has taught 57 years.

Mr. Copeland came to Camden on a Saturday and the next day, September 29, 1900, he went to Sunday School and church and has been going ever since, according to history brought out at the program. In addition to being a Sunday School teacher, he has been a member of the official board for many years and he and Jeff May, who also took part in the recent program, have lifetime memberships on the board. Mr. Copeland has also served as chairman of the board as well as being on several committees.

A part of his business history was recorded also, and some of his early days in Camden were related by such old friends as Mr. May, Dr. W. Neill Hart, Charles E. Moseley and others who made short talks and were introduced on the surprise program.

James Harvey Rumph, who was in Mr. Copeland's class as a young boy, and his son Jim Bo Rumph, then presented their old teacher with a gift from the Intermediate Department. Jim Bo was a member of his last class.

Softly throughout the program, Mrs. Leeta Newton, pianist for the department, played Mr. Copeland's favorite tune, "When I Grow Too Old To Dream."

At the close of the program everyone joined in singing his favorite hymn, "I Would Be True." E. A. Wilson, assistant superintendent of the department, was in charge of the program. He and Mrs. Gil Burnham, superintendent, and a committee, planned the surprise for their veteran teacher. Al Rose was master of ceremonies for the program.

Members of Mr. Copeland's family, Miss Elizabeth Copeland, Mr. and Mrs. E. W. Copeland, Jr., and daughter Betty of Little Rock; Mr. and Mrs. Robert Copeland and son Bobby of Camden, were honored guests and "in" on the surprise which they had kept from their dad. Both sons and grandson Bobby were in Mr. Copeland's classes when they were boys.

Dr. Francis A. Buddin, pastor, dismissed the group with an inspiring prayer tribute to the honored teacher.

Walden, District Lay Leader, and Charles Stuck, Conference Lay Leader, gave reports and proposed plans for the laymen in the District.

Rev. Ralph Hillis, reporting for the Committee on Ministerial Qualifications, said the four men had been recommended by various Quarterly Conferences for license to preach, and that these would be granted as soon as the men complete

(Continued on page 15)

Pocahontas Hosts Paragould District Conference

The Paragould District Conference convened on Thursday, December 5, at 9:30 a.m. at the Methodist church in Pocahontas. Rev. J. Albert Gatlin, district superintendent, presided at the meeting, which heard words of welcome extended by A. L. McFall, chairman of the official board at the host church.

Rev. James Chandler, pastor of First Methodist Church in Rector, was elected to serve as secretary of the Conference. He read the composite report of the district committee. Copies of the statistical report for the district had already been placed in the hands of all the delegates. The reports showed that the district was in good shape in prac-

tically all areas. One particularly encouraging note is that every church in the district had accepted a Foreign Advance Special.

Following the district report, the conference heard messages from several of the Conference representatives. Those who addressed the group were: Dr. Ira Brumley in the interest of Christian Education; Rev. A. N. Storey with a program for Town and Country work; Rev. James Clemons with greetings from Hendrix College; Dr. Lud Estes and Chaplain William O'Donnell for the Methodist hospital in Memphis; Rev. Ewing Wayland in the interest of the *Arkansas Methodist*; and Charles Stuck with a real challenge for our mission program.

The morning worship service began at 11:15 as the ministers of the district came to make the personnel of the choir. The preacher for this session was Rev. Otto Teague, Forest City District Superintendent.

An excellent lunch, prepared by the WSCS of the Pocahontas church, was served to approximately 150 delegates.

The afternoon session of the conference began at 1:15. Mrs. C. W. Nickels, District President of the Woman's Society of Christian Service, reported for her group. Miss Iris Bell, Deaconesses at Imboden, told of her work in the area. Alfred

W. M. Womack; Wayland Springs Camp, Rev. Lloyd Conyers; analysis of reports to conference, Rev. John Bayliss; and reading of resolutions, Rev. M. L. Kaylor.

The conference voted to meet at the Mountain Home Methodist Church next year following an invitation from Quimby Smith, lay leader in the Mountain Home church. Special guests at the session included the Rev. Ed Kaetzell, superintendent of the Searcy District; Mrs. Elmer Hook, and Mrs. William O'Donnell. Rev. H. W. Jinske is district reporter.

RESOLUTION

Whereas, Dr. W. E. Jones, a beloved physician of our city, a long time member of The Official Board of First Methodist Church and one of God's Christian gentlemen was suddenly called from his labors to rest in the Father's House, and

Whereas his lively interest in his church drew him regularly to his pew to worship and his chair in the circle of her Official family and caused him to support her generously with his means, and

Whereas his going will leave a vacant place against spiritual horizons of our city and our church,

Therefore, be it resolved that The Official Board of First Methodist Church, Monroe, Louisiana voice our sorrow at his passing and express to his beloved companion our sense of loss and assure her of our continued love and prayers in this time of her sorrow.

And be it further resolved that a copy of this resolution be spread upon the minute pages of the Official Board and that copies be sent to The Louisiana Methodist and to Dr. Irma Jones.

—Carl H. McHenry
Chairman
Resolutions Committee

POCAHONTAS HOSTS PARAGOULD DISTRICT CONFERENCE

(Continued from page 14)

the prescribed course of study.

The report of the District Treasurer was made by Cecil Mitchell of Paragould.

The Conference voted to accept the invitation of the First Methodist Church in Rector for the District Conference meeting place in 1958. Following this, Rev. Arvest Lawson read the report of the Courtesy Committee.

Rev. Mr. Ralph Hillis, District Director of Evangelism, gave the closing devotion aimed at helping to prepare the District for the "Tell Arkansas About Christ" campaign. His message was well received, and the Conference ended following his invitation for everyone present to come to the altar of the church and re-dedicate himself to the cause of Christ.

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Fear Czech Communists Plan New Tough Policy Against Religion

Vienna (RNS) — Church sources here said that a congress on "problems of atheistic education" held in Prague under the auspices of the Ministry of Education and Culture may herald a new tough policy against religion in Czechoslovakia.

Rude Pravo, Czech Communist party organ, reported that the congress discussed the "failure of atheistic education in the past" and considered measures to "step up" such education.

According to the paper the conference agreed that atheistic education should not be "restricted to the schools but spread over all parts of the population." Rude Pravo added that the meeting also discussed "other religious problems in the country."

The church sources here showed surprise over the publicity given the congress. They said that in past years the Czech Communist government has carried on the fight against the Church with as much secrecy as possible.

OTHER NORTH ARKANSAS CONFERENCE NOTES

(Continued from page 7)

Albert Gatlin

Rev. W. C. Hightower is Dean.

The other school will be at Rector with the following courses:

Home and Church, Rev. Harold Spence

How to Teach in Church School,

Rev. A. C. Brannon

Christian Vocation (Youth only),

Rev. James Clemons

Improving the Church School, Ira A. Brumley

Rev. James Chandler will be Dean.

WASHINGTON PASTOR ANSWERS NY DOCTOR ON WHISKY FOR BABIES

(Continued from page 2)

social welfare worker to see these pitiful cases overcome by alcohol."

After six months of such visits, Dr. Shirkey predicted, the doctor would never again prescribe "toddlies for toddlers" or for anyone else.

Because of the "damage" resulting from his statement the doctor should be publicly reprimanded by the American Medical Association and requested to withdraw his "prescription," Dr. Shirkey declared.

COMMUNION OFFERINGS INCREASE 15 PER CENT

(Continued from page 2)

Methodist offerings on World-Wide Communion Sunday in October, and portions of other communion offerings during the year, are used to finance the work of the Methodist Committee for Overseas Relief, the Methodist Commission on Chaplains, and the Methodist Commission on (military) Camp Activities.

However, a great many pastors and church members are apparently unaware that the Methodist Discipline requires that a portion of all communion offerings, as well as the total offering on World-Wide Sunday, be earmarked for the Fellowship of Suffering and Service and sent directly to the Methodist Council on World Service and Finance, Chicago, or through the Conference treasurer.

Oldest Methodist Minister Dies At 100

Monteagle, Tenn. (RNS) — Dr. James Thomas Blackwood of Monteagle, believed to be the oldest Methodist minister in the country and possibly in the world, died

at his home here at the age of 100.

His death occurred less than a month after the Tennessee Conference of The Methodist Church honored him in absentia on his 100th birthday.

More than 200 persons crowded into the little stone Methodist church here at that time to pay tribute to the centenarian who was too ill and weak to attend.

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The Sunday School Lesson

E. T. WAYLAND

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LESSON FOR JANUARY 12, 1958

THE CHURCH'S POWER

READ JOHN 16:1-15; ACTS 1:1-14; ACTS 2:1-41.

MEMORY SELECTION: *Ye shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.* Acts 8:1 (RSV)

This is our second lesson on the general subject "The Church In The Making," which we are to study for five lessons. Last Sunday our lesson pointed out the fact that Christ, and He alone, is "The Church's One Foundation." A strong, sufficient foundation is the first essential in erecting any building or institution of size. Having considered the Foundation on which the church rests, it is quite proper that we study, today, the source of the power with which the church is to be built. Hence our subject for this lesson is, "The Church's Power."

The matter of power, and sufficient power, is of vital importance in the construction of any great building or institution. At no other time in world history has the world been so power conscious as today. Governments of the world frantically search for new sources of power and for knowledge to use the new powers that have been discovered. The communist block and the nations of the Free World both seem to feel that physical powers of inconceivable proportions are now necessary to survival. The "armament race," in essence, is a race to discover the use of powers greater than that of opposing forces.

Since Jesus was projecting a new movement in the world that must conquer the most powerful forces the world could and would throw against it, we might naturally expect Him to be concerned that it have the power necessary to carry it forward to victory in the world's life. In last Sunday's lesson we studied the promise Jesus made to build a church that would be universal, indestructible and timeless. That promise was made before the crucifixion.

Today's lesson deals with Christ's promise to His disciples after His crucifixion and shortly before His ascension. This was a promise to endow them with power with which to do the work to which He had called them. The lesson deals also with the fulfillment of the promise.

With The Command To Go Came The Command To Wait

In the words which we call the Great Commission, Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature." Since the disciples had walked and talked with Jesus after His resurrection, they believed now, with their whole heart, that He was "The Christ, the Son of the living God." His command to "Go . . . preach" must have been a challenge which they were ready, immediately, to accept.

Then came these other words which must have sounded rather strange to them, under the circumstances, "But tarry ye in the city of Jerusalem, until ye be endued with power." Luke 24:49. In the opening verse of our lesson text for today, Luke, the writer also of Acts, is likely reporting the same incident. Here he says that Jesus "Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" which was a promise of power.

We may be sure that no one was so anxious that the fact of His resurrection and the gospel of the new way of life that He had taught be preached to the ends of the earth as was the Christ. Nevertheless, Jesus knew that their faith in the fact of His resurrection and their willingness to preach the gospel they had learned from Him was not enough to enable them to be victorious over the obstacles He knew they would face. Jesus knew that it would be necessary for them to have the sustaining, undergirding, inspiring power of the Spirit of God in their lives in order to be convincing, effective witnesses for Him.

Although Jesus knew that the hearts of the disciples were afire with the desire to tell the world that their Master was alive and, through the way of life He had taught, was the Saviour of the world, nevertheless, Jesus told His disciples that they must not "go" until after they had "tarried" until they had the power which would make their "going" effective.

The Disciples Slow To Learn

Across the centuries the Jews had expected the promised Messiah to be King who would establish a temporal kingdom with Jerusalem as the Capital. In that day they expected that Jerusalem would be the political and religious center of the world. Since Jesus did not fit into this preconceived idea of what the Messiah would be, the leadership of the Jewish church refused to accept Christ as the Messiah.

Although the chosen disciples gradually came to believe in Jesus as the Christ of God, the promised Messiah, they never entirely got away, even after His resurrection, from the idea that Jesus was to set up a temporal kingdom. During His active ministry, the disciples vied with each other as to which of them were to have the seats of honor in this new kingdom.

So we find the disciples, in our lesson text, even after the resurrection of Jesus, asking the ques-

tion, "Lord, wilt thou at this time restore again the kingdom of Israel?" Their hopes for such a kingdom had died, when Jesus died on the cross. Since their faith in Him as the Messiah had been reborn, when they knew He had risen from the dead, they felt that surely now, if not before, He would be ready to establish the kingdom for which they, with the Jewish nation, longed. Jesus dismissed their question with only a few words and reminded them again of the great mission to which He had called them.

A Three-Fold Promise Given

Jesus here makes His disciples three promises:

(1) He made them a promise, which at the time they little understood. He called their attention to the baptism of John which He reminded them was with water. He promised them that "before many days" they were to be baptized with the Holy Spirit.

(2) Jesus made His disciples another promise which they understood better a few days later. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." That power was to fit them for the high, holy mission for which He had trained them.

(3) The third promise is more than a promise, it is a prophecy. Jesus said, "Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria and unto the uttermost part of the earth."

Here, and in other places in the New Testament, the Greek word *martus* is translated witness. However, since to be a witness for Christ so often resulted in the death of the witness, we have coined an English word *martyr* from the Greek word *martus*, and for us martyr means to die for a cause.

The Promises Fulfilled

The second division of our lesson tells us of the fulfillment of these promises which Jesus made the disciples. It was ten days after the ascension. There were possibly one hundred twenty people, including the apostles, who were together "with one accord in one place," when the experience which Jesus had foretold came to the assembled group. "They were all filled with the Holy Spirit," and began to give witness of the things of God.

It just happened, in the providence of God, that this experience came on the day of Pentecost. We sometimes mistakenly think that the word Pentecost is a word used to designate the day that the Holy Spirit was given to the disciples. Rather, Pentecost was the name of one of the great festivals of the Jews, commemorating the giving of the Law to Moses on Mt. Sinai. It came fifty days after the feast of the Passover.

A very remarkable thing about the giving of the Holy Spirit to the group of followers of Jesus was that, as they spoke in praise and thanksgiving, Jews present for the feasts of the Passover and Pentecost from practically every nation of the day heard each in his own tongue, even though this group of Christ's followers were unlearned people.

Man's Greatest Power In Christian Service

The early church had a few strong preachers, the most noted of whom was the Apostle Paul. Nevertheless, as we study the his-

tory of the development of the Christian church, it is not a history of great preaching. Rather it is a record of witnessing, written in the blood of the martyrs, that caused the church to grow in numbers and power in spite of the worst the enemies of the church, political and otherwise, could do to it.

It is still true that the most powerful agency for good on the face of the earth is the sincere witness, in the home, in the school, in the church and about the various walks of life, of Godly men, women, boys and girls as they live their lives among their fellows. The Methodist Church would not live long without the leadership of its ministers. However, a little inquiry by anyone who is interested will reveal that the determining factor, in the lives of most people who have made a decision for Christ, was not a sermon but the life and influence of loved ones, friends, Sunday School teachers, or the pastor's personal life.

In the days of slavery in America, we are told that a man watching a band of slaves at work noticed that one of them, a young man, looked, walked, and worked differently from the rest of the slaves. He called the attention of the owner of the slaves to the difference in this young man and the rest of the group and asked if he knew the reason for the difference. The owner said, "That young man was the son of a king in Africa and he has never forgotten it." So we, as we live and work among our fellows should never forget that we are sons and daughters of the King of Kings and Lord of Lords and we should live like it.

The Greatest Danger The Church Faces Today

The greatest danger the church faces today is not in its enemies be they communists or just common disbelievers. Our greatest danger lies in the fact that too often we forget the real source of the power of the church of God.

It is true that today the church has more members than ever before; it has more and better places of worship and facilities for Christian education than at any time in its history; its organization is without a peer or even an equal in government or private institutions or business; it has the best trained leadership in pulpit and pew in Christian history and it has a financial support today beyond anything it has known for the past two thousand years.

Nevertheless our great danger today, with all of these tremendous assets of the church, is that we may have a feeling of self-sufficiency and come to the conclusion that we no longer need God. Our danger is that we may forget the Rock from which we are hewn and feel that we have carved our own destiny.

Let us remember that the early church "turned the world upside down" without any of the assets mentioned above. It did because it moved in the strength of Christ. What the early church could have done with the assets we have and the spirit it had, only the imagination can answer.

There is no substitute in the church for the "POWER" Christ promised His followers. There are many aids to that power. It may be supplemented many ways but nothing we have or can do is anything more than a supplement.

The Louisiana Methodist

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No. 2



Castle Manor Church Is Current 1000 Club Project

Methodists throughout Louisiana supporting the 1000 Club program of the Louisiana Conference will be interested in the prospects for growth and the opportunity for development found in the current 1000 Club project, according to Rev. Luman Douglas, chairman of the Conference 1000 Club appropriations committee which has selected Castle Manor church in New Orleans as the project for the period December 1-February 1.

Ground was broken for the erection of the first unit for this new congregation last October 6. Church leaders expect the first unit to cost approximately \$25,000. Rev. S. P. Emanuel is pastor of the Castle Manor congregation.

The Castle Manor development is located approximately 2½ miles east of the Industrial Canal, one block off Highway 90. The church location is such that it will serve a Methodist constituency in an area that now has a population of over 25,000 and developers predict will exceed 50,000 within the next 10 years. This is now the only Methodist church in this entire area of six developments.

Rev. S. Percy Emanuel has been pastor of the congregation since June, 1956. Other Castle Manor leaders include George Nelson, superintendent of the church school; Mrs. F. L. Minix, president of the Woman's Society; and W. W. Purvis, chairman of the Board of Trustees.

Annual Conference Dates For Area Are Announced

The dates for the Little Rock, Louisiana and North Arkansas Conferences in 1958 have been announced by Bishop Paul E. Martin.

The Louisiana Conference will meet May 27-30 at Centenary College in Shreveport.

The Little Rock Conference will meet June 3-6 at the First Methodist Church in Hot Springs.

The North Arkansas Conference will meet during the period June 10-13 at the First Methodist Church in Searcy.

The Louisiana Conference has been meeting for a number of years between Sundays, but this year will be the first year since 1943 that the Little Rock and North Arkansas Conferences will be meeting during a period between Sundays. Bishop Martin, in setting the dates for the Little Rock and North Arkansas Conferences fixed these dates in keeping with resolutions passed by the two Arkansas Conferences.

Dr. Joe J. Mickle, President of

Centenary College and Reverend Leonard Cooke, Vice President of Centenary College will be the hosts for the Louisiana Conference session.

Reverend E. D. Galloway, Pastor since 1954 at Hot Springs will be the host for the Little Rock Conference.

Reverend Alvin C. Murray is the Pastor of the First Methodist Church in Searcy.

For the first time in the history of the South Central Jurisdiction all of the annual conferences will meet in the spring and will meet during the period May 13-June 13.

Retired Ministers Home Project Buys Shreveport Property

The Retired Ministers Homes of the Louisiana Conference has just purchased two and one-half building lots measuring 125 x 140 feet, in the 3700 block on Judson Street in Shreveport. Two homes can be built on the property.

The Board hopes to build one of the standard four-room homes with carport early this spring. The group is within \$1,500 of having enough cash to complete this building.

1958 Daily Bible Reading Schedule

At right is the schedule for the period January 9-19 for the suggested daily Bible reading for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

January 9	Matthew 5: 13-20
January 10	Matthew 5: 21-32
January 11	Matthew 5: 33-48
January 12	Matthew 6: 1-15
January 13	Matthew 6: 16-24
January 14	Matthew 6: 25-34
January 15	Matthew 7: 1-14
January 16	Matthew 7: 15-28
January 17	Matthew 8: 1-13
January 18	Matthew 8: 14-27
January 19	Matthew 8: 28-9: 8

Two Area Pastors To Participate In Cuba Program

Nashville, Tenn. (MI)—About 120 Methodist ministers and laymen of the United States will take part in a ten-day evangelistic crusade in Cuba, January 28 to February 6, it was announced by Dr. Harry Denman, Nashville, general secretary of the Methodist General Board of Evangelism.

Among those who will be participating in the Cuba crusade will be Rev. Raymond L. Franks, pastor of the First Methodist Church of West Memphis, Arkansas, and Dr. Carl Lueg, Pastor of the First Methodist Church of Lake Charles, Louisiana.

It is expected that every Methodist church in Cuba will have evangelistic services and home-visitation during the period.

The crusade will be under the leadership of Methodist Bishop John W. Branscomb, Jacksonville, Fla., head of The Methodist Church in Florida and Cuba; the Methodist district superintendents of Cuba; Dr. Denman; and the Rev. Dr. James E. Ellis, New York City, the Methodist Board of Missions executive secretary for Latin America.

The Board of Evangelism and the Board of Missions are promoting the crusade. It is the eighth annual one to be conducted.

Bishop Booth Writes Appreciation For B. Congo Assistance

By Bishop Newell S. Booth

It certainly is great to know that the Methodists from the Arkansas-Louisiana Area are going to have a part in the work in Elisabethville; the building of a church and parsonage there in the new housing center of the city will be a permanent witness to Christ. Actually, it is more than bricks and mortar. This will be building a preaching for Christ in a permanent way among the people of that great city in the heart of Africa.

We are very grateful for the way in which all of the districts, backed up by their district superintendents, are planning to raise the funds in these next few months. I feel that this way is a grand way to link the whole Church of the area with the work which Bishop and Mrs. Martin saw when they visited us in Congo. We felt the lift from their visit and in them had very worthy representatives of the devotion and concern of the people of these two States. Now we are to have evidence backing them that all of you are ready to take a part in a continuing preaching of the gospel of Christ to the pressing multitudes of this city.

I do want to express for the
(Continued on page 13)

Five Evangelistic Conferences Set For This Month

Six Ark. La. Dist. Supts. To Attend National Meeting

Nashville, Tenn. (MI)—Five conferences on spiritual birth and growth will be sponsored by the General Board of Evangelism of The Methodist Church between January 7 and 28, 1958.

One of the conferences will be for Methodist district superintendents, three for other Methodist ministers, and one for Methodist laymen.

The conference for district superintendents will have an unusual setting. It will be held aboard a ship that will cruise the Caribbean, leaving from Miami January 24 and returning January 28.

The following District Superintendents of the Arkansas-Louisiana Area have indicated that they will be attending the conference: Louisiana Conference—Dr. Virgil D. Morris of New Orleans, Rev. A. W. Townsend of Alexandria; Little Rock Conference—Dr. E. Clifton Rule of Pine Bluff, Rev. Kenneth L. Spore of Monticello, Dr. Robert B. Moore of Hope; North Arkansas Conference—Dr. Roy I. Bagley of Fayetteville.

The three conferences for other ministers will be as follows: January 7-10 at Oklahoma A. & M. College, Stillwater, Okla.; January 14-17 at the University of Michigan, Ann Arbor, Mich.; and January 21-24 at Montreat, N. C.

The laymen's conference will be January 10-12 at the Kenlake Hotel at Kentucky Lake, near Paducah, Ky.

"The conferences are for personal uplift and inspiration," said the Rev. Dr. G. Ernest Thomas, Nashville, "and for deeper study of the basic essentials of Methodist theology and experience."

Dr. Thomas is director of the conference and director of the Department of Spiritual Life of the General Board of Evangelism.

Principal speakers for the district superintendents conference will be Methodist Bishop William C. Martin, Dallas, Texas, and Dr. Elton Trueblood, professor, Earlham College, Richmond, Ind.

Principal speakers for the Stillwater conference will be the Rev. Dr. Kenneth W. Copeland, pastor, Travis Park Methodist Church, San Antonio, Texas, and the Rev. Dr. Truman W. Potter, pastor, Christ Methodist Church, Charleston, W. Va.

Principal speakers for the Ann Arbor conference will be Dr. Harry Denman, Nashville, general secretary of the General Board of Evangelism, and the Rev. Dr. Mack B. Stokes, associate dean and a professor at Candler School of Theology, Emory University, Atlanta, Ga.

Methodist Bishop Charles W. Brashares, Chicago, will be the principal speaker for the Montreat conference.

Principal speakers for the laymen's conference will be the Rev. Dr. Thomas A. Carruth, Nashville, director of the World-Wide Prayer Movement of the General Board of Evangelism, and the Rev. Dr. W. H. Fullerton, Dublin, Ireland.

(Continued on page 15)

Students Warned Of Over-Emphasis On Scientific Education

Lawrence, Kans. (RNS)—Warnings against nuclear warfare, atomic armaments and over-emphasis of scientific education were sounded by speakers at the sixth quadrennial Methodist Student Conference here.

Dr. L. Harold DeWolf, professor of systematic theology at Boston University's School of Theology, said this country would suffer a "major disaster if it disproportionately emphasizes scientific education and neglects education in culture and citizenship."

An immediate halt to hydrogen bomb tests by all countries, and if necessary by the United States alone, was called for by Norman Cousins of New York, editor of the Saturday Review. He said that only in a "world law" can we find the

Methodism Builds 306 New Church Bldgs.

Survey Reveals Church Needs To Build 450 More

Estimates that Methodism throughout the United States has organized 283 new congregations, constructed 306 new church buildings and reopened 100 abandoned churches since June 1, 1956, have been made by the Division of National Missions of the Board of Missions of the Methodist Church.

The Division, which has headquarters in Philadelphia, Pa., is the national home missions and church building body of the Methodist Church.

Two Division executives said those estimates and others relative to Methodist growth in the first one and one-half years of the 1956-60 quadrennium were based on a projection of results of a survey taken among Methodism's 566 district superintendents. To obtain figures for the entire denomination, the National Division projected proportionately the information contained in replies from 378 superintendents who responded to the questionnaire.

By a similar projection, the Division has estimated that for the remaining two and one-half years of the quadrennium the Methodist Church needs to organize 272 additional congregations, begin work on 450 more new churches and reopen seventeen more abandoned churches.

The survey had a two-fold purpose, according to Dr. Robert A. McKibben, director of city work for the Division, and Dr. B. P. Murphy, executive secretary for church extension. The first was to ascertain the accomplishments and needs of Methodism in various phases of church extension; the second was to determine the scope of work and the principal needs of 231 city and district missionary societies.

The survey has given the National Division its first over-all view of church building progress since the quadrennium began 18 months ago, Drs. McKibben and Murphy said.

The district superintendents reported that of the 231 district and city societies, 160 make an annual financial asking of the churches in their areas and that 111 do so through a "Ten Dollar" Club or "\$1,000" Club plan. In those plans, a group of interested Methodists agree to contribute \$10 or some other amount once or more each year for church extension.

The survey disclosed the scope of other activities among the societies such as: 132 societies making unconditional donations to new congregations for buildings, 121 societies donating sites to new church projects, 65 societies underwriting or guaranteeing loans made by other agencies to congregations wishing to build, and 34 societies having a loan fund for churches.

A Message

From The Fourth General Assembly National Council of Churches

From its fourth General Assembly in St. Louis, Missouri, the National Council of the Churches of Christ in the United States of America sends greetings to the people of our churches and our nation.

OUR ONENESS IN CHRIST

We are becoming steadily more aware of the oneness that is ours in Jesus Christ. We recognize it beneath the forms of organization and cooperation of this Council. This oneness is not of our own making, but God's. It is by his will and through his grace that the barriers dividing mankind are breached and overcome. We gratefully affirm that in the Church God is drawing us ever more surely and profoundly together.

While ecumenical fellowship has thus far been realized chiefly among the leaders of the churches, we are convinced that now it must and can be experienced more widely by the members of each congregation. To support and strengthen all expressions of basic unity in Christ wherever his people work or worship, act or serve in his name and spirit, is a major objective of this Council.

OUR BROKEN WORLD

Yet the more we grow in essential solidarity with Christ, the greater is our discontent with our imperfect unity and with the disunited world in which we live—a disunity now made all the more vivid by the fearful competition in man's penetration of outer space. The plain truth is that ours is a tragically broken world. This brokenness infects the church's life and work. The world is in the church even as the church is in the world. Hence as Christians we are deeply enmeshed in that which we deplore.

It is hard to be a whole human being in today's broken world. Pressured, overstimulated, pulled this way and that by competing loyalties, fragmented by his varied roles and functions, menaced by the constant threat of war, contemporary man appears sometimes to be less than human. These hazards are increased by a society in which sheer bigness, rapid change, and the loss of control over the very means of control which scientific ingenuity has devised, spell moral ambiguity and spiritual despair.

There is a Christian word of warning and of promise to be spoken to such a man, "rich in things but poor in soul," who dwells in every one of us. All double-mindedness and undue self-concern must go. Our Lord says, "Do not be anxious . . . But seek first his kingdom." Wholeness of life springs from singleness of purpose; it is given to those who live day by day upon God's forgiveness and who make each decision in the light of his ultimate will. Only so can man find that true selfhood and final security which are in Jesus Christ our Lord.

OUR FULLNESS AND EMPTINESS

Our common life reveals a paradox of fullness yet emptiness which is critical and startling. We are thankful for the outward signs of a resurgence of religious interest in our country. Many persons have been reached by various forms of evangelism. There is a heartening increase in lay participation and responsibility. Christian education has become more articulate and creative. Thirty-four communions comprising thirty-seven million people are now working together in this Council. All this gives us real cause for encouragement.

But there is still a most demanding task before us. The Christian church must deal more realistically and prophetically with the human situation in its preaching and teaching, in its work and worship, as befits the disciples of a Lord who knew what is in man.

Side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security. Why, in a nation of more than one hundred million church members, should moral confusion, cultural rootlessness, and spiritual loss be so widespread? Is this contradiction inevitable? Or can it with God's help be overcome?

With questions like these Christians are called upon to wrestle in the days ahead. Man's very insecurity and bafflement may have promise in them, and the Church should baptize them with the power of the gospel. We cannot be sure how much time is left to us, planning and working as men and women to whom every day is a day of judgment.

OUR WITNESS TO ONE ONENESS

As judgment begins in the house of God, so also must reformation. Organizational complacency and self-assurance based on statistics must cease. The running of "successful programs" must not be equated with the achieving of a holy purpose.

The local church in fellowship with neighboring churches is basic to our witness. God's purposes for his children are thwarted or fulfilled within local communities. The important decisions and resolutions of this assembly will be futile unless considered and put into effect by congregations and councils. It is here that our oneness in Christ must become operative and the brokenness of persons made whole.

We are called also to become the proving ground of a fellowship that is universal because it is divine. As in missions we have been able to realize our membership in the body of Christ despite revolutionary nationalism and the renascence of other religions, so within the international realm we must bear vigilant testimony to the reconciling gospel of our Lord. Until God's will for brotherhood is done on earth the Christian conscience cannot be at ease.

Racial discrimination and segregation, though repeatedly condemned, still prevail within the church. We must severely criticize such un-Christian attitudes and practices while recognizing at the same time our own failures. We are thankful for the leadership which the church gives when Christians stand up in the midst of strife to be counted on the side of a more just and brotherly America. May God grant us the forbearance of those who understand, and the courage of those who love.

UNITY OF FAITH AND HOPE

Our oneness in Christ gives us hope. We need not wait until complete unity is reached before we begin to realize the wholeness of life which God offers us. God requires us to serve him within this broken world. That which makes unity difficult also makes it imperative. We know that unity is of God, who in Jesus Christ has disclosed his will and poured out his Spirit. We are called to show forth the coming of the Lord who even now is gathering all things to Himself by the power of God's love. In this assurance we move forward together. May God perfect our unity and grant to each of us his blessing and his peace!

New Utilization Plans Now In Effect For John Wesley Film

Three major changes have been made in the utilization plans of the JOHN WESLEY film, produced by the Television, Radio and Film Commission in cooperation with J. Arthur Rank.

New Technicolor prints are available; either Part I or Part II of the film may be rented separately if desired; rental rates have been reduced.

The Technicolor prints have been distributed to the Methodist Publishing House film libraries to replace the color prints the libraries had. Black and white prints are still available for distribution.

A beginning title has been added to Part II and either part may be (Continued on page 15)

President Sends His Greetings To Methodist Students

Lawrence, Kans. (RNS)—President Eisenhower sent greetings and best wishes to some 3,400 youths attending the sixth quadrennial Methodist Student Conference here.

"In discovering the resources of faith, each person finds strength to achieve the highest purpose of life," the President declared. "Dedicated to the service of God and neighbor, the church gathers you into a spiritual force of great power for good."

The delegates, which included 76 students from 17 foreign countries, represented about 1,000 colleges and universities. Theme of the six-day meeting was "Our Lord-Our Church-Our Faith."

A highlight of the conference was a dramatic service depicting in pantomime, dialogue and music principal events in the life of Christ and relating them to twentieth century life in America.

During the drama, passages from the Gospel of St. Mark were read while a student discussed their meaning and asked questions about their relevance to present-day situations.

In questions and comments, the script covered current social issues and brought Christian insights on such problems as campus standards, politics and present day theological beliefs.

U. S. Sends Christmas Creches As Gifts To Russians

Washington, D. C. (RNS) —Citizens of the Soviet Union received 50,000 Christmas creches as a gift from the U. S. Information Agency.

They are in the form of a cardboard cut-out in the January issue of *Ameryka*, Russian-language magazine which the agency publishes for distribution in the USSR. Readers are given instructions on how to assemble the manger scene. The Russian Orthodox Church observed Christmas on Jan. 7.

The January issue is devoted entirely to a description of how

Reports 6½ Billion Pounds Surplus Food Donated By U. S.

Washington, D. C. (RNS)—More than six and a half billion pounds of surplus food were donated by the Department of Agriculture during the past five years for distribution to the needy at home and abroad.

Secretary of Agriculture Ezra Taft Benson made this report to a National Conference on Food Donations here. Present were

Americans celebrate Christmas. The American embassy in Moscow is permitted to distribute 50,000 copies of *Ameryka* for sale on Soviet newstands. In return the Russians distribute a similar illustrated magazine in the United States.



representatives of more than a score of religious and voluntary organizations which have participated in the distribution program.

"Never in history has a nation been more generous in making available its food supply to the needy than has the United States in the last five years," Mr. Benson said. "Donations from our abundance are now going to more than 75 million needy persons here and in foreign countries."

"We are humbly grateful for this blessing of sharing our good fortune with others."

He said that 60 million persons in nearly 100 countries have benefited from the overseas distribution program. And about 1,500,000 people in nearly 1,000 charitable institutions in the U. S. have been helped with surplus foods, Mr. Benson added.

Louis Minsky, RNS Managing Editor, Dies Suddenly

New York (RNS)—Louis Minsky, managing editor of Religious News Service, died suddenly at his home in Kew Gardens, at the age of 48.

A native of Southsea, near Portsmouth, England, Mr. Minsky had headed the agency ever since it was organized in 1933 as an affiliated but independently operated organization of the National Conference of Christians and Jews.

Born June 4, 1909, Mr. Minsky came to the United States in his youth and after finishing his schooling here served as New York correspondent for various British publications and special writer on religious topics for American magazines and newspapers.

In a statement issued on behalf of Dr. Everett R. Clinchy, president of the N.C.C.J., who was out of town, Dr. Sterling W. Brown, executive vice-president, said Mr. Minsky's death had "deprived Protestants, Roman Catholics and Jews of a friend and a creative journalist."

Others who joined in tribute to Mr. Minsky were Dr. Samuel McCrea Cavert, executive secretary of the U. S. Conference of the World Council of Churches; Rabbi Morris N. Kertzer, director of inter-religious activities for the American Jewish Committee in New York; the editors of *America*, national Jesuit weekly; and *The Tablet*, organ of the Catholic diocese of Brooklyn, N. Y.

Mr. Minsky was generally regarded as one of the best informed, objective and versatile figures in the field of religious journalism in this country.

The only intercreedal religious news agency in the world, Religious News Service was inaugurated to serve Protestant, Catholic and Jewish periodicals as well as to assist secular newspaper in the coverage of religious news.

Reports New Crime Record Set In 1957

Washington, D. C. (RNS)—The year 1957 saw a new crime record established in the United States, FBI Director J. Edgar Hoover reported here.

Preliminary figures from police departments across the nation indicate that approximately 2,756,000 major crimes were committed during the year, exceeding by 7.5 per cent the 2,563,000 crimes committed in 1956.

The FBI's Identification Division received an average of 22,200 fingerprint cards for processing each working day during the year, Mr. Hoover reported. The Bureau now has 147,000,000 sets of fingerprints of which 12,250,000 represent persons who have been arrested at some time in their lives on criminal charges.

Preliminary tabulations indicate that there was an increase in 1957 of all major crimes except murder, Mr. Hoover said. The largest increases were being recorded in robbery, burglary and auto theft. The FBI itself participated in discovery and return of more than 16,000 stolen automobiles which had been taken across state lines.

Labor Leader Urges Greater Participation In Economic Life

Washington, D. C. (MI)—The Methodist Church should not "remain aloof from the economic society or abdicate its basic obligations in this field," Victor G. Reuther, prominent union official, told a Methodist group here December 16.

Reuther, a Methodist layman, is assistant to the president of the United Auto Workers (AFL-CIO), and director of the union's Washington office.

He spoke on "Labor Looks at the Church's Ministry to Industry," at a two-day conference of Methodist lay and clerical leaders to consider Methodism's responsibility in this field. The meeting was under the auspices of the Commission on Chaplains and the Board of Social and Economic Relations.

"We need to re-examine our whole code of ethics in our society today—in government, labor and business and in the community at large," Reuther said. "Here the Church can provide the challenge and leadership."

Agents of the Church inside the labor movement is not the answer, he said, in a reference to the "worker priests" movement in France. "They would only arouse suspicion and resentment."

Reuther said he was "alarmed" by the growing tendency of big industrial firms to "hire ministers as

chaplains to come into plants and conduct services."

"Many of these chaplains, perhaps unwittingly, are used to promote company interests," he said.

Cautioning the Church not to "sell its services to either labor or management," Reuther said "the Church has a message for all people and can work best through Christians in labor and management, such as promoting an exchange of views and drawing groups closer together."

He added:

"The Church's problem is to identify itself through Christians at the desk and the workbench, to instill Christian ethics in day-to-day life, and to prod our conscience."

In his own experience, Reuther said, "the moments have been rare when decisions in union affairs ran counter to my own ideals and convictions as a Christian."

He said that "there is a great deal of soul-searching and self-evaluation going on in the trade unions today concerning moral and ethical standards."

Corruption, he said, "is not peculiar to the labor movement alone . . . there is no such thing as labor corruption, but just plain corruption."

Next Week Is Circulation Emphasis Week

SUBSCRIBERS to the Arkansas Methodist and The Louisiana Methodist will do well to remember that next week is the period set aside in the calendar of the three annual conferences of this Episcopal Area for the annual circulation campaign for these publications. Experience has shown that if a specific time is set for this endeavor, better results are obtained. What perhaps is more important is that pastors and the staff of the publications are relieved of the necessity of keeping this matter before church memberships throughout the whole year. Fortunately for the staff, attention can then be given throughout the rest of the year to the actual work of publishing a publication which can be of real service to Methodists of these two states.

More than 96% of the subscriptions to the two publications expire in January and February and are up for renewal at this time. Various methods are employed in local churches for securing renewals and new subscriptions. But whatever the method used, we want to encourage our subscribers to cooperate with local leaders so that the work may be completed in as short a period of time as possible. In this way, the work of local leaders will be made easier and the task of handling more than 40,000 names in the publication's office can be completed at an early date.

Our readers will be interested to know that processing of these names is completed in about a five week period, work which most publications spread out over a period of the whole year. With the aid of a capable staff and the use of a minimum of temporary help during the campaign period, this work proceeds with little disruption in the normal routine of weekly publishing.

The editor wishes to take this opportunity to express to our readers his gratefulness for the expressions of helpfulness and appreciation given during recent weeks for a number of changes made in the appearance, style and content of the publications. It was our privilege to be in 19 of the 22 district conferences of the Area during November and December. At each one of these conferences several persons expressed such appreciation. We find these expressions encouraging and stimulating. They help to guide members of the staff as they seek ways and means of improving further the program committed to them. We each pledge increased devotion to our tasks as we have the privileged opportunity of renewing our service to our readers at this season of the year.

Shall We Try Again With Russia?

ONE of the major questions facing leaders of governments of major powers just now is the consideration of Russia's offer to sign 20 year non-aggression pacts with several of these major powers. Apparently, these non-aggression pacts renounce war as a means of settling international disputes, with the signing powers agreeing not to use this means during the period of the pact. British leaders have reversed a position held for some time, indicating an interest in signing an agreement of this nature with Russia. The question has now been put squarely up to our nation's leaders. The issue must now be considered.

Those opposing such a pact with Russia have substantial grounds for such opposition. Such pacts have had little meaning in the past. Furthermore, Russia is one of the major participants in the United Nations organization, and as such has already signed such an agreement. A new agreement between the United States and Russia would be outside the framework of the UN, and if Russia's commitment to UN policies means anything, Russia is already committed to a policy of non-aggression along with all other members of the UN. Other opposition is based on suspicion of

Russian leaders' move at this time. Experience with Russian leaders, opposition leaders continue, has shown that their commitments mean little, and they interpret this present overture as simply another propaganda move to seize the initiative to impress weaker nations.

On the other hand, supporters of a new non-aggression pact with Russia feel that such a pact would be saying "What is past is all behind, and a new pact would have the effect of clearing out all the underbrush of illwill, suspicion, and distrust. Let bygones be bygones." Furthermore, these leaders say a new pact would recommit Russia to something specific. If she should break such a pact, the condemnation of world judgment would be upon her. If she keeps faith with the pact, the world will be better off. There is everything to be gained and there is little to lose in completing such an agreement.

We would like to suggest that if these new commitments could be effected within the framework of the United Nations, we believe that there would be real merit. After all, as Christian people, we believe in rededication and recommitment. Within the Methodist program, Methodists annually observe Week of Dedication, at which time Methodists rededicate themselves to the Christian way of life. Commitment Day is observed annually at which time Methodists are asked to recommit themselves to abstinence from beverage alcohol. Why is it not reasonable to expect that there should be a time of recommitment and rededication to the principles, purposes and ideas set forth in the charter of the UN? Agreements between Russia and other nations effected one at a time, and outside the framework of the UN organization, it seems to us, would have the effect of weakening the place and function of the UN at a time when its good offices should be used. This bypassing of the UN would not be good.

If Russia is sincerely and honestly seeking a non-aggression understanding with other major powers, she should receive every encouragement. To use terms which all Christians understand, the call for repentance should ring out in the halls of the UN and representatives of all nations should bow at the altar of international brotherhood and goodwill, confessing their shortcomings, and rededicate themselves again to the high purposes, principles and ideals to which they have already committed themselves in the UN charter.

No Time Is Convenient

SOME interesting results always come out of a church survey. In some instances surveys reveal tragic situations. Such was the case in an experience told by a survey worker after a survey conducted recently in one of the cities of this Area. The husband answering the survey worker's questions about the family stated briefly, concisely, and almost proudly, that the family including the wife and three small children belonged to no church, attended no church or Sunday School, and no time would be convenient for workers from any church to call on the family to discuss their religious life. Apparently, the husband in speaking for the family was exercising his American-given freedom to have or not to have any interest in religion in any form.

"It will not be convenient at any time." Those who have had a warm, life-changing experience of Christ find it difficult to comprehend such a point of view. Fortunately, anti-religionists are few these days, but for even these the Love of God can be real and the Church must exercise a concern. These especially need to be told about Christ and this information must be conveyed in a convincing, loving, and winsome way. There will undoubtedly come a time when it will be convenient for the most convinced unbeliever to consider seriously the most important question in life. Christians must be ready to help any person when that time comes.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

LADIES NIGHT will be observed by the Men's Club of the First Methodist Church, Alexandria, on Jan. 31. Louie E. Throgmorton, Dallas, Texas, will be the guest speaker. Dr. Guy M. Hicks is pastor of the church.

DR. JOE QUILLIAN, PROFESSOR OF Homiletics at Perkins School of Theology, SMU, Dallas, was guest speaker at the morning worship service of the Noel Memorial Methodist Church, Shreveport, Sunday, Dec. 29, where Dr. John J. Rasmussen is pastor.

VOLIDA ROBINSON has given enough Amite River catfish for a fish-fry to be held soon at the Live Oak Methodist Church, Watson, for the men of the church in the hope that it will be the beginning of a Methodist Men's organization in the church. Rev. Henry Bowdon, Jr., is pastor.

REV. R. F. DeBUSK, JR., pastor of the Chat-ham Methodist Church, delivered the opening sermon at the Christmas Conference held at Purdue University, Lafayette, Indiana. The Christmas Conference was sponsored by the General Board of Evangelism of The Methodist Church.

MEMBERS AND FRIENDS of the Berwick Methodist Church attended "open house" at the new parsonage on Sunday afternoon, Dec. 15. The new parsonage was completed in September and is now being occupied by Rev. and Mrs. Kirby A. Vining. The Rev. Mr. Vining is pastor of the Berwick-Patterson charge.

A SPECIAL CHRISTMAS Candlelight Service was observed at the Springhill Methodist Church on Sunday evening, Dec. 22. During this service "White Gifts" were received for The Methodist Home Hospital in New Orleans. The sanctuary was beautifully decorated with poinsettia plants donated by members of the church. Rev. W. R. Wendt is the pastor.

DR. KEITH MASON, Shreveport, was guest speaker at the Men's Club of the Springhill Methodist Church on Tuesday, Dec. 17, when the club observed Ladies Night. Following the dinner, the members of the club and the public were invited to the sanctuary to hear Dr. Mason lecture on "My Trip Behind The Iron Curtain." Rev. W. R. Wendt is pastor of the church.

THE INGLESIDE METHODIST CHURCH choir of Baton Rouge, presented Camille Saint-Saens' Christmas Oratorio Sunday evening, Dec. 15. The program was under the direction of Earl Redding with Mrs. Bryon Vernon and Miss Kay Bethea as accompanists on the organ and piano. The public was invited to attend the program. Rev. W. R. Irving, Jr., is pastor of the church.

A NEW CONN ELECTRIC ORGAN was placed in use in the McGuire Methodist Church, West Monroe, Dec. 22. The instrument was purchased largely through the efforts of the choir of the church. Miss Biddy Dupree, a high school junior, is organist. Eugene Smith is choir leader, and Marshall Downs is president of the choir organization. Rev. Don Wineinger is pastor of the church.

REV. CLYDE C. FRAZIER, JR., pastor of Lake Vista Methodist Church, preached at the First Methodist Church, Brooksville, Florida, Sunday, Dec. 29. The Rev. Mr. Frazier, and his family were visiting his parents, the Rev. and Mrs. Clyde Frazier, Sr. The Senior Mr. Frazier is pastor of the Brookville church. In his absence, Rev. Dalton Burch, Director of Youth in the Lake Vista Church, preached.

DR. JOSEPH C. MORRIS, vice-president of Tulane University, was guest speaker at a meeting of the New Orleans Ministerial Union on Monday, Jan. 6, at the Rayne Memorial Methodist Church, New Orleans. A coffee hour preceded the meeting at 10:00 a.m. Dr. Morris, head of the physics department at Tulane and a leader in nuclear physics, spoke to the ministers on "Sputnik—Theirs and Ours?" Dr. A. M. Serex is the host pastor.

STUDENT RECOGNITION DAY was observed at the First Methodist Church, Winnsboro, on Sunday evening, Dec. 29. Those participating in the service included Miss Myra Ann Moore, leader, George Gowan, Miss Carol Lynn Smith, and Mrs. Ruth Moore, Secretary of Student Work of the W.S.C.S. The church has 17 college students. A Watch Night Communion Service was held at the church from nine until midnight by the pastor, Rev. W. H. Bengtson.

REV. RAYMOND CROWFOOT, pastor of the Kinder Methodist Church, was guest speaker at a social and business meeting of the Men's Club of the Glenmora Methodist Church, Thursday evening, Dec. 26. Following the Rev. Mr. Crowfoot's message, A. D. Hulett, president, presided at the business session of the club. Mrs. Carl Flowers, Mrs. Ruge Andrews and Mrs. T. M. Wallace made up the serving committee. Rev. D. R. Deen is pastor of the church.

REV. ROBERT GALATAS, pastor of the St. Claude Methodist Church, New Orleans, conducted noonday services, Monday through Friday, at The Church House, New Orleans, under the auspices of the Greater New Orleans Federation of Churches. The services are conducted daily from 12:10 to 12:20 p.m. and include a period of prayer, scripture study, meditation and soft music as well as brief addresses by the guest minister. The Rev. Mr. Galatas used as his subject, "To Us A Son Is Given."

THE MINISTRY OF MUSIC of the Rayne Methodist Church, New Orleans, presented Marc Schaefer of Strasbourg, France, in a special organ recital at the Vesper Service Sunday evening, Dec. 29. Mr. Schaefer makes his home in the village of Bischwiller, and is a graduate of the University of Strasbourg. He is now studying at Princeton University on a World Council of Churches' Fellowship, and was in New Orleans as a guest of Dr. George W. Pool, minister of music at the Rayne church, where Dr. A. M. Serex is pastor.

A CHRISTMAS CONCERT was presented the evening of Dec. 1 at the Reserve Methodist Church, and again Dec. 22 at the Lutchter Methodist Church. The program was so arranged that all ages participated. At the close of the programs, before the benediction, gifts were brought forward and placed at the altar by the congregations as individuals, class groups, W.S.C.S. and families. The gifts were for the McDonald Methodist Center at Houma and the Dulac Indian Mission. The pastor, Rev. Frank C. Lankford, and Mrs. Lankford with a group of junior boys and girls from both churches delivered the gifts to the missions.

BISHOP DANA DAWSON gave a first-hand account of his experiences on his trip to Russia this past summer at the worship services of the First Methodist Church, Baton Rouge, on Sunday, Dec. 29. At the morning worship hour he spoke on "Russia Challenges The Church," and at the evening service he gave an illustrated lecture on "Life Behind The Iron Curtain." Bishop Dawson also visited Russia in 1934, and will recount the progress the Communist party has made in the intervening years. A well-known lecturer, Bishop Dawson is the Resident Bishop, Kansas Area, The Methodist Church, and is the father of Dr. Dana Dawson, Jr., pastor of First Methodist Church, Baton Rouge.

THE NEW SANCTUARY of the Grace Methodist Church, Ruston, was the scene of a "Service of Carols and Candlelighting" on Sunday evening, Dec. 15. The newly organized choir of 24 voices presented a group of seasonal anthems. Members of the MYF presented portions of the Holy Scriptures intermittently to lend continuity to a colorful and effective service of worship through music. Dr. Irwin Swack, assistant professor of music at La. Tech, was guest violinist. A. E. Tellinghuisen, assistant professor of music at La. Tech, and minister of music at Grace Church, sang Handel's "Comfort Ye My People." Miss Gail Waugh, organist at the

THANK YOU!

Many thanks to all you nice Methodists for your thoughtfulness during my recent illness. Your cards, flowers and visits were deeply appreciated.

Sincerely,
Jeanne Mason
Methodist Information

PASTORS AND CHURCH TREASURERS

Will you please check and see if you have any cash on hand for the Retired Ministers Homes Project and if so, will you please see that it is sent in immediately. A report of receipts to the date Dec. 30, will be published in January.

One reason the money is needed is that the board must have on hand, another \$1,500 before it can proceed with the building of the Shreveport home. Send all money to: Retired Ministers Home Board, Box 175, Logansport, La.

church, played a medley of carols as her prelude. Rev. Henry C. Blount, Jr., pastor of the church, presided at the service.

FIRST LT. GEORGE S. MANGUM, Flight Instructor at Goodfellow Air Base, San Angelo, Texas, home on leave for the holidays, was guest speaker at the McGuire Methodist Church, West Monroe, New Year's Eve Watch Service. While home, Lt. Mangum and his wife, formerly Ann Colby, presented their second child for dedication through baptism at the Sunday morning worship service, Dec. 29th. Lt. Mangum is well known throughout Richland Parish for his leadership in the MYF while a member of the Delhi Church, and as a member of the state championship football team during his days in high school. After finishing Louisiana Tech he entered the Air Force, and advanced rapidly to his present position in training jet pilots. He is the son of Mr. and Mrs. P. B. Mangum, West Monroe.

January 12-January 19

is the date for the

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The Louisiana Methodist

Official Organ of Louisiana Methodism

MORE FOR OUR MONEY

Perhaps no subject has been so much discussed during the year 1957 as the high cost of living. But as we begin the new year I should like to think with you about the higher value of living, which is a more important matter than the cost of living.



What we get for our money is of more importance than what we pay for it. Why do I say that? For this reason—sooner or later we pay out all we have. If I have spent \$10,000 this year and save \$3,000, I may say to myself that I am ahead of the game. But when the game of life is called by the Divine Umpire, all my money will be gone whether I have spent it or saved it. Hence the financial cost of living is secondary to the values received.

Let us think then about what we are getting for what we are spending. And let us turn for light to the One we call the Master of life. In the 16th chapter of Luke's Gospel, Jesus is recorded as saying: "If then you have not been faithful in the unrighteous Mammon, who will entrust to you the true riches?"

First of all, why did Jesus call money the "unrighteous Mammon"? Our Lord appeared utterly indifferent to money for His own use. There is no mention of what He earned as a carpenter, what He received as a teacher, of what He spent as a traveler. He is never recorded as asking for alms, and the Gospels contain no treasurer's report.

But while Jesus seemed free from any personal concern about money, there is scarcely any subject to which He made more frequent reference. Realist that He was, He recognized how the considerations of wealth are woven into everyday living.

He saw that the love of money can generate an almost demonic power.

Hence Luke reports Christ as referring to money in the Aramaic word "Mammon," and personifying it as a veritable rival of God. Listen: "You cannot serve God and Mammon, for either you will love the one and hate the other, or else you will hold to the one and despise the other."

When the love of money becomes covetous greed, it becomes "the Mammon of unrighteousness," for it drives men to further and further excesses. As Emerson said, "Want is a growing giant whom the coat of Have is never large enough to cover."

If we would get more for our money, here are two suggestions. First, cultivate a better sense of values when we buy. During the Second World War Hermann Goering, Hitler's right-hand man, plundered the courts and art galleries of the countries he conquered. He amassed a vast collection of art objects in his mammoth place near Berlin.

Visitors to Goering's estate reported that his collection contained some objects of value but they were piled indiscriminately side by side with baubles. Goering with his vulgar taste did not know the value of the articles he had acquired. We fool ourselves and are laughed at as fools when we lack a sense of values.

Another suggestion. Cultivate a more unselfish spirit when we give. Now that Christmas is over, suppose you sat down to figure up the cost of what you gave and what you received. You pick up a present from John Williams, and you happen to know that it cost \$15, while the gift you made to him cost \$20. You say to yourself, "I lost \$5 on that exchange."

Then you take up a present from Charles Jones which is worth \$25 while your gift to him only cost \$12. And you say, "That makes me feel cheap." Think how we can spoil the whole spirit of Christmas by trying to balance the costs of our gives and takes.

Now we see why Jesus told us not to give only to those who give to us. He said, "When you give, let not your left hand know what your right hand does." Give without thinking of the return. Our deepest satisfaction comes when we give to those who cannot pay it back—to little children, to persons in need, to good causes.

Whether or not 1958 brings us more money, it can bring us more for our money.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



GOD'S ASSEMBLY LINE

Several weeks ago I had the privilege of going into a large automobile factory in Detroit for the first time. This vast enterprise, sprawling over hundreds of acres, includes every operation from gathering the raw iron ore to driving the finished car off the assembly line. Of course the visitor is not privileged to see every operation for the very simple reason that it would require several days to do it. The iron smelters and the steel mills, for instance, are a whole industry to themselves. And they in turn are only a part of the total operations which transform raw ores, paint pigments and highly skilled labor into the smooth, sleek cars that many of us drive over the highways without ever thinking of what it took to create them.

By far the most interesting part of the visit was the final assembly line where the cars are actually put together. One could spend days watching all the branches that converge into one long, slow-moving operation that delivers the finished car. We see at the start the steel chassis. Then before our eyes the axles seem to appear and become a part of the frame. The steering gears suddenly spring into place, aided by well-trained hands. Electric wires almost grow from the frame. The engine appears on another travelling crane and is slipped into place smoothly, while many bolts and other connections are made by men who know exactly what to do at the right time. All of a sudden the body hovers over the frame and is lowered carefully onto the frame. Upholstery, wheels, tires, and finally 2 gallons (no more; no less) of gasoline are poured into the tank. One of the final team of men slips into the driver's seat, turns on the ignition, and the motor purrs like a happy kitten, ready to carry the beautiful new car away to its appointed place.

The most interesting part of the whole operation to me was that even the colors of the component parts matched perfectly. A green body met its properly colored upholstery at exactly the right moment and went together onto the assembly line. If the green car was supposed to have a certain engine, that engine was waiting at the right place. Man's ingenuity and planning has made a vast factory to operate with a pre-

On A Wide Circuit

W. W. Reid

THERE'S NEED—SILENT AND HIDDEN

When one lives actively in a community for several decades, or works among one large "family" of people for almost as long (and I have done both), one gradually finds himself "taken into" the inmost thoughts, and needs, and concerns of folk. And one comes into a knowledge that he did not seek, and an understanding that the more casual acquaintance, or even friend, does not acquire.

As the years have passed, and as friendships have widened and deepened, there comes realization that there is much "need" in the world, even in prosperous America—need for love, for money, for understanding, for acceptance, for purposeful living; and there is more "pain" among people than well-groomed exteriors can ever expose—pain of body, of heart, of mind that people are often bearing with magnificent fortitude.

We have become so enamored of "social security" that we are apt to believe that the government is now wiping away all need for either today or tomorrow, to believe that man is free from care "from the cradle to the grave." And we look at the facades of the new homes of America—"no more slums"—and the wonderful

cision that is breath-taking.

Maybe we forget too often how God performs infinitely greater miracles for us. Men do not get "grapes from thorns or figs from thistles." Nor do we have to worry about planting cotton seed and raising a crop of acorns. The seasons follow each other with comforting regularity, otherwise we should all be destroyed in uncertainty. All of this and much more is a part of God's great plan. The sun and the rain provide all living things with the energies that could not be acquired from any other source. Even Man himself has been made in infinite varieties so that there are all sorts of abilities and talents around us instead of a deadening sameness that would make life narrow and impossible. And, best of all, God's love manifests itself in so many ways and at so many times that it is always ready and adequate when we need it for guidance or comfort, or when we wish to share its great sweetness and power with others.

new hospitals, mental and physical, and we do not have imagination enough to comprehend the pain and agony behind "beautiful walls." Yet both need and pain are there, even if silent and hidden: *and they call for all the understanding, and love, and sympathy, and assistance, and generosity of which men and women are capable.*

At the close of each year, as the *New York Times* makes its appeal for the "Neediest Cases" in the city and environs, I am again reminded of the human suffering and human need which regimented social security and social welfare relief cannot meet. Indeed, there are times when it would appear that the very measures of government that have been helpful to vast numbers of people have, by increasing costs and raising the average income and requirements for living needs, contributed also to the depth of the plight of those who already had little. If you think need is not great in New York City, note the extent of Jewish, Protestant, Catholic, city, and state—public and private—welfare agencies in that city: there are at least a dozen major agencies and scores of lesser ones, each devoted to alleviating some form of human need. Consider this ministry in your county.

Look for a moment at a few of the hundreds of cases reported to New York's agencies and the *New York Times*:

—a janitor, his wife in hospital with tuberculosis, could work only part-time so as to care for four small children; wife returning home, children "difficult to control"; aid needed to prevent relapse of sickness.

—an unwanted son of parents now long separated; at 11 a court sent him to "a home for neglected children"; now, 18, he needs psychiatry, job training.

—her husband "missing," the mother of four children had only seasonal employment; bills brought on fits of depression; hospital psychiatric treatment has helped; she needs guidance to restore self-confidence, and work to feed her family.

—this wife has arthritis of the spine and is now bed-ridden; her husband, partly blind, poorly paid, does the cooking and housework; a part-time housekeeper is needed; also money for medicines.

—an alcoholic father deserted his wife and three children; wife neglected her home, children became "rebellious"; now funds are needed to re-train the mother for re-employment, and to give her psychiatric guidance.

—her mother committed suicide; the daughter was placed in a foster home, and the foster-father died; now, 17, she fears insanity, and recently attempted suicide. She needs months of counselling and psychiatric treatment.

No—these are real needs that cannot be seen as we hurry past neat and attractive homes!

District Conference Sessions Held

Forrest City District

One hundred ten persons represented the 55 churches of the Forrest City District at the District Conference on December 11. This, the 87th session of the Conference, was held in Marion with the Rev. Otto W. Teague, district superintendent, presiding and the Rev. I. L. Claude as host pastor.

The high point of the Conference was the licensing of three young men as Local Preachers. They were John Wendell Lee of DeView, Lonnie Gerald Parchman of Brinkley, and Joseph Fay Wilkerson of Turrell. Lee is attending the College of the Ozarks, and Parchman and Wilkerson are students at Hendrix. The Rev. J. Albert Gatlin speaking both to the report on evangelism and to these young men on the subject "Not A Sparrow Falls," emphasized the concern God has for the individual and therefore our interest in the individual person with his own unique potential for good or evil.

The opening devotional for the Conference was given by the Rev. S. B. Wilford on "The Art of Being a Methodist." Following the organization of the Conference the District Superintendent called for the reading of the composite report of the District Staff. This report called attention to what has been accomplished by the churches of the district, and lifted up the major concerns for the remainder of the year. The various members of the District Staff in addressing the Conference spoke to this report. The leaders of our Methodist institutions and agencies across the conference were also present to represent these interests.

Mrs. John Sikes, District President of the WSCS, and Mr. E. Clay Bumpers, District Lay Leader, read reports of the work done by laymen and laywomen in the district.

Those who attended the Conference were warmly welcomed and entertained by the members of the Marion Church. The Conference accepted the invitation of the Wabash Church on the Elaine Charge to have the Conference meet there next year. The Wabash Church is in the process of erecting a new building to replace the one which burned early in 1957.

Jonesboro District

The Seventy-Fourth Session of the Jonesboro District Conference was held December 12, at the First Methodist Church, Trumann, with Rev. E. J. Holifield, district superintendent, presiding. After the singing of the opening hymn, "I am thine, O Lord," Rev. Arvill Brannon, host pastor, led the group in prayer. Brother Holifield presented a short devotional which was followed by words of welcome to the Conference by T. W. Mann, delegate from the host Church.

Rev. Earl Carter was elected secretary of the Conference. The

Roll Call indicated a good attendance of delegates as well as several visitors present.

The Composite Report was presented by Rev. Fletcher Dodson and was later adopted. Captain W. M. O'Donnel of the Methodist Hospital introduced Thomas M. Jones, business manager of the hospital to the Conference. Dr. Lud H. Estes spoke on the Building and Development Program of the hospital, and reported that the Jonesboro District was 88% paid out on its pledges to the program.

Following this report various areas of the Church's program was presented by the following: Children's Home by Dr. Connor Moorehead; Town and Country Commission by Rev. A. N. Storey; Hendrix College by Rev. James Clemons; the Arkansas Methodist by Rev. Ewing T. Wayland; and Christian Education by Mrs. Walter Lindley, Rev. W. L. Douglas and Rev. Arvill Brannon.

The letting of the contract for a \$40,000 Methodist Student Center at Arkansas State College was announced, and Miss Margaret Hart, student at ASC, gave a report on the Wesley Foundation Program being carried out on the campus.

One of the highpoints of the Conference was reached during the morning worship service when Charles Stuck made an address on his recent trip around the world. At the conclusion of the service, the invitation for re-dedication was made with several clerical and lay delegates coming forward to re-commit themselves to Christ.

A noon meal was served by the ladies of the Trumann Church with the tables decorated in keeping with the Yuletide Season. During the noon recess, several delegates took the opportunity to inspect the new \$102,000 sanctuary and educational building of the host church.

The report of the Woman's Society of Christian Service was given by Mrs. James Blankenship. Rev. Harold Eggensperger and Rev. J. T. Byrd spoke on Evangelism. Attention was given to the "Tell Arkansas about Christ" Program and the District Prayer Retreat at Harrisburg, Jan. 9-10. Clyde Evans and Charles Stuck presented the program of Lay Activities. There were 16 Methodist Men's Clubs and 75 certified lay speakers reported in the District.

The Mission report was read by Rev. Ben Jordan. The District had previously accepted an apportionment of \$1,000 for a new Church at Elizabethville, South Africa. The apportionment for each charge was presented. It was revealed that 16 churches had already made payments on Advance Specials since June 1.

Rev. H. J. Couchman spoke on the cause of Temperance, and Wayne Taylor of Leachville, Ralph Schisler of Huntington Avenue, and Rev. Mr. Storey spoke on the Every Member Canvass.

The Report of the District Board of Ministerial Qualifications was

read by Rev. Mitchell Sanford. Robert G. Moore, recommended by the Manila Quarterly Conference, and Marlin Dale Jackson, recommended by the Lake City Charge Quarterly Conference, were issued license to preach.

The Statistical Report showed an increase of new members received into the church over the report of last year, and also an increase in World Service giving. \$12,182 has been paid in on the Methodist Student Center by the District since June 1, and \$1,067 was sent in for the Louisiana Relief Fund. Rev. Mr. Holifield reported that a new Methodist Church was being organized in Blytheville.

After the adoption of the report of the Resolutions Committee, the Quarterly Conference Journal Committee, and words of appreciation by Brother Holifield, the Conference was led in prayer by Rev. Lamar Davis, and adjourned.

Conway District

The Conway District Conference met in one of the newly organized churches of the district, the Wesley Church in Russellville, Monday, December 2, with Rev. Henry A. Rickey, district superintendent, presiding.

The host church, only one and a half years old, has made phenomenal progress under the leadership of Rev. Vernon Anderson, pastor. It will be completely self-supporting, after the third year. A new Baldwin Organ has been installed and paid for, according to the report.

Rev. Paul Lanier acted as secretary for the Conference. Rev. Alvin Murray spoke on Evangelism, Dr. Connor Morehead told of the Children's Home, and Rev. Ewing Wayland represented the Arkansas Methodist, assisted by Dr. W. Henry Goodloe, district representative.

Rev. Archie N. Boyd presented the program of missions. Dr. Ira Brumley told of Education plans, while Dr. Matt L. Ellis spoke for Hendrix College. The chairman told about the Race Relations Day Offering for Philander Smith College.

The Reports of the Pastors showed 542 additions since Conference, an average attendance in Church School of 5,404, with 1,574 enrolled in Vacation Schools. \$12,000 have been paid in on World Service, \$2,236 on Church Extension Shares, and \$1,318 to the District Board of Missions.

On a quota of \$6,500 for Higher Education, reports showed acceptances of \$6,471, which ensures that the district will pay out, on this item. At the morning worship service, the music was provided by members from the Hendrix Chapel Choir, with Dale Whitman at the organ.

Rev. J. Albert Gatlin, superintendent of the Paragould District, brought a message on "The Legacy

I

Saw

A Distressed

Teacher

By
Rev. R. A. Teeter

but it was not because of his low salary. It was because of the low moral rating of many of his pupils. He told me of his constant problem of dealing with boys and girls who knew nothing about moral principles. Dishonesty and theft were daily occurrences in his large city school. The children had no conscience on such matters. He said: "More and more the home is shifting the responsibility for moral training to the school and the church. Can we meet it?" That was twenty five years ago, and it was not an isolated case, but typical.

Now comes the sequel. These pupils are now adults in the working world and are stealing their employers blind. Our largest fidelity insurance company says they stole five hundred million dollars from their employers last year. Claims paid by bonding companies have gone up four hundred percent in the last decade. The number of bank embezzlements went up forty percent in 1956. These are facts of record. How much is not on the record no one knows. Authorities say the cloud is growing darker. And they say this practice of theft does not stem from poverty but from prosperity. People steal in an effort to have more luxuries, such as fine jewelry, air conditioned cars and more expensive homes.

You and I believe in prosperity. But if character declines in the pursuit of it the price is too high. We had better be content with less. Honesty is the foundation of enduring prosperity. If termites are in the foundation we are building higher and higher for a more disastrous fall.

What can be done about it? Well, honesty is a very personal thing. So it begins with you and me. It cannot be delegated to some impersonal institution while we wash our personal hands at Pilate's basin. Churches are increasing in membership but honesty, on the record, is declining. How comes it? Honesty is the best theology. Let's teach it. It isn't an easy course. The writer of the Book of Hebrews says: "Pray for us for we trust we have a good conscience, in all things willing to live honestly."

of Christ."

Dinner was served in the social hall by the women of the church.

In the afternoon session, Chaplain O'Donnell and Lud Estes told of progress on the building program at the Methodist Hospital in Memphis.

Mrs. C. A. Hughes, District president of the W. S. C. S., reported the goal of an organized society in every church by 1960. Miss Ethel Millar, librarian at Hendrix College, spoke for World Peace.

Rev. A. N. Storey, secretary of Town and Country Work, told of the necessity of a realistic approach to the problems of the rural church.

(Continued on page 15)

ARKANSAS-LOUISIANA ANNUAL SIMULTANEOUS

January 12th Through January 19th, 19

NORTH ARKANSAS CONFERENCE

BATESVILLE DISTRICT Subscription Quota..... 1012

Paul M. Bumpers
District Superintendent

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District Director

The ARKANSAS METHODIST shares a vital ministry by strengthening the fellowship with an emphasis of our oneness in Christ, and by providing our leadership with helpful information. As we place the ARKANSAS METHODIST in Methodist homes I see great people accepting and accomplishing greater things for Christ and His Church.—Paul M. Bumpers

CONWAY DISTRICT Subscription Quota..... 1499

Henry A. Rickey
District Superintendent

W. Henry Goodloe
District Director

The ARKANSAS METHODIST helps in the total program of the Methodist Church. A specific example is the fact that a new Church in the Conway District, Lakewood, sold \$95,000 worth of bonds to finance an educational building. \$30,000 of these were sold through contacts established by the ARKANSAS METHODIST.—Henry A. Rickey

FAYETTEVILLE DISTRICT Subscription Quota..... 1201

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The ARKANSAS METHODIST is a "must" in every progressive Methodist home. It is a weekly visitor bringing pertinent information concerning the work of our Methodism in this Area and around the world. It is truly an "assistant pastor."—Roy I. Bagley

FORREST CITY DISTRICT Subscription Quota..... 1153

Otto W. Teague
District Superintendent

Alf A. Eason
District Director

Because of the long and vital relationship of the ARKANSAS METHODIST to Methodism in Arkansas, I have come to think of the two inseparably. A Methodist living within our State or related to the Methodist Church, in our State, cannot well afford to be without our Church Paper.—Otto W. Teague

FORT SMITH DISTRICT Subscription Quota..... 1963

Ethan W. Dodgen
District Superintendent

G. B. Ames
District Director

The ARKANSAS METHODIST Circulation Campaign is a challenge to our people to distribute Methodist information and inspiration throughout the Arkansas-Louisiana Area. Our pastors and committees on Christian Literature will serve their church and communities in working diligently to secure the largest possible circulation.—Ethan W. Dodgen

JONESBORO DISTRICT Subscription Quota..... 1410

Elmer J. Holifield
District Superintendent

W. O. Scrogain, Jr.
District Director

The ARKANSAS METHODIST is invaluable in the promotion of the program of Methodism in the Jonesboro District. We shall, with deep appreciation, continue to support it.—Elmer J. Holifield

PARAGOULD DISTRICT Subscription Quota..... 1136

J. Albert Gatlin
District Superintendent

Wm. A. Stewart
District Director

Never in the history of our church has the published word been so important. Certainly with so many voices clamoring for attention we must as a Christian Church be in the forefront in the matter of disseminating knowledge. The people of Arkansas are fortunate in having our ARKANSAS METHODIST for the great office of spreading the truth through the printed word. As is our custom we will all give our unqualified support to this great paper during the special period assigned for subscriptions.—J. Albert Gatlin

SEARCY DISTRICT Subscription Quota..... 1121

E. G. Kaetzell
District Superintendent

Sam Auslam
District Director

I find the ARKANSAS METHODIST of great value in keeping our people informed of the program of the church which is to come and also of the activities which have already taken place. To keep abreast with a moving church we must be an informed church.—E. G. Kaetzell



Henry A. Rickey



Otto W. Teague



E. J. Holifield



E. G. Kaetzell

The Methodists in Arkansas and Lo

Because I am convinced that well-informed are good Methodists, loyal and devoted in all of its activities, I am concerned of January 12-19 in which we have our campaign for subscribers to the ARKANSAS and THE LOUISIANA METHODIST. are indispensable for the promotion of Methodism in this Area.

I trust this year we may secure renewed present subscribers and in addition help Methodist families to realize that a subscription to them also to have in their homes the kind which is published today.

Sincerely

Paul M. Bumpers

LITTLE ROCK

ARKADELPHIA DISTRICT

T. T. McNeal
District Superintendent

Fortunate is the home that receives a subscription is less than the price of a Methodist, you need the ARKANSAS

CAMDEN DISTRICT

W. Neill Hart
District Superintendent

Because the ARKANSAS-LOUISIANA exclusively for the Methodists in the conference organ in Methodism, certainly home in Arkansas and Louisiana. Let the "Methodist" in every single Methodist do it.—W. Neill Hart

HOPE DISTRICT

Robert B. Moore
District Superintendent

Where the ARKANSAS METHODIST is well informed effective family for the ARKANSAS METHODIST should B. Moore

LITTLE ROCK DISTRICT

Arthur Terry
District Superintendent

Do yourself a favor. Renew your subscription. Get his subscription your church quota. Through the ARKANSAS Methodist.—Arthur Terry

MONTICELLO DISTRICT

Kenneth L. Spore
District Superintendent

The ARKANSAS METHODIST is on

PINE BLUFF DISTRICT

E. Clifton Rule
District Superintendent

Arkansas Methodists subscribe for it is essential to good churchmanship. to promote the program and further



Kenneth L. Spore

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 20th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch your issue of the paper of January 30th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 19th through January 25th.

THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK

AREA UNITES IN CIRCULATION CAMPAIGN

... With Goal Of 35,000 Subscribers!



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CONFERENCE

Subscription Quota 1111

W. Braska Savage
District Director

ARKANSAS METHODIST. A year's sub-
to a football game. If you are a
T.—T. T. McNeal

Subscription Quota 1882

W. Miller
District Director

ST is the only church organ ex-
states; and because it is the best
ld be a "must" in every Methodist
meet quotas this year, but let's put
We should do it. Yes, and we CAN

Subscription Quota 1257

D. Golden
District Director

For people we are assured of a loyal,
Church. It is my conviction that
Methodist home in Arkansas.—Robert

Subscription Quota 2615

Ralph Clavon
District Director

the ARKANSAS METHODIST. Do
your church a favor. Help exceed
METHODIST you become an informed

Subscription Quota 954

Osborne White
District Director

stitutions. It helps us do our work!
—Kenneth L. Spore

Subscription Quota 1332

Irvin A. Hale
District Director

paper because having it each week
publication available is the main aim
The Methodist Church in Arkansas.
—E. Clifton Rule



A. W. Townsend, Jr.



R. R. Branton



James T. Harris



W. Neill Hart



Luman Douglas



Arthur Terry



E. Clifton Rule

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT Subscription Quota 1078

A. W. Townsend, Jr.

District Superintendent

J. J. Caraway

District Director

Out of the great needs of the world has come the program of The Methodist Church. To meet those needs in His Name is our holy mission. Sometimes the task seems impossible. But we begin, with love in our hearts. Soon we discover that there is time for everything if we do everything on time. THE LOUISIANA METHODIST is of great value in keeping the Methodist people of Louisiana and Arkansas informed, on time, and in step as Methodism marches forward to meet the need of the world in our day.—A. W. Townsend, Jr.

BATON ROUGE DISTRICT Subscription Quota 2225

D. W. Poole

District Superintendent

Ned Stout

District Director

It is very necessary that we have THE LOUISIANA METHODIST in the homes of our people that they might know the larger family of Methodism to which we belong. There are individuals and groups that would divide us if possible. Others would try desperately to humiliate leaders with Christian social conscience. THE LOUISIANA METHODIST can lift up before us all an understanding without compromise. Help hold us together in love unto Christ our Lord, impart unto us ways and means to get our work done, and create a spirit of faith in our church and its mission.—D. W. Poole

LAFAYETTE DISTRICT Subscription Quota 1086

R. R. Branton

District Superintendent

Kirby Vining

District Director

No Methodist will be ignorant of, or unconcerned about the program of the church if he reads THE LOUISIANA METHODIST. It is the pastor's most effective co-worker. The campaign quota assigned to each church is only a minimum goal. The maximum goal should be nothing less than THE LOUISIANA METHODIST in every Methodist home.—R. R. Branton

LAKE CHARLES DISTRICT Subscription Quota 1237

Sam Nader

District Superintendent

Kenneth McDowell

District Director

Louisiana Methodists are especially favored and honored. Inspiration and information flow into our homes through a very attractive weekly paper—THE LOUISIANA METHODIST. This periodical has established a reputation not only in the state but throughout the church as a paper of the very highest and best editorial and reportorial standard and style.—Sam Nader

MONROE DISTRICT Subscription Quota 1641

James T. Harris

District Superintendent

Lael S. Jones

District Director

The people who are most interested and active in the work of the local church are those who are best informed about it and about the church at large. That is why I urge each pastor to do his utmost to get every family in his church to subscribe to THE LOUISIANA METHODIST.—James T. Harris

NEW ORLEANS DISTRICT Subscription Quota 1489

Virgil D. Morris

District Superintendent

A. B. Cavanaugh

District Director

A congregation whose members read THE LOUISIANA METHODIST is a congregation well informed in the program of Methodism, and therefore is a vital and effective unit of The Methodist Church in its promotion of the work of the Kingdom.—Virgil D. Morris

RUSTON DISTRICT Subscription Quota 1403

Luman Douglas

District Superintendent

Henry C. Blount, Jr.

District Director

THE LOUISIANA METHODIST keeps us up to date on the program and news of Methodism—at home and around the world. Every Methodist home in Louisiana should be receiving this effective paper.—Luman Douglas

SHREVEPORT DISTRICT Subscription Quota 2602

B. C. Taylor

District Superintendent

Ira W. Flowers

District Director

THE LOUISIANA METHODIST does not have to be sold. It has made its place and is as welcome as any publication we get. No Methodist home should be without its church paper.—B. C. Taylor

The Subscription Price \$2.00

The subscription price remains at \$2.00. However, where the Official Board of a church enters into a contract with the Editor to send, as a minimum, one subscription for every 3 members reported to the last Annual Conference session, the price is \$1.50 per subscription.

There are no comparable publications in Methodism which sell for less than \$2.00 and most of them sell for more.

The Quota And The Goal

The Charge or District has reached its authorized QUOTA when in the Charge or District, new subscribers, plus renewals, plus subscriptions not due, equal one subscription for each nine active members in the Charge or District.

The Subscription Goal is 35,000 subscribers. Help us reach the goal.

ITS CHURCH PAPERS . . . JAN. 12 Through JAN. 19, 1958

Promotion Workshops Planned For La.

Mrs. C. W. Tebow, Secretary of Promotion for the Louisiana Conference Woman's Society of Christian Service, announces that four districts have completed plans for workshops on Promotion. They will be held as follows:

ALEXANDRIA DISTRICT

Jan. 8—Natchitoches, First Church
Jan. 15—Pineville, First Church
Jan. 22—Bunkie

LAKE CHARLES DISTRICT

Feb. 7—DeRidder
Feb. 10—Welsh
Feb. 13—Lake Charles, First Church

MONROE DISTRICT

Feb. 4—Bastrop, First Church
Feb. 11—Monroe, St. Paul's
Feb. 18—Winnsboro

NEW ORLEANS DISTRICT

Feb. 26—Zone I
Mar. 5—Zone II

NEWS IN BRIEF

The Bethlehem Woman's Society of Christian Service held its regular meeting in connection with its Christmas program, December 3. Mrs. Lela Smith, Circle leader, presided. Christmas carols were directed by Mrs. Alford Tedford. Sixteen members answered roll call, adding one new member, Mrs. Ella Frier.

Mrs. Dewey Rogers was in charge of the Christmas program. After the program, gifts were exchanged and homemade candy was served.

WOMEN IN THE CHURCH

The interdenomination "World Day of Prayer" observed around the world will be observed by Protestant church women on February 21, 1958. It is expected that 18,000 towns and cities will observe the day with special services, speakers, prayer, and an offering for mission projects. "The Voice of Prayer Is Never Silent" is a film-strip now being shown in support of the day. The offerings of the day will be divided between home and foreign missions. United Church Women—a department of the National Council of Churches—sponsors the observance.

Ten thousand Methodist women are expected to gather in St. Louis, Mo., May 6-9, 1958, for the quadrennial Assembly of the Woman's Society of Christian Service, the woman's service organization of the Methodist Church. The Assembly is expected to draw the largest attendance of any Methodist meeting in the next four years. Women will come from all 48 states, Hawaii, Alaska, Puerto Rico and some overseas countries. They will represent 1,676,000 members of 31,000 local Woman's Societies of Christian Service. The Assembly will be followed immediately by a week-end gathering of the Wesleyan Service Guild, an organization auxiliary to the Woman's Society, and especially for employed women. The week-end, May 9-11, is expected to draw about 1,000 women, representing 130,000 members of 5,400 local Guilds. The Assembly will not be a legislative meeting, but one for inspiration and information. The purpose is to "promote and deepen interest in the work of the Woman's Society of Christian Service."

Denham Springs Holds Wesley Commemoration

The Woman's Society of Christian Service of the First Methodist Church, Denham Springs, Louisiana, marked the Christmas season with a sacrificial tea and hymn service commemorating the 250th anniversary of the birth of Charles Wesley.

Guest speaker for the program was Mrs. W. E. Trice, wife of the pastor of the University Methodist Church in Baton Rouge, who discussed her visit to England and the Wesley Memorial last summer.

Mrs. Ray Riley, Society president, appointed Mrs. J. O. Burnett, local church activities chairman, as tea chairman, and Mrs. Ned L. Stout, Mrs. L. W. Rainey and Mrs. Claud Evans to the program committee.

Following a talk by Mrs. Trice, members of the Society gave a program on the life of Charles Wesley and readings from "My Great Redeemer's Praise" by Bishop Short, interspersed with presentations of several of Charles Wesley's hymns.

Taking part were Mrs. Gerald Byars, Mrs. Jim Shiflet, Mrs. D. M. Benton, Jr., Mrs. W. C. Peak, and Mrs. Clay Easterly. Jack Story, church music director, arranged a musical program in which choir members and organists Mrs. Jimmy DeLaune and Miss Rita Melton participated.

Invited to pour for the tea were Mrs. C. L. Jackson, Mrs. Ernest Easterly, Sr., Mrs. James Parker, Mrs. Benton, Miss Hattie Scivicque and Mrs. Harry Jackson. Methodist Youth Fellowship members served as tea girls.

an's Society of Christian Service." Sessions of the Assembly will be held in the Kiel Auditorium and those of the Guild at the Hotel Sheraton-Jefferson.

Mrs. Hugh Ivan Evans is chairman of a committee of Women's Planning Committee of Japan International Christian University Foundation which is now engaged in raising \$40,000 for development of the library of ICU in Tokyo, Japan.

Two million school children in Yugoslavia are developing rosy cheeks and are doing better in their class work because of that old American institution, the school lunch. The health of a generation of youngsters has been notably improved by these lunches provided through the church men and women of America, reports Miss Betty Richardson, of New York, associate director of the overseas program of Church World Service, relief agency of the National Council of Churches. Miss Richardson recently returned from an eleven-country swing in Europe to inspect relief work and training projects carried out for the Protestant churches in America by Church World Service.

NA Youth Council Promotes Spiritual Life Retreats

One of the projects of the MYF council in the North Arkansas Conference is the promotion of spiritual life retreats for youth. These are being held on the sub-district level.

The first retreats were held in the Batesville district during November and December. The purpose of these retreats was to provide young people with the opportunity of coming together for a period of worship, meditation, and prayer. Those selected to attend were the sub-district officers and two representatives from each local MYF. The theme of these devotional periods was "Jesus is Here," which was based on four meditations: In His Church and Word, In the Beauty of Nature, In the Fellowship of Prayer, and In Youths' Answer to His Call.

It is hoped to promote similar retreats in each sub-district of the conference, according to Mary Murphy, Christian Faith Chairman.

THE YOUTHFUL ACCENT

By Hoover Rupert

FRIENDSHIP

If you were to give a definition of a friend what would you say? Well, some years ago an English publication offered a prize for the best definition of a friend. Thousands of answers came in. Among them were three or four that really get to the point.

One definition said a friend is "one who multiplies joys, divides grief, and whose honesty is inviolable." Think over your list of close friends—do these words define them? Do they add joy to your life, do they share your tough moments, are they absolutely and thoroughly honest so you can trust them implicitly?

Another definition of a friend was, "One who understands our silence." You may have to ponder that one a moment. But while you do, recall the story of the two great men of letters who used to exchange visits every week or so. One would arrive at the home of the other to be greeted cordially and shown to a comfortable chair. A few casual words about health, weather, and family would be followed by two hours or more of silence as the men sat quietly in each other's presence. Then the visitor would arise and depart with the words, "Thanks for a most pleasant evening." Picture teenagers doing that? I can with some I know. But maybe the definer meant that what you are speaks so loudly there is no need for you to say a word—and still he or she is your friend!

Another person likened a friend to "a watch that beats true for all time and never runs down." I know of some friends who have voices that never run-down. They are self-winding it seems and never cease their vocalizing function. (Look up the term: yak, yak). But this definer was talking about dependability. A friend is one you can count on through the well known thick or thin, the oft-exper-

'Concern' Announces New Editorial Staff

January 17 Issue To Have New Format

Nashville, Tenn. (MI)—A new editorial staff has been announced for Concern, national news publication published here by the National Conference of Methodist Youth. The Rev. Charles H. Boyles, Nashville, will be the editor and Edgar A. Gossard, Nashville, managing editor.

Mr. Boyles was elected projects secretary of the National Conference last August and will continue in that capacity. Mr. Gossard has been working part-time for Concern while doing advanced study at Vanderbilt University here, but he will work full-time as managing editor.

H. Donald Winkler was editor of Concern until his resignation last August to become assistant director and instructor in communications at North Dakota Agricultural College, Fargo, N. D.

Both Mr. Boyles and Mr. Gossard are originally from Mississippi and both are graduates of Millsaps College, Jackson, Miss.

Before joining the staff of the National Conference of Methodist Youth, Mr. Boyles was in New York City for two years as national chairman of the United Christian Youth Movement. Mr. Gossard formerly worked as an editorial assistant on Roundtable, a Methodist youth publication.

The first issue of Concern in its recently announced new format will appear January 17, 1958.

"The new Concern will be beamed at youth and students interested in a critical probing of current news issues from a Christian perspective," said Mr. Boyles.

lenced ups and downs, one who is there when you are on the mountain-top and when you have tumbled into the lonesome valley.

However, the definition that won the prize in this contest said, "A friend is the one who comes in when the whole world has gone out." That I can agree is the best definition of what I want in a friend, and of what I would like to be in being a friend.

But, you know, I can't help seeing the face of Jesus as it keeps coming into my mind when I repeat the words of that definition. To be sure, I am grateful for the friends who have stood by me when the going was rough and I thought things had just about tumbled in completely. But this Man of Nazareth is always there too. Not in merely a sentimental fashion. For often it is a face of judgment and I stand in self-condemnation because I have failed him. But always it is a face of love and forgiveness, and that means much to me when I have strayed pretty far outside the circle. Always He is there with me—even when the whole world seems to have deserted me. What better friend than Jesus? "Can we find a friend so faithful?" Can we be a friend so faithful?

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

North Arkansas Conference Notes—

Youth Rally Scheduled For April 11

By Ira A. Brumley

Rev. Herman Will has been secured as the Inspirational Speaker for the North Arkansas Conference Youth Rally to be held at Hendrix College, April 11. He is a member of the National Board of Peace Staff with headquarters in Chicago.

The Youth Rally and workshops on April 11 will be centered in an emphasis on world relationships. Mr. Will is to be a resource person in the workshop program in the afternoon as well as the Inspirational Speaker for the Rally.

The Conference Youth Rally is held for seniors, older youth and adult workers with youth.

Paragould District Youth Workshop

The Paragould District under the leadership of the District Youth Director, Rev. James Beal of Imboden, held a two day workshop Friday and Saturday, Dec. 27-28, on the Methodist Youth Fellowship Beyond the Local Church. Ira A. Brumley conducted the workshop. Twenty-eight persons took part in the program. The program was held in the Walnut Ridge Methodist Church. The local church had made splendid arrangements for the workshop.

This was the second such workshop this conference year, the other being held in Batesville District last summer at Mountain Home.

Another such meeting was held in Conway District January 3-4, but this is being written before that date.

Children's Workers' Conference

The North Arkansas Conference Children's Workers' Conference is less than two months away, to be held at First Methodist Church in North Little Rock, March 3-5.

"The Burning Thirst"

The story of John Wesley, "The Burning Thirst," is the Reading Project for seniors in 1958. This reading book has been written by Lydel Sims as the fifth book in this program of reading. This book has been written to bring to our youth a picture of the father of Methodism. This book shows the intense struggle through which Mr. Wesley was always going and which helped him to become one of the greatest personalities of all Protestantism.

Every Methodist senior youth should read this book and become more informed about the Methodist movement.

This book can be secured from The Methodist Publishing House at 35c per copy, but where as many as ten copies are ordered and sent to one address, the price will be 30c.

Place your order at once and get your youth to reading this most important book.

North Little Rock Area Training School

The North Little Rock Area Training School will be held at Rose City Methodist Church, January 26-30, with the following courses listed to be offered:

The Child's Approach to Religion,
Rev. William A. Stewart;
The Use of the Bible with Chil-

dren, Mrs. J. H. Monday;
Ways of Teaching, Mrs. Elmus C. Brown;
The Methodist Youth Fellowship, Rev. John Hassler;
Young Adult Work in the Church, Rev. Floyd V. Brower;
The Use of the Bible in Teaching Adults, Ira A. Brumley; and
New Testament: Content and Value, Instructor to be announced.

Dean of the school is Rev. S. O. Patty.

Church School Rally Day offerings thus far this year are more than three hundred dollars ahead of this time last year, being the best record for many years, and perhaps the best record ever. Many churches are yet to report.

Osceola Area School

The Jonesboro district in a series of five training schools during January, February and March will make a training opportunity within easy travel of every church in the Jonesboro District. The first of this series was held at Leachville, January 5-7.

The Osceola School for south Mississippi County churches will be held January 14-16, with four courses being offered:

Teaching Children, Mrs. W. A. Wooten;
Teaching Youth, Mrs. Chas. W. Bible;
The Work of the Local Church, Rev. Ben F. Jordon; and
The New Testament in the Life of Today, Rev. Ralph Hillis.

Rev. Earle Cravens is Dean of the school.

Applications Can Now Be Filed For John Q. Schisler Awards

Those wishing to apply for a John Q. Schisler Graduate Award should contact the executive secretary of the board of education of the annual conference in which they serve, who will supply necessary forms and advise candidates on procedure. No applications will be accepted after April 15 and awards will be announced by the national committee on May 15.

John Q. Schisler Awards are available to a limited number of qualified graduate students for study in schools approved by the University Senate of The Methodist Church.

Dr. John Q. Schisler, now retired,
(Continued on page 15)

Student Recognition Sunday Observed Throughout Area

LAKE PROVIDENCE

Lake Providence, La., Methodist Church observed Student Recognition Sunday, Dec. 29 at the regular morning worship service. Among college and university students participating were Baxter Deal, Jr., who attends Georgia Tech; Stowe Harbin, Old Miss student; Lloyd Raner Walters of LSU; Michael Ann Terral, who attends Emory University; and Almedia Babb, Hendrix College student, who spoke on Religion on the College Campus.

Special music was provided by Tommie Sue Proctor who attends Northeastern at Monroe; and Carolyn Babb of LaGrange College in Georgia.

The pastor, the Rev. Robert C. McCammon, said there are some 29 students from the Lake Providence church who are attending colleges and universities this year.

SPARKMAN

Student Recognition Day was observed at the Sparkman, Ark., Methodist Church, Sunday, Dec. 29. Rev. Eugene Shumaker, ministerial student at Southern Methodist University Seminary, Dallas, Texas, gave the sermon at the morning services. Students taking part in the services were: Miss Nyla Savage and Miss Kathryn Signuefield, of Hendrix College, Conway; Miss Caroline Taylor, of Texas Women's University of Denton, Texas; Miss Katherine L. Hays, and Bill Shirron, students of Henderson State Teachers, Arkadelphia; George and Jimmy Taylor, students at the University of Arkansas, Fayetteville; and Bob Green, Sparkman High School Senior.

At the close of the service, Rev. W. B. Savage accepted an individual communion set for shut-ins, from Mr. and Mrs. E. L. Richardson and their daughter, Barbara, of Many, La., in memory of the late Dr. J. E. M. Taylor.

AMITE

A special service for Student Recognition Sunday was presented by student members of First Methodist Church, Amite, La., on Sunday evening, December 29.

Participating in the service based on the theme, "The Days of Thy Youth," were Ann Burns, Patsy Dieterich and June Lester. Special music was provided by a Youth Choir of 24 voices.

Following the service, the students were informally entertained at the parsonage by Rev. and Mrs. James E. Christie. Miss Eva Mae Frey assisted Mrs. Christie in serving at a beautifully appointed table which carried out a new year motif.

The group enjoyed sharing experiences from the different colleges and universities, and movies were

Quadrennial Meeting of CE Directors Set

The quadrennial nationwide meeting for directors of Christian education in the local church will be held at Estes Park, Colorado, August 3-8, 1958, it has been announced by the Rev. Wayne M. Lindecker, Jr., of the staff of the Department of General Church School Work, General Board of Education.

Mr. Lindecker has responsibility for promotion of the work of directors of Christian education. He says the program being planned for Estes Park "will be on the fine level you would expect in our quadrennial nationwide meeting."

Registration fee will be \$6.00, plus fifty cents insurance. Room and board for five days will be \$37.50. Persons attending will pay their own transportation.

For the information of those who may want to write Mr. Lindecker about their work or about attending the meeting at Estes Park, his address is: Rev. Wayne M. Lindecker, Jr., Methodist Board of Education, P. O. Box 871, Nashville 2, Tenn.

Vantrease Memorial Has Special Program Of Christmas Music

The Vantrease Memorial Methodist Church, El Dorado, held a special Christmas Program at 7 p.m. Sunday, December 22. The members of the Children's Department presented Christmas Around The World in Carols, Poems and Stories. The customs at Christmas in France, Norway, India, Japan, Old Russia, Africa, Mexico, England, Germany, Italy, Sweden, Holland, Bethlehem and America were depicted. Special Christmas songs were presented by the children in the Primary and the Junior Departments. The Choir, under the direction of Mrs. A. B. Sellers, organist, sang "The Angels Chorus." Members of the Youth Department presented a candlelight service, as each candle was lit the story of Love, Faith, Hope, Joy and Peace as related to Christmas was told.

The congregation sang Christmas Carols. The entire program was under direction of Mrs. Bynum Blackmon, superintendent of the Children's Department. The reader was Miss Mary Ann Wilkins.

made for the film record of church activities.

WILSON

Student Recognition Day was observed at the Wilson, Ark., Methodist Church Sunday, December 29. Marking the opening of the event, college and high school students led the congregation in the morning worship. "For All Our Years" formed the central theme of the service, led by Billy Wayne Wiley, President of the M.Y.F. Assisting in the devotional were the Misses Jean Bowman and Evelyn Bilbe, and

(Continued on page 15)



Methodists of the Shreveport District completed last fall a new district parsonage. Built on the site of the parsonage it replaced at 839 Monrovia in Shreveport, the one story brick structure has a parlour, family room, dining room, kitchen, three bedrooms,

and a study for the superintendent. Dr. B. C. Taylor is in his sixth year as superintendent of the Shreveport District. He and Mrs. Taylor occupied the new parsonage in early October.

Home Hosp. Patients Record Appreciation

At this time we, the girls of the Methodist Home Hospital, wish to express our sincere appreciation for the wonderful Christmas which was shown to us. It is a very hard time for a girl not to be at home with her family, but through your thoughtfulness the holidays were spent very nicely.

The girls were delighted on Christmas morning with the arrival of Santa for under the tree were many beautiful gifts. Each girl will use these gifts with remembrance of our many un-known friends. However, the girls weren't the only ones receiving gifts. Our nursery now has new toys as well as much needed clothing and supplies for the babies.

Not only are we most appreciative of the gifts for us, the babies and the nursery, but also for the wonderful dinner and special Christmas services, that were planned for us. We also wish to express our thanks to the ladies who so generously gave their time for the Christmas party, and to the group who presented the Christmas carols. Our thanks go also to the Woman's Auxiliary of the Methodist Home Hospital for their part in our holiday activities and all through the year.

Yes, the spirit of Christmas was found in the Methodist Home Hospital. In the living room there was a large and gaily decorated Christmas tree. Even the nursery was brightened by a small tree with stockings hung by the fireplace waiting for Santa.

Behind all of our enjoyment and fun, not only at Christmas time but throughout the entire year, are the generous donations from you. Without these we realize that all of our care, comfort, and happiness would not be possible. It might interest you to know that since a year ago 100 girls have passed through the doors of this home. We eighteen would like to express our gratitude for all the girls in saying thanks. We realize too, that these many things came from the Methodist Churches of Mississippi and Louisiana and from individuals of other faiths. It is to all of you that

we owe our thanks.

May you have a Happy and Prosperous New Year, and may God continue His blessings upon you.

Church Honors Couple On Silver Anniversary



A reception and tea for Mr. and Mrs. Frank Szubinski's silver wedding anniversary, Nov. 30, was held at the parsonage of the Litcher church. Mrs. Frank Lankford was the hostess with the assistance of Mrs. Horton Ryan at the silver service.

Washington, D. C. (MI)—Protestants and Jews joined in prayers for peace in a New Year's Day Vigil here, sponsored by the Mount Vernon Place Methodist Church.

"Prayers for Peace in a Troubled World" was the theme of the 24-hour vigil. This year, for the first time, members of the Washington Hebrew Congregation and the YWCA's International Prayer Circle joined the Methodists in maintaining the vigil.

The prayer group was part of a

Shreveport Wesley Has Special Programs During Christmas

A pageant play entitled "The Birth of Christ" was produced on Sunday night the 22nd by the Wesley Methodist Church of Shreveport. It was sponsored by the MYF and directed by Ray Spiller, one of the youth. The characters Mary, Joseph, Herod, Shepherds, Wise men and Angels were dressed in Biblical costumes made of beautiful and bright material.

A Christmas party was held the night of the 23rd with Santa Claus, Raymond Greer, giving presents and a sack of fruit to all who were present.

On Christmas Eve a candle light prayer service was held. While members came for prayer and left, Christmas Carols were played in chimes in the background.

Beginning January 12th there will be a revival at Wesley conducted by Rev. George Ross of the Caddo Heights Methodist Church. Jerry Ross will lead the singing and Mrs. Black will be at the piano.

Says Meth. Ministers Should Keep Records Of All Expenses

Washington, D. C. (MI)—Methodist ministers and all other persons who have travel expense allowances, or who are reimbursed for such expenses, are advised to keep close tab on their expenditures during 1958.

The International Revenue Serv-

nationwide "chain of prayer" linking Methodist churches at the beginning of the New Year. The annual Watch Night observance is sponsored by the Prayer Life Movement of the Methodist Board of Evangelism, Nashville, Tenn.

The movement originated here at Mount Vernon Place Church in 1954 under the direction of the Rev. Thomas Carruth, staff member of the board.

Resolution Calls For More Appropriate July 4 Observances

Nashville, Tenn. (MI)—A resolution calling for the churches of America to make a concerted effort to bring about more appropriate observances of the Fourth of July has been approved by the General Board of the National Council of Churches, it was announced here by the Rev. Dr. Henry M. Bullock, Nashville, editor of Methodist church school publications.

The resolution was adopted by the General Board at a meeting November 30 in St. Louis. It was submitted by Dr. Bullock, who is a member of the board.

The resolution suggests that the National Council's Division of Christian Life and Work be given responsibility for outlining "a local program of observance to be transmitted to churches, ministerial associations, and councils of churches through ordinary channels and that these bodies seek the collaboration of such other groups as will make these celebrations truly community-wide and fundamentally religious."

The resolution also suggests that an Independence Day Proclamation be issued each year by the National Council.

It is expected that the Division of Christian Life and Work will outline a plan of action and submit it to the General Board for approval, said Dr. Bullock. It is hoped that the program will be worked out in time to help promote more appropriate observances of Independence Day in 1958.

Dr. Bullock is promoting more appropriate observances of the Fourth of July because he believes the holiday has degenerated, for the most part, to "simply another day for a family trip."

"But," said Dr. Bullock, "it should be a day when Americans would have a great festival of faith—faith in liberty and democracy and the spiritual foundations of our nation."

As he submitted the resolution at the General Board meeting, Dr. Bullock said, "Threats to true human freedom and dignity by communist and fascist totalitarianisms demand that those who profess the Christian faith undergird the true foundations of democracy in our nation and in the world."

ice has announced that future income tax returns will require classification of all reimbursed and out-of-pocket travel expenses. A special form, No. 2106, will be available to aid taxpayers properly itemize such expenses.

Expenses that must be classified include local travel expenses, as well as out-of-town expenditures and deductible automobile expenses.

Ministers and others who receive funds for automobile expenses, or who are reimbursed, must detail the cost of gas and oil, lubrication, washing, garage and parking fees, repairs, tires, etc.

The income tax rule on travel expenses has been in effect since 1921, but strict enforcement will begin with 1958 returns, a spokesman for the Internal Revenue Service warned.

Vidalia Methodists Plan Construction Of New Building

The Methodist Church of Vidalia is planning to build a new sanctuary and educational building in the near future. An architectural firm has been employed and plans are now being drawn for the expansion program.

The Vidalia Church, located in the southeast corner of the Monroe District, has shown remarkable growth and progress. For many years it was considered a Union Church, with services held on alternate Sundays by Baptists, Episcopalians, Presbyterians and Methodists—the latter being served by the preacher from Sicily Island.

In 1949 it ceased being a Union Church and became a full time Methodist Church with 69 members. The first resident pastor was Rev. Lael Jones. He was succeeded by Rev. D. R. Dean, who, in turn was followed by Rev. G. L. Cagle.

Last year the congregation voted, at a church conference, to secure new property and to build an entirely new sanctuary and educational building. By action of the Quarterly Conference, property was secured in a new addition of town and the firm John W. Baker—Associates, of Winnsboro, was contacted to draw up the plans.

The Vidalia Methodists raised money through the Broadway Plan of Church Finance and construction was begun in December. When completed, the plant will have 7,000 square feet of floor space and will be a brick veneer building. The educational wing contains all the class rooms from the Nursery through the Adult Department, plus the pastor's study, church library, equipment room, kitchen and adequate rest room facilities. The sanctuary will seat approximately 250 people; additional space can be obtained by using the Fellowship Hall, separated from the sanctuary by folding doors. There is a divided chancel, and the focal point of interest is a large, glass cross located over the altar.

The Building Committee is composed of the following: Byron Terror, W. F. Johnson, W. T. Deal, J. T. Lentz, J. N. Anderson, Fred Falkenhainer, Mrs. S. B. Ferrand and Mrs. J. O. Young. Rev. Harold Hine is the pastor of the Church.

BISHOP BOOTH WRITES APPRECIATION FOR B. CONGO ASSISTANCE

(Continued from page 1)

people in Elisabethville there in the new center, as well as in the older parts of the city, appreciation that this project for the development of a church and parsonage will have an early completion.

We would like to suggest to you that the gifts may be sent for the building and extension work in Elisabethville just as soon as it is secured without waiting for the full amount from any one district. We can go ahead in the building of the parsonage just as soon as funds have been secured. Following the completion of the parsonage, we can start on the church. The people there in Elisabethville will be doing all that they can. They are expecting to contribute labor and also will bring their gifts to match the gifts that you provide. May God's blessing be on this undertaking.



Work is progressing in the erection of the furthest south Methodist church in the Louisiana Conference, Asbury Methodist Church, Venice. Located near the mouth of the Mississippi River 70 miles south and east of New Orleans, this church is erecting its

first church building. The congregation was organized several months ago under the direction of Rev. C. D. Pinkard, then pastor of Buras-Triumph, and Dr. Virgil D. Morris, superintendent of the New Orleans District. Rev. L. W. Taylor is now the pastor of the Venice congregation.

tion.

Church leaders report that driving of piling has been completed and that the foundation of the church is being poured. S. Sharpe Stanfield and Associates is the architectural firm directing the construction.

Open House Held At Berwick Parsonage

Open House was held at the new Berwick Methodist Parsonage Sunday afternoon, December 15, from two until five o'clock. Callers were welcomed by Rev. and Mrs. Kirby A. Vining, Rev. and Mrs. R. R. Branton, Mrs. E. A. Driskill, Mrs. Charles Bowman, and Mr. M. F. Allen.

Ladies of the church were present to show the visitors through the new parsonage. The new home has three bedrooms, living room, dining room, two baths, kitchen, pantry, a screened back porch, and a carport, all in a well-planned arrangement.

Punch, coffee, and petits fours were served from a beautifully appointed table in the dining room. Mrs. John Davidson, president of the Prayer Circle, presided at the coffee service. Mrs. Ann Forgey served punch.

Flowers, foliage, candles, and other decorations appropriate to the season were placed at vantage points about the home. A Yuletree aglow with lights and ornaments graced the living room. Christmas music was played softly throughout the afternoon. A new television set, the Christmas gift of the congregation to Rev. and Mrs. Vining, was on display.

Choir Presents Christmas Cantata

The Choir of the Berwick Methodist Church presented its annual Christmas Cantata Sunday evening, December 22, at 7:00. The choir, under the direction of Mr. Hubert Campbell, and accompanied by Mrs. William Robicheaux, organist, adapted the familiar carols and Christmas hymns to the beloved scriptural story of the first Christmas. Rev. Kirby A. Vining, pastor, was the narrator.

White Christmas was also observed at the service with members of the congregation bringing their gifts, wrapped in white, to share with the needy families of the community.

The complete service was done in a candlelight setting.

Amite Methodists Begin 2nd Year Of 'Dial-A-Prayer'

Dial-A-Prayer, a part of the Wider Ministry of First Methodist Church, Amite, began its second year of service to the community last week.

Begun on January 1, 1957, as a project of the Methodist Men of the Amite church, this ministry is thought to be the only one in a community of its size in this area. It features a thirty-second prayer or devotional thought prepared by

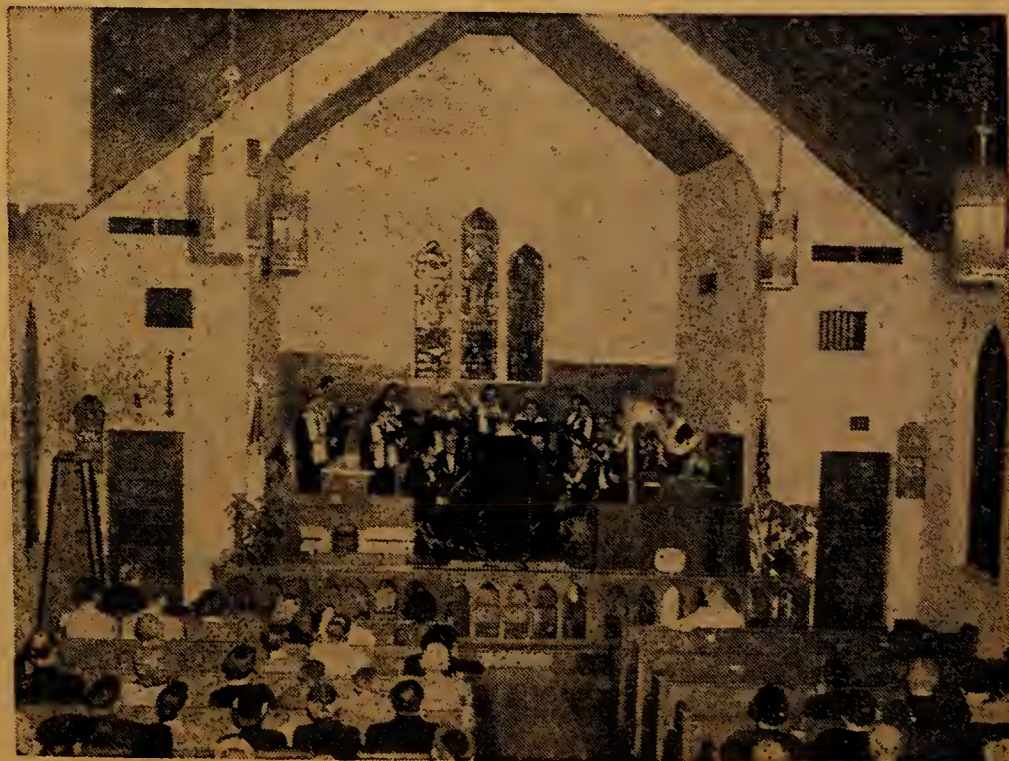
the minister, the Rev. James E. Christie.

Publication of a collection of the prayers used on the "Dial-A-Prayer" ministry during 1957 is planned at an early date.

Oratorio Presented By First Church, N.O. During Christmas

The New Orleans First Methodist Church Choir presented "The Christmas Oratorio" by Charles Camille Saint-Saens Sunday evening, December 22. The work was presented as originally written for chorus, five solo voices first and second violin, viola, cello, harp and organ. Soloists were soprano, Mrs. A. W. Dykers, Mezzo Soprano, Mrs. A. P. Neville, Alto, Mrs. Charles Friedel, III, Tenor, Mr. A. W. Dykers, Baritone, G. C. Cooksey.

Richardson Jackson is church organist and the choir is under the direction of Mr. Cooksey.



Hendrix College Faculty Adopts Statement Commending Dr. Matt Ellis' Leadership

The Hendrix College faculty has made a formal statement of its appreciation for the leadership of Dr. Matt L. Ellis as president during the past twelve and a half years.

Under action of the board of trustees on November 30 Dr. Ellis, president of Hendrix since 1945, will rejoin the teaching faculty in February as head of the Department of Philosophy, and be succeeded in the presidency by Dr. Marshall T. Steel, now pastor of Highland Park Methodist Church in Dallas, Tex.

Members of the faculty in their statement pay tribute to President Ellis' leadership, citing the advances made under his administration, and welcoming him back into the teaching faculty. Dr. Ellis was professor of philosophy and director of the library at Hendrix from 1935 to 1941.

The statement, drawn up by a committee following a meeting of the full faculty, reads as follows:

"Dr. Matt L. Ellis has served Hendrix College with distinction as its president during the past twelve and a half years. Under his administration the financial program of the college, its building program, and its program of instruction have all been significantly advanced. Through his wise and able leadership Hendrix has benefited from support on the part of the Methodist Church in Arkansas that is steadily growing in its enthusiasm and effectiveness. He has maintained the cordial and harmonious relationship between President and Faculty that has for years been among the most cherished traditions of our school.

"Now that Dr. Ellis, at his own insistence, is resigning from the presidency to become head of the Department of Philosophy, we of the faculty take this means of, first, showing our deep appreciation for his stimulating leadership, his devotion to the college, and his unflagging efforts to serve the institution, and second, welcoming him back again into the faculty, where his high scholarship, his fine personality, and his love of teaching will greatly strengthen one of our most important areas.

"Furthermore, we would express to our incoming president, Dr. Marshall T. Steel, our great delight that the Board has been able to secure as a successor to Dr. Ellis a man whose character, talents, vision, and sense of duty have made him a major statesman in the Methodist Church. We would assure him of our whole-hearted support as, under his guidance, we move forward into what we confidently believe will be one of the brightest eras in the history of Hendrix College."

Africa Chief's Son Serves On UN Staff

Former Crusade Scholar Now Working on Ph.D.

Eduardo Mondlane, a former Crusade Scholar of the Methodist Church from Portuguese East Africa, is now on the staff of the Trusteeship Division of the United Nations. The son of an African chief, Mr. Mondlane came as a student to this country, graduated from Oberlin College and received a master's degree from Northwestern University. He is working at present on a Doctor of Philosophy thesis.

The story of Mr. Mondlane's life is written in the book entitled, "Chitlangou, Son of a Chief," by Andre D. Clerc, which has been published in five languages. The English edition is published by the Lutterworth Press of London. The foreword to the English edition was written by Alan Paton.

A national radio broadcast, based on the book, was presented in the "Let There Be Light" series of the National Council of Churches entitled, Wings of the Eagle. A recording was made of the broadcast and over two hundred copies of the record were sold to the secretaries of Student Work of the Woman's Society of Christian Service.

This son of an African chief, who received his first education in Methodist mission schools in Africa, now is a Christian statesman serving his people in the United Nations. As a student at Northwestern University, Mr. Mondlane taught classes in missions at Garrett Biblical Seminary. Last year, while attending the annual Christian Citizenship Seminar for Methodist College Students, he met the head of the Trusteeship Division of the United Nations who asked him to apply for the job. Mr. Mondlane is still hoping to return to Africa to work in the mission program there.

Says Many Catholic Students Lose Faith At Secular Universities

St. Louis, Mo. (RNS)—A Newman Club chaplain said here that a "tremendous" number of Catholics enrolled in secular universities lose their faith.

The Rev. Gerard N. Glynn said the big danger to Catholic students at secular schools is not Communism but the secular environment.

"They lose their Catholic verve and become fallen-aways after they have been subjected to arguments that conflict with Catholic doctrine," he said.

Father Glynn is chaplain of the Newman Club at Washington University here.

He said the university administration has been extremely cooperative and given him an "open door" in his work.

Christmas Messages Broadcast To Iron Curtain Countries

Washington, D. C. (RNS)—Christmas messages from spiritual leaders in the free world were broadcast to Communist-ruled countries by the Voice of America and Radio Free Europe.

The special broadcasts were launched with President Eisenhower's Christmas message opening the Pageant of Peace on the White House grounds. They continued through Jan. 7 when Orthodox Christians in Russia and other countries observe Christmas.

January Issue of TOGETHER Features

Methodist Man On The Move

Bishop W. Angie Smith, President Methodist Council of Bishops

W. Angie Smith is not a typical bishop, because there are no typical bishops in The Methodist Church. Much of his work, however, is typical of that being done by the 37 men who make up the episcopacy of The Methodist Church in the United States. And so a look at the man who is president of the Council of Bishops and bishop of Oklahoma and New Mexico will help you to understand why any bishop is Methodism's man on the move.

"It is not uncommon for a bishop to travel from coast to coast in a week," writes Herman B. Teeter in the January issue of TOGETHER magazine, out the 15th of this month, "coming home in time to preach, address assorted groups, attend a conference, dedicate a new church, ordain new ministers, and take part in a ground-breaking ceremony—all between Sundays.

"For this he is paid \$12,500 a year, plus expenses, minus three per cent for his retirement. Many a junior executive in industry makes more."

On one recent Sunday, Herman Teeter points out, Bishop Smith drove to an East Oklahoma town to dedicate a small church. The next morning was spent with a visiting committee from the General Board of Missions in Oklahoma to study Indian mission needs. He was scheduled to fly to Chicago in the afternoon, but bad weather prevented that—so he drove to El Reno to catch a train.

Reaching Kansas City at midnight, he was informed that his train was two hours late. He switched to another line and arrived in Chicago just as his meeting was getting under way. After two days in Chicago, he flew to Minneapolis for a series of meetings and addresses. On Friday he flew back to Oklahoma for a three-day conference and retreat with young ministers.

Often a bishop's assignments take him abroad. Bishop Smith's have taken him to Hawaii, South America, Europe, India, Burma, Malaya, and Mexico. "These," explained the bishop, "are difficult assignments, and there are important reasons behind them. Because the bishops are responsible for raising millions for world Methodism, we must have a first-hand knowledge of fields overseas."

Overworked? "No, I'm not," Bishop Smith told Teeter. "I enjoy what I'm doing . . . I believe that any person who lives in harmony with the laws of the universe is living a worthwhile life. I believe that the laws of God are the laws of the universe, and that the laws of the universe are moral. If a person obeys the laws of the universe, he is obeying God's laws.

"Any person can make a success of his life if he likes people, qualifies for useful work, and remembers that money isn't the determining factor in a man's success. Life is worth living."

Like all other bishops, Angie Smith must be an able administrator and serve on general boards of the church to which he is named

and institutions and boards within his own Area and Conferences.

He is president of the General Board of Evangelism, president of the Commission on the Structure of Methodism Overseas, president of the Division of Cultivation and Education of The Methodist Church. Those close to him, Teeter points out, say he has a knack for getting expansion programs under way.

He is also president of the board of trustees of Oklahoma City University, a member of the boards of trustees of Southern Methodist University and Southwestern University, and honorary president of the board of trustees of McMurry College.

What are some of the problems a bishop faces? Does he experience undue pressure from laymen? Is the appointment of a minister largely a matter of politics? How do laymen go about judging the qualifications of a minister?

"I could count on one hand all the times undue pressure has been put on me by laymen," Bishop Smith told Teeter. "I've never known a district superintendent who deliberately wanted to hurt a church or a preacher. But it is true that we can't always make an appointment we think the man deserves."

Concerning the ability of a preacher, Bishop Smith observed that "people aren't concerned about a pastor's education. They want to know if he can preach. They want to know if he will visit them and love them."

In the Oklahoma-New Mexico Conference, as in all other Conferences, there are just so many ministers and just so many churches, Bishop Smith points out. It is a bishop's job to fit them together.

"We try to satisfy everyone, but that is not easy. Sometimes it's a matter of having all the facts. We have some ministers who are good builders, others who are good at paying off debts, and some who are outstanding preachers. But many problems can't be solved just by moving a minister.

"Of course, when one enters the episcopacy, his responsibilities are multiplied — from one church to hundreds of churches. He is then an officer of the general church."

Church Has Sunday School On Tuesday

Silver Bay, Minn. (RNS) — Preschool children of Sychar Lutheran church here go to Sunday school on Tuesday.

The Rev. Teber O. Hill, pastor of the church, started the mid-week classes to accommodate the younger children because the regular Sunday school sessions were already crowded with older children.

Nearly 100 youngsters are enrolled in the Tuesday Bible school. Before going to classes they attend a 10 a.m. worship service conducted by Mr. Hill.

The pastor said the Tuesday Sunday school was "a most satisfying experiment."

OBITUARY

KEY—Mrs. Mildred Antonette Key, daughter of William and Suzan Reeves, was born in Bently, Miss., Nov. 22, 1881. She came to Arkansas at the age of eight. She resided with her parents in Calhoun and Dallas Counties. She was taught in life to love the Lord and at the age of 12, made the decision for the Lord and the Methodist Church.

On Feb. 17, 1898, she was married to Pierce Wylie Key. To this union was born 10 children, 22 grandchildren, and one great-great-grandchild.

Children surviving her are: W. C. Key, Mrs. Lewis Barnes, and Mrs. Beulah Talbert all of Burney, California; B. L. Key, Jim Key, Sam Key, Mrs. Carroll Tabbert, all of Carthage; Mrs. Elizabeth Hannegan, Hampton; and Mrs. Lula Sinquefield, Sparkman. One brother surviving is John Reeves of Carthage; and two sisters are Mrs. Edna Lunsford, Redley, California; and Mrs. Hattie Dean, Vicksburg, Miss. One son, Benjamin Key, preceded her in death.

On December 24, 1957, Mrs. Key answered the call to come home. At the Methodist Church in Carthage, Dec. 25, at 2 p.m., the scripture was read by her grandson from Burney, California, Rev. Sam Tabbert. Rev. Earl McAllister, Baptist minister of Carthage, led in the prayer. The sermon followed by her pastor, Rev. H. A. F. Ault.

Her entire life of 76 years was an aspiration to all who knew her. Her next door neighbor of other years was selected to play the piano for the funeral. The floral offering and the large crowd in attendance at the funeral speaks for the life lived by Mrs. Key.

The funeral was under the direction of the Benton people of Fordyce, and burial was at Hampton Springs Cemetery near Carthage—H. A. F. Ault.

APPLICATIONS CAN NOW BE FILED FOR JOHN Q. SCHISLER AWARDS

(Continued from page 11)

whose name the awards bear, was for many years executive secretary of the Division of the Local Church, General Board of Education.

Applicants must have been members of The Methodist Church for at least five years, be bona fide degree candidates, and be preparing for leadership in the field of Christian education as directors of Christian education including persons who have responsibility for Christian education in the local Church.

For further information write to the Department of Student Loans and Scholarships, Division of Educational Institutions, The Methodist Board of Education, P. O. Box 871, Nashville 2, Tennessee.

FIVE EVANGELISTIC CONFERENCES SET FOR THIS MONTH

(Continued from page 2)

Addresses will be given on "Christian Experience," "Conversion," "The Work of the Holy Spirit," "The Need for Rebirth," and "The Way to Power." There also will be Bible lectures and seminar groups on several themes.

A national conference on spiritual

DISTRICT CONFERENCE SESSIONS HELD

(Continued from page 7)

Rev. Joel Cooper presented the report of the Committee on Ministerial Qualifications. The Revs. Howard G. Moore of Conway and Rayburn Jackson of Atkins were licensed to preach, and Rev. Vernon Anderson was recommended for admission on trial into the Annual Conference. Dr. W. Henry Goodloe spoke on matters of Social Concern. Rev. S. O. Patty told of the essay contest for youth in Alcohol Education. Rev. Frank Weatherford reported on the condition of the Quarterly Conference Records.

The Lakewood Methodist Church invited the 1958 session of the District Conference to meet in its new educational building, now under construction. This church is only two and a half years old, another new church assisted by the Church Extension Shares Program of the North Arkansas Conference. Four of the nine churches begun under this program in the Conference, are in the Conway District.

NEW UTILIZATION PLANS NOW IN EFFECT FOR JOHN WESLEY FILM

(Continued from page 2)

rented. Part I takes the viewer from John Wesley's childhood through his Aldersgate experience. Part II tells of his ability through his new-found faith to preach and apply the Gospel to all of life, shows the spread of Methodism, and closes with John Wesley sending Thomas Coke to America to help Francis Asbury.

An over-all reduction of rental rates took effect September 1, 1957. Prices now are: \$30, Technicolor; \$15, Black and white. Each part will rent for one-half of the price set for the entire film: \$15, Technicolor; \$7.50, Black and white.

birth and growth was sponsored for the first time last year by the General Board of Evangelism. It was highly successful, said Dr. Thomas, and five are being held in different sections of the country this year in order to give more persons an opportunity to attend.

Between 125 and 200 persons are expected to attend each of the forthcoming five conferences.

California Jailer, Pastor Testing New Approach To Reform

A new approach, aimed at the reform and rehabilitation of prisoners at Tulare County's road camp at Visalia, is being tested by the county public defender and a Presbyterian preacher. The plan is simple, when prisoners go to bed at night their pillows lull them to sleep with a recorded religious pep talk. The test will be conducted for 30 to 60 days before results are announced.

Men who volunteer their participation are issued wired-for-sound pillows each night. This is what they hear:

"You will have faith in yourself, faith in others and faith in the essential decency of mankind. You will know your faults and you shall overcome them. You can and will solve life's problems. You are filled with love and compassion for all. You do this with the help of God. I am filled with love and compassion for all, so help me God."

It goes on for ten minutes.

"I believe what we are doing is unique in the annals of penology," John Locke, county public defender, says.

A tape recording does the talking through an earphone next to a prisoner's pillow. Mr. Locke and Edgar D. Price, his assistant, suggested the innovation. They wrote the script with the help of the Rev. Glen Peters, pastor of Ivanhoe Presbyterian church, and Robert C. Lally, former recreational therapist at Porterville State Hospital.

STUDENT RECOGNITION DAY OBSERVANCES

(Continued from page 11)

Thomas Beall, Clay Buchanan and Charles Ferguson. Music was offered by Miss Janet Hale at the organ and Miss Jenny Wren at the piano.

Speaking on the topic "Calling all Students," John Elkins stated that a student must be certain of his own beliefs, live by them and express them to others, not always an easy task in the presence of conflicting philosophies. A second speaker, Jimmy Whitlock, discussed what the student and the church expect of each other.

On Sunday evening a banquet honoring the college students was served in Fellowship Hall, followed by a period of informal recreation. Mrs. Gilbert Wiley and Mrs. Bob

Cummings were in charge of arrangements, assisted by Mrs. John T. Driver and Mrs. Paul Whitlock.

Students attending college from Wilson Methodist Church are: Jane and Jean Bowen, M.S.C.W.; Rudolph Whiteside, Ark. State; John Elkins, U. Of Miss.; Carolyn Nicholson, M.S.C.W.; Ann Nicholson, U. of Miss.; Jenny Wren, U. of Ark.; Dan Harnden, Ark. State; Janet Ruth Hale, Ark. State; Charles Ferguson, U. of Ark.; Billy Thompson, Ark. State; and Thomas Beall, Hendrix. The Rev. Earle Cravens is pastor.

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LITTLE ROCK, ARKANSAS

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



LESSON FOR JANUARY 19, 1958

THE CHURCH IS A FELLOWSHIP

READ ACTS 2:42-47; Romans 15:1-9; Ephesians 4:17-32 and Philipians 1:3-11.

MEMORY SELECTION: *Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.* Ephesians 4:32 (RSV)

On the first two Sundays of this new year we have studied the first two of the five lessons we have under the general subject, "The Church In The Making." The first of these lessons emphasized the fact that Christ is "The Church's One Foundation." The second lesson gave attention to the source of "The Church's Power," which we were taught is the Holy Spirit. Our lesson today has to do with the church itself, in its development, under the subject, "The Church Is A Fellowship."

At the time covered by the selection from Acts in our lesson text, the day of Pentecost had passed. With it came the fulfillment of the promise of Jesus that His followers would "receive power." On that day "they were filled with the Holy Spirit," and gave evidence of a new power for testimony which they did not possess before.

Peter, as spokesman for the group, preached his amazingly effective sermon on that day and about three thousand people were baptized and added to the church. These three thousand, plus the one hundred twenty including the apostles who received the Holy Spirit that day, made up the church about which Luke is writing in the verses from Acts in today's lesson.

The Church Is A Fellowship

The subject for today's lesson, "The Church Is A Fellowship," right well describes one characteristic of the early church and should be descriptive of any Christian church today.

What do we mean by a Christian fellowship? We have a Christian fellowship when our lives are properly related to God and our fellow man. Christ stated this fact beautifully when He said in effect, that we must love God supremely and our neighbor as ourselves.

There are those who seem to feel that Christian fellowship has to do only with our relation to and fellowship with God. If their conscience seems to be clear and they feel that no positive sin separates them from God they think that they are enjoying the full blessings of Christian fellowship. There are others whose thinking is so colored by humanism that they seem to feel that the first essential to Christian fellowship, if not the only thing essential, is a right relationship with people.

Both of these conceptions fall short of Christ's ideal for full Christian fellowship which included both a right relationship with God and our fellow man. We separate ourselves from our fellow man when we think Christian fellowship has

to do only with our relation to God. We separate ourselves from God when we think Christian fellowship has to do largely with a right relationship with people.

Characteristics of Christian Fellowship in the Early Church

The brief selection of scripture in our lesson text, taken from Acts, is crowded with information as to the nature and activities of the church immediately following the day of Pentecost. Verse forty-one of Acts second chapter is a summary of what happened on the day of Pentecost. Verse forty-two, which is the opening verse of today's lesson, begins, "And they continued in the apostles' doctrine." In this verse "they" refers to the original one hundred and twenty followers of Jesus plus the three thousand who had been added to the church on Pentecost.

In the five verses selected from Acts for our lesson, we have a rather comprehensive description of the characteristics of this original Christian church.

(1) "They continued steadfastly." Luke is saying that the dedication of the lives of this group to the cause of Christ was complete. There was no thought of turning back to the old way of life.

(2) The "Apostles' doctrine," at the center of which was Christ, was the rallying point of their loyalty. They had no New Testament to study as a guide. It was possibly a quarter of a century before even the first of the books of the New Testament was written. The personal testimony of the apostles about Christ was their religious guide.

(3) Not only did they continue in the "apostles doctrine," they continued in "fellowship." There seemed to be that spirit of good will, companionship and unity which should always characterize the relationship between Christians.

(4) In their Christian fellowship there was the "breaking of bread." This seems to indicate a regular observance of the Communion Service which is a vital part of Christian growth and development.

(5) Our lesson tells us that these early Christians continued "in prayers." There are few Christian experiences which will bring Christian people closer together than to sincerely join together in prayer to a common Father.

(6) We are told, of this group, that "fear came upon every soul." We would hardly think that the word here translated "fear" meant that the followers of Jesus were frightened in the common sense of being afraid. Rather it must have been a

godly fear or reverence, a sense of solemn awe.

(7) Our lesson says "All that 'believed' were together." Faith in Christ as the risen Lord and faith in the way of life He taught was basic in the lives of these first members of the Christian church.

(8) "All that believed were 'together'." It was vitally important that these early Christians be together enough to feel the strength of each other. The whole world of people outside this group were potential enemies. They needed to be "together" often in order to maintain their Christian faith and purpose.

(9) There was in this new church a spirit of sharing; they "had all things in common." There was feeling of fellowship and responsibility for each other. Furthermore, their expectation that Jesus would return very soon helped them to have a rather dim view of property values. Some of them sold all of their possessions and put the proceeds into a common treasure for the good of all.

(10) There was in the group a spirit of harmony and worship. They were "continuing daily with one accord in the temple." There was, in this group, a revival of churchgoing. They went to the temple for worship every day. Perhaps it was their faith in the immediate return of Jesus which caused them to spend so much time in the temple in worship. After all, the Bible commands that we work six days and rest on the Sabbath. Under normal conditions, the membership of a church could hardly spend a sizable portion of every day in worship at the church. Nevertheless, we need the strength which worship at the church brings, as often as it is possible for us to have it.

(11) Members of this early church visited "from house to house." The fellowship of any church would be strengthened by a revival of visiting among its members.

(12) We are told of this group that they were "Praising God and having favour with all the people." The criticism of the church today is not a criticism of those who sincerely worship God and live lives accordingly. The criticism is of those who profess to worship God but do not live like Christians should.

(13) The witness of this early church was effective. "The Lord added to their number day by day those who were being saved." (RSV)

We have dealt rather extensively, in this lesson, with these "characteristics" of the early church, in its fellowship with God and man, because we believe that, in the large, they are essential in the growth of the church today.

Fellowship of the Church Means Participation

"The Church Is A Fellowship," so the subject of today's lesson declares. However, we do not fully enter into that fellowship simply by taking the vows of the church. Christian fellowship means participation in the general program of the church. Christian people should not merely "find" time to worship together at the house of God, they should "take" time for public worship, unless providentially hindered. If we are to have a real part in the fellowship of the church, we should not be satisfied with feeling that we should "give" to the church. There should be in our lives a sense of obligation which would lead us to "pay" to the church, of our income,

that proportionate part of our means which belongs to the church.

There are numerous places for service in the church. If we are to be a part of the fellowship of the church, we should be glad to render service wherever we are able. We cannot have a very satisfying sense of belonging if we allow others to do the work of the church while we simply attempt to enjoy its benefits without helping with its work. Full fellowship means full participation in the work, the worship and the financial support of the church.

Fellowship is a Two-way Street

We cannot have full fellowship with God if in our relationship to God we think only of what God can do for us. We must be thinking, also, about what we may be able to do that will help to advance the cause of Christ in the world.

We should not think of our relationship to the church only in terms of the help it will be to us to be associated with the church and its people. A satisfactory fellowship in the church depends as much on what we put into it as it does on what we get out of it. Fellowship implies a meeting of minds, spirits and souls in a common interest. Anything else, whatever else it may be, is not fellowship. True fellowship is a "give and take" proposition; a "one for all and all for one" situation. If we attempt to enjoy Christian fellowship on any other basis, we will be disappointed.

Fellowship One of the Imperative Needs of Normal Life

It is a normal characteristic of human beings to seek fellowship. That is the basis for social organizations, fraternal organizations, luncheon clubs and numerous other get-together organizations.

One big difference in the fellowship of the church and all other organizations of earth is that only the church offers a fellowship that has values that reach beyond this present life. However enjoyable or how-ever beneficial we may consider fellowship in other organizations of earth to be, we know, if we stop to think, that those benefits are temporary. They may end before death, they must end at death. Human life, to be even passingly enjoyable, must have companionship and fellowship of some character. Why not have fellowship at its best and at its highest level of values as is found in true Christian fellowship.

Unselfishness An Unfailing Christian Characteristic

Our second scripture selection, as taken from Romans, gives emphasis again to the unselfish nature of the Christian fellowship. The strong should bear the infirmities of the weak. Paul says that we should not be so concerned about pleasing ourselves as about pleasing our neighbors. He calls attention to the fact that "Christ did not please himself." There can be no such thing as a self-ish, self-centered Christian. Jesus said, "If any man will come after me, let him deny himself." We must humbly pass through the gate of self-denial when we enter the kingdom.

Ours Is A Universal Fellowship

In His clarion call for membership and discipleship in His Kingdom, Jesus said, in Revelation, "Whosoever will, let him take of the water of life freely." As a result of this universal invitation, we must, if Christians, accept the fact of a universal fellowship. If Christ opened the door of the kingdom to all, as His followers, we must do the same.

The Louisiana Methodist

—NG ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA—
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, JANUARY 16, 1958

No. 3

Springhill Honors All-American John Crow



Is Active Methodist

December 23, was designated as "John David Crow Day" in Springhill. John, who this season (1957) won the coveted Heisman award in addition to being unanimous choice on every all-American football team selection, joined The Springhill Methodist Church by profession of faith in 1946 and has been very active in church activities since childhood. A parade was held at 4:00 p.m. the afternoon of the 23rd honoring John David, his family and Coach Paul Bryant of Texas A & M College where he played football. A banquet was held that same evening in his honor and the invocation and benediction were given by Rev. W. R. Wendt, pastor of the Springhill Methodist Church. John David's parents, Mr. and Mrs. Harry Crow and his sister, Yvonne, still reside in Springhill and are members of the local Methodist Church.

SC Juris. Council Sets March Meeting

Oklahoma City (MI)—The Methodist Church's South Central Jurisdictional Council will meet here Mar. 7, according to an announcement made by the Rev. Dr. Paul D. Womeldorf of Oklahoma City, executive secretary of the council.

Major emphasis will be given to Christian higher education. Presidents of the 13 colleges and universities in the jurisdiction and chairmen of the 17 annual conference Commissions on Higher Education have also been invited to attend the meeting, Dr. Womeldorf said.

It is expected that the council will decide upon the date and place for the jurisdiction's quadrennial convocation in 1959.

Through the courtesy of Bishop W. Angie Smith of the Oklahoma-New Mexico Area, the group will be guests at the Chamber of Commerce Forum luncheon honoring Dr. Jack S. Wilkes, new president of Oklahoma City University, who will have been formally inaugurated on the previous day—Mar. 6.

The Rev. Dr. Aubrey G. Walton of Little Rock, Ark., is chairman of the jurisdictional council. The Rev. Dr. Finis Crutchfield of Norman, Okla., will preside at the meeting of college presidents and commission chairmen.

Certain committees of the council will meet a day earlier on Mar. 6. These include the convocation committee, headed by Bishop Paul E. Martin of Little Rock, head of the Arkansas-Louisiana Area; the committee to study episcopal areas, to be convened by Bishop W. Angie Smith; and the executive committee.

as follows: *Constitution, By-Laws and Charter:* Ragan D. Madden, Grace, Ruston; J. Davidson Brown, First Church, Minden; Robert C. Smith, Springhill; Edwin Hodge, Trinity, Ruston; and *Nominating:* Henry Galloway, Arcadia; Fred M. McFarland, Downsville; R. S. Woodward, Calhoun; J. V. Hinton, Grace, Ruston; David S. Shively, Jonesboro.

Centenary's New Theatre Building Receives Award

The Marjorie Lyons Playhouse of Centenary College was adjudged "Best Ad of the Year" for Shreveport for the year 1957.

The award, presented annually by the Advertising Club of Shreveport to the organization which brought most favorable attention and publicity to Shreveport during the year, was presented to Joseph Gifford, managing director of the Marjorie Lyons Playhouse and the Shreveport Summer Theater and head of the Centenary College speech and drama department.

The inscribed plaque was presented to Gifford at a luncheon at the Caddo Hotel last Tuesday in the presence of members of the advertising Club, previous winners and representatives of newspapers, radio stations and television stations. Mrs. Charlton H. Lyons Sr., in whose honor the theater was named, also was present along with her mother, Mrs. W. P. Hall, Mrs. Charlton H. Lyons, Jr., and Hall Lyons, her son. Mr. Lyons and Charlton Lyons Jr. were out of the city and were unable to attend.

Members of the Lyons family presented the magnificent structure to the college last year, and the completely equipped theater was opened formally last August with a production of the Rogers and Hammerstein musical, "The King and I."

Dr. Joe J. Mickle, president of Centenary, was a special guest at the luncheon, representing the college which in 1953 won the award, primarily for the outstanding work of the Centenary College Choir. Paul M. Brown, chairman of the board of trustees, on which Charlton H. Lyons, Sr., also serves, also was among the guests. Mrs. Margaret McDonald, a member of the Advertising Club, and William Cope, associate professor of speech and drama, also attended.

The Playhouse, which serves the needs of both the Centenary and Summer Theater groups as well as those of the speech and drama departments at the college, was termed "a magnificent expression of a family's faith in a college and a community."

Jack Campbell, chairman of the awards committee, mentioned articles published in "The Louisiana Methodist" and in "The Arkansas Methodist" as among those which had helped to decide the judges in favor of the Marjorie Lyons Playhouse as the 1957 winner of the award.

The Playhouse and its opening production also were written up in The Cleveland Plain Dealer, New York Times, Detroit Free Press, Dallas Morning News and news-
(Continued on page 12)

Choudrant Church Has Services In New Sanctuary

Services were held in the new Choudrant Methodist Church for the first time Dec. 15. The pastor, the Rev. George P. Goodwin, delivered the sermon in the newly constructed sanctuary.

Standing on the site of the old wood structure which served the Choudrant Methodist congregation from 1925 until just recently, the new building is constructed of brick veneer.

Members of the church tore the old building down several months ago and started work on the new building. Actual construction of the new church began last spring, and was completed after several delays caused by bad weather.

Open house will be held at a later date after a few minor details complete the new building.

The Rev. Mr. Goodwin invited the public to attend the first service in the new structure.

Ruston District Leaders Organize Board of Missions

The District Stewards and other leaders of the Ruston District, meeting in the Grace Methodist Church, Ruston, on January 7, voted to organize a District Board of Missions.

Rev. Luman Douglas, district superintendent, was named acting chairman and J. A. Moody, Cotton Valley, was named acting secretary. Committees were appointed

1958 Daily Bible Reading Schedule

At right is the schedule for the period January 16-26 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

January 16.....	Matthew 9:9-17
January 17.....	Matthew 9:18-34
January 18.....	Matthew 9:35-10:15
January 19.....	Matthew 10:16-23
January 20.....	Matthew 10:24-33
January 21.....	Matthew 10:34-42
January 22.....	Matthew 11:1-19
January 23.....	Matthew 11:20-30
January 24.....	Matthew 12:1-14
January 25.....	Matthew 12:15-32
January 26.....	Matthew 12:33-42

Civilian Chaplains Needed Overseas

New York (BM) — According to the (interdenominational) "Committee of Ministry to Servicemen in the Far East," and to church leaders and missionaries, there is need "wherever American military personnel are located in large numbers" for civilian (non-military) chaplains to minister to them while off base and off duty. This need is attested to by both the General Chaplain's Commission, and the Methodist Commission on Chaplains.

Centers of Christian counsel and fellowship for military and naval personnel while off duty have been opened by the churches (under National Council of Churches, U.S.A. auspices) in major cities in Japan, Formosa, and Hong Kong. Similar centers seem desirable in Korea, the Panama Canal Zone and in several cities in Europe. These centers and the personnel assigned to them supplement, during an important time in a young man's military service, the work of the commissioned army-navy chaplains. To date, the Presbyterian church in the U.S.A. and the Protestant Episcopal Church have assigned young ministers to this service.

The Methodist Church, through its Personnel Office of the Board of Missions (150 Fifth Ave., New York 11, N.Y.) is seeking one or more qualified Methodist ministers to assign to this ministry overseas for a period of from three to five years. Funds are available: the men are now needed. If you are interested in serving this ministry, or if you know a capable younger minister who is or may be interested, communicate with M. O. Williams, Personnel Office. This is a real challenge to a minister concerned with young America—and its future. Perhaps the call is a place for worthwhile service for a young minister who is also a conscientious objector to war.

Says Record Number Churches Observed Commitment Day

Washington, D. C. (MI) — More Methodists took part in the 1957 observance of Commitment Day on December 1 than ever before, according to the Rev. Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance.

He estimated that three out of four of Methodism's nearly 40,000 local churches participated in the (Continued on page 15)

Oberammergau Passion Play To Be Staged In Little Rock



PORTRAYS CHRISTUS IN PASSION PLAY

Val Balfour, famed for his portrayal of Jesus of Nazareth, will appear with his company in the first Little Rock presentation of the 325-year-old Oberammergau Passion Play.

Seven Performances During Period February 15-18

The world famous Oberammergau Passion Play is scheduled for a four-day run in Little Rock next month. Members of the cast of this most famous of all Biblical dramas are the same ones who have played in the Oberammergau Passion Play at Oberammergau, Germany. This company is now making a tour of the United States. Seven performances will be given in the Little Rock Auditorium.

The play is being brought to Little Rock under the sponsorship of the Little Rock Lions Club and the Arkansas Gazette Foundation. The Lions Club is the sponsoring organization for the operation of the Southwest Rehabilitation Center for the Blind at Little Rock, and its portion of the proceeds will be devoted toward this end.

The Passion Play will be performed once each evening, February 15, 16, 17 and 18 and at matinees February 16, 17 and 18.

Tickets for the evening performances will be \$3.40 for an orchestra seat, \$2.25 for a mezzanine seat and \$1.15 for a balcony seat.

At the matinee Sunday, February 16, prices will be \$2.25 for orchestra and mezzanine seats, and 93 cents for a balcony seat. At the matinees February 17 and 18 tickets will be sold on an unreserved basis—\$2.00 for adults and 50 cents for children and students through high school age. Prices include tax.

The Passion Play as it will be brought to Little Rock will be the original and authentic version, adapted to the American stage. At Oberammergau the drama is given in three parts, the running time being from 8 a.m. to 6 p.m., with a two-hour intermission at noon.

For its first tour the Passion Play has been translated from German into English and shortened to 2½ hours playing time.

the time of application.

Holders of Clergy Identification Cards are entitled to transportation throughout the Central system, which includes more than 30 cities in Texas, Oklahoma, Arkansas, Missouri, Kansas and Colorado, at 50 percent of regular one-way or round-trip fares. This transportation is on a space available basis.

Cities served in Arkansas include Little Rock, Hot Springs, Fort Smith, Fayetteville and Harrison.

Two Navy Chaplains Serving Men Now At The South Pole Area

Washington, D. C. (MI) — Two Navy chaplains, a Methodist and a Roman Catholic, comprise a clerical team which travels in modern circuit rider style to serve their South Pole parish in Little America.

Lieutenant Commander John E. Zoller, former pastor of Grace Community Church in Oakland, Calif., is the Protestant chaplain at Little America, scene of the United States' scientific studies during the International Geophysical Year.

The only other clergyman is (Continued on page 15)

Central Airlines Offers Clergy Half-Fare

Central Airlines has inaugurated a new half-fare Clergy Travel program which enables bonafide members of the Clergy to air transportation over the Central system at 50 percent of the regular fares. A. S. Aldridge, Vice President, Traffic and Sales, has announced.

Permission to transport members of the Clergy at half-fare was granted to the nation's scheduled airlines by Congress. With the inauguration of its Clergy program, Central Airlines becomes the fifth airline in the nation and the only one in this area to grant the reduced Clergy fare.

Members of the Clergy will be given the 50 percent discount only if they hold authorized Central Airlines Clergy Identification Cards. Applications for the Identification Cards may be obtained from any Central Airlines Ticket Office or from Central Airlines, Meacham Field, Fort Worth, Texas. A fee of \$5 is required at

Board of Temperance Meets This Month

Washington, D. C. (MI) — The Methodist Church's General Board of Temperance will hold its annual meeting in the Methodist Building here January 28-30, it was announced by the Rev. Dr. Caradine R. Hooton, general secretary.

Bishop John Wesley Lord, Boston, Mass., is president of the 23-member board, which oversees the church's program in the field of public morals with special attention to alcoholic beverages and narcotics.

Among South Central Jurisdiction representatives are Bishop Dana Dawson of Kansas and the Rev. William E. Trice of Baton Rouge, La.

A breakfast session in the Capitol is scheduled January 29 for board members and the Senators (Continued on page 15)

Methodist Clergyman Covers 5,000 Square Mile Territory

BARSTOW, Calif. (RNS) — A single Methodist parish covers "the least known land in this country," according to a spokesman for the Tri-State District, embracing parts of California, Nevada and Arizona.

The Rev. Jordan E. Detzer was assigned 17 months ago to this far-spread parish where pastoral calls often require a round trip of 50 miles or more. Sometimes Dr. Detzer pushes 30 miles and back again, up the Mojave River basin to call on some isolated, desert homesteader.

He figures that his territory covers 5,000 square miles, and the Interstate Telephone Co., whose computations agree with Dr. Detzer's, added that it was the largest church parish of which they had heard.

About a dozen families drive approximately 80 miles round trip from the north to attend worship services. From Boron, about 40 miles to the west, come several other couples. Baker is 75 miles dis-

tant, but two high school girls manage to attend preaching services and participate in the Methodist Youth Fellowship meetings in the evening.

People have told their minister that they come to town about twice a week "for milk, bread and church."

The church was organized only six years ago. The congregation has had a building for only about three years. There are 464 active members and within the past six months, 57 have been added.

After being often stuck in loose sand, Dr. Detzer has abandoned his auto for a jeep and averages about 1,000 miles a month on pastoral business.

He has found his parish an assist to his hobby, however. It is the collection of Indian artifacts, many of which he has found when he had to "get out and push" his various vehicles. His collection now numbers over 500 items.

Students Blame Church For Their Uncommitment

Lawrence, Kans. (RNS)—Some 3,400 Methodist students adopted a statement at the close of a six-day meeting here which declared that youths belong to an "uncommitted generation" because "the Church has not called us to her Lord or her mission clearly enough to excite our response."

Their statement was read by Dr. Robert Hamill of Madison, Wis., director of the Wesley Foundation at the University of Wisconsin.

"We students have been condemned in this conference as the 'uncommitted generation,' the statement said. 'We admit the truth of the designation, but protest the implication we are uncommitted either through choice or indifference.'"

"To the contrary," it continued, "most of us are deeply concerned over our lack of commitment and many of us are actually searching for that cause to which we can offer unreserved allegiance."

The students said that the Church which chides them for their uncommitment "proves to be a major stumbling block toward commitment." They said although the Church offers herself as the only institution worthy of their allegiance "it is herself a primary deterrent."

"We may be silent and withdrawn, but we are not easily misled," the statement said. "The Church as she stands now is not, we believe, worth our lives. But the mission of the Church obedient to her Lord is. The institution does not impel our commitment, but the Lord of the institution does."

All that the Church has called on youths to do, the students said, "is to perpetuate the peripheral role in which she is presently engaged, while the urgent issues of the world remain unchanged. Some wonder if all she offers is just contentment, the antithesis of a commitment."

The students said they were faced with a "curious dilemma" of wanting to commit themselves while the Church offers no "clear reason" for them to do so.

"We ask the Church to recommit herself more fully to her true Lord and mission that we may have more reason to heed her call," they said.

1 1/4 Billion Pounds of Milk Given Overseas

Washington, D. C. (RNS)—One and one-fourth billion pounds of dried milk has been donated to religious and voluntary organizations for distribution to needy persons overseas, the Department of Agriculture disclosed here.

The dry nonfat milk solids made up one-third of the total food donations of the program of surplus food disposal which is now entering its fifth year, the department said. Altogether 3,669,000,000 pounds of surplus food, valued at \$827,000,000 has been given the voluntary agencies for distribution abroad since 1953.

The dry milk was valued at \$237,000,000.

Bishop Says Church Has Inferiority Complex

Lawrence, Kans. (RNS)—Methodist Bishop Fred Pierce Corson of Philadelphia said here that the Protestant Church "has developed an inferiority complex."

"It has allowed itself to be put on the defensive; it has permitted its enemies to choose the ground on which to fight," he declared. "It has allowed a false judgment to be passed on it by comparing the worst in the Church to the best in its rivals and enemies."

Bishop Corson addressed some 3,400 youths attending the sixth quadrennial Methodist Student Conference. Delegates at the six-day meeting represented about 1,000 colleges and universities. Its theme was "Our Lord—Our Church—Our Faith."

Speaking on "The Role of the Church," Bishop Corson declared that "psychologically, the Church has weakened itself by too much morbid introspection."

"This does not mean that the Church should not know the worst in itself," he said, "But is has suffered in its personality the same effects apparent in a person who is continually saying 'I am a bad boy' or who is constantly being told he is a bad boy."

Although the Church is still the world's most important institution, the bishop said many things keep it from fulfilling its pre-eminent role in a complex modern society.

The bishop urged the Protestant Church to use public relations to "come into its own" in the world again.

"Public relations is a new element with which the Church must deal in doing its work," he said.

Motive Editor Named Professor At Perkins

Nashville, Tenn. (MI)—The Rev. Dr. Roger E. Ortmyer, Nashville, editor of *motive*, national magazine of the Methodist Student Movement, will resign February 1 to become professor of Christianity and the Arts at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

The announcement was made jointly today by the Rev. Dr. John O. Gross, Nashville, general secretary of the Division of Educational Institutions of the Methodist Board of Education, and the Rev. Dr. Merrimon Cuninggim, dean of Perkins School of Theology.

Dr. Ortmyer has been editor of *motive* for eight years. As such, he has been a staff member of the Division of Educational Institutions of the Methodist board, with particular responsibility in Methodist student work. For a time, he also edited *Church and Campus*, a Methodist publication on Christian higher education.

A new editor of *motive* will be named at a later date, said Dr. Gross.

Though Dr. Ortmyer's appointment to the newly created position at Perkins will be effective February 1, he will not begin teaching at Perkins until September.

GI's Seen Spiritually Ahead of Civilians

NEW YORK (RNS)—Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, said here that "in many ways the moral and spiritual insights of our military men are way ahead of the attitudes in our civilian life."

The Baptist minister just returned from a ten-day Christmas visit to American servicemen in Alaska. During his tour he travelled some 4,000 miles and preached to thousands of GI's and their families at ten bases.

He made the trip as spiritual ambassador of the National Council's 34 Protestant and Eastern Orthodox communions and their more than 144,000 local churches. It was his first Christmas away from his wife and family in 40 years and his first visit to Alaska.

Giving For Religious Purposes Estimated At \$3,425,000,000

New York (RNS)—Giving for religious purposes in the United States for 1957 was estimated at about \$3,425,000,000—an increase of nine per cent over the previous year—the Bulletin of the American Association of Fund-Raising Councils reported here.

It said that religious construction during the year was estimated at \$870,000,000, most of which came from contributions.

Total philanthropic contributions reached a new high in 1957 for a record \$6,700,000,000—an increase of four per cent over 1956. More than five billion of this was given by individuals.

Giving to higher education was estimated at more than \$600,000,000, to health and welfare purposes at \$2,200,000,000, and to hospital construction at \$202,000,000.

"No person and no movement comes to power today except by its use. The Church needs publicity to bring to people's consciousness a sense of need for a genuine spiritual life and to convince them they can find it in the Church."

Dr. Ortmyer was a professor of religion and philosophy at Mount Union College, Alliance, Ohio, from 1945 until he joined the Board of Education staff in 1950. He is an authority on Christianity and the Arts, and *motive*, which he edited, has become distinguished in that field.



DR. ROGER E. ORTMAYER

In a statement released by the National Council, Dr. Dahlberg said that the Armed Forces personnel should not be thought of as a "moral problem" but as a "tremendous religious potential."

The clergyman had warm praise for the "remarkable development" of home and family life at major Alaskan bases and termed it a "completely new factor in military life today."

Dr. Dahlberg said the development of "beautiful chapels and great Sunday schools" at principal American military bases in Alaska was "particularly encouraging." He praised chaplains and commanding officers for their cooperation in making this possible.

But he warned that at smaller, more remote bases religious life was being neglected. Dr. Dahlberg said he found "at least six places which should have new chapel buildings at once."

"As president of the National Council," he said, "I feel that the Council, in cooperation with Roman Catholics and Jews, should take vigorous action immediately to correct this situation. We must insist that economy should not begin at the point of character."

Due to economy measures by the government, he said, the "Air Force alone is losing no less than 117 chaplains in the present cutback of the defense budget. Is this the wisest kind of retrenchment?"

Dr. Dahlberg cautioned against thinking of national defense in military terms alone. He questioned whether the "impressive defense line on the Alaskan frontier" is really defense.

"Military men themselves are doing a great deal of listening, reading, thinking and praying about some other and better way to peace," he said.

"Will the churches accept the challenge and actually become the conscience of our generation?" he asked. "Or must the man in uniform take over a non-military job of economics and education, faith and disarmament that we civilians are leaving undone?"

He said it was not time "for massive retaliation, but rather for massive reconciliation."

The Protestant leader noted that "more young people are involved in the ranks of our Armed Forces around the world than in the student bodies of all our American colleges put together."

He urged the churches, with active assistance from Washington, to plan "an intelligent, long-range program for Christian nurture of our youth in the Armed Forces."

More Surveys Than One

WE reported last week an experience related by a religious survey worker during the taking of a religious census in one of the cities of the Area. Another worker tells of the wife of a fellow-worker who remained home during the survey, expecting to be visited. For some reason, the survey failed to reach her home during the afternoon. She had all her information, names of children, ages, church affiliation, etc., all prepared for the visitor. When there was a knock on the door the next morning she was all ready to be questioned, especially when the visitor announced that she was participating in a survey.

The visitor was invited in. Formalities dispensed with, the survey got underway. The questions asked were as follows, "What brand of whiskey do you prefer?" "What brand did you serve during the holidays?"

Since it is a published fact that more than half of the citizens of this nation use beverage alcohol, one should not be too greatly surprised that the liquor industry would be concerned about how its various brands fare among consumers. This experience, however, does bring into sharp focus the seriousness and necessity of telling Arkansas and Louisiana about Christ. Those who seek to destroy everything that the forces of righteousness seek to build never rest in their endeavor.

Playing Catch-Up

UNITED States governmental and military leaders, long used to enjoying unquestioned leadership in international affairs, have now had that unqualified place called to question. Remarkable and, for most people, surprising developments among Soviet scientists and military leaders with missiles and Sputniks have been responsible for this qualifying of United States leadership in international affairs. Whereas, other countries have for generations been following in the wake of this nation's discoveries, developments, and strength, our governmental and military leaders are now finding their situation different. Instead of being ahead on the scoreboard, they are now behind and find themselves almost frantically seeking ways and means of at least tying the score or getting ahead again. Said otherwise, our leaders and our citizens now know something of the feeling which the leaders and people of other nations have known for some time.

We have been encouraged by the response that has come from many quarters about how this nation can catch-up. There was, of course, those first few days after Sputnik I when many were advocating the turning of this nation into one vast scientific laboratory and the allocating of practically all tax monies to launch a successful Sputnik and speed up the missile program. Wiser counsel is now being heard, and this nation will be stronger in more ways than one to heed some of it.

For instance, money, even unlimited amounts of it, will simply not buy absolute security. In this materialistic America we tend to forget this at times. There are some things that money simply won't buy. It may help to make possible certain definite advantages, but in the field of human relations it has severe limitations. That is as it should be.

Also, many of our leaders are now telling us that it would be a definite mistake to go all out in scientific education, that there should not be a lessening of emphasis on the social sciences and humanities. As important as the pursuit of scientific truth is, the basic problem is still man's relationship to man and an understanding of the world's culture.

As the game of playing catch-up continues, this nation must

The Living Scriptures—

by Jack Hamm

Their Trust—Our Example



never forsake the factor which has contributed so much to the making of its real strength, Christian righteousness. Temporary military and scientific advantage may go from one nation to another. The Christian vision is a world where all nations and peoples dwell together in peace and brotherhood, without fear and suspicion, where scientific gains are used for mutual enrichment of life. This we must, as Christians, continue to seek.

This Is It

JANUARY 12-19, Sunday through Sunday, is the week set aside in the calendars of the Area's three annual conferences for the Circulation Campaign of the Arkansas Methodist and The Louisiana Methodist. Pastors and local church leaders throughout these two states will be devoting much time during this period to this emphasis. We want to encourage our readers to cooperate with them in order that their efforts will be made easier, and the work may be completed at an early date.

Reports received to date have been most encouraging. This year's first complete report came from the Fairview Methodist Church of Camden which again reports an every family list. The pastor, Rev. Marion W. Miller, is the District Director of the Arkansas Methodist for the Camden District. The first local church report for The Louisiana Methodist has been received from Rev. Roy E. Mouser, pastor of the Cedar Grove Methodist Church of Shreveport, where every family will receive the publication this year. Several other churches have also filed reports.

Pastors should remember that the first published report of the Circulation Campaign will be in the January 30 issue and will include all subscriptions received by noon, Saturday, January 25.

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Little Rock Conference—C. Ray Hozendorf, O. C. Landers, E. Vernon Markham, Charles W. Richards, Arthur Terry, Aubrey G. Walton, and Burney Wilson.
Louisiana Conference—R. R. Branton, Weldon Brumfield, Leonard Cooke, J. N. Fomby, C. O. Holland, Virgil D. Morris, and George W. Pomeroy.
North Arkansas Conference—Joel Cooper, W. Henry Goodloe, William Hightower, Golder Lawrence, J. G. Moore, Joe S. Pierce and R. J. Rice.

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Associated Church Press.

NEWS AND NOTES ABOUT FACTS AND FOLKS

A SERVICE OF CAROLS AND CANDLES was presented at the First Methodist Church, Winnsboro, on Sunday, Dec. 22, where Rev. W. H. Bengtson is pastor.

SERVICES were held in the new Choudrant Methodist Church on Sunday, Dec. 15. The pastor, Rev. George P. Goodwin, delivered the morning sermon in the newly constructed building, which is of brick veneer.

REV. SAM NADER, superintendent of the Lake Charles District, was speaker at the December meeting of the Men's Club of the First Methodist Church, Lake Charles. He used as his subject, "The Night After Christmas." Dr. Carl F. Lueg is pastor of the church.

THE MEN'S CLUB of the Elysian Fields Methodist Church, New Orleans, will sponsor the "Methodist Men's Hour" on radio station WTPS in New Orleans on Sunday, Jan. 19. The program will be heard at 7:30 a.m. John F. Reeds, Jr., is publicity chairman for the Club and Rev. Glendon R. Messer is pastor of the church.

THE HOMER METHODIST CHURCH observed its annual Christmas candle lighting service Sunday, Dec. 22, at the evening worship service. During the ceremony, each member of the congregation participated by lighting candles and singing Christmas carols. The choir sang a special Christmas anthem and the pastor, Rev. W. P. Fraser, gave a brief Christmas message.

THE CHOIR of the Bernice Methodist Church presented a cantata, "The Christmas Angels" on Sunday, Dec. 22. The choir is under the direction of Mrs. George Grafton, accompanied by Mrs. F. M. Walsworth at the organ. Solo parts were sung by Jimmie Heard, Sue Bailiff, Allen Lewis, and Hoyo Grafton. Rev. W. H. Carroll is pastor of the church.

THE CENTENARY COLLEGE CHOIR will present a concert Monday, Feb. 10 at 8:00 p.m. in Brown Auditorium NLSC. This outstanding group is being brought to Monroe by the Anna Gray Noe Sunday School Class, First Methodist Church, Monroe, with the proceeds going to their Ministerial Student Scholarship Fund. Dr. G. W. Pomeroy is pastor of the church.

THE OLDEST AND THE YOUNGEST members of the Curtis Park Methodist Church, Bossier City, participated in the ground breaking ceremony for the church's \$40,000 Educational Building, assisted by Rev. W. V. Sirman, pastor, on Sunday, Jan. 5. Patricia Giddings was the youngest and Mrs. Virda Parnell the oldest member representing the church in the ceremony.

MISS PATRICIA MAY was the subject of a feature article in the *Jeanerette Enterprise* on Dec. 19. Patricia is the talented fifteen-year-old daughter of Mr. and Mrs. T. J. May and is a tenth grade student in the Jeanerette High School. She plans to major in music. Patricia is organist at the McGowan Memorial Methodist Church where Rev. A. M. Martin is pastor.

THE CHOIR OF the Haynesville Methodist Church, under the direction of J. R. Sherman, presented a Christmas cantata on Sunday evening, Dec. 22. Mrs. W. Y. Dawson was organist. Soloists for the service were Mrs. Conway Rucks, H. P. Camp, Mrs. Don Nichols, Paul Newell, Mrs. Howard Guy, Mrs. Lawrence Hines and Mrs. John S. Garrett. Rev. J. H. Midyett is pastor of the church.

THE METHODIST CHILDREN'S HOME, Ruston, presented an impressive pageant depicting the Christmas story during the holidays. The program was presented by the boys and girls at their chapel, and the public was invited to attend. This program, an annual event, has become recognized as one of the most beautiful and inspiring events during the Christmas season. Rev. C. B. White is superintendent of the home.

HARVEY E. HUTCHINSON, JR., is serving as Lay Minister at the Tangipahoa Methodist

Church during the month of January. He will preside at all the worship services during the month. Mr. Hutchinson is superintendent of the Church School and also serves as counselor for the Methodist Youth Fellowship, and is the adult counselor for the Tangi-Helena Sub-district MYF. He succeeds Julien Tillery who served as Lay Minister during the month of December. Rev. Angus L. Carruth is pastor of the church.

THOSE from Louisiana who will participate in a ten-day evangelistic crusade in Cuba are: Rev. Henry Blount, Grace Church, Ruston; Rev. Abe Conerly, Calhoun; Dr. Carl Lueg, First Church, Lake Charles; Mr. Lucious D. McGee, Grace Church, Ruston; Rev. Dan Robinson, First Church, Minden; and Rev. Jack Shaw, Cotton Valley. The Rev. Raymond L. Franks, First Church, West Memphis, Ark., will also participate. The list of names of those who will go on the mission was given in last week's issue, and was incomplete.

THE SHEILA NUTTALL and Elma Ashby Circles were hostess to the Woman's Society of Christian Service of the First Methodist Church, Lake Charles, when they met for a luncheon and program meeting Jan. 2. The program "Japan Today," was presented by Mrs. W. W. Holsworth, Mrs. F. W. Raggio and Mrs. Charles W. Stokes. A New Year's meditation was given by Mrs. L. V. Himler. A district workshop, with Mrs. L. H. Cashen, district promotion secretary, in charge will be held Feb. 13 at the church. Dr. Carl F. Lueg is pastor of the church.

THE METHODIST STUDENT MOVEMENT of Centenary College sponsored an old-fashioned carol-singing program on Dec. 19 in the outdoor amphitheater on the campus. Gwen John, Kathy Monk and Diane Holloway were members of the committee in charge, and James A. McLean, director of religious activities, was the sponsor. Charles Wilder, a member of the Centenary College Choir, led the singing. Marcella Flynt of Baton Rouge is president of the MSM. A candle-light service followed the carol-singing and concluded the program, the first of its kind in many years at the college.

W. D. WADLEY, Alexandria, was featured in an article in the *Alexandria Town Talk*, on Dec. 17. He was pictured playing hymns for the Wesley Men's Bible Class of the First Methodist Church of Alexandria. Mr. Wadley, who celebrated his 85th birthday last August, began his study of music when he was seven years of age. He began his career of serving as church organist at the age of 14, at Queen City, where he served as organist and assistant organist. Mr. Wadley has served as president of both the Board of Stewards and the Board of Trustees of the church. Dr. Guy M. Hicks is pastor.

A REPORT on the quadrennial conference of the Methodist Student Movement in Lawrence, Kans., was given Thursday evening, Jan. 9, by three Centenary College students who attended the event Dec. 27-Jan. 1. Gary Walters of Lake Providence, Charles Wilder of Eros, and Linda Scurlock of Center, Texas, all Centenary MSM members, discussed and evaluated the conference at a meeting of the campus MSM held in the Religious Center Building. Centenary sent a delegation of 13 MSM members to the conference, along with Miss Virginia Carlton, head of the mathematics department, who was among the speakers.

THREE SOCIOLOGY COURSES will be offered in the evening division at Centenary College during the spring semester in answer to requests from many persons wishing the instruction. Dr. W. F. Pledger, professor of sociology and Bible, will teach two of the courses, and the third will be taught by Lloyd Waite, building co-ordinator of the Caddo Parish School Board and teacher in the Centenary evening division for a number of years. Elwood Traylor, acting director of the evening division, said further information can be obtained from his offices in the Administration Building or from

Dr. Pledger, whose offices are located in the Science Building. Registrations will be accepted after Jan. 20, and the spring semester will begin on Jan. 27.

THE CENTENARY COLLEGE CHOIR presented a program of hymns in the Brown Memorial Chapel at Centenary College in observance of the 250th anniversary of the birth of Charles Wesley. Although 1957 was the anniversary year of Wesley's birth, prior commitments made it impossible to schedule the program last year when Methodists throughout the world held special observances. A. C. Voran, director of the choir, and William Teague, college organist, planned a program which included many of the hymns composed by Wesley. The students and faculty of the college were invited to join in singing some of the more familiar ones. The program was presented during the weekly assembly hour at the college, and the public was invited to attend.

DR. JOE J. MICKLE, president of Centenary College, was among members of the United States Committee for the United Nations received by President Eisenhower at the White House in Washington, D. C., Thursday, Jan. 9. Dr. Mickle is regional vice chairman for Louisiana and Arkansas for the committee, which is a non-partisan group of representatives of national organizations formed to disseminate facts about the United Nations and to promote the observance of UN Day in the United States. From Washington, Dr. Mickle went to Cincinnati, Ohio, to attend the annual meeting of the General Conference Commission on Christian Higher Education on Jan. 10 and 11 and the annual meeting of the Board of Education of the Methodist Church on Jan. 13, 14 and 15. Dr. Mickle is a member of the finance counsel and promotion committee of the commission on Christian Higher Education and also has held important committee posts on the Board of Education of the Methodist Church. Dr. Mickle will return to Shreveport on Jan. 17.

January 12-January 19

is the date for the

Annual Louisiana Methodist Circulation Campaign



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The Louisiana Methodist

Official Organ of Louisiana Methodism

KEEPING LIFE'S PATTERN

Are we too busy to see our main business? Sometimes we are too active to see God's pattern for our lives.

One night a number of years ago, I left for a speaking engagement at an Ohio city. I retired early, but the motion of the train began to jostle the ideas in my exceedingly wearied mind. I tried to improve the time by thinking of my address on the morrow. I tried other lines of thought. But my mind would jump from one thing to another. I could not pursue any pattern of thought.



Most of us, no doubt, have occasional experiences when our thoughts become so distracted we cannot keep them on the beam. We do not think straight. Our ideas run around in vicious circles. We find our eyes jumping from column to column in the newspaper without following any item through. We live in such a bath of noise and such a flood of impressions that it is increasingly hard to hold attention long to one line of thought.

Minds that are adjusted to the short story, the flashing scenario, the glittering signs tend to lose their appetite for quiet meditation and their capacity for sustained attention.

We rush around trying to take in more sights, do more things, get more thrills. Our senses greedily devour more than our minds and spirits digest. Thus our faculty of attention becomes flabby, our nerves become frayed, our judgments become hasty and faulty. We thus become too active to achieve because we have lost the sense of pattern and priority in our thinking.

Remember Stephen Leacock's description of the man who "mounted his horse and rode off in all directions."

What can our Christian faith do to correct this mental distraction? Recall how Jesus gave pattern to His Palestinian neighbors. He said to them: "Be not anxious, saying what shall we eat or what shall we drink or wherewithal shall we be clothed? . . . But seek ye first the Kingdom of

God and his righteousness; and all these things shall be added unto you."

Jesus' principle is that if we make God and His rule our first priority, all lesser interests fall into place in the pattern.

Did you ever watch one of those weavers in Syria or Palestine working on an Oriental rug? He sits behind the loom pulling the threads taut, but every now and then he goes around in front to look at the pattern.

So Jesus took His fellow workers, who were weaving the threads of life, and every now and then He led them off into some quiet place where they could meditate on the master plan or pattern. He said to them, "Come ye apart and rest awhile." There, away from the confusion, they tried to see life steadily and see it whole.

If we would deliver our lives from disorder and distraction, we must keep these times of meditation, when we sit down and study the pattern of our living. I know busy men who stop for a few moments of silence in church on their way to work. For that reason our churches should be open during week days; and for the same reason, people should go to worship on Sunday.

One of the enduring heroes of World War I was Marshal Foch, who led the Allied Command to Victory. During the most strenuous days of the campaign he went regularly to morning prayers. By taking time off for prayer, he saved time, for he thereby kept his sense of divine direction and went straight to the point at issue.

When we sit in the spirit of Christ and study the pattern of our living, we see what should have priority and we distinguish between means and ends. In Dickens' "Christmas Carol," the miserly Scrooge is confronted by the ghost of his dead partner, Jacob Marley, who in life had been hard and stingy like Scrooge. From the realm of shadow, Marley's ghost tries to save Scrooge from the fate which had overtaken him.

As the ghost wrings his hands and bemoans his shortcomings, Scrooge tries to comfort him with the remark, "But you were always a good man of business, Jacob." Whereupon Marley's ghost cries: "Business! Mankind was my business. The common welfare was my business; charity, mercy, forbearance, benevolence, were all my business."

Too late Marley discovered what his real business in life was.

A friend of mine is a worker with boys. When he walks into a crowd of quarreling youngsters, he often exclaims, "What's the big idea?" This may be a slang expression, but it has a serious point. Here on the threshold of 1958, each of us might well ask himself "What's the big idea?"

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



DEGREES OF LOYALTY

There's an old story that I've heard and told for a number of years about a young man who thought he loved his girl friend dearly. He poured out his love in letters, but they did not seem to make an impression. On one occasion he wrote her like this:

Dearest:

I love you more than anyone in the world. I'd do anything in this world to make you happy. I'd wade knee deep in boiling oil for you; I'd walk a dozen miles in a blinding snowstorm if you asked me to; I'd chase a lion to his den and cut off his mane with my pocket knife if it would make you love me any more.

I love you.
Joe.

P.S. I'll be over to see you this evening if it isn't raining.

Haven't you seen Methodists who stood at the altar of the church and vowed soberly to uphold the Church by their "prayers, presence, gifts and services"? But when Sunday came, there was always a trip necessary. They hadn't seen Uncle Abner for several years, and after all, he was getting pretty old and wasn't here for long. Besides, Sunday was the only day that they could visit, and after all, you can worship anywhere, can't you? As for prayers, what need is there to pray in a busy world? It will not get you any more money. Let the old people and little children pray, but we haven't time for grace at meals, or prayers at night. . . . What's that about gifts, preacher? I pay \$5.00 a month now. What do you want; to take all I make? Besides, I had a bad crop this past year, and I may have to cut my "donation" anyway. . . . Serve on a committee or commission? Oh, no, I'm too busy. I don't know anything about how the church is supposed to operate. I pay my pledge and let the other fellow do that. Besides, there are a few who are always trying to run it anyway. It's no use asking me to do it. I might accept, but something would be bound to come

On A Wide Circuit

W. W. Reid

SOME POST-CHRISTMAS THOUGHTS

The lights are still shining on our Christmas tree, and most of the "gifts received" are piled around its base: so perhaps this is a good time to ponder a few Christmas thoughts. . . .

"After all, Christmas is for the children!" How many times I have heard this in recent days! Sometimes it comes from tired parents—getting some bit of satisfaction from the hectic ordeal of "preparation" they have been through. Sometimes it comes from the frustrated; sometimes from the extravagant; sometimes from one who somehow fears that the Christmas celebration is rather unrelated to the ministry of Christ. . . .

"After all, Christmas is for the children!" Isn't that just what is wrong with our observance of the birth of Christ? We have taken the greatest event in the history of the human race—the arrival of the Good News from God to man—and made it a semi-pagan festival "for the children." We have exchanged God for Santa Claus; the Gift and the gifts from Heaven

up so that I could not serve. Better just let me be a member and go when I can. . . .

The tragedy of this matter is that the people who say these things are usually the people who complain that the Church does not do anything. Living in the midst of a frustrating and disturbed world, the Church needs the support of every member in every area of life. Yet it is continually delayed in its program of giving Christ to the needy because those who pledged so firmly to support the Church can find all sorts of excuses for not turning their promises into deeds. Statistics show that usually about one-sixth of the members of a church congregation are carrying the load of the church program. Want to be a happier person, a more active Christian? A fine way to start is to talk with the pastor about what you might do that would help others and, in the helping, would help yourself much more.

for the tinsel, and baubles, and playthings that we exchange (and not without selfishness) one with the other. We have exchanged the Good Tidings and the hope, and blessing, and courage they were intended to give us, for a sentimentality—even for a fable that the innocently believing child cannot (later) cast aside without some warping of faith.

Of course, "the Glad Tidings of Great Joy" came to children, and will continue to come to endless generations of children. But it did not come—rather was not sent—to children alone, any more than it came for one day or for one week in the year alone. It came to bless, to encourage, to enlighten adults—grown men and women. It was announced first to shepherds and to wisemen: adults. And it came to be "observed" every day of every year. Yes, it is Good Tidings "for the children," too; to be stored up in children's minds, and hearts, and souls, and to grow within them as they grow into adulthood.

And what are the Tidings that children-grown-men must understand and live? *That God is a Father; that the Father loves all his children; that the Messenger is God's well-beloved Son sent to teach and to save mankind.* This is the core of the Message—the new Tidings—sent to man by way of the Child. And its corollaries are brotherhood, service, empathy, *agape*, forbearance, forgiveness of man to man. This was the great religious advance made through Jesus beyond the insights of the Old Testament writers: even the Psalmist had rather hazy views of God as "Father" Need I suggest that jolly ho-ho Saint Nicholas—"for the children"—leaves much of the Message still untaught?

Have you thought of the "utter lack of modern techniques" with which God ushered in the Great Event, the Historic Day? A Babe, a cattle shed, a couple of village peasants, shepherds, a host of angels, a star, and (later) some unknown foreigners. Were we (or the National Council of Churches) to introduce a new Savior, we would "alert the press," prepare the wire services, make room for the camera men, engage the best doctors and the finest suite in the best hospital, prepare features and releases, crowd "all channels of communication" including radio and TV, fire a multi-gun salute, declare a national holiday, secure "endorsements" from the bishops and public leaders, have parades and dinners in every town. But God chose a Maid, and a Babe, and a dismal shelter, on a dangerous night, in a dangerous age. Wondrous to our eyes are thy ways, O God!

North Little Rock Training School Set

By Ira A. Brumley

The North Little Rock Area Training School is to be held at Rose City Methodist Church, January 26-30, beginning on Sunday afternoon, January 26. The following courses are to be offered:

- "The Child's Approach to Religion," Rev. William A. Stewart
- "The Use of the Bible with Children," Mrs. J. H. Monday
- "The Methodist Youth Fellowship," Rev. John Hassler
- "Young Adult Work in the Church," Rev. Floyd V. Brower
- "Ways of Teaching," Mrs. Elmus C. Brown

"The Use of the Bible in Teaching Adults," Rev. Allan J. Moore

Bible course, Ira A. Brumley

The course on "The Child's Approach to Religion" will be taught each morning as well as evening, Monday through Thursday. All those taking the course will be in the Sunday afternoon session and then they may choose to take four mornings or four evenings for the next four days.

Rev. S. O. Patty of Levy is to be Dean of the school.

OTHER NORTH ARKANSAS CONFERENCE NOTES

Conway District Workshop

A district-wide workshop meeting on "The Methodist Youth Fellowship Beyond the Local Church," was held at Conway First Methodist Church, January 3 and 4. Each of the sub-districts of the Conway District was represented in the workshop. More than fifty people participated in the program with a majority of the group remaining through the entire program of about ten hours.

The purpose of this program was to give a large understanding of the purpose for any Methodist Youth Fellowship program beyond the local church. A great deal of emphasis to the work in the local church was given in the workshop.

New Certifications

The following new certifications have reached our office in recent weeks: Mr. Herschel B. McClurkin, Jr. of Fort Smith has been certified for the first and second series courses on "The Methodist Youth Fellowship."

Rev. James M. Meadors of Widener has been certified for the course on "The Gospel According to St. Mark."

Mrs. Elmer H. Hook of Fayetteville has been certified for the first and second series courses on "Adult Work in the Church School."

Rev. A. C. Brannon, Trumann, has been certified for "Understanding Youth," Rev. Frank Jones of Eureka Springs has been certified for "Christian Beliefs" and "The Life of Jesus."

Rev. Byron McSpadden, Corning, has been certified for "Adult Work in the Church School," first and second series.

This continues to be a great year for new certifications in our conference.

"The Burning Thirst"

"The Burning Thirst," a story of John Wesley by Lydel Sims, has now reached our office. This has been prepared as the youth reading booklet for 1958. It has been prepared through the Joint Youth Staff, General Board of Education.

It can be secured from the Methodist Publishing House at 35c per copy or at 30c where as many as

ten copies are ordered to be sent to one address.

New Home School

The Corning-New Home charge is planning for a one-unit course on Bible, "The New Testament in the Life of Today," to be taught by Ira A. Brumley, January 31-February 2.

The Searcy Methodist Church is carrying on a one-unit training school under the leadership of Rev. Douglas N. Bale, the course on "The Gospel of Mark."

Rev. Ben F. Jordan began teaching in his church at Huntington Avenue last Sunday night the course on "The Gospel of Mark." This is to be taught for five Sunday nights.

Holds Christening Service, Wade's Chapel

The Rev. Fred Arnold, Jr. presided at a Christening Service at the Wade's Chapel Church, Rt. 2, Ashdown, at the opening of the Christmas season. Those christened were the infant sons of Mr. and Mrs. Gene Lewis, Mr. and Mrs. Alfred Withem, and Mr. and Mrs. Thomas Davis.

Attending the Lewis baby, in (Continued on page 15)

The Methodist Men's Club of the First Methodist Church, Mena, served their annual Thanksgiving breakfast on Thanksgiving morning. This has been an annual affair for several years. The breakfast is

served from 7 to 9 a.m. The proceeds from the breakfast go to the Methodist Children's Home in Little Rock. The kitchen crew may be seen in the background.



Pastor's Son Speaker At Student Services

Rev. Thomas Lancaster, a ministerial student of Hendrix, occupied his father's pulpit, December 29 when the Frank Tillar Memorial Methodist Church observed Student Recognition Day. His subject was "Do you dare to walk in His steps?"

Stanley Teeter, U. of A. Medical School, Little Rock, presided and read the scripture. Margaret Ann Hawley, U. of A., Fayetteville, led the Affirmation of Faith with Linda Rice, TWU, Denton, Texas, leading the responsive reading. Ernestine Teeter, Ark. College, Batesville, gave the morning prayer. Ann Rice, TWU, Denton, was at the organ.

Reports Progress On Richmond Circuit

Several accomplishments have been reported by the Richmond Methodist Church, formerly of the Richmond Circuit, now a member of the Ashdown Parish.

A special Christmas program was presented with the children participating. Also, each year a Sunrise Easter service is held. A new project includes sending cards and flowers to the ill and bereaved, and New Testaments to newborn babies in the community. Mrs. Ross Henderson, Jr., adult teacher and assistant superintendent of the church school, has directed the program. During 1957, 63 get-well cards were sent, 21 sympathy cards, 34 miscellaneous cards, and 23 persons received flowers. Eight New Testaments were presented.

The MYF sang Christmas carols and took pot plants to shut-ins in the community. The group held a New Year's Watch Party in an abandoned school building which they cleaned, and the entire community was invited to attend.

The church is now working on a project for a new foundation for the building which has been completely overhauled in recent years. Money has been provided for new pews which will be added in the near future. The Rev. Harry Weed is pastor; and Mrs. Elba Jean is superintendent of the church school.

Salem Methodists Have Christmas Program

The Methodist Men of the Salem Methodist Church enjoyed a Christmas program Dec. 18. Guests of the group were the women and children of the church. Ernest Roberts, club chairman, and Owen H. Biles were in charge of the program.

Other activities at the Salem church, according to the pastor, the Rev. H. W. Jinske, include the installation of seven electric furnaces at a cost of some \$831.

Mayor and Mrs. Hugh Massey of Mountain View were present in the Salem congregation Sunday, Dec. 15, for the christening of their granddaughter, Jere Anne Massey. The little girl is the daughter of Joy and Jerry Massey, and also the granddaughter of the Rev. and Mrs. Jinske. Dr. Paul M. Bumpers, superintendent of the Batesville District, officiated at the christening service, and delivered the sermon at the worship service.

ARKANSAS-LOUISIANA ANNUAL SIMULTANEOUS

January 12th Through January 19th, 19

NORTH ARKANSAS CONFERENCE

BATESVILLE DISTRICT

Paul M. Bumpers

District Superintendent

The ARKANSAS METHODIST shares a vital ministry by strengthening the fellowship with an emphasis of our oneness in Christ, and by providing our leadership with helpful information. As we place the ARKANSAS METHODIST in Methodist homes I see great people accepting and accomplishing greater things for Christ and His Church.—Paul M. Bumpers

Subscription Quota..... 1012

B. W. Stallcup

District Director

CONWAY DISTRICT

Henry A. Rickey

District Superintendent

The ARKANSAS METHODIST helps in the total program of the Methodist Church. A specific example is the fact that a new Church in the Conway District, Lakewood, sold \$95,000 worth of bonds to finance an educational building. \$30,000 of these were sold through contacts established by the ARKANSAS METHODIST.—Henry A. Rickey

Subscription Quota..... 1499

W. Henry Goodloe

District Director

FAYETTEVILLE DISTRICT

Roy I. Bagley

District Superintendent

The ARKANSAS METHODIST is a "must" in every progressive Methodist home. It is a weekly visitor bringing pertinent information concerning the work of our Methodism in this Area and around the world. It is truly an "assistant pastor."—Roy I. Bagley

Subscription Quota..... 1201

Pharis J. Holifield

District Director

FORREST CITY DISTRICT

Otto W. Teague

District Superintendent

Because of the long and vital relationship of the ARKANSAS METHODIST to Methodism in Arkansas, I have come to think of the two inseparably. A Methodist living within our State or related to the Methodist Church, in our State, cannot well afford to be without our Church Paper.—Otto W. Teague

Subscription Quota..... 1153

Alf A. Eason

District Director

FORT SMITH DISTRICT

Ethan W. Dodgen

District Superintendent

The ARKANSAS METHODIST Circulation Campaign is a challenge to our people to distribute Methodist information and inspiration throughout the Arkansas-Louisiana Area. Our pastors and committees on Christian Literature will serve their church and communities in working diligently to secure the largest possible circulation.—Ethan W. Dodgen

Subscription Quota..... 1963

G. B. Ames

District Director

JONESBORO DISTRICT

Elmer J. Holifield

District Superintendent

The ARKANSAS METHODIST is invaluable in the promotion of the program of Methodism in the Jonesboro District. We shall, with deep appreciation, continue to support it.—Elmer J. Holifield

Subscription Quota..... 1410

W. O. Scroggin, Jr.

District Director

PARAGOULD DISTRICT

J. Albert Gatlin

District Superintendent

Never in the history of our church has the published word been so important. Certainly with so many voices clamoring for attention we must as a Christian Church be in the forefront in the matter of disseminating knowledge. The people of Arkansas are fortunate in having our ARKANSAS METHODIST for the great office of spreading the truth through the printed word. As is our custom we will all give our unqualified support to this great paper during the special period assigned for subscriptions.—J. Albert Gatlin

Subscription Quota..... 1136

Wm. A. Stewart

District Director

SEARCY DISTRICT

E. G. Kaetzell

District Superintendent

I find the ARKANSAS METHODIST of great value in keeping our people informed of the program of the church which is to come and also of the activities which have already taken place. To keep abreast with a moving church we must be an informed church.—E. G. Kaetzell

Subscription Quota..... 1121

Sam Auslam

District Director

The Methodists in Arkansas and Lo

Because I am convinced that well-informed are good Methodists, loyal and devoted to in all of its activities, I am concerned of January 12-19 in which we have our campaign for subscribers to the ARKANSAS and THE LOUISIANA METHODIST. are indispensable for the promotion of Methodism in this Area.

I trust this year we may secure renewal present subscribers and in addition help families to realize that a subscription them also to have in their homes the its kind which is published today.

Sincerely

Paul M. Bumpers

LITTLE ROCK

ARKADELPHIA DISTRICT

T. T. McNeal

District Superintendent

Fortunate is the home that receives a subscription is less than the price of a Methodist, you need the ARKANSAS

CAMDEN DISTRICT

W. Neill Hart

District Superintendent

Because the ARKANSAS-LOUISIANA exclusively for the Methodists in the conference organ in Methodism, ce home in Arkansas and Louisiana. I the "Methodist" in every single Me do it.—W. Neill Hart

HOPE DISTRICT

Robert B. Moore

District Superintendent

Where the ARKANSAS METHODIST well informed, effective family for the ARKANSAS METHODIST should B. Moore

LITTLE ROCK DISTRICT

Arthur Terry

District Superintendent

Do yourself a favor. Renew your your neighbor a favor. Get his sub your church quota. Through the A Methodist.—Arthur Terry

MONTICELLO DISTRICT

Kenneth L. Spore

District Superintendent

The ARKANSAS METHODIST is

PINE BLUFF DISTRICT

E. Clifton Rule

District Superintendent

Arkansas Methodists subscribe for is essential to good churchmanship to promote the program and further

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 20th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch your issue of the paper of January 30th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 19th through January 25th.

THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK

AREA UNITES IN CIRCULATION CAMPAIGN

... With Goal Of 35,000 Subscribers!



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LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT Subscription Quota..... 1078
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District Superintendent District Director

Out of the great needs of the world has come the program of The Methodist Church. To meet those needs in His Name is our holy mission. Sometimes the task seems impossible. But we begin, with love in our hearts. Soon we discover that there is time for everything if we do everything on time. THE LOUISIANA METHODIST is of great value in keeping the Methodist people of Louisiana and Arkansas informed, on time, and in step as Methodism marches forward to meet the need of the world in our day.—A. W. Townsend Jr.

BATON ROUGE DISTRICT Subscription Quota..... 2225
D. W. Poole Ned Stout
District Superintendent District Director

It is very necessary that we have THE LOUISIANA METHODIST in the homes of our people that they might know the larger family of Methodism to which we belong. There are individuals and groups that would divide us if possible. Others would try desperately to humiliate leaders with Christian social conscience. THE LOUISIANA METHODIST can lift up before us all an understanding without compromise. Help hold us together in love unto Christ our Lord, impart unto us ways and means to get our work done, and create a spirit of faith in our church and its mission.—D. W. Poole

LAFAYETTE DISTRICT Subscription Quota..... 1086
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District Superintendent District Director

No Methodist will be ignorant of, or unconcerned about the program of the church if he reads THE LOUISIANA METHODIST. It is the pastor's most effective co-worker. The campaign quota assigned to each church is only a minimum goal. The maximum goal should be nothing less than THE LOUISIANA METHODIST in every Methodist home.—R. R. Branton

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District Superintendent District Director

Louisiana Methodists are especially favored and honored. Inspiration and information flow into our homes through a very attractive weekly paper—THE LOUISIANA METHODIST. This periodical has established a reputation not only in the state but throughout the church as a paper of the very highest and best editorial and reportorial standard and style.—Sam Nader

MONROE DISTRICT Subscription Quota..... 1641
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District Superintendent District Director

The people who are most interested and active in the work of the local church are those who are best informed about it and about the church at large. That is why I urge each pastor to do his utmost to get every family in his church to subscribe to THE LOUISIANA METHODIST.—James T. Harris

NEW ORLEANS DISTRICT Subscription Quota..... 1489
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A congregation whose members read THE LOUISIANA METHODIST is a congregation well informed in the program of Methodism, and therefore is a vital and effective unit of The Methodist Church in its promotion of the work of the Kingdom.—Virgil D. Morris

RUSTON DISTRICT Subscription Quota..... 1403
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THE LOUISIANA METHODIST keeps us up to date on the program and news of Methodism—at home and around the world. Every Methodist home in Louisiana should be receiving this effective paper.—Luman Douglas

SHREVEPORT DISTRICT Subscription Quota..... 2602
B. C. Taylor Ira W. Flowers
District Superintendent District Director

THE LOUISIANA METHODIST does not have to be sold. It has made its place and is as welcome as any publication we get. No Methodist home should be without its church paper.—B. C. Taylor

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There are no comparable publications in Methodism which sell for less than \$2.00 and most of them sell for more.

The Quota And The Goal

The Charge or District has reached its authorized QUOTA when in the Charge or District, new subscribers, plus renewals, plus subscriptions not due, equal one subscription for each nine active members in the Charge or District.

The Subscription Goal is 35,000 subscribers. Help us reach the goal.

ITS CHURCH PAPERS . . . JAN. 12 Through JAN. 19, 1958

University Church, BR, Has Annual Christmas Pageant

The Senior and Intermediate departments of the University Methodist Church of Baton Rouge held the annual Christmas pageant Sunday, December 22. The pageant, the story of Jesus' birth, was written by Dr. Clinton Bradford, and was directed by Willadene Oglesby and Barbara Reynard. The cast included: Narrator, Don Mickey; Mary, Flo Wallace; Joseph, Charles Rees; Angel Gabriel, Weslie Ann Wiksell; Star, Sandra Wratten; King Herod, John David Harrison; Priest, Charles Reynolds; Scribe, Darryl Smith; Attendants, David Neher and Joel Goetting; Wise Men, Roger Parker, Jim Neher, and Roger Foote; Shepherds, Jack Lipscomb, Phil Swire, Wesley Alsbrook, and Barbara Reynard; Angel Chorus, Pat Turner, Lynne McCrairie, Nancy Field, Merrill Faye Hines, Jackie Anders, Audre Wiksell, Caroline Kent, and Emmie Sue Staple. The chorus, which sang the favorite Christmas carols, was directed by Sally Hood and Melinda Harrison.

The Seniors and Intermediates went Christmas caroling to the homes of shut-ins.

A new event at the church was the Christmas eve candle lighting service conducted by the Seniors. The impressive service drew a large crowd and was a welcomed event this season.

The New Years Eve midnight Communion Service has become an annual event and was held this year, directed by the Intermediates. The service causes everyone to feel the need for doing better in the new year, a report said.

THE YOUTHFUL ACCENT

By Hoover Rupert

WHICH PLATEAU IS YOURS?

The way I heard it, a contestant on one of these marvels of our materialistically minded age, the Television Give-Away Program, had just won \$25,000. The ever beaming gentleman who is so generous with the sponsor's money, the master of ceremonies, gives the contestant his particular smile reserved for \$25,000 winners and said, "And now Mr. Blodgett, I'm sure our audience here in the theater and in millions of homes across the country would like to know what you are going to do with this money you have just won. Would you mind telling us?"

"Well," said the contestant promptly, "I plan to give it all to charity."

"How wonderful," exclaimed the MC in the voice he reserved for winners who are giving their money to charity, "Just think of that, \$25,000 for charity, isn't that grand?" Then, turning to the contestant's wife, he asked: "And you, Mrs. Blodgett? Does this generous action of your husband meet with your approval?"

"Certainly it does," replied the

Crossett Group Presents Christmas Play



The Senior MYF of the Crossett Methodist Church presented the play, "Jewels for the King," at the Sunday evening service, December 22. Mr. Hal Chavis was the director and Mrs. John B. Hefley, assistant director. Players included Jack Grano, Buddy Johnson, Linda Posey, Jerry Scriber, Margaret Ann McGoogan, Mike Perritt, Steve Nason, and Mary Jane Regnier. Orville Hannum was narrator. Rita Posey, Robert Pilgrim and Olivia Bingham operated the spots.

Special costumes were made and will be the basis of a permanent wardrobe for the church. Portable stage and equipment, including spot lights, were purchased and will be permanent equipment for future dramatics.

"Jewels for the King" appeared in the Church School magazine this fall. The Seniors are now planning a play to be given during the Lenten season.

woman sweetly, "My name is Charity!"

That's the way I heard it! Talk about charity beginning at home, he had a double-dose of that, didn't he? And once Charity the wife latched onto that dough, charity, the cause, didn't have a ghost of a chance.

This is not to say that every TV winner should do as a well-known clergyman who is hep to the latest and oldest in jazz music. Reports are that he contributed the bulk, if not all of his winnings to various religious and charitable causes. But it is to raise a question about what this "easy come easy go" attitude on money is doing to the younger generation. I must confess I am not unhappy to read in the TV columns that the big money give away programs have about run their course—total audience is falling off steadily according to one reporter, and sponsors are shrugging their well-known shoulders whilst casting furtive glances in the direction of the coming programs.

What chance has the Christian philosophy of vocations, for instance, in a world of giveaway greed? How can we get across to youth the fact that life's greatest satisfaction is not in advancing to the next plateau because one has boned up on the structure of the left hind leg of a grasshopper and can outwit the nitwits that dream up these television travesties? How can the Church convince youth that the salary index is not the only key to life that is successful in business or profession? How can youth be challenged to see the potential sacredness of all useful work as a channel wherein one can ren-

Gueydan Youth Have Special Activities

The youth of the Gueydan, La., Methodist Church assisted by the Baptist youth, prepared a live nativity scene during the Christmas season. Properly dressed characters were viewed on Monday and Tuesday evenings before Christmas.

Christmas music was presented under the direction of Mr. and Mrs. Monroe Baker.

Student Recognition Day was observed in the Gueydan church with Richard Hoffpauir, a theology student at SMU, presiding. Wade Nolan and Barbara Linscomb, both students at Southwestern Louisiana Institute, were also on the program and presented a picture of work on the Methodist Church on college campuses.

The Rev. George W. Harkins is pastor of the church.

der the vocational stewardship of a Christian?

How can teen-agers now be helped to see that the highest plateau is occupied by One who came among us as a servant, who lived a life of service and sacrifice and gave his life on a cross for our redemption? Here is the example, here is the spirit that makes life effective in Christian living, here is the summons to a Christian use of time, talents, resources, and opportunities—both in the acquisition of life's values and in our custody of them. That's about as big a prize as the world has ever known.

Young People Pray For Peace Noted In Recent Survey

What do young people pray for most? This question was asked recently of 1,000 high school boys and girls. More than half of those who responded said they prayed most often for peace. The second most popular reason for prayers, the answer showed, was to help others who were in trouble.

The letter and questionnaire were sent out in connection with the preparation of the book, YOUTH AT PRAYER, which has recently been published by The Upper Room. The book, compiled by the Rev. Harold Ewing and his wife, Dorothy, with the aid of their three teen age sons—Steve, Bill, and Mickey—is aimed to provide prayers for young people that will help them to develop their own prayer life.

In the new book are prayers for such youth situations as going to a party, taking an examination, leaving home for school, before going on a date.

Contributions of prayers for the book were obtained through contacts with church youth groups and individual boys and girls. In addition to the prayers by youth themselves, there are selections from the church fathers and the devotional classics, as well as from widely known clergymen of this generation.

This vest-pocket size book is dedicated to the three sons of the Ewing family, with the hope that it will help all its young readers to form the habit of praying so that "all of life, each thought and desire, becomes a communication with God."

The Rev. Mr. Ewing is Director of Youth for the Board of Education of the Methodist Church.

WITH THE SUB-DISTRICTS

St. Tammany

The St. Tammany Methodist Youth Fellowship Sub-district met Tuesday, Nov. 26, at Slidell, La., with 64 members present.

The president, Frances Barker, presided over the meeting and the Fitzgerald MYF gave the devotional. The Sub-district sponsored a booth festival, the proceeds of which were sent to the Methodist Home Hospital in New Orleans. The Rev. L. D. Haughton, superintendent of the Home, was guest speaker and told of the work the institution does.

Keener

Keener Sub-district MYF was entertained by the Parkdale, Ark., Methodist Church for Watch Night Service.

Dinner was served at 7:30 p.m., and the business session was conducted by Steve Mason of Crossett who is president. Recreation was directed by Judy Tillery of Parkdale.

At 11 p.m. the Parkdale MYF presented the program. "The Spirit of Christmas Can Be Carried Into The New Year," was the theme. As the old year went out, the youth were at the altar receiving Holy Communion being served by the Rev. James R. Sewell, pastor at Parkdale-Wilmot.



Area Has Representatives At Buck Hill Falls

The Arkansas-Louisiana Area had representatives at the annual meeting of the Woman's Division of Christian Service of the Board of Missions meeting at Buck Hill Falls the past week.

Attending from Louisiana were: Mrs. Glenn E. Laskey, Ruston; Mrs. Lee Tidwell, Shreveport; and Mrs. Sam Dunbar, New Orleans.

Mrs. W. B. Landrum, Mrs. J. Russell Henderson, Mrs. Earl D. Cotton and Mr. and Mrs. Mike Willis attended from Little Rock.

Mrs. Laskey, Mrs. Landrum, and Mrs. Henderson remained for the meeting of the General Board of Missions, January 14-17.

Mrs. Martin Speaks At Hot Springs

Mrs. Paul E. Martin was guest speaker January 7 at the regular monthly meeting of the Woman's Society of Christian Service of the First Methodist Church, Hot Springs. Among the 150 present were members of the other societies of the Garland County area.

Mrs. H. King Wade presented the worship service centered on Africa, assisted by Mrs. W. A. Woodcock, Mrs. Garland Clark, Mrs. H. King Wade, Jr., Mrs. B. E. Orr and Mrs. Imon Bruce.

Mrs. E. D. Galloway, wife of the pastor, introduced Mrs. Martin, who spoke of the trip she had made with Bishop Martin to Africa. Mrs. Martin discussed in particular the Belgian Congo, its people, government, health problems and the work of the Woman's Division there. She also reported that "the native women are taking a great part in the church feeling so privileged to work for and come to their church that it would be wonderful if our society members could catch a little of their spirit."

Following the program Mrs. Charles Lutterloh, society president, conducted a brief business session.

The annual membership tea, honoring thirty-three new members was held with Mrs. Martin, Mrs. Galloway, Mrs. Lutterloh, Mrs. H. King Wade, Jr., and Mrs. J. H. Buzbee in the receiving line.

The Land-Housley circle was hostess for the afternoon and served a dessert course with Mrs. Martin and Mrs. Lutterloh at the coffee service and Mrs. D. P. Thornton and Mrs. Warren Housley serving the dessert.

LR Conference Program Committee Plans Annual Meet

The program committee of the Little Rock Conference Woman's Society of Christian Service of the Methodist Church met at First Methodist Church, El Dorado, Jan. 9 to outline the schedule of activities for the 18th annual meeting of the society to be held in El Dorado March 12-13.

Bishop Paul E. Martin, Little Rock, head of the Arkansas-Louisiana Area of the church, and Mrs. A. R. Marquardt, Lincoln, Neb., jurisdictional secretary of foreign work, will be principal speakers for the conclave.

Mrs. L. B. Tooley, Hope, is chairman of the program committee, and other members include the following conference officers: Mrs.

M. E. Scott, El Dorado, president; Mrs. Alvin Stone, Arkadelphia, vice president; Mrs. Arthur Terry, Little Rock, recording secretary; Mrs. J. L. Verhoeff, Little Rock, treasurer; Mrs. Ross Helvie, Pine Bluff, secretary of promotion; and Mrs. Murray B. McLeod, Little Rock, secretary of literature and publications.

Mrs. Cliff Wright, El Dorado, is president of the host society, and Mrs. J. T. Quade, El Dorado, is general chairman for the meeting.

About 500 women from throughout south Arkansas are expected to attend the annual event.

Elaine Holds Study

The Study Course, "Youth In a Responsible Society," was recently conducted at the Elaine Church. Mrs. Elmus C. Brown of Hughes taught the course attended by some 36 participants from the Elaine, Mellwood, and Wabash Churches.

Great emphasis was placed upon having special personnel attend and contribute to the course. This included youth from the Methodist Youth Fellowship, the Superintendent of the Schools, one of the town's doctors, the District Lay Leader, the Charge Lay Leader, and the Church School Teachers and Officials, along with civic minded leaders and parents.

Mr. T. M. Mills, Superintendent of Schools, gave his ideas on the problem from the standpoint of the school; Dr. W. C. Hiatt looked at the problem from the viewpoint of the doctor, Mr. E. Clay Bumpers, the District Lay Leader, gave his views from the standpoint of the church; Members of the MYF from the standpoint of the youth.

It was felt that this gave a clearer picture of the problem and its possible solution. Also, it increased the interest and quality of the course.

Shreveport District Guild Meets

"Christ Above All" was the theme of the meeting January 10 of the Shreveport District Wesleyan Service Guild at the Mangum Memorial Church.

Miss Arline Tyler, district secretary, presided over the supper and program held in recognition of National Guild Month.

Guest speaker was Mrs. Clarence O. Day, a Woman's Society representative on the Standing Guild Committee. Mrs. Paul Anderson, choir director at Caddo Heights Methodist Church, led the fellowship singing.

Ft. Smith Executive Committee Held

The Executive Committee of the Fort Smith District Woman's Society of Christian Service met Thursday, January 9 in the Aldersgate Room of the Goddard Memorial Church convening at 11:00 a.m.

Mrs. Sam Roberts, district president, presided over the meeting, and luncheon was served by officers living in Fort Smith.

'Methodist Family Of Year' Search Is Launched

Chicago (MI)—A search for the 1958 "Methodist Family of the Year" is being launched, according to Leland D. Case, editor of *Together*, official monthly magazine for Methodist families published here.

The event is sponsored jointly by *Together* and The Methodist Church's General Committee on Family Life, which is headed by Bishop Hazen G. Werner of Columbus, Ohio.

The family chosen will be featured in the October issue of *Together* and will be the guest of the magazine at the denomination's Third Family Life Conference in Chicago Oct. 17-19.

In a letter addressed to all Methodist pastors, Bishop Werner has asked every local church official board of share in the selection of the Family of the Year by making a nomination of one of its families for the honor. Anyone may suggest a family, but the official board will determine the final nomination.

Candidates will be screened by official family life judges at the district conference, and finally, the national level. The choice of the Family of the Year will be made from the approximately 100 families chosen to represent their respective annual conferences.

NEWS IN BRIEF

At the morning worship hour, Sunday, December 29, Mrs. C. M. McGowan, Vice President of the Woman's Society of Christian Service, presented two solid brass offering plates to the church, which were purchased by the local Society, in memory of the late Mr. and Mrs. E. F. Leighton, pioneer members of Cotton Plant Methodist Church. A. W. Harris, the minister, accepted the offering plates, and spoke of the loyalty and devotion of Mr. and Mrs. Leighton to the church, and their willingness to share sacrificially their material resources in support of the church.

The Woman's Society of Christian Service of the Lexa Methodist Church sponsored a special Student Recognition Day Service Sunday morning, December 29.

Students home on vacation and taking part in the workshop service

Men Organize WSCS in Burma

By Orvia A. Proctor

We have another Woman's Society of Christian Service organized this year in the Kuo-yu Church. The one organized last year in Pegu was begun by the men of the Official Board.

Well, the Kuo-yu Official Board didn't do that, but they did start it by appointing a committee consisting of the women on the Board to nominate officers for a Woman's Society Service, and to proceed with the organization. Pastor Chen and I met with this committee and drew up a slate of nominations, and the next Sunday the organization was effected.

Only one or two of the women had ever done anything of a public nature before, so naturally there was quite an epidemic of "I can't!" Anticipating that, my devotional talk was on "I Can Because God Can!" and on that thesis most of the women accepted their responsibilities.

The next month I was away on vacation, and not wishing to leave the women floundering for their first meeting. I asked the other Chinese Woman's Society of Christian Service (Amoy-speaking) to plan and conduct the program for them for that month. This they did, choosing speakers who could speak Kuo-yu (Mandarin). They even served refreshments for the new group.

The last three months, the Kuo-yu women have conducted their own meetings, and I have been thrilled at the way they have assumed their duties. No woman who has been asked to take part in a meeting has refused. At each meeting two women who never spoke in public before have taken their first faltering steps, and some of them not so faltering at that. They are growing!

were: Gloria Prichard, Guy Cheatham, Stephen Crouch, and Marvey Hooker.

Mrs. Van Hooker, wife of the pastor and president of the Woman's Society, delivered the message "Christ for All."

The Woman's Society of Christian Service of Sherrill held their Christmas party December 22nd at 6 o'clock in the fellowship room of the church, with a dinner meeting with 28 attending. After the dinner, the group assembled in the sanctuary for worship service commemorating the 250th anniversary of Charles Wesley's birth, and many of his hymns were sung. Rev. W. T. Bone gave the devotional. A television set was placed in the sanctuary and the group enjoyed the program, the hymns, and the address by Bishop Martin.

The W.S.C.S. has placed new wool carpets on the living room and dining room of the parsonage just before Christmas. Mrs. A. R. Merritt is president of the society.

Class Endorses Candidate For N.O. Mayor

The Fellowship Class of the Elysian Fields Methodist Church of New Orleans recently adopted a statement of endorsement of C. Fred Donaldson's candidacy for mayor of New Orleans, the election of which will be held this month.

The announcement of this endorsement of Mr. Donaldson, a member of the Fellowship Class, was made in a letter directed to Reverend George H. Wilson, Secretary of the Greater New Orleans Federation of Churches. The letter was signed by Joe D. Perry, class president and Harold Callahan, class teacher.

In a letter to this publication the class stated that it merely wants its position known and that the letter does not necessarily reflect the feelings of the entire membership of the Elysian Fields Methodist Church.

Mr. Donaldson is the assistant teacher of the Fellowship Class and is active in many areas of the organization of the Elysian Fields Church. The letter to Reverend Mr. Wilson is as follows:

"As another mayoralty election approaches for New Orleans, we are again faced with the situation of judging the various candidates and weighing their merits in an effort to cast our vote for the man that we feel will serve our city best. Feeling that the time has come when churches should take an active voice in politics and attempt to influence a vote for a candidate who will serve this city as a true Christian leader, the Fellowship of Elysian Fields Methodist Church declares itself as follows:

"We endorse the candidacy of Mr. Fred Donaldson for mayor of New Orleans in the upcoming election. Mr. Donaldson is a member of this class and a very active worker in our church. We feel that he is well suited for a position where sincerity and honesty are foremost requirements. He has shown leadership ability in the offices he has held in this church and worked untiringly at any task requested of him.

"We feel that the church should consider the candidates and while we do not ask for an active political campaign, we would appreciate any support that can be given Mr. Donaldson in his endeavor.

"If possible, we would like the fact made known to other Protestant churches in New Orleans that Mr. Donaldson is an active layman in our church and deserves our consideration.

"We appreciate any support that can be given to our endorsement."

Holly Ridge Reports Revival Services

Rev. Earl B. Emmerich, pastor of the University Methodist Church of Lake Charles, conducted revival services at the Holly Ridge Methodist Church, Holly Ridge, Louisiana, during Thanksgiving week.

The Rev. Mr. Emmerich was the first pastor of the Holly Ridge church and was pastor at the time it was built. On Thanksgiving night a special christening service was held after the pot luck supper and just before the evening service. Three of the four pastors who have served this church were present, the Rev. Mr. Emmerich; Rev. J. C. Wallace, now pastor of the Mangham church; and W. L. Strong, Jr., present pastor at Holly Ridge. Rev. John Kilpatrick has also served the Holly Ridge Church. At this Thanksgiving service, nine people joined the church, eight of them by profession of faith. "The entire church experienced a rich and warm blessing by having Brother Emmerich conduct these revival services and visit in the homes again," the Rev. Mr. Strong said.

Report of Church Christmas Activities

MacDonnell Center

At MacDonnell Methodist Center, Houma, La., Christmas has come and gone; and the 1957 Christmas Party was a wonderfully joyous occasion for every boy and girl.

We have sent thank you letters to so many generous churches in an attempt to express our deep appreciation for the joy and love and "holy imagination" with which they planned and worked to make possible gifts which were just what every child dreams of receiving at Christmas time.

Because we may have failed to find every name of you who have shared so graciously, we, of the MacDonnell Methodist Center, wish to take this opportunity to say "thank you" and "God bless you in the year ahead." We hope you will come to see us in the near future.

Crowley

Since Christmas Day has passed the people of the First Methodist Church of Crowley pause to reminisce about some of the experiences had during the holiday season.

The Junior Department started the series of events by having a party at the home of Mrs. Johnny Blesser. Gifts were exchanged, games were played and delicious refreshments were enjoyed by all.

The Junior Additional Session had a party on December 15th, at which time Santa had a very clever idea. Each child was given a miniature tray full of "homemade" candy. On December 22nd, this group went out to share a Christmas box with a family from Holland. One of the most outstanding events of the evening was when the group joined the family around the Christmas tree to sing "Silent Night." The children from the church sang the first stanza in English; the second stanza was sung by the family in their native language. As in many instances the children, instead of giving, seemed to receive a greater insight into the true meaning of Christmas.

"Friday the Thirteenth" didn't prove to be an unlucky day for the Friendship Class. At 6:30 p.m. seventy-four people were present to enjoy a supper followed by a period of recreation. Everyone seemed to agree that this was truly an evening emersed with true Christian fellowship.

For ladies to sit and be served a delicious dinner by their husbands is not a pleasure enjoyed every day. This is what actually happened at the Methodist Men's meeting on December 16th, at which time the wives were the guests. There were over 100 persons present. The main feature of the program was the showing of the film entitled "The Christmas Spirit," which challenged each person present to remember the true meaning of "Christmas Spirit."

Wednesday, December 18th, was Family Night at the Church. The evening, for a group of over two hundred, began with a covered dish supper. Immediately following supper the Christmas Story was presented in scripture and song. As the last carol was completed, Santa arrived with candy for the excited youngsters. When Santa saw all the beautifully wrapped gifts under the tree and found they were not to be exchanged he seemed quite pleased,

because someone had explained to him that the gifts were to be sent to the Children at the MacDonnell Methodist Home. He also was informed that the Junior Department was sending a \$10 check for a few "extras."

The MYF Groups also enjoyed Christmas festivities. On December 17th, the Intermediate Group had a party at the church with twenty-eight present. On Tuesday, Dec. 20th, the Senior MYF Group went caroling to the homes of several of the shut-ins, to the hospitals, and to the Morgan Nursing Home. The group then returned to the Church for refreshments. S. L. Wright III, and his wife furnished the truck and went with the group.

Thursday afternoon, Dec. 19th, the Kindergarten Department had a party. The anticipation of Santa coming gave the twenty-eight youngsters plenty of energy, but it also helped to make them quite cooperative. The leaders of this group were complimented on their wonderful preparation.

Roland Dommert's home was the scene of the Young Adult party on December 27th. An abundance of fellowship and food was enjoyed by all.

The Rev. Louis Hoffpauir is pastor of the Crowley First Methodist Church.

Blackwater

On December 15, at 7:00 p.m., the Senior Choir of the Blackwater Methodist Church presented its annual Christmas music.

The church was decorated with a profusion of greenery and the traditional seasonal flowers of poinsettias, while many candelabras holding tall red candles gave a soft light for the occasion. The flower arrangement was under the supervision of Mrs. Thelma Hogan, who has won many honors over the state as a "Flower Judge."

Music was directed by Mr. George Hicks of Jackson, Mississippi. He attended Hines Jr. College and Millsaps of Mississippi and is presently doing graduate work in music at Louisiana State University. Mr. Hicks was assisted at the organ by Mrs. Leland Stockwell. She attended Southeastern La. College and Louisiana State University.

It was a candle light service with a processional, with several numbers sung. Soloist were: Colleen Dickey, Patsy Edwards, Sandra Carpenter, Bon and Verna Dickey. Narrators were: Rev. A. G. Taylor, Mr. Keith Heltzel, Mrs. Joe Carpenter and Mrs. Bob Newsome.

Choir members are: Colleen Dickey, Carole Dickey, Branda Tucker, Peggy Mayhan, Sharon Watts, Sandra Carpenter, Patsy Edwards, Alice Faye Gurney, Nancy Morgan, Verna Dickey, Eleanor Burkhalter, Paula Jones, Doris Riley, Alma Morgan, Wilma Montgomery, Inez Morgan, Mrs. George Willis, Mrs. Walter Gerald, Leland Stockwell, Bon Dickey, Donald Morgan, Bob Morgan, Bruce Faulk, Billy Strawbridge, Sam Lott, Jackie Chancellor, Charles Carpenter, Charles Sandifer, and Charles Taylor.

CENTENARY'S NEW THEATRE BUILDING RECEIVES AWARD

(Continued from page 1)
papers throughout the Southwest. Articles and pictures of the theater also appeared in "Theatre Arts" magazine, "Shreveport Magazine" and other publications, and some 18,000 persons already have attended performances in the structure.

Sub-Dist. Stewardship Workshops Held

Three Sub-District Stewardship workshops were held January 13, 14, 15 in the Ruston District. The meetings were at 7:30 p.m. on successive nights at Haynesville, Choudrant and Sibley. The purpose of the workshops were to present facts relating to the Every Member Canvass. The Rev. Karl Tooke, Louisiana Conference Director of Stewardship, was present to tell of the value of an Every Member Canvass and to challenge every church to participate.

Fairview, LC, Has Organ Dedication

As part of the morning worship service on Sunday, December 29, at Fairview church, Lake Charles, the blond ash, Hammond electric organ was dedicated. The dedication was made in the memory of the late Mr. Joseph W. Hebert, charter member and staunch supporter of the Fairview church.

Friends and relatives of Mr. Hebert from all over Lake Charles and Southwest Louisiana were present at the service. "He was a fine Christian gentleman and had been one of the builders of University church of Lake Charles before the founding of Fairview church next to his home on Highway 14 in southeast Lake Charles. He loved music and especially enjoyed singing in the choir. Most of his family are now members of the Fairview church," a spokesman said.

Those taking part in the organ dedication service were Mr. Melvin Hebert, Lay Leader; the Rev. Martin Hebert, former pastor of Fairview; the Rev. Angus Carruth of Tangipahoa; and the pastor of Fairview, the Rev. Garland Dean, Jr.

Student Recognition Day Observed At Elysian Fields, N.O.

Student Recognition Day was observed at Elysian Fields Methodist Church in New Orleans on Sunday, December 29, as the pastor, Rev. Glendon R. Messer, spoke on the subject "Student For Life." As part of the service, college students home on vacation were recognized and introduced to the congregation. The following students spoke of their respective schools and the Christian activity that is part of their daily life there: Charles Payne from L. S. U., Mary Lou Jones from Centenary, and Charlene Ward from Southeastern Louisiana College.

It was also announced during the service that the Methodist Men's Club of the church has created and will maintain a fund to help students interested in full-time Christian service.

Publications In Circula. Campaign During This Week

The week of Jan. 12-19 has been set aside by the *Arkansas Methodist* and *The Louisiana Methodist* for their annual simultaneous circulation campaign. The two weekly papers, which are the official publications of the Methodist Church in the two states, have set a goal of 40,000 subscribers.

Both papers are published in Little Rock, and are owned by the three Methodist conferences in the area: The North Arkansas Conference, the Little Rock Conference, and the Louisiana Conference. Rev. Ewing T. Wayland is editor of the publications.

The *Arkansas Methodist* now has some 23,500 subscribers and is in its 77th year of publication. *The Louisiana Methodist* is in its tenth year and lists 11,500 subscribers.

Each year the annual conference authorizes the circulation campaign and during the week designated, all local Methodist churches in the area focus attention on obtaining renewals and new subscriptions.

Rev. Wayland said in a statement concerning the campaign, "As the *Arkansas Methodist* begins its 77th year and *The Louisiana Methodist* begins its tenth year of service to Methodists in these two states, we have every reason to believe that this 1958 circulation campaign will be the most successful of any to date."

Dr. Mickle Visits Pres. Eisenhower

Dr. Joe J. Mickle, Centenary College president, and other members of the United States committee of the United Nations, were received by President Dwight D. Eisenhower last Thursday at the White House.

Dr. Mickle is regional vice chairman for Louisiana and Arkansas. The committee, which held a day-long meeting in Washington last week, is a non-partisan group formed to disseminate facts about the United Nations and to promote the observance of United Nations day in this country.

Following the Washington meeting, Dr. Mickle went to Cincinnati, Ohio, to attend the annual meeting of the General Conference Commission on Christian Higher Education on Friday and Saturday. He is a member of the finance counsel and promotion committee of the commission.

He then took part in the annual meeting of the Board of Education of the Methodist Church on Monday, Tuesday and yesterday. He is due to return to Shreveport sometime either late today or tomorrow.

OTHER CENTENARY COLLEGE NEWS

Three members of the Centenary College Methodist Student Movement reported last Thursday on the quadrennial conference of the MSM held in Lawrence, Kansas, Dec. 27 to Jan. 1. They were Gary Walters of Lake Providence, Charles Wilder of Eros and Linda Scurlock of Center, Tex., who were among a dele-

New Orleans Session Concludes 1957 District Conferences

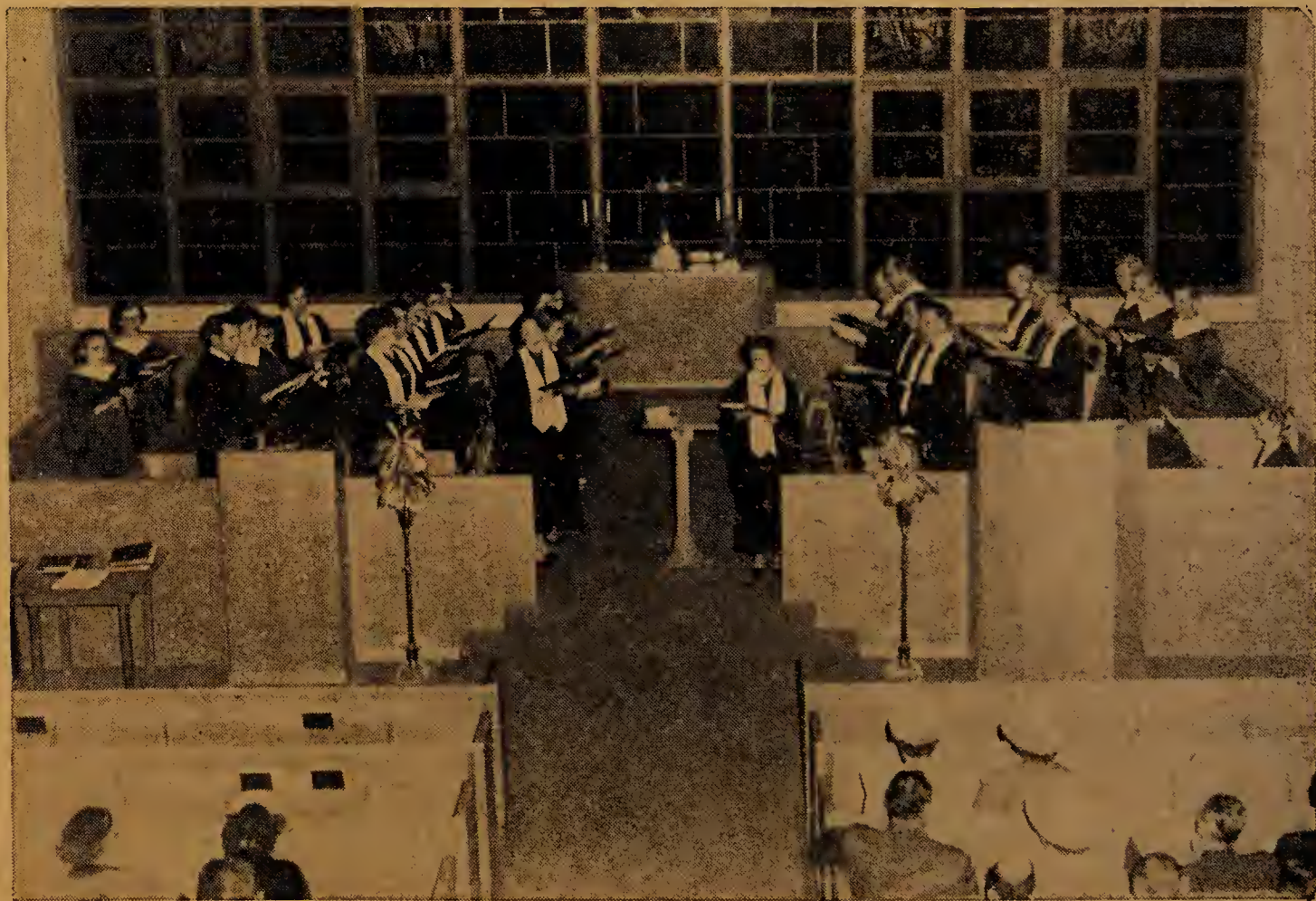


Some of the principal speakers at the New Orleans District Conference, Dec. 16, at St. Luke's Methodist Church, are pictured. They are: front row, the Revs. Charles Flurry, Ewing T. Wayland, W. Earl Hotalen, and

L. D. Haughton. On the back row are: the Rev. J. B. Grambling, Miss Ann Fox, Dr. Virgil D. Morris, the Rev. Karl Tooke and the Rev. Leonard Cooke.

The climax of the New Orleans District Conference was the Charles Wesley Hymn Festival, commemorating the 250th anniversary of Charles Wesley. It was presented by the combined choirs of St. Luke's

(the host church) and Carrollton Methodist Churches, under the direction of Mrs. Robert French of the latter church. The moderator was the Rev. W. Spencer Wren, St. Luke's pastor.



gation of 13 sent to the conference from Centenary. They gave their reports at a meeting of the MSM in the campus Religious Center.

A special program of Charles

Wesley hymns was presented in the Brown Memorial Chapel of Centenary College last Thursday under direction of Dr. A. C. Voran and the Centenary College Choir. Dr. Webb D. Pomeroy, acting head of the Bible

department, spoke briefly on the life of Wesley, and students and faculty were asked to join in the singing of the more familiar Wesley hymns. William C. Teague was at the organ.

When Dr. Clara Goes To A Village

By Bette Jo Carr

Southern Rhodesia, Africa

The platitude that "there are more ways than one to skin a cat" is ancient. But not a bit less true in Africa today than it has always been elsewhere. Just ask Dr. Clara Nutting.

She might express it differently: "Given a specific problem, there are more approaches than one to finding the answer."

Dr. Nutting (M.D., incidentally) is a former China missionary who for five years has been doing public health education work in villages all over Southern Rhodesia. Her own specific problem is this: how can we teach people better health practices, better diet habits, and a more abundant way of life? Her approaches to that problem prove the platitude.

Health Classes

When the health team drives up to a village some Monday afternoon, things begin to happen. Working through the African pastors, Dr. Nutting has already scheduled her visit and the villagers are ready for the first class that night. The women try to get ahead on their work in the fields so that they can take off two days to go to school. Night sessions are for the men, too, an outgrowth of the women's plea that they can't change age-old customs alone!

Regular class sessions on matters of health and nutrition are conducted mornings and afternoons Tuesday and Wednesday, with Dr. Nutting and her helpers Winnie Dutsa and Elia Saburi presiding. Tuesday night features health film strips, which often draw a fascinated audience from nearby villages.

Thursday morning the Health Team breaks camp to travel to an-

other village, beginning another series of classes that afternoon through Saturday. They often stay over Sunday for talks in the village church on mental and spiritual health.

In every case, classes are open to all, and non-Christian members of each community are urged to participate.

Visual Aids

Dr. Nutting's thirty-three years in China made her very familiar with the oriental proverb concerning one picture being worth a thousand words. Her favorite technique is to string up a clothesline in front of a class, and then pin up big colorful charts with clothespins. With a few words of explanation, even her many illiterate students can read and compare the picture charts. They begin to learn that "nutrition is not primarily an economic problem, but a question of knowledge and of willingness to change habits of diet."

Then there are the puppets, diminutive replicas of African women. They fit over the hands of the health team members, and by their agile antics and apt remarks dramatize many of the "points" of a village health program. For health education includes everything from how to dig garbage pits and plant fruit trees and cook vegetables to the nutritive value of a peanut!

Literature

Feeling that another approach to the basic problem would be through literature, Dr. Nutting and her African collaborator wrote a book in Shona. *Zvekudya Zvakanaka* (Good Food) not only helps her put points across to village health classes, but is also beginning to be

used in government schools as a Sixth Grade health text book.

Skimmed Milk

Seeing the pathetic condition of malnourished African children was sufficient motive to get Dr. Nutting's mind focused on the lack of milk in the average diet. She feared it might take years of education to convince people that part of their meager incomes should be spent for milk, because they had always gone without it. On the other hand, they are possessed of a universal sweet tooth, and gladly spent part of that same meager income for sugar. The result of that line of reasoning is sugar-milk, packaged skim-milk powder and sugar, mixed. Sugar-milk is now being used by several of our Mission Boarding Schools; it is being used increasingly by African families in their tea, on their porridge and in their cooking; and it is beginning to be available to them throughout the colony in the biggest groceries and the smallest "general mercantiles."

Cooperation

A firm believer in the added strength of cooperative endeavor, Dr. Nutting is continually working with other groups and agencies who share her goal:

—with the Government Experimental Station in getting first class soybean seed.

—with the Government Nutritional Council and F.A.O. (Food and Agricultural Organization of the U.N.) in studying the goiter problem in Southern Rhodesia, and in promoting the use of iodized salt.

—with the South African Interracial Association in translating into Shona their excellent book, *Guide to Health*.

Or when pastors, Rukwadzano (W.S.C.S.), or M.Y.F. groups congregate for their annual meetings, Dr. Nutting is likely to be there. For she is convinced that you can't say it too often, and that there are more ways than one to skin a cat.



An African nurse and baby patient in Southern Rhodesia.

Brazil Decorates Meth. Missionary

Award Presented For
38 Years' Service

For the second time since 1880, a Methodist missionary has received the Order of the Southern Cross, Brazil's highest decoration for foreigners. The award to the Rev. Dr. Walter Harvey Moore, of 5400 Seventh St., N.W. Washington, D.C., has been announced by the Brazilian Government with thirteen similar awards. Among others honored were Mayor De Lesseps S. Morrison of New Orleans, and prominent figures in international trade, industry, communications and Brazilian-American relations. Dr. Moore was the only clergyman to be decorated. Dr. Ernai do Amaral Peixoto, Brazilian Ambassador to the United States, conferred the decoration in Washington.

Dr. Moore, who retired in September, 1956, after 38 years' service as a Methodist missionary-educator, joins the late Rev. Dr. Hugh C. Tucker, pioneer missionary to Brazil, as the only two Methodist missionaries in the select group of the Order of the Southern Cross. Dr. Tucker, who died this year at 98, received the award in 1943. A third Methodist missionary, Miss Eva Louise Hyde, Denver, Colo., received in 1953 the National Order of Merit, an honor usually conferred upon native Brazilians.

Brazil is the second traditionally Roman Catholic country of South America to honor Methodism, and thus Protestantism in general, this year. In April, the Bolivian Government awarded the Order of the Condor of the Andes, the country's highest decoration, to the American Institute of La Paz, a Methodist school.

Phila. Methodists Build New \$50,000 Church On Formosa

Bishop Fred Pierce Corson, bishop of the Philadelphia episcopal area, laid the cornerstone of the new Wesley Methodist Church in Taipei, capital of Taiwan (Formosa), November 17. The Methodist leader is on a tour of Methodist mission areas in Asia.

The Philadelphia Conference, one of three annual conferences in Bishop Corson's area, has voted to underwrite the cost of the new Taipei church to the extent of \$50,000.

Other persons participating in the cornerstone-laying were Bishop Ralph A. Ward of the Hong Kong-Taiwan episcopal area, the Rev. Edward K. Knettl, pastor of Wesley church and a missionary from Philadelphia; Miss Florence Chen, chairman of the church's Official Board, and Dr. T. L. Lawrence Hsu of Soochow University, Methodist-related university in Taipei.

While in Taipei, Bishop Corson also took part in the inaugural ceremony of Dr. C. Y. Stone as president of Soochow University, according to Dr. Miron A. Morrill, Methodist news correspondent. The ceremony was held in Taipei's city hall.

Teaching young Africa to grow better food, Southern Rhodesia.



OBITUARY

SMITH—Within the past year the Church has lost two of its most devoted members through the deaths of Mr. and Mrs. L. A. Smith of West Point, Arkansas. After a long illness Emma Boatright Smith passed away on February 2, 1957 at the age of eighty-two, and her husband, broken in health by the loss, followed her in death on December 4th. He was ninety-three. Mr. and Mrs. Smith were both born in White County, spent their lives there, and were buried in the West Point Cemetery, close to Searcy.

For more than sixty years Mr. and Mrs. Smith worked faithfully in the Methodist Church at West Point, giving their time, money and devotion to keep the small church alive. Many ministers of the North Arkansas Conference, who began their careers at this church, will remember the advice and encouragement given by these two devoted members. The Smith home was always open in hospitality to any minister or visiting worker, and no call of the church, whether financial or devotional, was ever ignored.

Not only the church, but the whole community, has suffered in the loss of these two life-long citizens. Mrs. Smith's ready helpfulness toward the sick and the needy was well known and, as long as her health permitted, no call ever went unanswered. Every worthwhile community project found a leader in Mr. Smith, who gave willingly of his time and strength as long as he was able. His generosity was unfailing and his influence was felt, not only in his home and his church, but in the whole county as well.

The small church at West Point, a vital force in its community for more than seventy-five years, has now been abandoned and its dwindling membership moved to Kensett. The old Smith home stands vacant. But the memory of Emma and Austin Smith, who worked so valiantly through the long years, will live in the hearts of their children and their grandchildren and in the community which they loved and served.—Abby Smith Foster

BOARD OF TEMPERANCE MEETS THIS MONTH

(Continued from page 2)
and Representatives of their states. Bishop D. Stanley Coors of St. Paul, Minn., and Bishop Edgar A. Love, Baltimore, Md., are vice presidents of the board. Dr. Lester L. Keyser, a physician of Fredericksburg, Tex., is secretary, and Judge Benjamin Littleton of the U.S. Court of Claims, Washington, is treasurer.

TWO NAVY CHAPLAINS SERVING MEN NOW AT THE SOUTH POLE AREA

(Continued from page 2)
Lieutenant Leon S. Darkowski of Pittsburgh, Pa., the Catholic chaplain.

A report to the Department of Defense here tells how the two chaplains traveled together during Christmas week to conduct services for Navy and civilian personnel scattered over a 2,500-mile stretch of Antarctica.

Traveling by Navy Skytrain and helicopter, the chaplains took along their portable altars and communion sets, as well as a batch of mail. They conducted services in chapels, tents, garages and in the open air.

In making their rounds, the two chaplains made a 250-mile side trip into Marie Byrd land to reach an isolated group of six men doing scientific work on the Ross icecap. Here a humorous situation developed when it was found that all six men were Protestants and "belonged" to Chaplain Zoller.

HOLDS CHRISTENING SERVICE, WADE'S CHAPEL

(Continued from page 7)
addition to the parents, were the grandparents, Mr. and Mrs. John Sample, the great grandmother, Mrs. Lon McCombs, and the great, great, grandmother, Mrs. Mattie Withem.

Mrs. Withem also attended the Withem baby and the Davis baby as she is great grandmother of them both.

As a climax to the service, a young mother and father of the community presented themselves for church membership on profession of faith. This brings the total members received into the church to seven since the Rev. Mr. Arnold's appointment.

Bachelor Hotel CONWAY, ARKANSAS

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L. K. Stratton, Owner

Elevator Service.
Methodists Are Welcome.

Good Meals,
Banquet Hall,
Parking Space.

SAYS RECORD NUMBER CHURCHES OBSERVED COMMITMENT DAY

(Continued from page 2)

observance, based on a 25 per cent increase in the number of commitment cards and more than one million other pieces of literature ordered from the board.

Commitment Day is authorized by the Methodist General Conference, the denomination's top legislative and policy-making body, for churchwide observance on the first Sunday in December. It centers attention on the problem of beverage alcohol as a moral issue for Christians, and urges total abstinence as the traditional Methodist position.

Dr. Hooton expressed the hope that every Methodist church would observe the day next December in response to the recommendations of General Conference and the church's district and annual conference temperance committees.

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"In the heart of the shopping district"

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



LESSON FOR JANUARY 26, 1958

THE CHURCH ORGANIZES FOR SERVICE

READ ROMANS 12th CHAPTER; TIMOTHY 3:1-10.

MEMORY SELECTION: *Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood. —Acts 20:28 (RSV)*

Today we study the fourth lesson in Unit One which gives emphasis to "The Church In The Making." In the first of these lessons we studied the FOUNDATION of the church, which is Christ. Our next lesson gave attention to the SOURCE OF POWER for the church, which is the Holy Spirit. Last Sunday our lesson emphasized the NATURE of the church, which is a Christian fellowship. Today our lesson is a discussion of the ORGANIZATION of the church for Christian service.

At the time covered by the scripture selections in our lesson, the Christian church was rapidly outgrowing the limitations of Judaism. It was finding that the organization within the Jewish church was not only inadequate for the development of the Christian movement, but a decided handicap. This soon became apparent as the early Christians tried to carry on their work within the Jewish church.

We will recall that last Sunday our lesson, which covered the activities of the Christian group immediately following Pentecost, said of that group, "They were continuing daily with one accord IN THE TEMPLE." This is simply saying that this group of Christians met daily in the Jewish Temple to worship the Christ whom the Jewish leaders of the Temple had condemned and caused to be crucified. That, of course, was an impossible situation from more standpoints than one, if the Christian church was to fulfill its mission. Something of the same situation prevailed when later, in the expansion of the Christian Church outside of Jerusalem and outside of Palestine, Christian leaders, at first, tried to worship in the Jewish synagogues.

Consequently Paul, in our lesson, is giving to the early Christian church some timely instructions as to the organization of the church as an independent institution. The instructions Paul gave here regarding organization in the early church were not only timely, they are timeless. They fit the requirements for the basic organization of the church today like the glove fits the hand.

When Was The Christian Church Organized?

This is a question which has had various answers by different groups of church people. Some say that the Christian church was organized by John the Baptist; others say its organization is dated by the Great Confession of Peter; others say the Christian church was organized on the day of Pentecost, and still others give other dates.

We all understand, of course, that today's lesson is concerned about the organization within the Christian movement to make that movement more harmonious and effective. It is not concerned about the day or date of the organization of the Christian church. It is fortunate that such is the case since an attempt to fix a specific date for the organization of the Christian church would be futile and confusing.

Jesus did not say to His disciples, "I will ORGANIZE My church." Jesus said, "I WILL BUILD My church." That building was a slow, painful, challenging development. "The disciples were called Christians first in Antioch," so Luke tells us in Acts 11:26. Nowhere in the New Testament is the Christian movement called the Christian Church. Just when or where it did acquire that name for the first time we do not know. Whenever it was or wherever it was, it was a name applied to a church which slowly and gradually grew out of, and separate from, the Jewish church.

Organization Necessary In All Successful Movements

As indicated above, our lesson today is not concerned with the time of the organization of the Christian church; rather it is concerned with an organization within the Christian movement, which movement later became known as the Christian church.

We all recognize that organization is necessary in any movement of size that is to succeed. The difference in a mob and an army is that the mob is made up of unrelated individuals without responsible leadership and themselves, for the time, irresponsible. The army is made up of men organized, trained and led by a responsible leadership.

The word "organize" does not appear either in the Old or New Testament. The word "build," in its several forms, is commonly found in both the Old and New Testaments. Hence it is, we think, that organization is not a command but an expedient. It is certainly not an end in itself but only a suitable means of accomplishing an end. Because Paul was concerned that the Christian movement grow and prosper, he recommended certain relationships and attitudes between people which we later come to call organization.

Values And Problems Of Organization

Valuable and essential as is organization, it sometimes presents problems that are not easy to solve.

Unholy ambitions may make it difficult, at times, to select proper persons for leadership in important positions. Selfishness, jealousies, prejudice and envy are often obstacles in the way of plans for a well-balanced organization.

Nevertheless, organization in the church is always necessary to its successful operation. Only so can there be a proper division of labor. Organization, in its final analysis, is simply an effort to bring each person in the church into the place of service for which he is best fitted, as well as to supply workers at the points of greatest need. Organization, on its highest level, is also an effort to find a place of service for everyone willing to serve. It makes possible a specialization of service that could hardly be possible without special planning. There are numerous jobs to be done in promoting the work of every church. Nevertheless, if they but could be discovered, it is likely that there are people in every situation who have special skill for the work to be done who also have, in their inner hearts, an urge to give themselves to that particular type of work. In perfecting an organization, it is the job of those in the leadership to search out such people.

Powers Of Leadership Impose Special Responsibility

This fact is plainly taught in the parables of the talents and pounds. We are not responsible for the natural powers we possess; we are responsible for the use we make of these powers, whatever they may be.

Paul outlines, in our lesson text, some of the qualifications necessary to effective work as a bishop or deacon in the church of his day. We, as Methodists, realize that the work of a bishop or deacon in the early church has practically no relationship to the office of bishop or deacon in The Methodist Church. The bishop and deacon, in the early church, were men selected or elected by the local congregation for some special work to be done. Although their responsibilities may have been local, even so Paul sets up some exacting requirements for those qualifying for this responsibility in the church organization.

Paul is simply recognizing the fact that it is imperative for leaders in the church to live lives in accord with Christian ideals. A church leader, in the minds of the people, is a symbol of the spirit and life of the church itself. His manner of life, his relationship with people, his method of administering his responsibilities are all open to public appraisal. When he stands high in public opinion, as a Christian, the church stands high; when he stoops to unworthy actions or activities, he lowers the level of the whole church he represents in the minds of those who know him.

In the life of our day, no one should accept a place of responsibility or leadership in The Methodist Church, from the office of a bishop to the most humble teacher in the Sunday school who is not willing to accept also the full responsibility of attempting, sincerely, to live his life and render the service involved on the high level which God, the church and the world expect him to attain.

Church Should Fit New Members Into Active Participation

When we speak of new members being led to an active participation

in the work of the church, we mean, of course, much more than merely attending its services. When some people empty their lives of everything that they feel should go before joining the church, life becomes a big vacuum. Merely attending church services on Sunday will not fill that vacuum. If such people are to be happy in their Christian service, they must have a place to serve. No normal life will remain a vacuum. Unless the vacant place made in life, by turning from sin, is filled with new and better activities in the church, the new convert will soon fill his life with other activities not so good.

One of the criticisms of mass evangelism was the fact that, for a given period of time, the church went through a highly specialized appeal to the unchurched, and then, after the period for special services was over, relaxed and allowed new converts to drift back into the old way of living. To a degree this same criticism may be made of the highly-organized periods of visitation evangelism. We are still too prone to feel that our objective has been reached when the prospect has been led to a confession of faith in Christ as his personal Saviour. It is just as true today, as in the high-tide of mass evangelism, that a decision to begin the Christian life is still only a DECISION to be Christian and the beginning of the Christian life is still only a BEGINNING. What will come from the decision and what will be the results of the beginning are just as uncertain today as in the time of mass evangelism, unless the convert is given an active place in the work of the Kingdom.

Potential Powers Of Organized Christendom In America

The only organization in America that we know about, which has 100,000,000 members is the Christian church. Such an organization should be able to do whatever needs to be done toward making this a better nation.

There are three things that stand between us and the accomplishment of that goal.

(1) One of our great handicaps is the fact that this large organization of more than 100,000,000 members is divided into more than two hundred fifty different denominations.

(2) Increasing the handicaps suffered by that division is the fact that these two hundred fifty different denominations do not cooperate as they should while professing to work for a common end.

(3) The third handicap suffered by the Christian church of 100,000,000 in America is the fact that too many of its members are members in name but not in spirit.

Despite these handicaps, the Christian church in America is still the most powerful agency for good in the world. It is quite possible that the peace of the world, in the days to come, depends more on the influence and activities of the Christian church in America than on any other organization in the world.

The subject of our lesson is, "The Church Organizes For Service." It is not enough that we can boast the greatest church organization in the world for America. Unless we are organized for service for the world, we have failed in our larger mission.

The Louisiana Methodist



"SERVING ONE HUNDRED THOUSAND METHODISTS IN LOUISIANA"

Official Publication of Louisiana Methodism

VOL. X THURSDAY, JANUARY 23, 1958 No. 4

Centenary Choir Begins 1958 Tour

Several Methodist Churches Included In January Itinerary

Methodist churches and church organizations are sponsoring the majority of the 15 concerts included on this year's mid-semester tour of the Centenary College Choir.

Dr. A. C. Voran, director, and his 49 young singers launched their 1957-58 tour Sunday with a concert at Southeastern State College in Hammond. On Monday, they sang in the high school auditorium of Bogalusa with Ruth Gentry Talley and the Philharmonic Music Club as sponsors.

The concert yesterday was sponsored by the Rev. W. H. Giles and members of the Methodist Church of Slidell. The choir sang in the high school auditorium at Slidell.

Today's concert will be presented in New Orleans under sponsorship of Julius Szodomka, owner of the Dixie Welding Machine Company and many other Crescent City business enterprises. Szodomka, a long-time patron of the Centenary songsters, presented the choir in a private concert for his friends and business associates at the Tulane McAlister Auditorium last year, and the auditorium also will be the site of this year's event. As in the past, he planned to treat the choir to dinner in one of New Orleans' famed French restaurants.

Tomorrow, the 50-50 Class of the First Methodist Church of Baton Rouge, E. E. Prescott, president, will present the choir in a concert in the high school auditorium in Louisiana's capitol city. On Saturday, Dr. Voran and his singers will be presented in the high school auditorium at DeRidder by the Rev. R. H. Jamieson and members of the First Methodist Church there.

Two concerts are slated for Sunday. The choir will sing at the Henning Memorial Methodist Church in Sulphur in the morning and at the First Methodist Church of Beaumont, Tex., in the evening. The Rev. E. R. Haug is pastor of the Sulphur church, and Dr. Stewart Clendenin is pastor of the Beaumont church. The choir will present programs of sacred music at each of the churches.

On Monday, Jan. 27, the choir will sing in the high school auditorium at Lake Charles under the sponsorship of the McNeese Wesley Foundation with the Rev. Jack Winegeart in charge. The following day, a concert will be presented in the high school auditorium of Welsh under the sponsorship of the First Methodist Church, the Rev. Don Risinger, pastor. On Wednesday, Jan. 29, a concert will be presented in the auditorium of Terrebonne High School in Houma with

(Continued on page 13)

Bishop, Mrs. Martin To Be Honored By Ark.-La. Students

A reception honoring Bishop and Mrs. Paul E. Martin will be held at Perkins School of Theology during Minister's Week. All ministers, students and their wives are invited to meet in Lois Perkins Auditorium of Sealeman Hall immediately following the evening lecture on Tuesday, February 4.

The reception is planned by the Arkansas and Louisiana students at Perkins to provide an opportunity for fellowship among Arkansas and Louisiana friends. The Arkansas and Louisiana Clubs of Perkins are sponsoring the reception.

Cuban Schoolgirl Now At Home With Pastor's Family

From the sea-port town of Cienfuegos, Cuba, Magaly Ruiz has come to Ruston, according to a story in "The Ruston Leader," by Ted Lann.

She knew only one person in Ruston, the Rev. Jolly Harper, pastor of Trinity Methodist Church. He had visited Cuba on a mission tour and she had been an interpreter during his trip there. She was well qualified for the occasion, having done missions work in her city for a number of years. On Sunday afternoon, she taught the children in the church school and her life has been centered in church work, the Rev. Mr. Harper said.

Magaly, "adopted" into the home of the Rev. and Mrs. Harper, will attend Ruston High School and later attend college in the States. She plans to take a course in Christian Education and upon her return to Cuba, major in that work there.

She received her education at the Eliza Bowman Mission School in Cienfuegos, which is operated by the Woman's Division. Attending that school for 11 years, she will be classified a junior in the Ruston

1958 Daily Bible Reading Schedule

At right is the schedule for the period Jan. 23-Feb. 2, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Methodists Commission 60 Missionaries

Missions Board Holds Meeting Last Week

Buck Hill Falls, Pa., (BM)—The Methodist Church added 60 new missionaries to its rolls here with the commissioning of 31 young men and 29 young women at the final session of the annual meeting of the denomination's Board of Missions.

In a service attended by about 500 persons, each missionary candidate was commissioned by Bishop Arthur J. Moore, Atlanta, Ga., Board president to "take the gospel of our Lord Jesus Christ unto all the world." The women wore white robes and the men black.

Eight persons were commissioned for home mission service in the United States, Hawaii and Puerto Rico; 54 were commissioned to serve in 12 countries of Asia, Africa and North and South America. The largest number were ministers who will do evangelistic work, but others were nurses, architects, doctors, agriculturists, educational administrators, and elementary, high school, and college teachers.

Caddo Heights Holds Dedicatory Services

Dedicatory Services for Caddo Heights Methodist Church in Shreveport, were held on Sunday Dec. 22, five years after the opening services which were held Dec. 21, 1952.

Dr. B. C. Taylor, district superintendent of the Shreveport District, brought the message and led in the act of dedication. Rev. J. M. Alford, Rev. B. D. Watson and Dr. F. M. Freeman, all retired and all former pastors, participated in the service. Rev. Garland C. Dean, Jr., pastor at Fairview in Lake Charles and a former pastor, also participated.

R. S. Moncrief, church school superintendent, led in the burning of the mortgage. F. H. Rogers, church treasurer and charter member, presented the sanctuary. The Rev. George W. Ross is pastor.

High School. She speaks English very well, having studied the language in her home school.

Commenting on her future in Ruston, she said: "I hope everybody will love me, for I love everybody." This is a big step on faith, Rev. Mr. Harper added, for one to leave home and come to a strange place, knowing no one; but we (Mrs. Harper and I) loved her and wanted her to come to our home. This is her first visit in the United States.

The young people of Trinity Methodist Church, according to the report, are planning to welcome her.

The Methodist Church in 1957 both received and paid out more money for mission work at home and overseas than in any previous year.

In 1957 the Board and its three administrative divisions had a record income of \$25,779,279 for the fiscal year ending May 31, 1957. Within that year, the Board and divisions disbursed a record total of \$25,206,494.

The increase in income was 12 per cent, or \$2,829,324 above fiscal 1956, the previous record year when receipts were \$22,949,995. Disbursements were \$1,944,146 above the record \$23,262,348 paid out in fiscal 1956. Almost the entire increase came from greater missionary giving by Methodist members.

The report showed that disbursements for Methodist and interdenominational mission work in 50 countries overseas reached a record high of \$13,100,149 in 1957, up \$1,500,897 over 1956. Disbursements for overseas missions accounted for 52 per cent of all expenditures.

The Methodist Church has expended more than \$100,000,000 per annum average over the past few years in new and improved church buildings in the United States, yet this does not begin to meet the requirements of the Methodist percentage in the rapidly increasing population, according to Dr. Bonneau P. Murphy, an executive secretary of the Board of Missions. Dr. Murphy heads the Board's section in charge of building construction and church extension.

During the years 1953-56, Dr. Murphy noted, the Methodist Church established 900 new congregations and built new churches in every state in the Union. More than \$65,000,000 was expended for sites and first-unit buildings for these new parishes alone. The remainder of the \$400,000,000 plus, spent for building during this period, were for enlarged facilities and new buildings for older and inadequately housed congregations. There are still, he said, 1286 new

(Continued on page 4)

Discussion Leaders Named For National Convocation On Urban Life, Feb. 18-20

By Leonard Perryman, Board of Missions

Fifteen Methodist leaders from city and suburban churches across the United States have been chosen as discussion group chairman at the second National Methodist Convocation on Urban Life in America February 18-20 at the Willard Hotel, Washington, D. C. The thirteen pastors, one layman and one municipal official will lead simultaneous discussions of the principal topics to be considered by the 1,200 delegates to the convocation. The discussions will follow an introduction to each of four topics by a speaker, a panel, or a dramatic presentation.

The convocation has been called by the Council of Bishops of the Methodist Church to focus Methodist attention on the growing, changing cities of America and their challenge to the church. The convocation is under the auspices of the Department of City Work of the Division of National Missions, Board of Missions of the Methodist Church. The division has headquarters in Philadelphia, Pa.

In announcing the names of discussion leaders, Dr. Robert A. McKibben, city department director, said each person was chosen because of his knowledge of some phase of city church work. Eight leaders will chair discussions of the convocation's first two topics and seven will lead discussions of the final two. Leading discussions on "The Effect of City Life On People" and "The Effective City Church," will be: Rev. George Teague, pastor, First Church, New Haven, Conn.; Rev. Gaston B. Foote, pastor, First Church, Fort Worth, Tex.; Rev. Robert C. Howe, pastor, First Church, Pittsburgh, Pa.; Rev. Ben F. Lehmberg, pastor, First Church, Colorado Springs, Colo.; Rev. Walter Gum, pastor, Park Place Church, Norfolk, Va.; Rev. Hoover Rupert, pastor, First Church, Jackson, Mich.; Rev. Charles Carrington, pastor, Brooks Memorial, Jamaica, N. Y.; Rev. Kenneth Rose, pastor, Lovely Lane Church, Baltimore, Md.

The leaders of discussion groups on "Urban Church Planning and Strategy," and "The Clergy and Laity in Community Life," will be: Rev. Dow Kirkpatrick, pastor, St. Mark's Church, Atlanta, Ga.; Rev. Elliott Fisher, superintendent, San Jose, Calif.; Rev. C. W. Grant, pastor, Christ Church, Memphis, Tenn.; Rev. Hanford H. Closson, pastor, Grace Church, Rochester, N. Y.; Rev. R. F. Curl, professor at the Perkins School of Theology, Southern Methodist University, Dallas, Tex.; Henry Loeppert, layman, chairman of the Board of Missions of the Rock River Conference, Chicago; George Culberson, executive director of the Pittsburgh Human Relations Commission.

Atheists' Claims In Czechoslovakia Are Challenged

Christians in Czechoslovakia are reported to be writing newspapers asking atheists to explain how they can live with themselves and be happy without believing in God.

One prominent communist has attempted an answer in the organ of the Communist Youth League. He says that one can "enrich his life" by work in mines, factories, co-operatives, or schools. He said that "he who gives much to society gains most."

The communist conceded that belief in an all-powerful benevolent God has its advantages.

Commission On Juris. System Sets Meeting Feb. 6-7

Washington, D. C. (MI) — The Methodist Church's Commission to Study the Jurisdictional System will meet here February 6-7 at the Willard Hotel to start drafting a report of its findings and recommendations.

The 70-member commission was created by the 1956 Methodist General Conference to make a four-year study of the church's vast jurisdictional structure—composed of five geographical regions and a Negro unit.

The commission held 24 public hearings across the country last fall to receive the views and petitions of Methodists concerning the problems of racial segregation and sectional administration involved in the jurisdictional organizations.

At the meeting here members of the commission are expected to review the hearings, and initiate plans for their report to the 1960 General Conference.

Charles C. Parlin, prominent New York lawyer, is chairman of the commission. The Rev. Dr. C. Cooper Bell, Lynchburg, Va., is executive director.

"with special attention to the quality of Christian higher education . . ."

2) Recommend a study of the role of Methodist Negro colleges "so that they may perform increasingly useful service as an integral part of our total educational program . . . they face a difficult period of transition in attaining a level of competence worthy of survival in an integrated society."

3) Paid tribute to Dr. John O. Gross and Dr. Myron F. Wicke and other staff personnel and members of the Methodist Board of Education and the quadrennial Commission on Christian Higher Education for leadership in the current churchwide emphasis on Christian education.

Methodist Group Warns 'Science Alone Cannot Save Us'

Miami Beach, Fla. (MI)—"Science alone cannot save us," the Methodist Church's National Association of Schools and Colleges warned Jan. 7 in a resolution relative to proposals to revamp American education.

The Methodist group, representing 132 institutions, held its annual meeting here preliminary to the 44th annual convention of the Association of American Colleges.

The resolution stated:

"Recent events have focused national attention on the vital role of education in our survival as a free people. Legislation affecting education will undoubtedly be enacted in the current session of Congress.

"The Methodist Association holds with deep satisfaction the awakened public interest in the quality of American education, particularly the quality of science and mathematics.

"We desire, however, to reaffirm our deep conviction that science alone cannot save us. Emphasis on mathematics and science must be matched by equal emphasis on Christian faith and Christian values."

Other resolutions:

1) Urged Methodist colleges to develop long-range studies of their physical and educational needs

Eight Per Cent of Nation's Students In Methodist Colleges

MIAMI BEACH, FLA. (MI)—More than 235,000 students—eight per cent of the nation's total—are enrolled in Methodist colleges.

Endowment of the 136 Methodist-related institutions exceeds \$400 million, and their aggregate plant value is placed at \$525 million.

The church's direct support of its schools has increased from \$800,000 in 1943 to more than \$4 million annually, but a great deal more is needed.

These facts were reported at the annual meeting of the Methodist Church's National Association of Schools and Colleges, held January 6-7 in conjunction with the convention of the Association of American Colleges.

Discussion centered on:

1) Methodism's current four-year, churchwide emphasis on Christian higher education.

2) Proper role of the church-related college in the new "race for space" age.

The primary responsibility of Methodist colleges is not denominational, but to "hand down the Christian faith to succeeding generations and lift up Christian leaders in all walks of life," said Dr. Fred G. Holloway, president of Drew University, Madison, N. J.

"Despite record church membership and attendance, religion has not found its rightful place in American culture," he added.

Methodist laymen believe the quadrennial emphasis on Christian higher education to be "Providential," the group was told by Edwin L. Jones, Charlotte,

N. C., businessman and trustee of several colleges.

"But it should develop into a burning crusade with 9½ million Methodists united to recover our colleges from squalor, non-modern equipment and general neglect," he said.

Jones and another panelist, President Russell D. Cole of Cornell College, Mt. Vernon, Ia., agreed that the \$1.00 per member goal for support of Methodist schools is "woefully inadequate," and suggested that the church's emphasis on Christian higher education "should go on forever."

The need for more money to obtain additional teachers and pay better salaries was stressed throughout the meeting.

"New buildings are important, but first of all we need to pay better salaries and expand our libraries," said the association's outgoing president, Dr. Hubert Searcy, president of Huntingdon College, Montgomery, Ala.

The group gave considerable attention to the problem of informing Methodists of "the true meaning of Christian education and the important responsibility of Methodist colleges in the life and work of the church."

It was agreed that the pastor is "the key to constant interpretation of the church's educational program and needs, and in directing Methodist youth to Methodist schools."

More scholarships were urged, particularly for deserving Methodist youth of limited means.

I

Saw

An Incense Burner



By Rev. R. A. Teeter

with its wisp of aromatic smoke curling upward. Not a very exciting scene is it? But the full story of incense burning would fill a library, some chapters of it being sheer tragedy. For example Antipas, Christian martyr of Pergamos, was roasted to death because he would not burn incense to Caesar.

Burning incense was a necessary part of Hebrew sacrifices. It signified reverence and prayer.

Zacharias was offering incense on the sacred altar when he received the promise of a son, John, the forerunner of Jesus. At the same time all the people were praying. This was the atmosphere of reverence in which the child Jesus was dedicated. The followers of Jesus could not burn incense to a Roman emperor without violating the sense of reverence which they had for Jesus. The Romans knew this and often made it the supreme test.

The actual, physical use of incense in worship varies today with the view point of the worshipper. But the sense of reverence is constant. That is still the supreme test. Anything that pushes Christ out of first place in our reverence, devotion and worship is in a subtle way "burning incense to Caesar." And a moment of reflection tells us that many things challenge us at this point.

The idea of incense—but of course not its actual use—carries over into St. John's picture of heaven. He speaks of the angels with "golden vials full of incense, which are prayers of the saints." As incense sweetens the air, so does reverence and prayer sweeten life from here to heaven.

National Council Leaders Hail State Of Union Message

New York (RNS)—Two top officials of the National Council of Churches sent President Eisenhower a telegram praising him for calling on all Americans to work for "total peace" in his State of the Union message to Congress.

The telegram was signed by Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the council; and Dr. Kenneth F. Maxwell of New York, executive director of its Department of International Affairs.

"We appreciate your frank appraisal of the present crisis," their message to the President said. "And we are gratified that you intend to emphasize not only military measures but actions in mutual aid, trade, scientific cooperation, education, research and works of peace."

"We welcome your specific emphasis on exchanges, human welfare, science for peace, disarmament and persistent negotiation."

"We look forward to your legislative proposals. We assure you that the churches are working in Christian concern for a sacrificial spirit and a high degree of understanding among our people for responsible, constructive actions for real peace in a swiftly changing world."

CWS Rushes Aid To Netherlands For Dutch Families

New York (RNS)—Church World Service, relief agency of the National Council of Churches, is rushing 40,000 pounds of clothing and 1,500 pairs of shoes to the Netherlands for thousands of Dutch families expelled from Indonesia.

Many of the Dutch settlers from the Far East are arriving in Holland by ship and plane carrying only hand luggage, the agency said. They were forced to leave the islands virtually overnight, and many have only the tropical clothing they were wearing at the time.

Dr. R. Norris Wilson, CWS executive director, said the emergency shipments were being made from CWS warehouses in New Windsor, Md., and Nappanee, Ind. He said the clothing and shoes will be distributed by Dutch government welfare agencies in cooperation with the Netherlands Interchurch Aid Committee.

In addition, 72,000 pounds of powdered milk are being rushed to Singapore for Dutch evacuees from Indonesia arriving there in large numbers.

Wash. TV Viewers Get Bible Course

Washington, D. C. (RNS)—Area television viewers can now take a course of Bible studies without leaving their living rooms.

The first program in a weekly series on the Bible was presented over WMAL here by American University, a Methodist institution, in cooperation with the National Capital Area Council of Churches.

Viewers do their "homework" by using study outlines available in advance upon request.

Six university students comprise the studio class. The first course is on "The Message of Jesus in the Gospels."



The sign above this building, Gregg Hall in Havana, Cuba, proclaims that it is the home of Candler University, the first Methodist University in Latin America.

Candler University Organized In Cuba

Candler University, the first Methodist university anywhere in Latin America, has been opened in Havana, Cuba.

Dedicated by Bishop John W. Branscomb, bishop of Cuba and Florida, Candler University opened its doors in the fall to 90 freshmen, with plans to add one class each year until the full freshman-through-senior enrollment is reached.

The new university is an outgrowth and an extension of two other Methodist schools, Candler College, a 58-year-old coeducational high school, and the 37-year-old Buena Vista School for Girls. In 1957 the two schools had a combined enrollment of 1,600.

Since Candler College and Buena Vista School have kindergartens, it is now possible for a child to enroll in school for the first time at one of the two institutions and continue his education through college years.

Classes in the University's four colleges, Languages, Commerce, Education, and Philosophy and Letters, are being held in Gregg Hall, one of the buildings of Candler College, until such time as more buildings are needed for a planned expansion program.

In the view of Dr. Carl D. Stewart, Methodist news correspondent for Cuba, a significant fact about the opening of Candler University was that it was brought into being entirely with local support.

Candler College was founded in 1899 by Thad E. Leland, a Methodist missionary, and grew rapidly in succeeding years especially under the presidency of the late Dr. Harry B. Bardwell.

Congress Gets Bill Urging Special Christmas Stamp

Washington, D. C. (RNS)—A resolution calling on the Postmaster General to issue a special postage stamp annually "to commemorate the birth of Jesus Christ in the true spirit of Christmas" was introduced in Congress by Rep. J. Floyd Breeding (D.-Kans.).

Mr. Breeding said that at a time when "free world security and stability is being threatened by the imponderables of the dawning space age," he feels "an annual reminder of the true spirit of Christmas is sorely needed."

His resolution would require that a stamp of different design be issued on September 25 each year, three months in advance of Christmas, with copies of the stamp to be made available in all post offices of the United States.

Educators Urge Tax Credit For College Tuition, Other Fees

Miami Beach, Fla. (RNS)—A proposal that individuals be given "tax credit" for payment of tuition and other fees to private and public colleges was adopted by the Association of American Colleges at its 44th annual convention here. The association approved a similar proposal two years ago.

Although delegates debated whether the proposal involved federal aid to education, there was no objection from representatives of church-related colleges on the basis of separation of Church and State.

Supporters of the resolution pointed out that under the proposal federal aid would be to the individual taxpayer and not to the schools.

In its resolution, the association recommended that Congress "give careful study to the feasibility and

Refugee Plight Reported To UN Group In Geneva

Geneva (RNS)—Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs, made a plea here for 11,000 European refugees stranded in Communist China and 12,000 others now in Hong Kong.

He told the executive committee of the United Nations Refugee Fund that he made the appeal "in the most earnest terms" on behalf of the World Council of Churches. The commission he represents is a joint agency of the World Council and the International Missionary Council.

According to Dr. Rees, the plight of the European refugees has been aggravated by the exhaustion of transportation funds previously available through the Inter-governmental Committee on European Migration (ICEM).

He urged the governments to "take this matter very seriously and to deal with it with great speed and urgency."

Dr. Rees said that over 80 per cent of the refugees are registered in the World Council of Churches' Hong Kong Office, and visas have been secured for 1,200 in the colony and 3,200 still in China, "But the vital link in the chain—transportation—is missing," he added.

He said Church World Service, relief agency of the National Council of Churches in the United States, had made an "imaginative offer" of a \$100,000 loan to the UN High Commissioner for Refugees or the ICEM, to solve the problem.

"This may mean that fewer churches will be built in the United States this year, but this is irrelevant against humanitarian considerations if it will help move the log jam while the governments are making up their minds," Dr. Rees declared.

"There may be reasons why this offer cannot be accepted, but I quote it as an instance of our concern," he said.

wisdom of other tax adjustments within appropriate limitations to encourage increased giving to educational institutions."

1957 Church Construction Sets Record

Washington, D.C. (RNS)—Church construction set an all-time record in 1957, with \$868,000,000 of new buildings put in place by America's churches and synagogues, the Departments of Commerce and Labor reported here.

The new record surpassed the old, set in 1956, by exactly \$100,000,000.

Church construction reached a new high for the month of December, totalling \$74,000,000, an increase of \$3,000,000 over the mark established in December, 1956.

Construction by private schools and colleges, many of which are church-related, dropped three per cent in 1957, but still topped half a billion dollars, the government report said. New construction by the nonpublic school system totalled \$519,000,000, compared with \$536,000,000 in 1956. In December

construction totalled \$44,000,000, some \$2,000,000 less than the same month a year ago.

A new construction record was set by private hospitals, homes for the aged, and other institutions, with 1957 building topping half a billion dollars in this field, too. New structures valued at \$505,000,000 were erected by these private institutions, many of which are church-related. This was a gain of 54 per cent over the \$328,000,000 in 1956, a reflection, in part, of increased federal grants under the Hill-Burton aid to hospitals act.

Construction of private social and recreational buildings, a category which includes YMCA's, YWCA's, summer camps, parish halls, as well as fraternal organizations, set a new record in 1957, amounting to \$309,000,000, compared with \$275,000,000 the year before.

Mission Board Meets

THE editor had the privilege of attending the annual meeting of the General Board of Missions last week at Buck Hill Falls, Pa., where reports of the worldwide activities of this area of Methodist program were reported and strategy mapped for the new year.

One cannot be in such a significant gathering without coming away with the impression that every Methodist, young and old, should have such an opportunity. One can easily understand why it is necessary to seclude such a meeting when there is such a large volume of business to be taken care of in such a short period of time. However, the average Methodist member would be tremendously benefited if he had the opportunity of seeing and hearing first hand accounts of Methodism at work at home and abroad.

Furthermore, Methodists generally would receive inspiration in knowing its missionary work is in the hands of qualified and deeply committed leadership. This is abundantly true of missionaries as well as those who have administrative responsibility for the program. These have found a certain unique fullness of life in their work which is evident in their conversation and presence.

Methodists need also to know that their gifts which make possible this large missionary endeavor are consecrated to a high and holy purpose. No money does more sacred work than as it becomes the means of making possible the missionary activity of The Methodist Church. One rejoices to see what all can be accomplished with the resources made available for the work of this board.

One also comes away impressed with all the great unmet opportunities for Christian expansion at home and abroad. Because of many factors, doors of opportunity are being opened in many areas of the world, but because of the lack of personnel and resources, too many of these opportunities will go unmet. The need for additional missionary personnel is great. In some instances funds are available but available leadership is not. Although many new missionaries are commissioned each year to take responsibility in new work and to replace those being retired, still the number of new missionaries is not enough. Methodist people need to know this.

Finally, Methodists need to know the contribution which Methodism is making to the development, the stabilizing, the redemption and the peace of the world through its missionary activity. One of the great front lines of advance being made in the world is in Christian missions, and Methodism has the greatest Protestant stake in this advancement. Methodism cannot afford to lessen in the least what it is doing. This, Methodists must not forget.

Reports Being Received

INDICATIONS thus far point to a successful circulation campaign as reports are being received in the Area-Wide Circulation Campaign for the Arkansas Methodist and The Louisiana Methodist. More reports have been received prior to the end of the period set as Circulation Week than at any previous Circulation Campaign, which would seem to indicate that more local churches will complete their campaigns earlier this year.

Practically every church reporting thus far has exceeded its quota of one subscriber for every nine members reported to the

last session of the annual conference. A number of churches are reporting every family lists which as a general rule is triple the quota assigned the church.

The staff of the publications is appreciative of the enthusiastic support which local church and district leaders are giving to the circulation campaign. We continue to urge local church leaders to report their lists at an early date so that they may be included in published reports. The first charge by charge report will be published in next week's issue and will include all local church reports received in the publication's office by noon, Saturday, January 25.

The Bitter With The Sweet

IF there is any pride to be taken in statistics, then the bitter must be taken along with the sweet. Estimates of the Institute of Public Opinion (Gallup Poll) indicate that approximately 48,500,000 adults in this country attended worship services in a church or synagogue during an average week last year. This represents about 47% of the adult population and is about one million above that reported for the previous year. On the surface this looks rather good. People seem to be taking their vows of church attendance more seriously.

On the other hand consider some other statistics. Last year, according to the U. S. Department of Commerce figures, Americans spent three times as much on alcoholic beverages as they contributed to churches, religious agencies and welfare organizations. The department's figures show that \$10,500,000,000 were spent for liquor in 1957 as compared to some \$3,750,000,000 for religious and welfare activities. Furthermore, prosperous America gave 1.11 per cent of its income to religious and related organizations last year. Compare that with the 1.17 per cent reported in 1930, a depression year.

And as if that were not enough, J. Edgar Hoover, director of the Federal Bureau of Investigation, recently informed the Attorney General that preliminary figures compiled by the FBI show that more serious crimes were committed in 1957 than in any other year in U. S. history. This all-time high figure of 2,756,000 major crimes in 1957 is 7.5 per cent higher than the previous record of 2,563,150 established in 1956. Crime seems to be increasing at a rate several times as fast as the population itself.

Just what all this adds up to for the reader we would not attempt to say. Certainly it doesn't mean that emphasis on faithful church attendance should be lessened. Many, many factors contribute to what appears on the surface as inconsistency. Suffice it to say, however, that America can never make the contribution in moral leadership, so desperately needed, as long as at its very heart and core the canker of crime, selfishness and immorality is so evident.

METHODISTS COMMISSION 60 MISSIONARIES

(Continued from page 1)
congregations worshipping in temporary quarters.

Bishop Herbert Welch, New York, senior bishop of the Methodist Church, was named "Methodist Man of the Year" for 1958 by *World Outlook*, the national missionary magazine of Methodism. Bishop Welch observed his ninety-fifth birthday November 7.

The honor was conferred upon Bishop Welch by Bishop Moore.

About 500 persons watched as Bishop Moore presented a citation to Bishop Welch.

The editors of *World Outlook*, Miss Dorothy McConnell and Dr. Henry C. Sprinkle, said the award is granted to persons who have made "an outstanding contribution to the missionary cause." The award was presented last in 1954, when it was given to six Methodist missionaries who had been released in 1953 after three years in communist prison camps in North Korea.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. FANNIE N. CARTER assumed the duties of Hostess of Rotary Hall, Centenary College, Shreveport, as of Jan. 6, 1958.

REV. R. L. CLAYTON, SR., pastor of the St. Bernard Methodist Church, New Orleans, was recently elected a member of the Board of Directors of the Louisiana Tech Alumni Association in its annual meeting.

JOE ADCOCK of the Milwaukee Braves, was the guest speaker at the meeting of the Men's Club of the Noel Memorial Methodist Church, Shreveport, on Wednesday, Jan. 22. Dr. John Rasmussen is pastor of the church.

REV. AND MRS. ED BARKSDALE will spend the week beginning Jan. 20 at Emory University at Atlanta, Georgia, in observance of Ministerial Week for the Alumni. The Rev. Mr. Barksdale is pastor of Parker Memorial Methodist Church, New Orleans.

THE LAMPLIGHTERS of Parker Memorial Methodist Church, New Orleans, entertained its members Friday, Jan. 17, with a progressive supper. The menu consisted of five courses, each course served in a different home. Rev. Ed Barksdale is pastor of the church.

DR. CLYDE STUNTZ, a retired Missionary to Pakistan, was guest preacher at the morning worship service of the First Methodist Church, Monroe, on Sunday, Jan. 12. Dr. Stuntz is the father of Dr. Margaret Coon, member of the church, and Dr. G. W. Pomeroy is pastor.

FRIENDS of Mrs. L. M. Sawyer of Oil City, take this means of sympathizing with her in the loss of her brother, James B. Bowles of Oberlin, who passed away Jan. 8, after a short illness at Memorial Hospital, Lake Charles. Mrs. Sawyer is the wife of Rev. L. M. Sawyer, pastor of the Oil City Methodist Church.

A CALF has been donated to the Live Oak Methodist Church, Watson. It has been ground into hamburger meat and the young people of the church have agreed to make hamburgers with it and sell them on Saturday, Jan. 25. Proceeds will go to the Building Fund. Rev. Henry Bowdon, Jr., is pastor of the church.

REV. JAMES T. HARRIS, superintendent of the Monroe District, showed and described color slides at the meeting of the Men's Club of the Rayville Methodist Church on Friday, Jan. 17. The slides were taken on the European tour made by the Rev. and Mrs. Harris last fall. Rev. W. D. Boddie is pastor of the church.

REV. AND MRS. A. M. MARTIN of Jeanerette announce the engagement and approaching marriage of their daughter, Maxine Carmen, to Oscar Glynn Wagner, son of Mr. and Mrs. Oscar Wagner of Rayne. The wedding is scheduled to take place Saturday, Feb. 1, at the McGowen Memorial Methodist Church, Jeanerette, where the Rev. Mr. Martin is pastor.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, preached at the morning worship hour of the First Methodist Church, Minden, on Sunday, Jan. 12. At the evening service Ted D. Boon, layman of the church, showed pictures taken in Formosa, where he has recently been working. Rev. Dan Robinson is pastor of the church.

MRS. DANA DAWSON, wife of Bishop Dawson, spoke at the Vivian Methodist Church on Sunday evening, Jan. 5, on the topic "The Power of Prayer." Members of the Presbyterian Church and friends from neighboring Methodist churches shared in this very inspiring service, according to a report from the pastor, Rev. James C. Whitaker.

THE FOLLOWING PERSONS from the Ruston District will take part in the International Evangelistic Mission in Cuba, January 28-February 6: Rev. Henry Blount, Grace Church, Ruston; Rev. Abe Conerly, Calhoun Church; Lucius Mc-

Gehee, Grace Church, Ruston; Rev. Dan Robinson, First Church, Minden; and Rev. Jack Shaw, Cotton Valley Church.

THE CHOIR of the Nolley Memorial Methodist Church, Jena, presented a Christmas Cantata, "Christmas Bells" to a full house on Sunday evening, Dec. 22. The thirty-member choir was directed by Mrs. Maxine Reeves, with Mrs. C. A. McCartney organist and John Ed Buckhalter at the piano. Rev. W. O. Lynch is pastor of the church.

DR. JOSEPH C. MORRIS, vice-president of Tulane University, New Orleans, spoke to the Men's Club of the Rayne Memorial Methodist Church, New Orleans, on Friday evening, Jan. 17. Dr. Morris is a member of the National Science Foundation Board which is a Presidential appointment, and is also head of the Physics department of the college. Dr. A. M. Serex is pastor of the church.

DR. ROBERT W. FRENCH, Director of the Port of New Orleans was the Student Recognition Day speaker at the St. Bernard Methodist Church, New Orleans. Dr. French is a layman in the Carrollton Methodist Church of New Orleans and before assuming his present position was vice-president and professor of Economics at Tulane University of New Orleans. Rev. R. L. Clayton, Sr., is pastor of the St. Bernard church.

STUDENT RECOGNITION DAY was observed at the Nolley Memorial Methodist Church, Jena, on Sunday morning, Dec. 29. Those participating included, W. O. Lynch, Jr., a student at Emory University, Atlanta, Ga., who brought the message; Freddie Holt, who led in prayer; Mary Jane Adams, responsive reading; Bernice Montgomery, scripture reading; and Al Cobb, Jr., benediction. The church has 12 college students. Rev. W. O. Lynch is pastor.

A SCHOOL OF MISSIONS, Jan. 12 to Feb. 2, will be conducted each Sunday evening from 5:30 to 7:30 at the Vivian Methodist Church. Classes for Primaries, Juniors, Intermediates and Seniors will study "Japan." The adults will study "Lands of Witness and Decision." Supper will be served to those attending. One hour will be spent in classes and the last thirty minutes will be the worship time for all groups in the sanctuary. Rev. James C. Whitaker is the pastor.

MEMBERS of the Morningside Methodist Church, Shreveport, recently enjoyed a period of old-time gospel singing, held during the Sunday evening fellowship hour. It was planned by A. E. Baldwin, Adult Superintendent, and included music by quartets and other special numbers in addition to group singing. An overflow crowd attended, according to a report received, and it was decided to make this a regular event in the church program. Rev. Eldred Blakeley is pastor of the church.

THE 49 MEMBERS OF THE CENTENARY COLLEGE CHOIR, who have presented concerts in native-built chapels in the Korean Hills and in vaulted cathedrals in all sections of the country, will appear at the Elementary School Auditorium, DeRidder, on Saturday, Jan. 25. This Choir is one of the few college groups in the country with a repertoire extensive enough to enable them to present full length concerts of either sacred or secular music. This concert is sponsored by the Methodist Churches of DeRidder. Dr. A. C. Voran is director of the choir.

DR. D. D. CARPENTER directed the Adult Choir of the Morningside Methodist Church, Shreveport, in a special program of Christmas music during the evening worship service of Dec. 22, with Miss Sue Owen as organist. The following night the Youth Department presented a pageant under the direction of Lonnie Crawford, featuring scenery painted by the young people. The Youth Choir, directed by Mrs. W. D. Wallace with Jennifer Jones as organist, and the Little Angel Choir, directed by Sue Owen, provided

the music for the program. Rev. Eldred Blakeley is pastor of the church.

REV. R. L. CLAYTON, JR., and Miss Eleanor Babylon, both of New Orleans, were married in the Algiers Methodist Church, New Orleans, on Dec. 21. The ceremony was preformed by Rev. R. L. Clayton, Sr., pastor of the St. Bernard Methodist Church, New Orleans, and father of the groom. The bride is the daughter of Judge and Mrs. Edwin A. Babylon of New Orleans and a member of Delta Zeta Sorority. The bridegroom is the son of Rev. and Mrs. R. L. Clayton, Sr., and is Minister of Music in the St. Bernard Church. He is a Phi Beta Kappa graduate of Duke University.

RECENT ACTIVITIES at the David Haas Memorial Methodist Church, Bunkie, include the presentation of a Charles Wesley Hymn Festival on Sunday, Dec. 15, at the evening worship hour. The adult, chancel and cherub choirs were under the direction of Mrs. Warren Constant. Rev. Stone W. Caraway of Lafayette was guest speaker at the morning worship service on Sunday, Dec. 29. The Georgia Butler Class gave an offering for an Indian student to attend college in Batala, India, at the annual Christmas party this year instead of exchanging gifts among members of the class. The goal was \$75.00 and the offering was over twice that amount and the class now hopes to continue the project in order to keep the student in school for four years. This money is being directed to the work project fund of Rev. Carlos Welch, missionary to India, supported by the church. The Primary and Junior Departments are holding additional sessions on Missionary Education on Wednesday afternoons during the months of January and February. The study for this year is on Japan. The children are released from public schools one hour early to come to the church for these special classes which are under the direction of Mrs. T. E. Cranford. Other adult teachers are: Mrs. V. J. French, Mrs. J. D. Goodell, Mrs. W. L. Constant, Mrs. W. B. Townsend, and Mrs. Elbert Aymond. Rev. Jimmie J. Caraway is pastor of the church.

Annual Louisiana Methodist Circulation Campaign



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ART OF LISTENING

We all know persons who talk much but seldom seem to listen. They are so intent on what they are to say next that they do not hear what others are saying to them now. They may look as if they are listening, but they do not really hear. Such persons make poor conversationalists and poor comrades.



The art of listening is as important as the art of speaking, and unless we cultivate it, we shall miss many of the best things in life. That is why the Bible so often uses the strong, old-fashioned word "hearken." Prophets and psalmists were ever bidding men hearken unto God.

To hearken is, for one thing, to listen intently with faculties alert. Watch a child playing in the nursery. It hears the sounds in the room. It talks to its playthings. It chatters to the nurse. Then suddenly a strange noise at the door arrests the child's attention. The child, as we say, "picks up its ears." It halts its movements, poises its head, perhaps even holds its breath.

Every nerve of the child seems strained to catch the next accent of the new sound.

That is the attitude of one who hearkens. It is the sort of eager, intense listening with which Joan of Arc must have heard the voices calling her to liberate her beloved France. It is the posture in which tradition has pictured the shepherds on the Judean hills listening to the angelic message leading them to the manger at Bethlehem. It is what the prophets and psalmist meant when they said, "Wait on the Lord."

There was a period in my own childhood when I suffered very real fears whenever my parents were away from home and did not return at the appointed hour. If it grew dark before they got back, then my childish anxiety mounted almost to tearful proportions.

Across the years I can remember those evenings when I would go to the open window overlooking the road by which they were to come. How

my ears strained to catch any sound which resembled that of a carriage. How I would listen for the sound of their horses on a bridge some half mile or more away. And it was remarkable how far I could detect the sounds of their coming.

To hearken is to listen not only intently but expectantly. Expectancy expands the hearing faculty. It makes a great difference whether we listen skeptically, believing nothing is to be heard.

Suppose a group of persons are sitting in a room. One is a mother expecting the return of her son from an army training camp. The others in the room do not know this. Who in the group would be the first to hear the car on the road or the step on the walk? The mother, of course.

Likewise those who are expecting God to draw near are the more likely to feel His nearness. As the New Testament puts it, "Whoever would draw near to God must believe that he exists."

In prayer as in all endeavor we need what William James of Harvard termed the "will to believe."

Some years ago I sat by the bedside of a young man whom the jinx of misfortune had pursued with a long series of accidents until his faith in God was shattered. One trouble was that his mind was in a position analogous to his body—that is, prone on its back. Lying on its back, his mind expected God to come and prove Himself.

God does not prove Himself to minds lying on their backs. He reveals Himself to repentant prodigals who have gotten up and started home with a prayer on their lips. He shows Himself to those who start out searching for Him, by acting as if He did exist and saying, "I believe, help thou mine unbelief."

Yes, to hearken unto the Lord is to listen expectantly. And to get into an expectant, confident mood, it helps me personally to repeat some of the great assertions which embody the experiences of the saints of old.

In the morning before I get up, before I turn on the radio or pick up the paper to learn the news of the night, I find it heartening to say a few things like this: "The Lord is my Shepherd. I shall not want," "God is love"; "Underneath are the everlasting arms"; "Like as a father pitieth his children, so the Lord pitieth them that fear him." Such words put the image of a Father in my mind and the confident, expectant spirit of a son in my heart.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



"WHAT DO YOU THINK OF JESUS?"

That question, found in the writings of Matthew, has always been an arresting one to me. Jesus asked the self-righteous Pharisees the question. They felt that their lineage from Abraham was enough for them. After all, this Jesus was somewhat of a theological upstart as far as they were concerned. They depended heavily on the "Law" which had been compiled and used by man for centuries. Now this new teacher had come along and said that He had come to "fulfill" the Law. The common people who heard him were saying with rapture that He spoke with an authority of His own, not depending on the "Law." The Pharisees wanted no part of these new ideas.

But as much as we blame the Pharisees for their opposition to Jesus, at least they thought about Jesus. They considered His teaching; watched His miracles; they even accused Him of being associated with the devil. They finally took counsel among themselves as to means of destroying Him without disturbing the people. We can find very few of the loyalist Jews who had any good word to say about Jesus in His lifetime. One can even imagine that on the dark day of Christ's crucifixion, the Pharisees thought a good deal of Him. They wanted to be sure that He was gone for good. This Jesus, regardless of how they hated Him, was constantly in their minds.

Judging by the way a lot of Methodists act and speak, they don't need the question, "What do you think of Christ?" . . . Rather it would be a lot more fitting to shorten the question and simply ask, ". . . Do you think about Christ?" Does the average Methodist so much as think about Christ? Does the meeting of the Official Board dare to approach such a subject lest it be accused of getting too "religious" in its thinking? Can a layman speak out in a Methodist meeting about God's saving grace without being accused of getting too "theological" in his words? Are the terms, Sin and Salvation, taboo in modern church society? Did Jesus really die for your and my sins, or are we so far advanced in our thinking that the very thought of sin is a relic of the

On A Wide Circuit

W. W. Reid

WHO MAKES "OPINION" IN MY TOWN?

A noted corporation publicist suggests in a recent volume ("Corporate Public Relations," by John W. Fill; Harper and Bros.) that in any American community the "leader" or the maker of public opinion is almost always, despite his economic or other status, *"an individual who is demonstrating his alert interest in improving the lives of others, whether by helping them in their personal affairs (as the doctor, and lawyer, and minister) or by improving the social and cultural environment in which they live."*

Another specifies the men and women who in the average American community—the larger town or the smaller city—are in the role of "opinion makers"; that is, their attitude toward a proposal (say, for a new school) will pretty much determine the opinion or attitude of "the undecided." The number of "undecided"—those who are open to influence and conviction—may run from 60% to 75% of the people, depending somewhat upon how much earlier debate there has been—or heat generated. These "opinion makers" include: political figures—judges, legislators, etc.; ministers, editors and news commentators, school officials, members of the legal and medical professions; heads of civic, veteran, cultural, trade, commercial, and other groups; and probably other "leading members" of these bodies. Depending upon the particular issue and the areas of community living affected, one or another of these "opinion makers" may seem to dominate: the clergymen (where vocal) on moral

horse-and-buggy days?

"... Do you think about Christ?" The words are still in the New Testament just like that. Maybe that was not the meaning of the Master when He said it, but it would profit us all to use Jesus' own words on our own hearts and souls. And if we are really thinking about Christ, why not try some lay witnessing for Him by speaking and acting in a way that would show others that we mean business about our Christianity. A hard job? Of course it is, but after all, you don't buy diamonds at Woolworth's!

issues, the editors and school heads on school expansion.

Prof. Paul Lazarsfeld, a Columbia University sociologist, made studies recently in this field, and reports that only about 20% of the people in an average community can be listed as "opinion leaders"; and even this number is practically less, for some of this 20% may be "opinion makers" in one field, but have little influence in another. A minister's view might have great weight in deciding a moral issue, but perhaps not much in deciding a town's financial problems.

Prof. Lazarsfeld agrees also that the *known service* of the individual to his community largely determines the degree of his influence, rather than does his economic, social, or professional standing. He points out that an "important" lawyer may be out-ranked as a molder of opinion by a "small" tradesman who devotes much of his time to promoting the welfare of boys—perhaps as a scoutmaster. These leaders, he discovered also, are almost always well-read and good listeners, have a "value system" to weigh the usefulness of new knowledge and information, are gregarious and friendly; or, to put it otherwise, they are confident and mature as they face facts . . .

What does all this "survey of leadership" mean to me and to my church in my community?

It means that if my church is to have a place of leadership in my community (or, more important, to make its witness for Christ and his Way), it must demonstrate its "alert interest in improving the lives of others"—the everyday life of all people in the town; and "by improving the environment in which they live." It must be a *giving* rather than a *receiving* agency.

It means that my church must be an "opinion maker" to the makers of opinion in the community; it must not keep its light to itself, but have its illumination touch the lives of doctors, teachers, lawyers, editors and others who mold thought.

It means that my minister—yes, and as many men and women of my church as possible, *including myself*—must get into the active life of my community. We cannot shirk civic duty. We cannot be content to hear (or even deliver) stirring sermons on Sunday; we must translate those messages and apply those stirrings to all that we do in our community and in our several callings on Monday.

Such application of leadership and service will indeed glorify God, and help achieve the Kingdom envisioned by Christ.

A Good Time For Good Doing

By Dr. C. M. Reves

Vice President, Hendrix College



Hendrix College Chapel and Auditorium

SEVERAL months ago I wrote for the *Arkansas Methodist* a brief article on our scholarship program at Hendrix College, stressing the great need for this kind of program right now, setting out the challenge which it offers to those who would like to use some of their money in helping deserving young people, and explaining how the program operates both from the standpoint of the beneficiary and the benefactor. It seems that many of our good people read the article, and some of them reacted with favorable comments and with substantial contributions to the Scholarship Fund. In fact, the reaction was so gratifying that I am encouraged to follow up the first statement with a strong and urgent appeal, feeling that the time for such is most opportune. Here is what I mean.

February 1 of this year will witness a change in the presidency at Hendrix, and the way in which this change has taken place is something most unusual. It is a matter of one great leader in our Methodism voluntarily giving place to another for the greater good of the College and doing this in a spirit that is worthy of a place on any page of our Methodist history. On his own initiative Dr. Matt L. Ellis, who has served as president so acceptably for 12 years, is relinquishing the presidency to return to teaching, the work that is closest to his heart. And, quite as much on his own initiative, Dr. Marshall Steel is surrendering the pulpit of the largest church in Methodism to come back to his native state and become the president of the college which he honors and loves above all other educational institutions. Both of these men have acted in the New Testament tradition and teaching, which makes greatness a matter of service, and their action is a monumental example of the spirit which should characterize the leadership in the field of Christian education and in the Christian ministry.

A High Day In History of Hendrix

Surely this is a high day in the history of Hendrix College. What is happening says, for one thing, that the spirit in which our school was founded and by which it has been brought thus far still stirs in the hearts of our leaders. And such an attitude on the part of our leadership at Hendrix will not fail to impress and inspire our Methodist people in Arkansas and our friends across the nation.

As we seek ways and means by which we may show our loyalty and devotion to Hendrix and match the spirit of these two great leaders, let me suggest something in which all of us can have part. I am thinking of our participation in the scholarship program of the College for

1958-59. We may expect the new president to put much emphasis on increasing the enrollment at Hendrix, and one of the most effective ways of doing this is by helping deserving young people through scholarship aid to get to Hendrix.

The Scholarship Plan

Let it be said again that our scholarship plan does not amount to hiring youth to go to college. Far from this, it is a matter of giving aid to those young people who have the spirit and the purpose to go to college but do not have the financial resources to carry out their desire and purpose. Scholarship grants to such young people by the College out of funds which are provided by free will contributions from good Methodists simply means that many capable and deserving high school graduates, who really belong at Hendrix, will get their chance to attend our college when otherwise their lack of financial resources would make it impossible for them to attend.

You will be gratified to hear that the number of these scholarships, ranging all the way from \$50 to \$300 and more, is steadily increasing, and it is the hope of the administration at the College that 1958-59 will witness a significant increase over the present school year. You can help to make it so by your contribution in any amount you feel able to give. Students are given scholarship grants on the basis of their needs and their worthiness, so that you can feel that

Dr. C. M. Reves



your investment, be it large or be it small, is in young folks who are altogether worthy of your help.

As a tribute to the spirit of our former president, Dr. Ellis, and our new president, Dr. Steel, and as an expression of your willingness to help Hendrix in her effort to minister to those fine young people who must be given some aid if they are to obtain a college education, write to Dr. Marshall Steel, President of Hendrix College, and express to him your joy that he is to be our president, and then make glad his heart by telling him that you will subscribe \$50, \$100, \$300, or more to the Hendrix Scholarship Fund for 1958-59. Or write to Dr. Matt L. Ellis and express to him your appreciation of the fine service which he has rendered as president for the last 12 years and your great delight that he is to remain at Hendrix as a member of the faculty, and as you do this—and don't fail to do it—add a line to say that you will contribute a definite amount to the Hendrix Scholarship Fund to help some worthy student in the 1958-59 school year.

An Element of Urgency

And remember that there is an element of urgency in this matter. That is, what you feel like doing should be done right away, for the College must know in the next few weeks what funds will be available if it is to make grants to students who are to be helped in the 1958-59 session of school. But this does not mean that you must necessarily pay at once any amount you may wish to contribute for scholarship aid. Grants to students are made in two equal payments, one at the beginning of the first semester in September and the other at the beginning of the second semester in January. Therefore, if it would be more satisfactory, you may make your pledge to be paid one half on September 1 and one half on January 1.

"Now Is The Time . . ."

When I was learning to use a typewriter, I was told that I would find it helpful to type over and over the sentence, "Now is the time for all good men to come to the aid of the party." I can't say how much truth there is in the statement. Indeed, the sentence may not have been constructed to convey truth but just to improve typing. But I am confident that there is truth in the statement, Now is the time for all good Methodists to rally to the support of Dr. Marshall Steel and Hendrix College, and that an excellent way to do this is by contributing to the Hendrix Scholarship Fund. Honor the former president and help the new president of Hendrix by doing something to add to the roll a new student in 1958-59.

Seventh Annual Statewide Circulation Campaign

Of

The Louisiana Methodist

Official Publication of the

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Serving The One Hundred And Sixteen Thousand Methodists
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First Report

The first report by churches and districts of the results of the Circulation Campaign will be published in next week's issue of THE LOUISIANA METHODIST. This report will include all pastors' reports reaching THE LOUISIANA METHODIST office by Saturday noon, January 25.

Follow-Up Work and Reports

Many churches reporting the first time this week will make additional reports to THE LOUISIANA METHODIST office of follow-up work of securing renewals and new subscriptions which were not obtained during the first week of the campaign, January 12-19. Results of these supplemental reports will be published in the Circulation Campaign reports each week in THE LOUISIANA METHODIST.

The Quota and Goal

The quota, as adopted by the annual conference in Louisiana Methodism, is one subscription for each nine members reported to the last Annual Conference session. The goal is 12,000 subscriptions. Each Methodist Church in Louisiana should have an increase in the number of LOUISIANA METHODIST subscribers. Help Louisiana Methodism reach this goal!

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La. Conf. Camping Comm. Announces Plans For This Year

The Louisiana Conference camping committee met on December 9, to make policies for the new year and set up a calendar of events.

New ventures for 1958 in camping will be a Conference Youth Workshop, June 20-July 4, for youth workers beyond the local church.

There will be four youth workshops for local church officers, these to be held at Caney Lake and Camp Brewer. They will be held between July 7 and August 2, and will last five days each.

It was recommended that additional Senior Camps be held on a bi-district basis.

A Conference Rustic Camp will be launched this year as an experiment. The date is August 18-23; the leader, the Rev. Rupert Coles.

The Camp Leaders' Conference will be held at Camp Brewer, April 9-12, in two sections.

Dr. Ben Oilphint of Monroe is Conference Director of camping.

St. Luke, LC, Reports Progress In Program

One of last year's Thousand Club projects was the St. Luke Methodist Church of Lake Charles. The money received from the call was used in the construction of the first unit of the church building, which stands on a three-acre lot owned by the church in the southern part of the city. Since the completion of the building last February, the church has continued to grow and expand with the community.

During the week of December 1-8, St. Luke conducted a Week of Visitation Evangelism. The Rev. Loyd Williams, pastor of the Maplewood Methodist Church, and district director of Evangelism of the Lake Charles District, aided in the program through a series of training sessions for visitors. As a result of the visitation by the members, who "went out two by two," 23 persons were received into membership on December 8, which had been designated as Membership Sunday. This brought the total received during this conference year to 51, and the membership of the church to 102.

On Sunday, December 29, an open house was held at the parsonage, which is located at 736 Morningside Drive, with the pastor's wife, Mrs. L. Ray Branton, as hostess. Receiving guests were the Rev. and Mrs. Branton, John C. Burns, charge lay leader and chairman of the official board, and Mrs. John C. Burns, president of the WSCS. More than 75 members and friends of the church attended. A home consecration service was conducted by the district superintendent, the Rev. Sam Nader.

On January 17, a church-wide mission study was begun at the monthly family night program, using the mission study book for this year, "Lands of Witness and Decision." Mrs. Earl B. Emmerich was the speaker for the opening session. The following Sunday evening, Mrs. R. L. Rouse spoke on the theme, "That Strange Land Called Bolivia." On the following

New Iberia Has Christmas Programs

Members and friends of the First Methodist Church, New Iberia, participated in a family night covered dish supper and youth sponsored candlelight service on Sunday evening, December 22.

Included in the entertainment was a reading by Beldon Fox, interpreted by Park Druhot. Also, on the program was an interpretation of the song, "All I Want For Christmas Is My Two Front Teeth." Mrs. Johnny Trotter, Mrs. Jerry Fuller and Mrs. Charles Zlomke, dressed in their night gowns and pajamas, with plenty of sound effects put on a comical and lively act.

The program concluded with the singing of several carols.

The group went into the sanctuary and were led in a beautiful candlelight carol service by the Intermediate and Senior MYF. The candlelight carol service was entitled, "Noel! Sing We Clear," and was written by Maryruth Cannon.

Ronnie Groves and Thomas Land led the service, reading Scriptures and interesting notations concerning the carols that were sung by the Youth Choir and congregation. A solo, "Go Tell It On The Mountains" was sung by Jonathan Cooke who was accompanied by Mrs. Johnny Trotter. Rebecca Stockstill was the accompanist during the singing of the carols and special anthems.

The service was concluded when the ushers from the youth division lit their candles and then lit each candle of the persons sitting at the head of each pew. Each person lit his neighbor's candle until everyone had a lighted candle. During the lighting of the candles everyone joined in the singing of several favorite carols.

The Children's Division presented its annual Christmas program on Friday, December 20. The program was entitled, "Christmas For The Very Young," a Nativity Play with six Tableaux, written by Claire Harsha Upshur. The program depicted Mary and Joseph on their way to Bethlehem, the Manger scene with the Christ child, the Shepherds, and the Three Wise Men. The Scripture story of the Nativity was told with choral reading given by members of the MYF and Children's Division. They were Joy Rita Frick, Brenda DeBuse, Cynthia Stockstill, Jonathan Cooke, Greg Michael and Paul Cooke. The Methodist Herald and Cherub Choirs sang the various Christmas songs that helped to tell the story.

Mrs. Palmer Williams, Mrs. Voorhies Bonin and Jerry Fuller

Sunday evenings, subjects and speakers are as follows: "Sarawak, Land of Opportunity," by Mrs. John C. Burns, "Congo Decisions," by Major Prentess E. Alletag, and "Land of the Morning Calm," by Paul Moses.



Children being greeted by Santa Claus at the children's program, First Methodist Church, New Iberia, Friday evening, December 20.

were instrumental in planning the program. The art work and designs were made by Mrs. Williams, who did an excellent job in carrying out the Nativity theme.

Springhill Holds Student Recognition Day Services

Student Recognition Day was observed Sunday evening, Dec. 29, 1957 at the evening service. The entire service was conducted by college students, as follows: Organist, Miss Diana Diehl, Centenary College; Conductor of the Service, David Stone, L.S.U.; Prayer, Miss Linda Jones, Texas Women's University; Bible Lesson, Robert Byrd, Louisiana Tech; and Talks on "Methodist Student Movement" by: Mike Haynes, L.S.U.; Harry Matthews, L.S.U.; Miss Ann Wilson, Texas Women's University; Emma Lou Stewart, Centenary; Barbara Hill, Louisiana Tech.; David Stone, L.S.U.; Ushers: Thomas Byrd, Louisiana Tech.; and Frederick (Bo) Smith, University of Alabama.

Rev. W. R. Wendt, pastor, gave the benediction.

Amite First Church Observes Family Sunday Recently

Family Sunday was observed as a feature of the 1958 Attendance Crusade on January 12 at First Methodist Church, Amite. Families in which all members were present were recognized by the pastor, Rev. James E. Christie.

The Maurice Rowden family, composed of Maurice, Dorothy, and six children, Judy, Jill, Noelle, Jeff, Jeannine and Scott, was presented with a copy of the Methodist Hymnal for use in family worship in recognition of their being the largest family present. Runner-up family was the J. H. McClendon family with seven members present. The pastor spoke on the subject, "Is the Church at Home?"

N. O. Church Plans More Adult Activity

Elysian Fields Methodist Church in New Orleans has begun a program of adult activity in addition to its youth activities. Adults have been given questionnaires asking their preferences in outside projects of recreation. The response was good, according to church leaders, and several activities are planned for the future.

A square dance club is already in operation and meets every Tuesday night in the Fellowship Hall of the church. To begin with, the club has two squares of dancers and have invited the MYF Seniors and older youth of the church to join in the lessons. Officers of the club are Toby Dove, president; Nadine Dove, secretary; and Joe Perry, treasurer.

A new adult class for young couples was organized on Sunday, January 2 in the Church School. The present couples' class has reached its limit and the need established for another class. The class has been well attended and will study various methods of teaching and types of literature before selecting a teacher or line of study.

The adult classes have adopted a policy of naming their classes. The Men's Class was first in naming and is called the W. D. Sevier Class in honor of a former teacher and charter member. The Ladies Class is the Annabel Nichols Class and the Couples Class is the Fellowship Class.

The Rev. Glendon R. Messer is pastor.

Ruston Class Holds Christmas Party

The DMA (Don't Mention Age) Club of Trinity Methodist Church, Ruston, held its Christmas meeting in the Tech Room on December 18. There was a real spirit of joy and fellowship as the group of 43 gathered around the decorated tables for the meal.

Mrs. J. F. Wall, president of the club, conducted a brief business meeting at which time she thanked the ones who helped with the bazaar held a few weeks ago.

A worship service was led by Miss Alma Burk. The group joined in singing Christmas carols. Mrs. J. C. Love, Sr., had charge of the recreation and distributed gifts to each one present.

The following members were present: Mrs. Winifred Haynes, Mrs. Homer Mathewes, Mrs. Watkins, Mr. and Mrs. Harvey Lewis, Miss Jessamine Ellsworth, Rev. and Mrs. J. B. Harper, Mrs. C. E. McLean, Mr. R. D. Campbell, Miss Anna Cunningham, Miss Flora Cunningham, Mrs. M. B. Hall, Mrs. W. H. Holley, Mrs. J. C. Love, Sr., Mrs. T. L. James, Sr.

Mrs. D. B. Raulins, Mrs. L. Harmon, Mr. and Mrs. J. C. Whittaker, Mrs. J. Crawford, Mrs. R. D. Knott, Rev. and Mrs. J. C. Hearne, Mr. and Mrs. S. L. Cole, Mr. and Mrs. J. F. Wall, Mrs. C. C. Williams, Sr., Miss Belle Calhoun, Mr. and Mrs. King, Mrs. W. F. Roberts, Mrs. Ragan, Mr. and Mrs. C. W. Robertson, Mrs. Burr Bojean, Rev. and Mrs. Strozier, Miss Mary Morrison, Mrs. Pearl Upchurch, and Mrs. C. E. Tooke.

Probably the only woman to act as skipper and navigator of a boat among the Marshall Islands in the South Seas is the Rev. Eleanor Wilson of Cambridge, Mass., sea "circuit riding" Congregational Christian missionary under the American Board of Foreign Missions. Now on a furlough in the United States, she is speaking across New England on her experiences.

Little Rock Conference Youth Plan Pilot Christian Witness Mission

By Lynette Cook

Last summer a group of young people from the Little Rock District and their adult counselors gathered around a table on the porch of the dining hall at Camp Tanako. They were discussing the problems of the MYF and trying to find ways of meeting them. Two problems stood out in their importance:

Problem No. 1: Finding unchurched youth and bringing them into the Christian fellowship is a responsibility which is easily recognized by MYF'ers. But this task is not so easily accomplished. Youth groups must know how to discover and receive new members into their fellowship.

Problem No. 2: In Little Rock, especially, there is an alarming number of young people whom the church has been unable to reach. There should be a concerted effort to bring these youth into a church home.

Finally the group found what might possibly be the solution to both of these problems. Rev. Woodrow Smith explained a program called a Christian Witness Mission. In such a program, youth from all over the conference would come into Little Rock for a weekend and learn, by practice, how to visit and how to conduct a Christian Witness Mission in their own church. This, the group realized, would be a tremendous undertaking. They bowed their heads in prayer.

That very morning they presented the idea to all the representatives at conference camp. Each district wholeheartedly put itself behind the Little Rock Conference Pilot Christian Witness Mission.

This is only the beginning of the story. The Little Rock District had an immense job to do. Committees and subcommittees, planning sessions and conferences, publicity and letter-writing—at last plans began to take shape:

Purpose: To win youth to Christ, and to instruct youth and adult leaders on carrying out a Christian Witness Mission in their own church.

Hosts: The Little Rock District Youth Council is the sponsoring agency. The churches of the Little Rock Sub-district will be hosts to the mission. The headquarters church is Pulaski Heights Methodist in Little Rock.

DIRECTORS: Program Director: Rev. Howard Ellis, Nashville, Tenn., Department of Youth Evangelism of the General Board of Education, Nashville, Tenn.

Local Director: Rev. Woodrow Smith, associate minister at Pulaski Heights Methodist Church in Little Rock.

Delegates: Because of the nature of the program, the registration is limited. Each district in the conference is limited to 20 delegates. Adults and youth leaders are counted on the quota. All MYF'ers from the Little Rock Sub-district are encouraged to come to be hosts to the other delegates. Delegates from the other churches of the Little Rock district will be chosen.

Date: February 21-23, 1958.



LYNETTE COOK

Registration begins at 4:00 on Friday, February 21. The Mission closes with the noon meal on Sunday.

Cost: Each delegate will pay \$3.00 for the Pilot CWM. Fifty cents goes for registration and \$2.50 covers meals.

The Little Rock District, and more especially, the Little Rock Sub-district, has been working through functional committees to make these plans materialize:

The Executive Committee directs the work of all committees. It approves the schedule, sets policies, and approves the budget. Miss Anne Hansen, president of the Little Rock Sub-district, is the Youth Chairman.

The Prospect Committee develops a prospect list of junior high, senior high, and older youth for use of the visitation teams during the meeting. Youth Chairman Kenneth Shamblin and Vice-Chairman Bobby Franklin, work with the

(Continued on page 15)

Epps Youth Organize, Elect Officers

Youth of the Epps, La., Methodist Church met Dec. 15, and organized an MYF. Officers elected include: president, Barbara Roberson; vice-president, June Coody; secretary, Mary Allen Sealey; treasurer, Winnie Dean Smith; social chairman, Mary Anne Johnson; missionary chairman, Wanda Hall; group captains, Ace Smith and Ronnie Hendrix; and counselors, Mr. and Mrs. Bennie Roberson.

Youth Attend Watch Night Services

Twenty young people enjoyed games led by Rev. Irl Lancaster in the recreation hall of Frank Tillar Memorial Methodist Church December 31, at a watch night observance.

Mrs. R. C. Williams, Mrs. Irl Lancaster, Mrs. Lee Burns, and Mrs. A. P. White served refreshments of cold drinks and cookies.

Then Rev. Richard Poss of McGehee and A. and M. College, Monticello, delivered the New Year's message in the sanctuary of the church followed by communion in closing.

Lafayette District Plans Christian Career Clinic

The District Council of the Lafayette District is sponsoring a Christian Career Clinic to be held at the First Methodist Church of New Iberia on January 31—February 1. The purpose of the Clinic is to help youth see the possibilities for "full-time" Christian Service and to provide a district fellowship.

All senior high, older youth, ages 15 to 23, and adult leaders are invited to come. No Intermediates should come, since they are not yet ready to make decisions about a life's work, the report said.

A registration fee of \$2.00 should be sent with registration to Mrs. R. R. Miller, 1257 Canal, Thibodaux, Louisiana, immediately. This will include three meals, refreshments, and incidental expenses.

The program will begin with a banquet followed by a film-strip and discussion. Four resource leaders will aid the youth in discussion groups. Inspiring devotional periods have been planned. There will be recreation periods and evaluation. The Christian Career Clinic will close with a dedication service.

Students Honored At Tillar Church

Seven colleges were represented at an informal dinner for 14 college students from Newton's Chapel and Tillar Methodist Churches in the new educational building of the Tillar Church, January 3.

Those attending were James Abston and Margaret Ann Hawley, U. of A., Fayetteville; Mildred Ann Bickham and Johnny Herrington, Henderson State Teachers College, Arkadelphia; Ann Herrington, Don Johnston, Charles Lancaster, Opal Newton, Tommy Peacock, all from A. and M., Monticello; Thomas Lancaster, Hendrix, Conway; Linda Rice, Texas Women's University, Denton, Texas; Stanley Teeter, U. of A. Medical School, Little Rock; Ernestine Teeter, Arkansas College, Batesville; and Karen Teeter, a student at Henderson last year.

Mothers of the students and other members of the WSCS prepared and served the fried chicken dinner. Pink mums and candles in gold containers were used for table decorations.

WITH THE SUB-DISTRICTS

The Galloway-Tolleyson and Frances-Lee Sub-districts had a joint meeting January 6 at the Forrest City Methodist Church.

Ned Willferd, president of the Frances-Lee Sub-district, welcomed the Galloway-Tolleyson Sub-district to the meeting.

Sara McGregor, president of the Galloway-Tolleyson Sub-district, and Ned Willferd conducted the business session.

Moro won the membership plaque for the Galloway-Tolleyson Sub-district for January.

A worship program was presented by the Forrest City Methodist Youth Fellowship. Rev. James Clemons from Hendrix College was the guest speaker.

Refreshments and recreation were provided by the Forrest City Methodist Youth Fellowship.

Nat'l Youth Week Is Jan. 26-Feb. 2

New York, Nov. 26 (NC)—Protestant young people have pretty definite ideas about what they believe and don't believe. These will get the attention of churches during the fifteenth observance of National Youth Week Jan. 26-Feb. 2.

Young church men and women throughout the nation will use the occasion to discuss their Christian beliefs among themselves and with their elders. The pattern will be set by the 1958 theme, "Lord . . . help our unbelief."

Hundreds of local church youth fellowships and community Christian youth councils will hold week-long programs of "faith seminars," prayer services, and informal group discussions in homes. They will emphasize the building of personal faith as a lifelong process.

National Youth Week is sponsored by the United Christian Youth Movement, youth agency of the National Council of Churches and representative of the ten million members of denominational, state, and local councils which comprise it.

The observance begins on Youth Sunday, Jan. 26. Thousands of churches will recognize the place and purpose of youth in the life of the church and the community by worship services and sermons by young churchmen.

Youth Week dates back to 1944 when UCYM and the International Society of Christian Endeavor mutually planned an annual week with emphasis on youth and unity in Christ.

UCYM was organized by the Protestant youth of many denominations in 1934 and represents more than ten million Protestant young people between the ages of 12 and 24.

THE YOUTHFUL ACCENT

By Hoover Rupert

TEEN FACTS AND FIGURES

Out at St. Louis last month at the session of the National Council of Churches, one of the most interesting reports this writer heard was that given by Reverend Donald Newby, executive director of the Youth Department of the Council. One of the facets of that report had to do with the fact that young teenagers today (14-16 years of age) are advanced over their counterparts of ten years ago in their dating patterns and vocational choices. Mr. Newby in reporting the facts of a comparative study, pointed out that the churches should be taking this into consideration in its Christian Education program.

Some other facts which he presented about youth of today need pondering by those who work in the church's program for youth, if the church is to serve youth more effectively. Five of these facts are worth special mention here.

1. Youth today are confronted by an economy which offers 42,000 job titles from which to choose an occupation. This is to be compared with 20,000 different kinds of jobs which the 1940 teen-ager faced in making his vocational choice.

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North Arkansas Standing Guild Committee Holds Session

The mid-year meeting of the North Arkansas Conference Standing Guild Committee was held January 12, 1958, at Gardner Memorial Church, North Little Rock, with all members present with the exception of one who was prevented from attending on account of illness in the family.

The Conference Guild Secretary, Mrs. Julian H. Vogel, called the meeting to order and Miss Virginia Lowrie, Spiritual Life Chairman, led the opening prayer.

Mrs. James Upton, Conference Secretary of Promotion, Mrs. Jessie Gilstrap, Conference President, and Mrs. Audra Basham, Conway District Guild Secretary, reported on the Regional and Conference Promotional Workshops held at Aldersgate and Conway in October and November.

The following dates for District workshops were announced:

Conway District—9:30 a.m., Russellville, Jan. 28

Forrest City District (Sunday afternoon) — Wheatley, Jan. 19; West Helena, Jan. 26; Crawfordville, Feb. 9

Searcy District—Cabot, Jan. 27; Judsonia, Feb. 10; Clinton, Feb. 12 at 9:30 a.m.

Workshops for the other Districts of the Conference are planned for an early date.

Miss Martha Campbell of Rector, was introduced as the new District Secretary for the Paragould District.

A tentative outline for the program for the Educational Seminar to be held at Hendrix College August 16-17, 1958, was distributed by Mrs. Vida Fry, Conference Chairman of Missionary Education and Service. The four studies to be presented at the Seminar are:

The Near East

Christian Concern of North American Neighbors

Isaiah

Understanding Other Cultures

Guilds were urged to report to the Conference Secretary any interesting or unusual accomplishments that might be used in the mid-April issue of TOGETHER, when the Woman's Society of Christian Service and Wesleyan Service Guild will be featured. The deadline for this reporting is February 1.

The Emphasis on Recruitment, the special project for North Arkansas Conference Guilds during Jan-

uary, was discussed with suggestions presented for this emphasis.

Mrs. William Hall, Conference Treasurer, gave a financial report for the half year, indicating that our pledge to Missions is approximately half paid and that in our Supply askings we have paid slightly more than half. Week of Prayer offerings totaled \$660.39.

Mrs. Elmus Brown, Conference Secretary of Missionary Education and Service, stated that in the thirty classes reported for Jurisdictional Recognition, CHRIST, THE CHURCH AND RACE had proved to be one of the more popular studies.

Following adjournment for lunch, the meeting was resumed at 1:00 p.m.

Reports were heard from the Chairmen of the three lines of work, Mrs. Vida Fry, Missionary Education and Service; Miss Virginia Lowrie, Spiritual Life; and Miss Martha Milburn, Christian Social Relations.

District Secretaries were urged to encourage the local units to have the Charter of Racial Policies read in the local units and at District meetings, to be discussed and action taken. It was also agreed that the Charter would be presented for action at our next Annual Meeting.

Reports of the District Secretaries indicated that good work is being done, with all regular meetings being held. One new Guild has been organized at Bald Knob in the Searcy District, and there are prospects for new Guilds in several other Districts, which may be reported before the close of the year. Each District has elected Chairmen of the three lines of work, to conform to the Conference organization. The West Memphis Guilds have arranged to have full time Christian service lifted up in the next Career Day to be observed in the West Memphis High School.

The remainder of the afternoon was spent in working out the plans for the Annual Guild Week End to be held in First Church, Fort Smith, March 8-9, 1958. Mrs. H. C. Pletz, Jurisdiction Guild Secretary, was announced as the banquet speaker on Saturday evening, with Miss Ada Duhigg, in charge of Highland Boy Community House, Bingham Canyon, Utah, to speak on Saturday afternoon; and Mrs. John M. Pearson of Newburgh, New York, Woman's Division Chairman of the Work in Foreign Fields to speak on Sunday afternoon.

It was announced that reservations for the Assembly Guild Week End in St. Louis May 9-11 must be in by April 1 and the District Secretaries were charged with the responsibility of getting their quota of reservations from their Districts.

Attention: North Arkansas Delegates

The North Arkansas Conference Woman's Society of Christian Service will hold its Eighteenth Annual Meeting March 10-13 at the First Methodist Church, Fort Smith, with the president, Mrs. Jessie Gilstrap, presiding.

Delegates to the meeting shall be the president of the local society or her alternate; District officers; Conference officers; officers of the Jurisdiction society and the Woman's Division within the bounds of the Conference.

Mrs. J. C. Barton, president of the hostess society, has appointed the registration chairman, and has asked the delegates to send \$3.00 to:

Mrs. Holman Richmond

401 Lecta Avenue

Fort Smith, Arkansas

Information concerning the annual meeting will be printed in later issues on this page.

NEWS IN BRIEF

The Woman's Society of Christian Service of the Trinity-Methodist Church in the Buras-Triumph Area was reorganized in September with 15 members. Since this time many activities both spiritual and social have been enjoyed. In October the following district officers instructed the group in Officer's Training Day: Mrs. Carl Gallaher, Mrs. Julius Corkern, Mrs. C. J. Tackaberry, Mrs. Max L. Clayton and Mrs. R. S. Wade. At a later meeting a hat exchange added to the fellowship.

During the holidays a party was held at which time a Christmas basket for a needy family was planned and later given. A monthly family night supper sponsored by the society is helping to bring the families closer together. Rev. L. W. Taylor and his family were welcomed into the community and church at the Fellowship supper in November.

The Wesleyan Service Guild of David Haas Memorial Church, Bunkie, held its annual Christmas party Monday night, December 23, at the home of Miss Elizabeth Randall. Mrs. W. A. Earnest was in charge of the program.

A highlight of the evening was presentation to Mrs. Alvin Sandefur of a Life Membership certificate and pin. Mrs. W. C. Lee, president of the Guild, presented the gift stating that Mrs. Sandefur had served as president of the Guild last year and is now working as district secretary of the Alexandria District.

No gifts are exchanged by Guild members, but Christmas toys and clothing were taken to the Guild's "adopted" orphan at Sager Brown School in Baldwin.

The Mineral Springs Woman's Society was recently entertained by the pastor and his wife, Rev. and Mrs. Harold E. Wright, in a most unusual and delightful way. The occasion was the last session in the study of Japan. Rev. Wright, a reserve chaplain who had served in the islands, displayed an expert's touch in the art of Japanese cuisine. The Sukeyaki dinner was eaten with chop sticks and thoroughly enjoyed by the class. During the preparation

Shreveport District Announces Workshops

The Workshops on Promotion for the Shreveport District Woman's Society of Christian Service will be as follows:

Zone I—Feb. 25, Moorinsport

Zone II—Feb. 6, Coushatta

Zone III—Feb. 11, Morningside Church, Shreveport

Ft. Smith District Meets

An Executive and business meeting of District Officers, Conference Officers, and members of the Research Committee, was held January 9, 1958, in the Aldersgate Room at First Methodist Church, Fort Smith, Arkansas.

The meeting was called to order by Mrs. Sam Roberts, President, at eleven o'clock. Mrs. Ethan Dodgen, wife of the District Superintendent, gave a timely devotional, entitled "A New Year, and Another Chance."

Mrs. Jessie Gilstrap, Conference President, had forwarded a letter from the Contributing Editor, Mrs. Peg Keilholz, of "Together" Magazine, urging that we send the most unusual, inspiring, helpful Woman's Society project that we know of, in our Conference, for the mid April issue, which comes out just in advance of the St. Louis meeting.

The group voted to pay transportation expenses of Mrs. Roberts, to St. Louis.

Mrs. Roberts mentioned that the District WSCS parsonage fund amounted to \$763.12, and urged that each Society help bring the fund to at least \$1000.00.

Reports were given by various secretaries.

The group enjoyed a delicious luncheon, prepared and served by officers living in Fort Smith. The meeting was dismissed with prayer by Mrs. Elmo Thomason.

Mrs. M. I. Barger, Secretary

of the various courses, many pictures and souvenirs from Japan were explained. To make the setting complete, background music was provided throughout the evening with Japanese records played by Master Tommy Wright.

Mrs. Doyle T. Rowe was hostess to Circle Number two of the Hazen Woman's Society Monday, January 6, with Mrs. R. H. Haze, chairman, presiding.

The invocation was given by Mrs. Rowe and Mrs. Haze conducted the devotional. Following the business session, Mrs. M. A. Neel conducted the lesson.

The Woman's Society of the Doddridge Circuit met at Olive Branch Church at 6:30 p.m., January 6, for its monthly meeting with 18 members and seven new members present. The devotional was brought by Mr. Harberson. Mrs. A. H. Hazel read to the group the purpose of the Woman's Society of Christian Service. Mrs. W. T. Ledbetter gave a talk on "Understanding the Methodist Doctrine." Mrs. J. R. Ledbetter and Mrs. Paul Bankston were elected to head committees in their communities for carrying food and com-

(Continued on page 15)

LR Conf. Administrative Committee To Meet

The Administrative Committee of the Little Rock Conference Woman's Society of Christian Service will hold its Annual Meeting Thursday, January 30, at 10:00 a.m., at the home of Mrs. J. L. Verhoeff, Little Rock.

Other members of the committee are: Mrs. M. E. Scott, chairman; Mrs. Alvin Stone, Mrs. Arthur Terry, Mrs. Ross Helvie, Mrs. J. L. Verhoeff, Mrs. Howard Elder, Mrs. Hazel L. Dabney and Mrs. Joe Carmichael.

Apportionments For Louisiana Conference 1958-59

A resolution adopted by the 1956 Louisiana Annual Conference, as the result of a study and report by a Special Committee on Apportionments, requires the Commission on World Service and Finance to release each year of the 1956-60 quadrennium a list of the amounts as determined by the decimal described in the report. Please read this resolution again before attempting to interpret the figures (1956 Journal, Page 93-4).

Please note (last paragraph page 94, 1956 Journal) that "no

church be permitted to DECREASE its payments during the 1956-60 quadrennium."

The figures showing the 1958-59 amount for each local church on the ministerial support apportionment (Superintendent's Fund, Episcopal Fund, Conference Claimant's Fund (Church only), and Sustentation Fund (Church only) are listed below.

William E. Trice, Chairman
Commission on World Service and Finance

ALEXANDRIA DISTRICT	
Alexandria, First Church	\$6868.36
Alexandria, Horseshoe Drive	1222.85
Alexandria, Trinity	1380.32
Alexandria, Wesley	574.20
Forest Hill	94.34
Ball	241.17
Bentley	98.01
Beulah	156.89
Eden	150.86
Boyce	401.63
Bunkie, Haas Memorial Church	1257.34
Clear Creek	95.65
Pleasant Grove	81.56
Colfax	614.69
Liberty Chapel	93.31
Davis Springs	97.36
Cooley	112.52
New Hope	121.15
Sanders Chapel	44.90
Siloam Springs	66.87
Dodson	167.73
Effie	369.83
Bethel	126.91
Elizabeth	392.40
Hopewell	259.62
Evergreen	130.30
Bay Hills	28.48
Glenmora	540.99
Hollins Chapel	213.08
Jena	1061.65
Jonesville	677.29
Lahey Chapel	113.96
Sieper	32.87
Lecompte	618.01
Cheneyville	157.67
Marksville	411.65
Simmesport	181.04
Martha Hill	195.69
Beulah	94.69
Robeline	153.05
Melder	91.65
Fellowship	129.35
Montgomery	441.29
Campti	182.41
Mt. Zion	242.66
Atlanta	176.68
Natchitoches, Faith	239.14
Natchitoches, First	1846.91
Oakdale	971.28
Oak Grove	521.05
Olla	660.20
Palestine	581.01
Grace	104.82
Spring Hill	76.88
Pineville	1535.53
Pollock	326.33
Selma	86.77
Trout	376.95
Urania	385.00
Lewis Chapel	54.63
Tullos	80.67
Weaver	154.44
Provençal	147.47
White's Chapel	145.32
Bayou Chicot	135.75
Pine Prairie	83.06
Ville Platte	169.64
Winnfield	1441.54

BATON ROUGE DISTRICT	
Amite	\$1166.95
Angie	116.92
Varnado	327.48
Baker	947.66
Baton Rouge, Broadmoor	1036.19
Baton Rouge, First	10187.21
Baton Rouge, Ingleside	1381.55
Baton Rouge, Istrouma	2760.27
Baton Rouge, North Baton Rouge	2188.33
Baton Rouge, Wm. B. Reilly Mem.	2537.96
Baton Rouge, Winbourne	1140.21
Bethel	634.54
Blackwater	1327.44
Bluff Creek	132.17
Pipkins	105.40
Bogalusa	1972.75
Carpenters Chapel	261.99
Clinton	644.95
Clear Creek	189.90
Deerford	552.95
Denham Springs	1177.41
Fisher	333.52
Mt. Hermon	101.31
Sunny Hill	51.86
Franklinton	1025.18
Gonzales	92.87
Gonzales Ct.—Faithful	217.10
Meadows	156.03
New River	213.21
Greensburg	576.43
Wesley Chapel	126.87
Hammond	1864.67
Jackson	674.40
Ethel	202.58
Kentwood	749.97
Llve Oak	909.35
Livingstone	126.20
James Chapel	140.73
Lottie	446.28
Rosedale	231.25
Loranger	259.76
Coopers Chapel	101.16
Magnolia	270.49
New Roads	196.90
Pine Grove	436.95
Killans Chapel	97.20
Montpelier	180.49
Plaquemine	902.50
Grand River	167.30
Ponchatoula	1455.91
Port Allen	68.81
St. Francisville	381.92

Concord	52.56
New Hope	99.44
Tunica	102.85
St. Helena Ct.—Center	215.33
Darlington	40.15
Days	307.49
Slaughter	360.87
Springfield	341.97
Hoff's Chapel	133.19
Maurepas	121.07
Tangipahoa	487.92
Pine Hill	38.11
Pine Ridge	488.92
Tickfaw	236.44
Independence	91.17
Walker	376.85
Friendship	251.22
Mangum	232.76
Wesley Chapel	379.89
Lee's Landing	117.54
Zachary	1127.40

LAFAYETTE DISTRICT	
Abbeville	\$1096.61
Berwick	820.02
Church Point	424.94
Iota	167.94
Petriville	166.13
Crowley, First	1846.65
Crowley, Wesley	631.04
Donaldsonville	324.27
Ebenezer	251.53
Estherwood	64.22
Hebron	124.01
Franklin	1513.48
Golden Meadow	526.24
Grand Isle	137.95
Houma, First	2516.36
Houma, Houma Heights	236.82
Bayou Blue	179.10
Dulac	134.14
Indian Bayou	603.19
Kaplan	174.64
Jeanerette	211.91
Lydia	29.47
Weeks Island	129.10
Krotz Springs	62.73
Port Barre	139.89
Waxie	60.10
Lafayette, Asbury	771.07
Lafayette, Davidson	749.57
Lafayette, First	3291.92
Lockport	212.18
Maxie	200.99
Melville	471.89
Palmetto	281.45
Morgan City	1356.35
New Iberia	1759.49
Opelousas	1296.82
Patterson	220.96
Pecan Island	113.20
Raceland	140.99
Rayne	731.72
Branch	132.20
Thibodaux	560.53
Vacherier	33.67

LAKE CHARLES DISTRICT	
Bell City	\$ 76.79
Hayes	78.12
Cameron	448.76
Grand Chenier	247.08
De Quincy	1109.96
DeRidder, First	1858.60
DeRidder, Wesley	559.02
Broadland	75.83
Elton	570.16
Eunice	1199.91
Gueydan	759.74
Hackberry	144.37
Hornbeck	148.36
Holly Grove	121.90
Prospect	160.95
Iowa	780.39
Jennings	1319.28
Kinder	600.31
Lake Arthur	776.96
Lake Charles, Fairview	260.11
Lake Charles, First	5106.97
Lake Charles, Northside	273.33
Lake Charles, Oak Park	955.09
Lake Charles, St. Luke's	140.29
Lake Charles, Simpson	1346.72
Lake Charles, University	2221.59
Lake Charles, Westlake	623.94
Leesville	1226.02
Maplewood	1250.68
Merryville	512.09
Oberlin	335.05
Pine Grove	45.92
Raymond	652.66
Basile	81.40
Sulphur	1945.66
Sweetlake	249.40
Vinton	919.17
Welsh	1246.91

MONROE DISTRICT	
Bastrop, First	\$1963.97
Beekman	294.15
Bastrop, Memorial	369.51
Bonita	235.87
Jones	180.16
Collinston	336.00
Bonne Idee	119.73
Swartz	79.10
Columbia	904.98
Hebert	146.10

Columbia Heights	116.65
Crowville	383.42
Baskin	67.82
Delhi	966.12
Epps	445.57
Floyd	159.56
Fairbanks	278.84
Bartholomew	201.80
Sunrise	102.60
Ferriday	874.25
Clayton	178.95
Gilbert	460.97
Beouf Prairie	363.80
Grayson	420.60
Kelly	177.24
Shiloh	24.56
Harrisonburg	147.68
Holly Ridge	301.10
Kilbourne	247.51
Goodwill	136.37
Locust Grove	95.55
Lake Providence	1153.69
Lapine	115.66
Luna	43.71
Walnut Grove	60.19
Little Creek	165.78
Union	115.57
Mangham	494.24
Mer Rouge	677.21
Monroe, First	4261.75
Monroe, Gordon Ave.	950.17
Monroe, Memorial	1550.68
Monroe, St. Paul's	1636.06
Monroe, Southside	936.82
Monroe, Stone Ave.	785.65
Monroe, Gibson's Chapel	60.11
Newellton	387.13
Oak Grove	1058.03
Oak Ridge	505.16
Crew Lake	346.43
Trail's End	Inc.
Pioneer	171.23
Campbell's Chapel	102.93
Forest	153.87
Rayville	1422.24
St. Joseph	318.72
Wesley	227.55
Sicily Island	699.73
Sterlington	718.22
Tallulah	1446.69
Vidalia	658.13
Waterproof	535.34
West Monroe, Brownsville	661.37
West Monroe, Claiborne	769.17
West Monroe, First	2567.84
West Monroe, McGuire	924.90
Winnsboro	1312.92
Wisner	736.56

NEW ORLEANS DISTRICT	
Lutcher	\$ 128.42
Reserve	120.57
New Orleans, Aldersgate	99.80
New Orleans, Algiers	1374.23
New Orleans, Carrollton Avenue	3332.54
New Orleans, Castle Manor	131.04
New Orleans, Elysian Fields	1076.45
New Orleans, Felicity	388.92
New Orleans, First	3692.35
New Orleans, Gentilly	1450.75
New Orleans, Gretna	1141.21
New Orleans, Jefferson	1071.32
New Orleans, John Wesley	294.47
New Orleans, Kenner	901.73
New Orleans, Lake Vista	1455.68
New Orleans, Lasseigne Memorial	97.02
New Orleans, Luling	275.11
New Orleans, Metairie	428.82
New Orleans, Munholland Mem.	3493.50
New Orleans, Napoleon Avenue	1362.55
New Orleans, Parker Mem.	1175.13
New Orleans, Rayne Memorial	4042.55
New Orleans, Redeemer	248.47
New Orleans, St. Bernard	830.91
New Orleans, St. Claude Heights	193.95
New Orleans, St. James	259.67
New Orleans, St. John	174.05
New Orleans, St. Luke	1318.38
New Orleans, St. Mark	689.31
New Orleans, St. Paul	1116.91
New Orleans, Second Church	721.79
Plaquemines Parish:	
Point-a-la-Hache	117.36
Trinity	723.54
Venice	72.45
St. Tammany Parish:	
Covington	694.95
Fitzgerald	142.49
Waldheim	82.20
LaCombe	226.79
St. Tammany	47.38
Pearl River	292.71
Talisheek	57.82
Stidell	1195.76
Sun	94.53
Bush	68.65

RUSTON DISTRICT	
Alabama	\$ 79.07
Summerfield	100.39
Arcadia	1123.59
Mt. Moriah	225.93
Athens	274.90
Bethel	108.48
Cross Roads	169.11
Bernice	666.26
Bienville	244.14
Castor	219.03
Mill Creek	128.10
Strange	174.96
Calhoun	401.28

Beulah	107.39
Indian Village	101.67
Carlton	16.78
Wilhite	116.82
Chatham	442.71
Choudrant	248.69
Douglas	263.63
Clay	250.73
Ansley	142.16
Longstraw	66.24
Wesley	133.60
Concord	152.56
Mt. Pleasant	96.03
Zoar	90.31
Cotton Valley	794.58
Downsville	383.52
Bethel	105.32
Mt. Nebo	101.99
Doyline	377.24
McIntyre	188.19
Dubach	550.35
Eros	164.42
Antioch	117.13
Frantom	57.77
Evergreen	184.16
Farmerville	767.56
Gibbsland	505.94
Bryceland	79.30
Oak Grove	121.48
Grand Bayou	80.86
Rocky Mount	71.43
Harmony Chapel	397.02
Bethlehem	119.53
Wesley	147.40
Haynesville	1650.45
Colquitt	125.69
Heflin	346.23
Brushwood	383.96
Hodge	599.14
Homer	1913.06
Jonesboro	1331.37
Lisbon	502.44
Arizona	164.73
Marion	416.07
Byrd's Chapel	136.43
Union	21.56
Minden, First	2300.12
Minden, Lakeview	959.35
Pine Grove	314.36
Pleasant Valley	263.40
Quitman	316.58
Center Point	163.17
Ringgold	741.77
Ruston, Grace	964.97
Ruston, Trinity	2493.17
Salem	214.13
Hilly	119.86
Shongaloo	378.64
Whitehall	256.39
Sibley	339.31
Simsboro	252.41
Antioch	224.15
Springhill	1757.72
Vienna	Inc.
Bear Creek	Inc.

SHREVEPORT DISTRICT	
Barksdale	\$ 609.25
Belcher	369.75
Gilliam	311.17
Benton	720.36
Bethany	235.47
Keithville	226.16
Bethel	240.69
Blanchard	633.96
Bossier City, Curtis Park	764.56
Bossier City, First	2053.40
Converse	76.66
Zion's Rest	Inc.
Coushatta	1094.02
Ellerbe Road	232.97
Grand Cane	249.54
Stonewall	234.54
Greenwood	923.85
Hall Summit	239.05
East Point	163.72
Wesley	148.02
Carroll Creek	91.32
Holly Springs	167.31
Cross Roads	98.30
Haughton	964.78
Ida	243.34
Hosston	323.52
Keatchie	69.09
Logansport	940.93
Longstreet	163.65
Shiloh	86.97
Many	1075.66
Mansfield	1731.01
Mooringsport	614.32
Oil City	476.97
Pelican	264.36
Plain Dealing	737.40
Pleasant Hill	297.44
Mitchell	150.43
Rodessa	381.28
Shreveport, Broadmoor	4511.09
Shreveport, Caddo Heights	1173.04
Shreveport, Cedar Grove	2430.29
Shreveport, First	10214.11
Shreveport, Mangum Memorial	3659.12
Shreveport, Morningside	1342.95
Shreveport, Noel Memorial	6786.16
Shreveport, North Highlands	1096.72
Shreveport, Park Avenue	1137.30
Shreveport, Summer Grove	956.00
Shreveport, Trinity	679.61
Shreveport, Wesley	214.57
Shreveport, Wynn Memorial	1386.71
Vivian	1573.19
Zwolle	576.11
Bayou Seale	116.53

Methodists Hear Missionary At New Iberia First Church



Miss Maude Nelson is shown surrounded by officials and guests of New Iberia First Methodist Church after telling a group of more than 100 persons of her missionary work in Japan and India. Her home is in Henderson, Texas. Pictured are, front row, l to r: Mrs. Arlen

Eilers, Miss Nelson, and Mrs. Ross Walters; second row: Mrs. Alyce Stevenson, and Mrs. Marilyn Carter; and top row: Jerry Fuller, the Rev. Jack Cooke, and A. P. Land. (Photo by Barbara A. Burke of Daily Iberian.)

Miss Maude Nelson, registered nurse and Methodist Missionary to India, spoke at the First Methodist Church, New Iberia, Thursday night, January 9.

Some 100 members and friends of the church enjoyed fellowship at the regular once-a-month family night covered dish supper, and heard the speaker.

"Miss Nelson told her story as she lived it and made everyone feel a closeness with other Christians in the world and especially the great needs of millions of unfortunate people in Asia," the report said.

Miss Nelson spent several years in Korea prior to serving in Japan and later India. She went to Japan in 1950 and spent one year serving as a worker in a social Evangelistic Center. Her co-workers were a minister and his wife from New England. She stated that the Japanese were different from those she had known while serving under their rule in Korea. But she said, "they were very eager to learn English and other subjects taught by the staff of the center."

One good thing that Miss Nelson found that came out of World War II was the bringing of all of the denominations together in their mission work. This united effort strengthened the mission work because they were able to pool their resources.

After her year had expired in Japan, Miss Nelson said that she received a very strong call to go to India. She was assigned to work in Bareilly, United Province, in Northern India, near Delhi. She has been serving as superintendent of the Warne Baby Fold in Bareilly. She said that her experiences there have been so wonderful and heart-warming that she is anxious to return to her work when her leave expires in March.

Miss Nelson showed the group several interesting articles that she had collected while in India. She said that the people love to wear

large quantities of jewelry. The men cater to the Western style of dress, but most of the women are staying with their own customs. The Sari, a beautiful silk cloth, is worn by most of the women in India. Many of the girls wear "toerings."

Miss Nelson said that the city of Bareilly was important in missionary history for the Indian Methodist Church had its beginning here 100 years ago. They just recently celebrated their 100 year anniversary and at the last meeting of the celebration over 5,000 Christians from India and America joined together in Holy Communion.

A hospital was built in Bareilly for women and children and was the first of its kind in all of Asia. Later it became a general hospital. There is also a Union Theological Seminary and a junior high school for girls.

The Warne Baby Fold began in 1918. Its chief responsibility is to take care of unwanted and orphaned children from birth to six years of age. They are not able to take care of the many other children in this area who are so unfortunate.

The baby fold includes 40 to 50 children. After a child has reached the age of six it is the baby fold's responsibility to place it in a home of a Christian relative. Sometimes

Men's Clubs Have Monthly Meetings

Elysian Fields

The Methodist Men of Elysian Fields Church in New Orleans held their regular supper meeting in the church Fellowship Hall, Monday night, January 6. Special guests were four exchange students from Tulane University who represented the nations of Iran, Malaya, Formosa and India.

The students spoke on the economic and social situations in each of their countries and also on U. S. relations with their governments. Gordon Elliott, president of the club, presided over the meeting that followed.

It was decided that a spaghetti supper will be given by the class this month for the scholarship fund. A similar boiled shrimp supper a month ago brought in enough money to start the fund and begin giving help to a ministerial student. The men of the class will prepare and serve the meal and

they have to place them into other Christian homes whenever the relative does not want the child or if the child has no known relatives.

The staff of the baby fold teaches a special class of teenage girls, trying to prepare them for the role of a mother and wife. They teach mothers crafts and home nursing.

Miss Nelson concluded her talk with the showing of colored slides of the children and workers in their experiences at the Warne Baby Fold.

Colfax Methodists Report Activities

The Colfax Methodist Church, under the leadership of the Rev. Sam Holladay, pastor, reports many activities.

On the evening of Dec. 20, the members of the Colfax and Liberty Chapel Churches enjoyed fellowship at an open house at the parsonage.

Christmas decorations were placed at vantage points throughout the house. In the dining room the guests were served from the decorated table. Those assisting in the serving were Mrs. Addie Dean, Mrs. Roy Nugent, Mrs. E. E. Davis, Mrs. T. L. McNeely, Mrs. A. M. Dean, Mrs. R. C. Bowen, Mrs. Gordon Randolph, Mrs. Elmenia McCain, and Mrs. Isabella Dean.

The Rev. J. M. Alford of Shreveport, a former Colfax pastor for five years, delivered the message Dec. 29 when the pastor was visiting his children and baptized his twin granddaughters.

According to the report, all branches of the church are functioning. The church school has Lloyd E. Dean as superintendent and Mrs. Holladay as leader of the MYF. On Jan. 12, Miss Mary Eleanor Harper was presented an award for 11 years perfect attendance.

The WSCS and WSG also report progress. Mrs. Holladay and Mrs. Addie Dean attended the workshop on promotion at Pineville First Church on Jan. 15. Mrs. Dean is president of the WSCS.

CENTENARY CHOIR BEGINS 1958 TOUR

(Continued from page 1)

the high school music department serving as the sponsoring group.

The Rev. Louis Hoffpauir and the Sallie Wynn Circle of the Methodist church in Crowley are sponsoring the choir's concert in the Crowley High School auditorium on Thursday, Jan. 30. On Friday, Jan. 31, the Rev. Fred Flurry and the First Methodist Church of Lafayette are serving as sponsors for a concert in the church social rooms.

The tour will be concluded on Saturday, Feb. 1, with a concert in the high school auditorium at Eunice. The Rev. Wilson Watson and members of the First Methodist Church are sponsoring the final concert.

plan a social to follow.

N.O. First Church

The December meeting of the First Methodist Church Men's Club was a combined meeting with the Sunday School, celebrating the Christmas holidays Dec. 22.

A pageant under the direction of Mrs. W. W. Shaw was presented describing the spirit of Christmas, with Rev. Art Baker as narrator.

The Men's Club furnished the refreshments. President Clyde W. Shaw, in behalf of the Men's club, presented Mrs. Melbert and Mrs. Baker with a Christmas package. Everyone attending was presented with a bag of fruit and candies.

President Shaw announced that the January meeting of the Men's Club will be a Family Party.

Vice President H. L. Brockman was complimented on the type of announcement he sent out.



Faculty Announced For NLR Training School Jan. 26-30

By Ira A. Brumley

Rev. Allen J. Moore, Coordinating Director, Denton Wesley Foundation and Wesley Bible Chair at Denton, Texas, is to offer the course on "The Use of the Bible with Adults," at the North Little Rock Training School. He is a B. D. graduate of Perkins School of Theology and has done graduate study at Boston University. He has served as Conference Director of Adult Work in the Central Texas Conference and has had considerable experience in family life programs. He has had graduate work in religious education and marriage counseling.

Rev. Floyd V. Brower of Caruthersville, Missouri has been known for his outstanding work in the Parish Plan and for his work in the field of Christian Education. He is known to many in our conference through services that he has previously rendered in our conference.

Mrs. Elmus C. Brown has taught in many schools in the North Arkansas Conference and has given outstanding service through the Woman's Society of Christian Service and other types of adult work and in teaching programs. She was a resource person in the Convocation for Adults held last year in Little Rock.



REV. ALLEN J. MOORE

To teach course on
"The Use of the Bible with Adults"

Rev. John Hassler has had an outstanding relationship with the program of youth work in local church, conference-wide, and jurisdictional basis. He is now serving as Conference Director of Youth Work in the Little Rock Conference.

Mrs. J. H. Monday, who is now Director of Christian Education, Winfield Memorial Methodist Church in Little Rock, has worked in many schools in our conference and in other conferences. She has assisted in our Children's Workers' Conference and in the Leadership

Shreveport District Schedules Bible Conf.



DR. JOHN V. BERGLUND

The Shreveport District Bible Conference will be held at Noel Methodist Church, Shreveport, January 26-30, according to the Rev. Tracy Arnold, publicity chairman for the event.

Concerning the purpose of the conference, the report said: "Sensing the growing interest of people everywhere in the Bible, and feeling the need for guided leadership in the field of Bible study for people in the church, the Board of Managers of the Shreveport District Training School adopted the plan of having a separate conference for such courses in the

School at Mt. Sequoyah.

Rev. William A. Stewart has become a specialist in the field of children's work and has served in a number of training schools, institutes, and in the Children's Workers' Conference. He has taught the course which he is to teach in North Little Rock in the Memphis Area training school.

The courses for the North Little Rock training school are as follows: "The Child's Approach to Religion," William A. Stewart; "The Use of the Bible with Children," Mrs. J. H. Monday; "The Methodist Youth Fellowship," Rev. John Hassler; "Ways of Teaching," Mrs. Elmus C. Brown; "Young Adults in the Church," Rev. Floyd V. Brower; "Use of the Bible in Teaching Adults," Rev. Allen J. Moore; and "The Acts of the Apostles," Rev. Ira A. Brumley.

The school will open 2:15 p.m., Sunday afternoon, January 26, 1958, at the Rose City Methodist Church. Any interested person is invited to participate in this school.

A one-unit school on "The Gospel According to St. Mark" is being taught by Dr. Roy I. Bagley at Siloam Springs.

Rev. H. L. Robison of Paragould has recently been certified for the course on "Teachings of the Prophets."

Mr. Douglas Bale of Searcy has been certified for "The Gospel According to St. Mark."

Rev. William C. Hightower and Rev. Clyde Crozier have been certified as Deans for training schools.



DR. JOSEPH D. QUILLIAN

Bible that would be most beneficial to the laity of the church. Through the years in the Annual Training School, the course on the Bible has received the widest reception. This year for the first time we make a step forward in this field that together we may be better prepared to work in the Kingdom of God."

Any adult member of the local church may attend and the courses each will have an opportunity to complete are "Teaching of the Prophets," and "The Life of Jesus." Texts are: "The Prophet Movement in Israel," by A. C. Knudson; "The Message of Jesus," Harvey Branscomb; and "The Teachings of Jesus," H. F. Rall.

Instructors will be Dr. John V. Berglund, professor of Bible, Southwestern University, Georgetown, Tex.; and Dr. Joseph D. Quillian, professor of homiletics, Perkins School of Theology, SMU.

Classes will begin Sunday Jan. 26, at 2:30 p.m., and will continue Monday through Thursday nights from 7 until 9 p.m. Nursery facilities and parking space will be provided.

The executive committee includes: Dr. B. C. Taylor, district superintendent; Dr. Bentley Sloane, executive secretary of the Conference Board of Education; Dr. John Rasmussen, host pastor, the Rev. Barry Bailey, chairman of board of managers; the Rev. Al Brown, dean; C. O. Foil, treasurer; and the Rev. Mr. Arnold.

Arcadia Training School In Session At First Church

The Arcadia Training School is being held January 23 through February 6, at the First Methodist Church in Arcadia. The classes are

Baton Rouge Dist. Training School Set January 26-30

Sessions To Be Held
At BR First Church

The Annual Leadership Training School and Laboratory-Observation School for the Baton Rouge District will be held at the First Methodist Church, Baton Rouge, January 26-30.

The Leadership Training School will offer courses primarily for adults and youth workers. The children's workers will enroll in the Laboratory-Observation School.

Officers for the School include: Rev. James Ailor, Dean; Marshall Pane, Chairman, Board of Managers; Rev. William Irving, Treasurer; Rev. Phillip Woodland, Secretary; with Mrs. Charles Learner, Director of Laboratory School and Mrs. Warren Spitze, as Mrs. Learner's assistant. Five courses are scheduled to be offered in the school. Miss Louise Sharp, of Shreveport, will teach the course, "Teaching Youth"; Rev. George Pearce will offer the course, "Adult Work in the Church School"; Dr. Walter Leppert, of New York, New York, will teach the course "Commission on Missions Workshop"; Earl Turner of Baton Rouge will lead the course "Christian Education in the Church." A course in "Christian Beliefs" will be offered by Dr. W. E. Trice of Baton Rouge.

The following instructors have been announced as leaders in the courses being offered in the Laboratory-Observation School: Mrs. R. R. Branton, of Lafayette; Mrs. W. F. Bates of Little Rock; Mrs. V. H. Akin of Memphis, Tennessee and Mrs. Warren Spitze of Baton Rouge.

The schedule for the Training School begins with an afternoon session at 2 p.m. on Sunday afternoon, January 26, with the first class session from 2:30 until 4:30. Other class sessions will be held on Monday through Thursday evenings, from 7 p.m. until 9 p.m.

The schedule for the Laboratory School is the same as the Leaders Training School on Sunday afternoon. Morning sessions Monday through Thursday will be held for the nursery and kindergarten groups at 9 a.m. until noon. These will be under the direction of Mrs. Branton and Mrs. Bates. The primary and junior groups will meet on Monday through Thursday evenings from 6:30 until 9:30. These will be under the Direction of Mrs. Akin and Mrs. Spitze.

being taught for three successive Thursday nights from 7:30 p.m. to 9:30 p.m.

Mrs. Maxine Watkins will teach a course for children's workers in the church school, Miss Ann Fox will teach a course for youth workers and the Rev. William Frazer will teach a course in Bible. Several of the churches in the Arcadia area will participate. The Rev. Jim Constable is dean of the school.

From Cattle Ranch To Hawaii Mission

By Charles Parkin
Division of National Missions

The Rev. W. L. Armstrong, Methodist missionary to Hawaii, is a minister who finds in his present task the answer to his first convictions about his call to preach the Gospel.

"I served in the Philippines and in Japan during World War II," says "W. L.," as his friends call him. "I got to know the people well and felt that I wanted to carry the Christian message to them, to help them find that abundant life which Christ offers to all men. But I did not have the training.

"When I got out of the service, I tried driving a cattle truck for two years and then got a job on a ranch in New Mexico. But I could not escape the feeling that I should do something for the Filipinos and the Japanese I had come to think so much of during the war. I went back to school, graduated from Texas Tech, then went to Perkins School of Theology, Dallas, Tex., for three years and got my B.D. in 1955.

Learned of Missions in Hawaii

"I found I did not have to go to Japan or to the Philippines to be a missionary. I learned about Methodist missions in Hawaii under the Division of National Missions. I came out here to find that in Pahala and Naalehu—as almost anywhere in Hawaii—I am ministering not only to Filipinos and Japanese, but also to Koreans, Chinese and Caucasians. I have all in my congregation every Sunday."

Thus for Mr. Armstrong, his wife Faye and their three children, their work in Pahala and Naalehu in the southern part of the big island, Hawaii, is truly a missionary adventure under the home flag.

Associated with the Armstrongs in the Pahala and Naalehu churches are the Rev. S. G. Afalla and his wife, Dolores May. He came from the Philippines to Hawaii, eager to serve the thousands of his countrymen who had come to the crossroads of the Pacific to work in the sugar cane and pineapple plantations.

Mr. Afalla took special courses at Iliff School of Theology in Denver and now conducts the Filipino language service and holds preaching service and Bible classes in the plantation camps.

Tremendous Change In Making

But a tremendous change is in the making in the Pahala section of Hawaii. The plantation work camps are to be closed and the workers will live in the two towns, the largest number to be moved into Pahala.

This involves the complete redevelopment of the town. Old homes and stores are to be torn down; old streets blotted out. A completely new city will emerge as the plan is carried through—new and wider streets, new homes, stores and schools.

What about the Methodist church? The land on which to build a new church and a parsonage in Pahala has already been secured by the Division of National Missions. Funds have been allocated for a parsonage.

New Church Will Cost \$75,000

To build a new church in keeping with the rest of the new community will cost at least \$75,000. In addition \$2,000 will be needed for an organ and approximately \$8,000 for furnishing.

That means a total of \$85,000 in Advance special funds must be secured as quickly as possible, if Methodism is to continue its vital missionary work among these plantation workers. The Division of National Missions also needs \$7,000 per

LITTLE ROCK CONF. YOUTH PLAN PILOT CHRISTIAN WITNESS MISSION

(Continued from page 10)

district citizenship chairman and the local chairmen from the Little Rock churches.

The Publicity Committee provides complete advance publicity to secure church and community cooperation. Johnny Lamb and Miss Mary Lou Hosack are Youth Chairman and Vice-Chairman, respectively. Again, district and local officers work together. The publicity chairmen work on this committee.

The Assignment and Preparation Committee provides homes for the visiting delegates, recruits local youth for team visitation, checks on local church responsibility, and plans entertainment. Miss Dianne Carter, chairman, and Miss Mary Brannon, vice-chairman, work with district and local fellowship chairmen.

The Registration and Finance Committee chairman is Miss Edith Garland. Vice-chairman in charge of registration is Miss Sue Pettyjohn, and vice-chairman in charge of finance is Miss Patty Casey. The mission will be financed by the Little Rock District fund, sub-districts of the Little Rock District, registration fees of the delegates, the conference boards of evangelism and education, and the conference Woman's Society of Christian Service.

The Adult Training Committee is set up to plan for a section on adult education in a Christian Witness Mission. Mrs. Bill Hood of Asbury Methodist Church in Little Rock is chairman, and E. F. Price, Miss Mary Sue Shepherd, Mrs. Helen Scott, and Rev. John Hassler are members of this committee.

These industrious committees have been working hard on planning the pilot CWM, but the mission cannot completely accomplish its purpose without cooperation of all churches. Encourage MYF members and their adult sponsors to contact their District Youth Director for applications.

Bishop Paul E. Martin and his council are in favor of this Christian Witness Mission and say that it will be the greatest youth program ever undertaken in our conference.

During the weekend there will be sessions which non-delegates may attend. On Saturday night, February 22, at 8:00, there will be a rally to which youth and adults are welcome. In this way, a church may benefit by having more of its members learn about a Christian Witness Mission. The sessions for

year for the salaries of Mr. Armstrong and Mr. Afalla. Individuals, church school classes, or churches interested in these projects write to: Advance Department, Division of National Missions, 1701 Arch Street, Philadelphia 3, Pennsylvania.

THE YOUTHFUL ACCENT

(Continued from page 10)

2. The fact that one out of every five families in the USA moves every year causes difficulties to youth in establishing happy group relationships and finding desirable social acceptance. With a 20% mobile population on the average, the church should sense the special problems which youth face in this regard.

3. While there are 16,000,000 teenagers today, there will be 24,000,000 in 1965. The report pointed out that this 50% increase in teen-ager population will come at a time when the 20-40 year old age group, from which most volunteer youth workers in church and youth-serving agencies have been drawn, will be relatively small. In other words if your church finds it tough now to secure adequate adult leadership for your youth work, just wait till things really tighten up!

4. Today's teen-agers, 16 million of them, have \$9,000,000 spending money, earnings, and allowances—per week, I presume. That's a good bit of moola for the high school set when you figure it in total, but what teen-ager reading this figures his allowance is any where nearly enough, and few that read this would qualify as below average I would guess!

5. Here's an arresting fact to leave with you: in the age group, 12 to 24, there are more than 100,000 women who have been married and divorced. And, believe it or not, 6,000 of these divorced

adult workers will be held Saturday. All workers with youth are urged to come. No registration will be required of those who wish to attend these sessions.

Join us in prayer that the Little Rock Conference Christian Witness Mission may accomplish its twofold purpose—to win youth to Christ and to teach youth and adults to win others to the Christian way of life.

women are girls between 14 and 17 years of age.

So, if you are a member of the Commission on Finance of your church, keep these facts in mind when you are reviewing the budget for Christian Education for the children (tomorrow's 24 million teenagers) and youth (today's 16 million teenagers). And if you are a person who as yet is doing nothing in your church by way of teaching or counselling in the educational program—pick up your phone and call your preacher or general superintendent and tell him you want to help. Better still go see him, then if he faints when you volunteer you can help revive him.

NEWS IN BRIEF

(Continued from page 11)

fort to those who have lost a loved one in death. Mrs. Arthur Bibler was elected reporter. Mrs. N. L. Cauthren is to bring the next lesson on "Understanding the Methodist Doctrine." Mrs. Clive Templeton is to bring the devotional. The members are to make sick calls in their communities and report on them at the next meeting, February 3, which will be held in Doddridge.

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The Sunday School Lesson

E. T. WAYLAND

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LESSON FOR FEBRUARY 2, 1958

PRIVILEGES OF CHURCH MEMBERSHIP

READ 1 Peter 2:9-10; 2 Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-16 and 10:23-25.

MEMORY SELECTION: You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

—1 Peter 2:9 (RSV)

Today we have the fifth and last lesson in the series of five lessons on "The Church In The Making." Our lesson today should be of unusual interest to individual Christians as it is a study of the "Privileges of Church Membership."

The scripture selections for our lesson text follow a somewhat different pattern than usual. We often have a single selection of scripture for our lesson text; sometimes there are two. Only occasionally are there more than two. For our lesson today, however, we have a brief selection from three different books of the New Testament and two brief selections from a fourth, making five in all.

These various passages of scriptures are selected with the idea of emphasizing in each some particular privilege which Christian people enjoy, as they illustrate our subject, "Privileges of Church Membership."

Blessings And Responsibilities Of The Christian

The Apostle Peter wrote his first letter to the churches of Asia Minor at a time of great persecution to encourage them to fast in their Christian profession despite the hardships involved. Our first selection of scripture for today's lesson is taken from this letter. As a matter of encouragement, Peter is calling the attention of these persecuted Christians to some of the high privileges Christian people may enjoy even amid hardships.

(1) Peter tells them that they are a "chosen generation." This was literally true. The group of people to whom Peter was writing were of the first generation of the Christian era. They were the first generation to live in the full revelation of God's amazing grace and love. For them Christ had brought "life and immortality to light through the gospel" they had heard preached. They were in reality a "chosen generation." It was to be their privilege to project and promote the first Christian churches in Asia Minor. They were "charter members" of the Christian church and deserve the gratitude of Christian people in all succeeding generations for the sacrificial service they gave to the cause of Christ in its beginning.

(2) They were a "Royal Priesthood," so Peter says. The kings and priests of former days had separate functions in the Jewish nation but each was honored as head of his order. Peter says that Christian people of this first Christian generation were a "Royal Priesthood," which combined in their lives the functions of both royalty and priesthood. They were kings and

queens under God and priests in their own right. In the Jewish church only sons or descendants of Levi could be priests and intercede for the people. Now, according to Peter, every Christian is his own High Priest and can enter into the "Holy of Holies" of prayer to God at any time or place.

(3) They were a "Holy Nation." Peter is here saying that the Christian church is a nation within a nation. In contrast with the corrupt, political nation in which they lived, they constituted a "Holy Nation." The nations about them would eventually perish; the "Holy Nation" of which they were a part would live forever.

(4) Peter tells them that they are a "peculiar people." We sometimes think of peculiar people as being odd, eccentric, freakish. The word peculiar here has no such meaning. They were God's chosen people now, as were the Jews before the coming of Christ. In manner of life their motives, purposes, ideals were to be different from the world about them. As God's children they were set apart for a special mission.

All of this had come to them, as Peter says in order that they "might show forth the praise of him who had called them." Jesus put it a little different, while He was here, when He said, "Let your light so shine."

The Spiritual Rewards of Sharing

In the second scripture selection in our lesson, taken from 2 Corinthians, Paul is preparing the Corinthians for an offering which was to be made for poor saints at Jerusalem.

In the appeals of Paul here and elsewhere for a Christian stewardship of our material substance, there are different bases suggested for contributing to the work of the kingdom.

(1) There is the appeal strictly on the basis of stewardship, where the good steward returns to God what is rightly His own.

(2) There is the appeal on the basis of gratitude of heart. The Christian has in his heart such a sense of thanksgiving that he wants to share his blessings in the work of the kingdom in order that others also may know his joy.

(3) Sometimes our benevolence is the result of a love for God because He first loved us. Love wants to share what it has with one it loves.

(4) In today's lesson Paul seems to be urging liberality as an investment in the promises of God, rather than to invest means in selfish activities. Paul declares that, "God loves a cheerful giver." And God is able to make all grace

abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." In normal, practical Christian giving there is generally a combination of all of these motives in the contributions we make.

Paul is here stating some of the principles of Christian giving. He states, what is commonly true in all walks of life, that small investments bring small returns. If the farmer plants little, he may naturally expect a small harvest. It should be said also that the farmer does not look on seed sown as a sacrifice on his part. It is a normal, necessary investment if he is to reap a real harvest. We should realize also that sowing the seed of benevolent giving in God's service is no more a sacrifice than the sowing of seed in a garden or field.

Rewards for giving should never be the motive inspiring the gift. There are rewards for giving but our giving should never be for rewards—especially material rewards. Any rewards we may receive as a result of our gifts are determined by the motives and spirit in which we give.

In our lesson, Paul is saying, in effect, if we love and trust God enough to want to share unselfishly our material substance in promoting the work of the kingdom, that God will trust us enough to "provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work." (RSV)

The Christian's Attitude Toward The Erring

Many in Galatia were at the point of backsliding to Judaism. Paul included this selection, in our lesson text from Galatians, to state the proper attitude Christian people should have toward those who are inclined to fall by the wayside.

These are among the most tender, appealing words to be found in the writings of Paul. In our lesson text, Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (gentleness RSV). The word "restore" used here is a medical term which might have been used in describing the resetting of a broken bone or dislocated joint. It would imply skill, care and tenderness.

Paul does not say here what the attitude of the irreligious might be toward an erring person. However, he does say that those who are spiritual (Christian) should "restore such an one" with gentleness or meekness. We find those who, even on rumor of misconduct, are ready to criticize and condemn the reported wrong doer, without taking time to determine whether or not the rumor is true. Such people Paul would not include among the spiritual, or Christian.

Paul has the same attitude toward those who condemn the erring, even when there is no question of guilt, even though he is "overtaken" in the fault. It is extremely easy to criticize, anybody can do that. It requires a Christian spirit to try to help one despite his faults. "To err is human, to forgive divine." We find this truth repeatedly found in the attitude of Jesus toward those who had sinned.

Christ Our Friend At Court

The Jewish Christians were terrorized by the persecutions of the day and were tempted to return to the law of Moses. The Book of

Hebrews is an effort, on the part of the writer, to impress Jewish Christians with the fact that the Christian way of life was "better" than anything that Judaism had to offer.

They were told that Jesus Christ was their high priest and advocate at the right hand of God. He was a high priest who had suffered the temptations and infirmities which they suffered "without sin" on His part. Because of this they could "come boldly unto the throne of grace . . . and find grace to help in time of need."

Trusting God And Helping One Another

The writer of Hebrews urges Christian Jews to "hold fast the profession of faith without wavering." They were to meet together for congregational worship, exhort and encourage one another in Christian sacrifice and devotion. This they could do with confidence because "He is faithful that promised." Because of the faithfulness of God, they should be faithful in helping one another.

May we here, aside from our lesson text, record some of the practical privileges that are open to every sincere member of The Methodist Church.

Some Practical Privileges Of Church Membership

(1) Every sincere member of The Methodist Church may and should have the consciousness of sin forgiven and the "witness of the Spirit" that he is a child of God. Living in the kind of a world we must live in today, this is a blessed privilege indeed.

(2) With this consciousness of sinship should come the consciousness also that every promise God has made to the sons of men is a personal promise to him.

(3) Every sincere Christian may have the feeling that it is his privilege to always be found on the right side in the battles of life. Paul recognizing that life is filled with battles of all kinds said, "Fight the GOOD FIGHT of faith." That is always our privilege as Christians.

(4) For the Christian there is the high privilege of prayer, congregational worship, Christian fellowship, Bible study and opportunities of Christian service.

(5) A sincere Christian in The Methodist Church has the privilege of having a part in a great, organized, world-wide program of evangelism, with its hundreds of missionaries and its schools and hospitals in the underprivileged nations of the earth. Only those who have membership in some great missionary church can have this privilege.

(6) To have membership in the Christian church is to have the privilege of being a part of the organization of earth that has produced the very finest of art, music, sculpture and literature known to man.

(7) To have membership in the church is to have the privilege of being members of the same organization to which Abraham, Moses, Isaiah, Elijah, the Apostles, Paul, St. Francis, St. Augustine, Martin Luther, John Bunyan, John Wesley and John R. Mott belonged.

(8) A Christian has the privilege of membership in the only institution of earth that is eternal. No one should deny himself these blessed privileges.

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Louisiana Methodist

SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, JANUARY 30, 1958

No. 5

Centenary Names Speaker For 1958 Commencement

Clarence K. Streit, whose book, "Union Now," has brought him international recognition, will be speaker at the annual Centenary College commencement exercises at 8 p.m. Sunday, May 25.

Dr. Joe J. Mickel, president of Centenary, said Streit has accepted the invitation to address members of the graduating class of 1958. Streit is president of Federal Union, Inc., a non-profit educational membership association to advance individual freedom by federating democracies.

The Union resulted from his book. The book suggests a federal union of North Atlantic democracies and, to achieve the purpose outlined in the book, readers banded together to form the association. Streit has served as its president since 1939.

A veteran of World War I, Streit served in the Intelligence Service, where he held a confidential position with the American Peace Commission and was at one time one of the guards of President Wilson. He studied at the Sorbonne before being demobilized and, after his discharge, he won a Rhodes scholarship to University College, Oxford.

A former newspaperman, Streit was Rome correspondent for the Philadelphia Public Ledger and, in this capacity, he covered the Greco-Turk war. He later became the newspaper's Near East and Balkans correspondent. He became a member of the New York Times staff in 1925 and covered such important events as the excavations in ancient Carthage, the Riff war in Morocco, Lindbergh's flight and the League of Nations for the Times during his ten years on the staff.

Well known as a lecturer, radio and television personality, Streit is the author of many books and articles.



CLARENCE K. STREIT

Bartholomew Church Plans Open House



Open house will be held Feb. 23 at the newly re-modeled Bartholomew Methodist Church on Bonita Road, 10 miles north of Bastrop. Hours are from 2:00-4:00 p.m.

The historic old church has aroused interest all over the south, according to Mrs. George Roper, president of the WSCS, and is the oldest frame church still in use in Louisiana.

Methodists of WM Brownville Church Plan Educ. Building

A kick-off banquet was held recently in West Monroe to begin a campaign for funds for an educational building for Brownville Methodist Church. The pastor, the Rev. Paul Durbin, said the banquet was "a success as it was well attended and a fine meal was served by the ladies of the church."

The Rev. James T. Harris, superintendent of the Monroe District, spoke to the group briefly and introduced the speaker for the evening, Dr. George W. Pomeroy, pastor of the First Methodist Church, Monroe. Pledges received at the meeting totalled some \$1,500.

At a recent Wednesday evening program of the church, the Rev. Russel Stellwagon, Alliance Missionary from Japan, was the guest speaker. He spoke of the need of God in Japan and showed slides of his work there.

Layman Names Wynn Memorial In Will

H. H. Allen, a member of Wynn Memorial Methodist Church, Shreveport, has designated in his Will and Testament that his stockholdings in the Pioneer Bank and Trust Company of Shreveport be given to his church for use in the building and maintenance of a parsonage. Current value of the stock is about four thousand dollars.

According to his pastor, Rev. K. G. Rorie, "Many years of devoted and loyal service have been given to the church by Mr. Allen, and his

Bishop Martin Will Deliver Lectures At Randolph-Macon

Bishop Paul E. Martin, Resident Bishop of the Arkansas-Louisiana Area of the Methodist Church, will deliver the Alexander Gustavus Brown Lectures at Randolph-Macon College, Ashland, Va., it was announced this week by President J. Earl Moreland. The lecture series to be held this year on February 18-20 brings to this oldest Methodist related college outstanding ministers and churchmen to speak before students, faculty, and guests.

The Alexander Gustavus Brown Foundation was established in 1942 by the gift of Dr. Alexander G. Brown, Jr. of Richmond, Virginia, an alumnus of the college, in honor of his father, Rev. Alexander G. Brown, D.D., a distinguished minister of the Virginia Conference, financial secretary of the college 1871-1875, and a member of the Board of Trustees from 1871 until his death in 1900. The endowment of the Foundation was augmented in 1946 by a supplementary gift of the donor.

Bishop Martin will deliver three addresses, Tuesday, Wednesday, and Thursday, February 18, 19, and 20.

The 1957 Brown Lectures were given by Dr. Willis M. Tate, President of SMU.

service and devotion will continue to be remembered through his generous and thoughtful gift. Now in his seventy-sixth year, Mr. Allen continues to plan for the future of his church."

Evangelism Leaders Urge Full Support Of Their Program

Plans are going forward in the promotion of the "Tell Louisiana About Christ" program throughout the state, according to Rev. W. D. Boddie of Rayville, conference secretary of evangelism.

The "Tell Louisiana About Christ" program is being sponsored by the Louisiana Conference Board of Evangelism and is in cooperation with a church-wide observance during 1958, "Tell America About Christ," being sponsored by the Methodist General Board of Evangelism.

One of the primary objectives of the program, according to Rev. Mr. Boddie, is the use by all public relation media on a committee level to express Methodism's concern for the unchurched in every community. The conference board recommended as a goal that at least one person in every pastoral church be received on profession of faith during this conference year.

Conference board leaders point out that during the month of January many churches have reported the best attendance during the past 12 months. One phase of the program is an attendance campaign from January through Easter.

During the month of January many participating churches have had a visitation program reaching entire church memberships. Also during this month a file of prospective members has been completed by most churches.

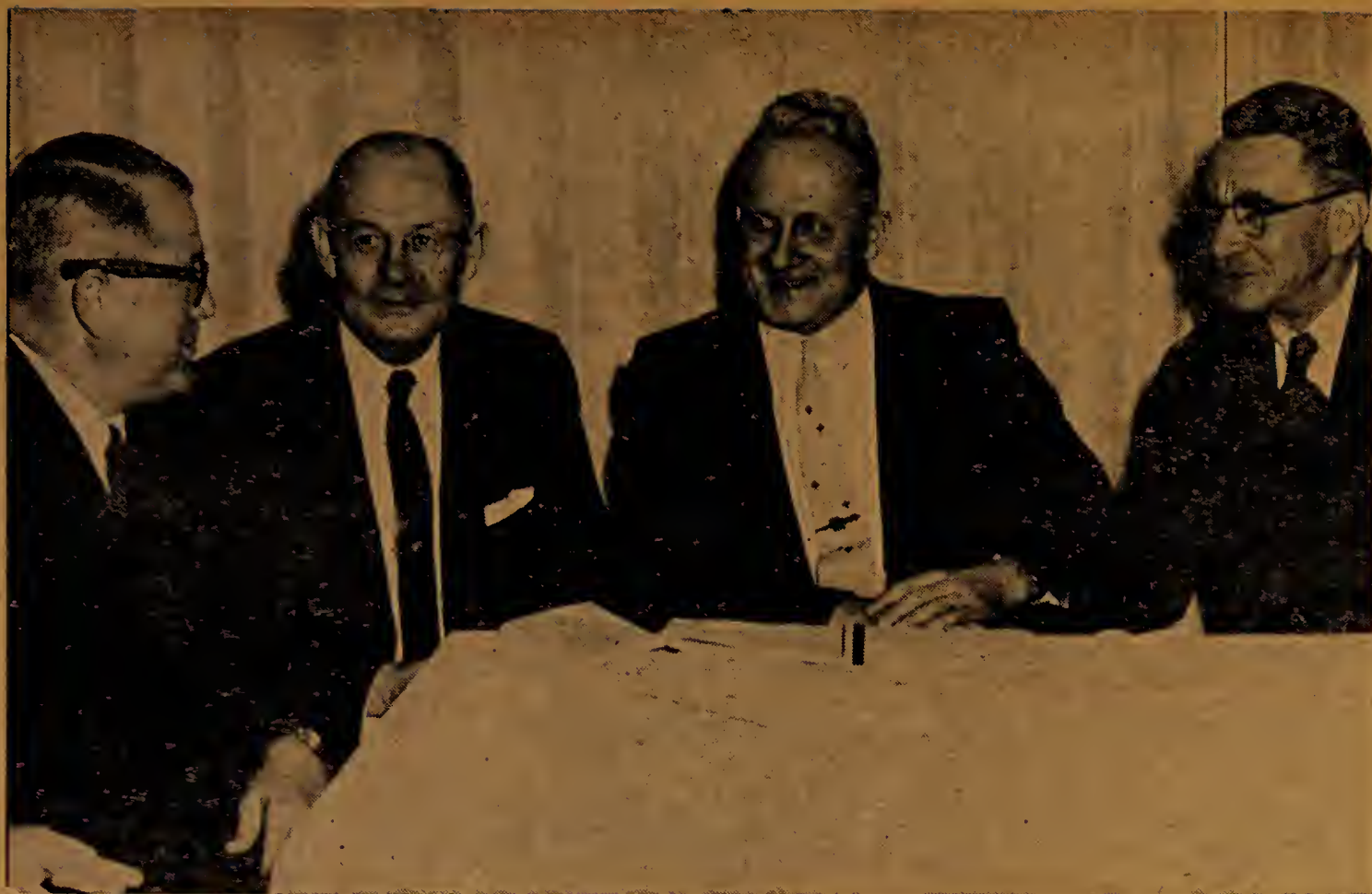
Program leaders point out that during the month of February neighborhood prayer groups should be organized preparatory to an active evangelistic program, including visitation and special services during March.

The Board of Evangelism is also sponsoring a daily Bible reading (Continued on page 13)

1958 Daily Bible Reading Schedule

At right is the schedule for the period Jan. 30-Feb. 8, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

January 30	Matthew 12:33-42
January 31	Matthew 12:43-50
February 1	Matthew 13:1-17
February 2	Matthew 13:18-30
February 3	Matthew 13:31-43
February 4	Matthew 13:44-58
February 5	Matthew 14:1-12
February 6	Matthew 14:13-21
February 7	Matthew 14:22-36
February 8	Matthew 15:1-20



New officers of the National Association of Methodist Schools and Colleges (135 institutions) include, left to right: Dr. Robert E. Burns, president of the College of the Pacific, Stockton, Calif., president; Dean Virgil Y. C. Eady of Emory-at-Oxford, Ga., president of the junior college section; Dr. Myron F. Wicke of the Board of Education staff, Nashville, Tenn., secretary; and Dr. J. Paul Slaybaugh, president of Wesley College, Dover, Del., secretary of the junior college sec-

tion. Other new officers, not present when the picture was made Jan. 6 at the annual meeting at Miami Beach, Fla., are: President Edward W. Seay of Centenary College for Women, Hackettstown, N. J., vice president, and President Law Sone of Texas Wesleyan College, Fort Worth, treasurer, and President Wesley M. Westenberg of Kendall College, Evanston, Ill., vice president of the junior college group.

General Board Reports Record Enrollment

Cincinnati (MI)—A record high 7,058,427 members of Methodist church schools, a net gain of 106,292 during 1957, was reported at the annual meeting of the Methodist Board of Education, held here January 13-15.

The increase advances membership gains to 45 per cent since 1945 as compared to a 22.1 per cent increase in the nation's population during the same period, said the Rev. Walter Towner, Nashville, Tenn., the board's director of general church school work.

Enrollment of Methodist church schools includes Sunday School classes, youth and adult fellowships and vacation schools.

The Rev. Mr. Towner said that the total church school membership for all denominations scored a 23.5 per cent increase in the last 10 years. He described as "dramatic gains" the 10-year increases of the top three—National Baptist, 140.7 per cent; Roman Catholic, 109.5 per cent, and Missouri Synod Lutheran, 99.3 per cent.

Methodists also registered a net gain of 228 new church schools last year, advancing the total to 38,138 and reversing a 10-year decline, he said.

The Rev. Mr. Towner urged the board to give special attention to establishing "outpost church schools" in areas of rapid population increases.

Sunday School classes alone would help meet an immediate need in many situations, he said, pending church building projects and organization of a full parish program.

An increase in the circulation of church school literature was reported by the Rev. Dr. Henry M. Bullock, Nashville, general secretary of the Editorial Division.

The circulation surpassed 7,000,000 for the first time in the last quarter of 1957, he said, despite some protests and cancellations because of the literature's support of the 1956 General Conference's stand on race relations.

Methodists To Allocate \$1 Million To Seminaries

Cincinnati, O. (RNS)—The Methodist Board of Education allocated more than \$1,000,000 this year to the denomination's ten theological seminaries at its annual meeting here.

The money, which represents an increase of about \$100,000 from last year, will be drawn from the world service fund raised by local churches.

Two additional theological schools, now being established, were allocated \$37,500 each. One is in Kansas City, Mo., which will open in 1959; and the other, in Delaware, O., scheduled to be ready in 1960.

Seminaries benefiting from the larger grant are Boston University School of Theology; Drew University Theological Seminary, Madison, N. J.; Duke University Divinity School, Durham, N. C.; Candler School of Theology at Emory University, Atlanta, Ga.; and Gammon Theological Seminary, Atlanta.

Also, Garrett Biblical Institute,

Bishop Oxnam

Announces Retirement In Two Years

Washington, D. C. (RNS)—Methodist Bishop G. Bromley Oxnam of Washington announced here that he will retire in two years.

The bishop, a former co-president of the World Council of Churches, and long-time leader in the Protestant ecumenical movement, said that he will retire June 15, 1960, when the Northeastern Jurisdictional Conference of the Methodist Church convenes in Washington, D. C. The bishop will then be 68.

The 1960 conference will not only elect a successor to Bishop Oxnam, but will be called upon to elect three other bishops as well.

Bishop Frederick B. Newell of New York City and Bishop W. Earl Ledden of Syracuse, N. Y., also will retire at the time of the conference and their successors will be elected at that time. A fourth bishop will be elected to preside over a new episcopal area which will be carved out of the present Washington and Philadelphia areas of the Methodist Church.

Creation of the new area was voted at the 1956 Northeastern Jurisdictional Conference but its boundaries have not yet been fixed. The Northeastern jurisdiction presently has six episcopal areas.

Evanston, Ill.; Iliff School of Theology, Denver, Colo.; Perkins School of Theology at Southern Methodist University, Dallas, Tex.; Southern California School of Theology, Los Angeles; and Westminster (Md.) Theological Seminary.

Notes Restrictions On Church Mission Work Increasing

Buck Hill Falls, Pa. (RNS)—Political upheavals in a number of countries have caused many difficulties for Methodist mission work, members of the denomination's Board of Missions were told here.

Restrictions upon church work have increased in Europe, Latin America, Asia and Africa, staff members said in reports to the board's annual meeting.

Despite the restrictions, relief efforts to aid refugees and undernourished persons in 24 countries are being spurred, one report said.

Dr. Eugene L. Smith, general secretary of the Division of World Missions, said church work has been affected by revolutions in Cuba and Algeria, the expulsion of thousands of Dutch families from Indonesia, and the severing of diplomatic relations between Yugoslavia and West Germany.

He said there was an increase in "organized opposition" to Christian work in many countries. "The virulent nationalism of newly independent countries is often a source of severe restriction upon the work of the church," he said.

Although the role of the missionary is changing in most countries from that of leader to follower, the Church is recruiting more young people for overseas service than ever before, Dr. Smith said. Last year the board accepted 101 persons as missionaries, he reported. A goal of 135 a year for 1958 and 1959 has been set.

Advance Receipts Total Over \$67 Million

Buck Hill Falls, Pa. (RNS)—American Methodists have given \$66,785,911 in the last nine years to the national advance program for the denomination's missions, it was reported at the annual meeting of the Church's Board of Missions here.

The advance program calls for giving by churches and church groups to mission projects of their own choosing.

Largest amount given for one year was in the 12 months ending May 31, 1957, when receipts totaled \$12,221,091, five times more than the amount given in the similar period of 1948-49, the board was told.

The special gifts "have stimulated and encouraged every Methodist mission field around the world," Dr. E. Harold Mohn, general secretary of the Commission on Promotion and Cultivation, said.

About 71 per cent of all Methodist churches support the advance program, Dr. Mohn said.

Dr. W. Vernon Middleton, general secretary of the Division of National Missions, reported that \$1,075,000 had been contributed by Methodists toward the construction of the Alaska Methodist University at Anchorage. In addition, \$275,000 had been raised by Alaskan Methodists.

RIAL Gets Nearly \$3 Million In Advertising Space

New York (RNS)—Religion in American Life received space for some 105,891 large posters, valued at \$2,886,005, during the last nine years from outdoor advertising companies, it was reported here.

William F. Flower, vice-president and public relations director of Outdoor Advertising, Inc., made the report in an address to the New York Chapter of the National Religious Publicity Council. The group is composed of men and women engaged in publicity and promotion for denominational and interdenominational agencies in the country.

The RIAL campaign seeks to increase regular attendance and support for all churches and synagogues. The program is sponsored by a Laymen's Committee comprising members of various faiths. It is supported by 24 national religious bodies with American business cooperating through the Advertising Council.

Highlight of the RIAL program each year is the national worship attendance drive in November. Theme of the 1957-58 campaign was "Find the Strength for Your Life . . . Worship Together This Week."

C.W.S. Advances Money To UN Refugee Fund

New York (RNS)—An advance of \$100,000 was made here by Church World Service to the United Nations Refugee Fund to help resettle the more than 20,000 White Russians who have been bottled up in Communist China since the Red Revolution 40 years ago.

Church World Service is the relief agency of the National Council of Churches in the United States.

The money advanced will be used chiefly to pay for the transportation of some 1,200 White Russian refugees in Hong Kong who have already received visas for immigration to Australia and Brazil, but cannot be moved because monies available to the U. N. Refugee Fund have been exhausted.

United Church Warns It May Ask Boycott

Toronto, Canada (RNS)—Boycott of two Toronto newspapers resorting to liquor advertising was threatened by the United Church of Canada unless the Ontario government acts to eliminate it.

An eight-page brief presented to Ontario Premier Leslie Frost by a 17-man Church delegation, charged that the newspapers were using "legal fictions" to circumvent provincial laws barring advertising of alcoholic beverages.

Involved are the Globe and Mail, which is carrying liquor ads in its weekly magazine section, with the publishing address listed as New York City. The Telegram announced its intention to publish its weekly TV section from Buffalo so that it, too, may accept liquor ads.

AF Academy Chapel Design Controversy Still Continues

Washington, D. C. (RNS)—Controversy over the modernistic design of the proposed \$3,000,000 chapel at the United States Air Force Academy, Colorado Springs, Colo., has broken out anew in Congress.

Sen. A. Willis Robertson (D.-Va.) introduced a joint resolution which, if adopted by Congress, would require the Air Force to secure approval of the final plans from the House and Senate committees on the armed services before starting construction.

Sen. Robertson called attention to the fact that the Air Force agreed last year to reconsider its plans for the chapel in the face of Congressional criticism, but declared that the revised plans "in my opinion look worse than the old ones."

"It is variously referred to as a series of wigwams, accordions or something of the kind," Sen. Robertson said.

"The designing architects," he observed, "claim that structures heretofore built as houses of worship are outmoded and that the Academy boys should have a chapel reflecting a new concept of religion in keeping with modern art."

"I confess to being old-fashioned in my views on modern art," the Virginia senator told his colleagues. "When I look at a painting, I want to see something I can identify instead of merely a splash of colors."

"I am also old-fashioned in my religious views," he added, "and would not donate my personal funds for a house of worship which might just as well be a museum of modern art or a skating rink."

The Senator said he was reluctant to spend the "hard-earned tax dollars of constituents who may share my old-fashioned views." He

German Communists Warned Against Religious Ceremonies By Their Leaders

BERLIN (RNS)—Nuer Weg (New Way), official organ of the Socialist Unity Party (SED) in East Germany, has demanded that all Communist Party members there sever their connections with religion and abstain from taking part in religious ceremonies.

The monthly, which provides indoctrination material for Communist functionaries, specifically demanded that SED members "reject baptism, confirmation and church weddings."

At the same time the magazine censured "comrades" who do not send their children to Communist-sponsored youth dedication ceremonies.

"Should they be allowed to call themselves 'comrades' if they fail thus to educate their children toward progress and socialism?" Nuer Weg asked.

The action by the magazine is the latest in what appears to be a revival of the anti-church drive of 1953.

Recently, Hans Wetzel of Leipzig, head of the Agitation and Propaganda Division of the Communist Party in Saxony, warned that all SED members in good standing must remove their children from catechism classes and educate them to become "dignified builders of the socialist society."

Referring to Christians as "vermin," the propaganda chief declared they were "joining forces and plotting to fight socialism."

"In these efforts," he said, "reactionary church leadership is playing an important role. Nevertheless there are still party members who support these reactionary clerical leaders. They pay their church taxes and thus help the enemies of socialism to organize the fight against the party."

The Communist leader warned that this state of affairs "can no longer be tolerated."

Soviet Zone Communist leaders have frequently shifted their stand on church and Communist Party membership. At one period they

proposed that Congress hold up construction until a substantial majority of members of the committees concerned agree that the design is one appropriate to a house of worship.

ignored the issue. At another they stated that "Christian workers" were welcome in the SED.

All along, their attempts to replace Church rites with atheistic ceremonies of their own invention have met with a notable lack of success.

Outstanding among their failures was a sustained effort to induce East Germans to substitute "name-giving" ceremonies for Christian baptism.

Church Council Urges Discontinuance of Sunday Meetings

Portland, Ore. (RNS)—The Oregon Council of Churches urged labor, civic and fraternal organizations to discontinue holding regular meetings during church and Sunday school hours on Sunday morning.

In a resolution adopted at its annual meeting, the council called for cooperation from those organizations which adhere to a policy of Sunday morning meetings. It asked them to encourage their members to attend worship sessions.

A number of clergymen reported some workers were required to miss church to attend labor meetings, and that they were fined by the union if they elected to be absent.

"This resolution is not intended to express disapproval of a labor union, a luncheon group or of a fraternal organization," said Mark A. Tainey, executive director of the council. "It merely disapproves the policy of scheduling these meetings on Sunday mornings."

Baptists To Study Religious Instruction In Schools

Washington, D. C. (RNS) — A special committee has been named here to conduct a two-year nationwide study of Baptist attitudes toward spiritual, moral and religious instruction in the public schools.

Dr. Walter Pope Binns, president of William Jewell College, Liberty, Mo., was named to head the ten-member committee which will represent the six major Baptist Conventions affiliated with the Baptist Joint Committee on Public Affairs. The study will be conducted under the auspices of the joint committee.



Hendrix Has Change Of Administrations

ON February 1 Dr. Marshall T. Steel will become the president of Hendrix College, succeeding Dr. Matt L. Ellis. Coming from the pastorate of Methodism's largest and greatest local church, Dr. Steel will become the sixth in a line of distinguished men who have given remarkable and commendable leadership to Arkansas Methodism's institution of higher learning. Dr. Ellis after twelve years of leading the Hendrix administration will continue on the Hendrix staff as head of the department of philosophy.

This development in the affairs of Hendrix has met with the wholesale approval of Methodists throughout the state. The general comment has been "If we have to lose Dr. Ellis, there is no one we would rather have than Dr. Steel." After voicing a word of appreciation for Dr. Ellis' services, there is amazement in the stroke of fortune that brings Dr. Steel back to his Alma Mater as its president. Friends of Hendrix are quick to predict that the same fortune will attend the future development of the college in the many phases of its life.

Dr. C. M. Reves, beloved vice-president of Hendrix, suggested in an article in this publication last week that one of the best ways of expressing one's appreciation to Dr. Steel and Dr. Ellis would be to send the college a gift. We are hoping that Arkansas Methodists will not take this suggestion lightly. There is a real sense in which both Dr. Steel and Dr. Ellis are sacrificing to make this change in the Hendrix leadership. In something of the same spirit, Methodists throughout Arkansas should respond sacrificially.

Fortunately, we do not say goodbye to Dr. Ellis. He will continue to serve the college and the church. Happily, we welcome Dr. Steel, and in behalf of some two hundred thousand Methodists in Arkansas we pledge to him our cooperation in what he has good reason to believe is his greatest challenge in life—the future of Hendrix College.

Reach Your Own Conclusion

OUR office received this past week a sample copy of the magazine USSR, an illustrated monthly, published by the Union of Soviet Socialist Republics embassy in the United States. This slick multicolored picture magazine purports to illustrate life today in Soviet Russia and can be compared somewhat to America's *Life* and *Look* magazines. That is with the exception that it is completely devoid of advertisements. One can assume that the publishing is heavily subsidized by the Soviets, for the subscription price of \$1.80 annually would hardly cover the cost of publishing.

Among the articles which cover a wide range of subjects is a pictorial presentation under the head "Freedom of Religion." The article's argument supported by many pictures of religious activities is that there is no interference by state authorities in the practice of any believer, regardless of his faith, Protestant, Catholic, Russian Orthodox, Moslem, Jewish, or other faiths. To quote, "The law guarantees the right of each citizen to profess any faith and provides for the punishment of any type of religious intolerance. There is complete separation of the church from the state and the school from the church. The state cannot intervene in the internal affairs of the church, nor can the church interfere in the activities of the state."

Compare that with the report by Religious News Service of

the anti-religious and anti-church emphasis now underway in East Germany. RNS reports that Communist party members in East Germany are under fire for being related to organized religion and participating in religious ceremonies. Particular reference is made to baptism, confirmation and church weddings. Party members are censured for allowing their children to enroll in catechism classes and for supporting clerical leaders. This state of affairs "can no longer be tolerated," according to the official organ of the party in East Germany. Just where "freedom of religion" begins and ends is somewhat confusing, to say the least.

The USSR publication's article is probably more significant for its omissions than for what it presents. Nowhere in its presentation is there any mention of religious education, instruction classes, institutions sponsored by religious organizations, or of any work being allowed in the field of social progress. We leave to our readers the obvious conclusion of what the phrase "freedom of religion" really means in USSR.

Circulation Campaign Report No. 1

PUBLISHED elsewhere in this issue is Report No. 1 of the Area-Wide Circulation Campaign for the *Arkansas Methodist* and *The Louisiana Methodist*, indicating the number of subscriptions which had been received in the offices through Saturday noon, January 25. Reports to date are most encouraging.

By comparison, there are several hundred more subscriptions reported for the *Arkansas Methodist* this year than had been reported in Report No. 1 of 1957, with seven more charges having reported this year than last. The 15,103 reported this year is the largest number to be reported in the first report of previous campaigns. Four districts, Camden, Conway, Arkadelphia and Batesville, have already exceeded their quotas, and others will have done so by another week.

Twenty-two less charges have reported thus far in the Louisiana Conference than last year, but the total subscriptions this year is slightly above that reported in Report No. 1 of 1957. A change in the method of reporting by two of the districts accounts for the decrease of the number of charges reporting. Many of these charges and others will report this next week, increasing the number of subscriptions substantially. None of the Louisiana Conference districts have reached their district goals, but several should do so when all reports have been received.

No one is more conscious of the amount of work being done on the local church level in the circulation campaign than members of the publications' staff. Furthermore, no one is more appreciative of this work and of the results which come from this work than those who have the responsibility for the publications. Without the support of pastors, district superintendents, district directors and the lay persons who help, circulation campaigns could not succeed. We have reason to believe that with this support, circulation campaigns will succeed. Publications such as these fill an indispensable place in the life and work of Methodism, and their effectiveness is determined in a large measure by the number of people circulation campaigns enable them to reach. This is the justification for the area-wide attention focused on the publications at this time each year. We are sincerely grateful for every effort being made to maintain and increase the number of subscribers.

Report No. 2 which will be published next week will include all subscriptions reaching our office by noon, February 1.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ANGUS L. CARRUTH, pastor of the Tangipahoa Methodist Church, was guest speaker at the Kentwood PTA meeting Jan. 8.

REV. JOHN KELLOGG, pastor of the Elizabeth Methodist Church, spent the week of Jan. 6-11 in Stillwater, Oklahoma, attending a Conference.

A LINCOLN PARISH SINGING CONVENTION was held at the Clay Methodist Church Sunday, Dec. 29, where Rev. V. Leo Westbrook is pastor.

REV. ALLEN O. JERNIGAN, Minister of Education, of the Rayne Methodist Church, New Orleans, was the speaker at the noon-day services Monday through Friday, Jan. 20-24 at the Church House.

REV. E. L. TATUM, pastor of the Oak Grove Methodist Church was speaker at the Oak Grove Lions club luncheon meeting Jan. 15. The Rev. Mr. Tatum spoke on three phases of ministerial work.

FIRST METHODIST CHURCH, Shreveport, is erecting a new parsonage to cost \$47,500. J. M. Brown Construction Company is building the brick-veneer dwelling. Dr. D. L. Dykes, Jr., is pastor of the church.

ELIZABETH SULLIVAN MEMORIAL Methodist Church and the Philharmonic Music Club of Bogalusa were co-sponsors of an appearance of the Centenary College Choir on Jan. 20. Rev. Robert B. Crichlow is pastor of the church.

REV. LEA JOYNER, pastor of the Southside Methodist Church, Monroe, was the guest speaker at the December meeting of the Lakeshore Parent-Teacher Association. John V. Craft, president, presided during the short business session.

MISS AMY CAHANIS, president of the Sam Steel Sub-District, Olla, resigned due to the death of her father. She has left to make her home in Junction City, Arkansas. Vice-president Marvin Strange, will replace her for the remainder of the year.

CHARLES FLURRY, youth director of the Louisiana Moral and Civic Foundation, was guest speaker at a meeting of the Wesley Sub-District of the MYF at the First Methodist Church, Natchitoches, where Rev. George F. Pearce, Jr., is pastor.

DR. BENTLEY SLOANE, Executive Secretary of the Board of Education, was the speaker at the monthly meeting of the Men's Club of the First Methodist Church, Lake Charles, held Wednesday, Jan. 15. Dr. Carl F. Lueg is pastor of the church.

COACHES NOEL WILKINS and J. L. Hooper of the Zachary High School were speakers at the Men's Club of the Zachary Methodist Church Wednesday, Jan. 15. Coach Wilkins is a member of the church. Rev. Robert Ed Taylor is pastor.

REV. JOHN KILPATRICK, pastor of the First Methodist Church, Pineville, was guest speaker at the supper meeting of the Men's Club of the Noel Memorial Methodist Church, Shreveport, Wednesday, Jan. 22. Dr. John Rasmussen is pastor of the church.

JASON SMITH, Ruston District Lay Leader, was guest speaker at the supper meeting of the Men's Club of the Haynesville Methodist Church Thursday night, Jan. 23. Mr. Smith is from Homer. Rev. Jack H. Midyett is pastor of the church.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, preached at the Haynesville Methodist Church Sunday morning, Jan. 19. The Rev. Mr. Douglas also preached at the Colquitt Methodist Church in the afternoon. Rev. Jack H. Midyett is pastor of the churches.

REV. CLAUDE A. CAGLE, pastor of the Methodist Church, Troy, Texas, preached at the morning worship service of the Bonita Methodist Church recently. The Rev. Mr. Cagle is the son of the pastor, Rev. George L. Cagle, and Mrs. Cagle. Another son, S/Sgt. Gordon L. Cagle, was also visiting Rev. and Mrs. Cagle at the same time.

REV. ROY MOUSER, pastor of the Cedar Grove Methodist Church, Shreveport, has been elected president of the Shreveport Ministerial Association for 1958. Other Methodist Ministers elected to office are: George Ross, Pastor of Caddo Heights Church, Program Chairman; and Barry Bailey, associate Pastor, First Methodist Church, Chairman of Radio and Television.

REV. AND MRS. CARL BRUNSON, workers at the Dulac Indian Mission of the Methodist Church, near Houma, were guests in the Zachary Methodist Church on Sunday, Jan. 19. The Rev. Mr. Brunson preached at the morning worship service and he and Mrs. Brunson showed slides at the evening hour. Rev. Robert Ed Taylor is pastor of the church.

REV. J. MARTIN ALFORD, retired minister of the Louisiana Conference, was recently the guest preacher at the Colfax Methodist Church where he formerly served as pastor for five years. Rev. Mr. Alford, who recently celebrated his 87th birthday, and Mrs. Alford reside in Shreveport. Rev. Sam S. Holladay is the Colfax pastor.

DR. WM. E. TRICE, pastor of the University Methodist Church, Baton Rouge, was the guest speaker at the monthly meeting of the Men's Club of the First Methodist Church, Lafayette, on Wednesday, Jan. 15. Dr. Trice has recently returned from serving as an exchange minister in England, and he reviewed the highlights of that pastorate. Father and Son night was observed at the dinner meeting. Rev. Fred S. Flurry is pastor of the church.

DR. THOMAS JAMES of Oschner Hospital, New Orleans, was speaker at the Methodist Youth Fellowship meeting of the Rayne Memorial Methodist Church, New Orleans, Sunday evening, Jan. 19. Dr. James showed slides and spoke on the theme "Festival and Temples of Japan." This is a part of a series of MYF programs on Japan. Dr. A. M. Serex is pastor of the church.

FOUR OFFICERS of the W.S.C.S. of the Gretna Methodist Church have been presented adult life memberships for their work during the 1956-57 term. The presentation of certificates and lapel pins was held in ceremonies at the church recently. The recipients were Miss Helen Bahns of the Mary Haley Circle; Mrs. Doris Brumfield of the Mable Hasling Circle; Miss Lorraine Cuny, teacher of the nursery, and Mrs. Olga Hurst of the Margaret O'Connell Circle. Rev. A. B. Cavanaugh is pastor of the church.

THE BUILDING COMMITTEE for the Wisner Methodist Church includes Harry W. Gilbert, W. A. Tucker, A. D. Moore, Jr., and W. S. Knotts. They were elected at a special quarterly conference held at the church in December. The meeting was presided over by the Rev. James T. Harris, district superintendent. The Wisner church this fall retired its indebtedness on the new parsonage, and plans are now in the making for a new church plant. Rev. A. W. Coody is pastor of the church.

THE 49-VOICE CHOIR of Centenary College, Shreveport, appeared at the Baton Rouge High School on Jan. 24 under the auspices of the First Methodist Church of Baton Rouge. Dr. A. C. Voran, director of the choir, said that in its 14 years of existence, the choir has appeared on radio and television, has sung for eight consecutive years at the conventions of Lions International, has made two tours of the Far East and has presented countless concerts in Shreveport and throughout Louisiana. Dr. Dana Dawson, Jr., is pastor of First church, Baton Rouge.

MISS MAUDE NELSON, missionary to India, was speaker at the "Family Night" Service of the New Iberia Methodist Church, Thursday evening, Jan. 9. Miss Nelson gave an inspirational message concerning the church's work in the Far East. During her message she showed picture slides that helped to tell the story of the work in a mission field. Miss Nelson is home on leave. Her first assignment on the mission field was Korea, where she served as a nurse. Then she was transferred to Japan and then to India where she is working as a nurse in a foundling home. Rev. Jack Cooke is pastor of the New Iberia church.

SUBJECTS AND TEACHERS for the Church-Wide School of Missions of the McGuire Methodist Church, West Monroe, are: Lands of Witness and Decisions, (Adults) Rev. Don Wineinger, pastor; With Pen and Brush, (Seniors) Mr. and Mrs. C. B. Griggs; The Full Circle, (Intermediates) Johnny and Pat Clark; Japan, (Juniors) Mrs. W. W. Ward and Mrs. James Tolbird; Japan, (Primaries) Mrs. Carey Cheek and Mrs. C. H. Calhoun. In charge of plans for the school are: Rev. Wininger and Mrs. M. L. DeFreese, supported by the Commission on Missions, the Commission on Education and the W.S.C.S. The school will be held each Sunday evening from Jan. 19 through Feb. 16.

DO YOU WANT TO SHARE the life of Refugees for four weeks? That is the question which led to the acceptance of Rev. Ben F. Youngblood, associate minister of Mangum Memorial Methodist Church, Shreveport, for a month's tour of service by the World Council of Churches, Divisions of Inter-Church Aid and Service to Refugees in Austria. The volunteer service in these four weeks is described as a "willingness to share the life of the refugees and seek ways of helping without a definite job description; . . . capable of grasping the difficult refugee situation and of interpreting it on their return home." The Rev. Mr. Youngblood left Shreveport by plane the evening of Jan. 26 and will return March 1.

Annual Louisiana Methodist Circulation Campaign



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SELF-ASSURANCE

When we say of a person, "He is very sure of himself," are we paying a compliment or making a criticism? I have asked this question of several friends, and the answer almost invariably is, "That depends."

Yes, it does depend on the degree and quality of the self-assurance. It may make us think of what John Galsworthy called a "cockeyed cocksureness" which distorts the vision and weakens the judgment. Or we think of those bumptious, self-assured persons who break into a company or conversation and forfeit the respect of the more reserved and thoughtful.



When I think of self-assurance, somehow there comes to my mind the colorful figure of Benvenuto Cellini, the most eminent goldsmith of the Italian Renaissance and one of the world's most gifted sculptors. He was a host in himself. He made his own tools, he designed his own works and executed them with his own hands, hammering and carving, modeling and casting. Yet with all his brilliant versatility, Cellini pushed his self-assurance to such self-conceit that his character was condemned by those who admired his works.

Too much self-assurance takes away the attractiveness of recognized talent. It hinders progress from good to better. And it may also keep men from God's help. In the treatment of bad habits like that of drunkenness, the victim must often be brought to the point where he no longer thinks he can manage himself and, therefore, puts his trust in a Higher Power.

Yet on the other hand self-confidence and self-reliance are regarded as virtues. Emerson wrote that "self-trust is the first secret of success." How far, then, is self-assurance a virtue to be encouraged, and where does its danger start?

Let us turn for light to the advice given by Saint Paul, whose wisdom has helped to shape our Christian culture more than that of any one save Our Lord Himself. In his letter to the Romans, chapter 12, verse 3, the Apostle writes: "By the grace given to me I bid everyone among you not

to think of himself more highly than he ought to think, but to think with sober judgment each according to the measure of faith which God has assigned him."

Is there anyone so self-assured that he does not care what others think of him? Suppose that some scandal, whether true or false, should come to light this week and every acquaintance you met should "cut you dead." What would happen to your self-assurance and peace of mind, yes, even to your health?

Or suppose you were a member of Congress and you cast your vote tomorrow on a certain issue. The next day a deluge of telegrams starts to pour in attacking you for your stand. Maybe you will say: "I don't care what people think. The public are a bunch of sheep anyhow." But the trouble is that when a person begins to think of people as sheep, he is likely to become a bit wolfish in temper and judgment.

How do we sustain our self-assurance in the face of criticism and abuse? Consider the case of William Thackeray. It was not until after years of discouragement that Thackeray gained a reading public. But his biographers tell us that he had taken the measure of his capabilities and, knowing what he could do if opportunity were given him, he waited unrepiningly until it came. I do not happen to know much about Thackeray's spiritual life, but I am inclined to think it was more than self-examination which kept up his self-assurance.

And we do know about a man named Simon Peter who, with his fellow disciples, was arrested for preaching his message on the streets of Jerusalem. They escaped from prison and began to proclaim their gospel again. When taken into custody a second time, their defense was, "We must obey God rather than men."

The right kind of self-assurance is developed through painful correction and hard testing. Beethoven said of Rossini that he had in him the making of a good musician if he had only been well flogged as a boy, but he had been spoiled by his facility of composition. Whether Beethoven was right about Rossini I am not competent to judge. But it is true as a general principle that those who have had hard going have gone the farthest.

Saint Paul began his work with a humble opinion of himself. And he certainly had hard going, persecution, imprisonment, stoning. But he came to the godly self-assurance which enabled him to say, "I can do all things in Him who strengthens me."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



OUTER SPACE VS. INNER SPACE

The very mention of the term, "Outer Space" makes some of us middle-aged people shudder with fear. Even though we have looked through it up to the sun and moon and stars all our lives, we shudder at the thought of anyone commanding that part of the universe. But not everybody seems to think the same way about it. Young people look hopefully to the time when they can make an exploration trip to the moon. My grandson, Danny, told me he could put a tin can over a firecracker and "shoot it up into outer space." High school students are trying to mix various concoctions and put them into home made rockets, and fire them. The results have not been too impressive yet, beyond a few punctured eyes and cuts from flying bits of metal.

With all the talk that has been going around about it, especially from the military men and some people who are seemingly scared out of their good sense, some of us are wondering what we would do with it if we should be able to conquer the limitless vastness that actually is "outer space." Because if you think we are big enough to command the infinity of the heavens, just think how silly it would be for a microbe sitting on an apple in the middle of the Sahara Desert to stand up and shout that he was claiming the whole desert for his front yard.

The conquest of some of the space that surrounds us may be worthwhile to us someday, but it seems that "Outer Space" is not nearly as important to the average Christian as is "Inner Space." A long time ago the Lord said to one of His prophets, "Man looks on the outward sign, but God looks on the heart." Maybe we should stop and try to assess the importance of outer-as related to inner-space. Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" Could we presume that it still isn't worth it if we gain the regions of outer space for our possessions and at the same time lose the presence of Jesus Christ in our hearts? History does not record many attempts as serious as those which we are now making to conquer

On A Wide Circuit

W. W. Reid

WHO HAVE MADE OUR AMERICA?

I would not want to detract one iota from the importance of the roles played by scientists and by those listed as inventors and discoverers of new truths in the making of what we euphoni-ously call "the American way of life." We are each one of us indebted in some measure to such "pure scientists" as Ira Remsen, George Washington Carver, the Mayo brothers, Benjamin Rush, Samuel Langley, Charles Steinmetz, and a host of others in our colleges and laboratories; as well as to as long a roll of "inventors," including Robert Fulton, Eli Whitney, Thomas A. Edison, Henry Ford, Cyrus McCormick, Alexander Graham Bell, Samuel F. B. Morse, George Westinghouse, the Wright brothers, Charles Goodyear.

But these alone have not made our nation and our civilization the power and the culture we boast of today. There has been a spiritual, intellectual, moral, and cultural development that has been fostered side by side with science and invention—and this development has also helped shape today's America. The growth in these areas may not have been as great as we would have wished—it has brought in neither the millennium nor the Kingdom of God—but we would be impoverished without it.

Imagine, if you can, what American life might be, divested of the insights given us by such religious naturalists as John Burroughs, Henry D. Thoreau, John Muir, Luther Burbank, John J. Audubon, to name but a few. Some

the unknown of the skies. But for the past 19 centuries history has millions of instances that prove the fact that when a person opens his or her heart to Christ, he or she becomes a new and transformed person, filled with the Holy Spirit and with a love for God's children. Every one of us has some inner spaces of his or her soul where God seeks to enter. God's conquest of these inner spaces means infinitely more to us than any military conquest of the route to the moon or of any other part of the universe beyond the Earth.

science has helped us to overcome certain socio-economic problems (there are no hod-carriers and fewer underground coal miners today); but still greater contribution to man's freedom from want has been made by such prophet-evangelists as Frances E. Willard, Henry George, Clara Barton, Jane Adams, Jacob A. Riis, John Brown and others; and by such educational pioneers and reformers as Horace Mann, Wm. H. McGuffey, Booker T. Washington, Ezra Cornell, William James, Mary Bethune, and John Dewey. Our America is compounded, also, of Abraham Lincoln's humanity, of Theodore Roosevelt's vigor, of Woodrow Wilson's idealism.

America's social conscience and its desire for moral rectitude—a vital part of our culture, though the press too often depicts their failure of greater realization—are the products of the religious teaching that underlies our "way of life." Pure science—"cold" science—has not contributed too much to this phase of our America: but what a lack of concern for man and loss in moral impact there would be but for the thunder and the lightning from the pulpits of Francis Asbury, of John Woolman, of John Elliot, of Henry Ward Beecher, of Phillips Brooks, of Dwight L. Moody, of Jonathan Edwards, of Charles Parkhurst, of Samuel Seabury, of Cotton Mather. Their visions and insights are inseparably woven into the fabric of America. And the poets and the novelists also have honored place in the design of the American way: think of the impress upon young and old, generation after generation, of the writings of William Cullen Bryant, Theodore Dreiser, Henry Van Dyke, Oliver Wendell Holmes, Nathaniel Hawthorne, Horace Greeley, Vachel Lindsay, Ralph Waldo Emerson, Walt Whitman, Elbert Hubbard, Julia Ward Howe, Edwin Markham, John Fiske, Lew Wallace, Henry James, Paul Dunbar, John G. Whittier, and a host of others. They, too, have made America, as have millions of others of lesser fame among men. . . .

Because I love the multi-woven fabric of America, and would preserve and perfect its design, I hope we will not go "haywire" into warping too many of our youth into "cold scientists." There will be place for some of them; but it should not be at the expense of the humanities and the arts. American cannot live and grow on "sputniks" alone—nor on any science that will carry its sons to the moon and beyond.

America is basically a spiritual power for good. No enemy, seeking to destroy America and the freedoms and goals for which it stands, could ask more collaboration than that millions more of America's sons turn to the sciences — and neglect the gifts that sustain the spirit.

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



LESSON FOR FEBRUARY 8, 1958

THE CHURCH TEACHES THE WORD

READ 1 TIMOTHY 4:1-16; 2 TIMOTHY 2:1-2; 3:10-17.

MEMORY SELECTION: *Take heed to yourself and your teaching; hold to that, for by so doing you will save both yourself and your hearers.*

—1 Timothy 4:16 (RSV)

Last Sunday we completed the five lessons which were devoted to a study of "The Church In The Making." Today we begin a new series of three lessons under the general subject, "The Church's Ministry To Mind and Spirit." For the first of these lessons the subject is, "The Church Teaches The Word."

Our lessons for today and next Sunday stress the importance of teaching. Today's lesson also stresses the importance of teaching the right things. It would be better, of course, not to teach at all than to misinform people. We frequently heard the late Dr. James A. Anderson say, regarding people with limited knowledge but vociferous in expression, that "They knew so much that is not so." Hence it is that Paul, in his letters to Timothy, is urging him, not only to give attention to his teaching but to be sure that what he teaches is true and of importance.

The church feels that one of its most important functions is to teach. No less a Person than Christ, the greatest of teachers, is responsible for that feeling. The Sermon on the Mount, some think, was Christ's first great public utterance. Matthew, in introducing this sermon, says of Jesus, "He opened his mouth and TAUGHT them." From the beginning Jesus laid stress on the importance of teaching by making His ministry largely a ministry of teaching.

Jesus gave evidence also of the importance of teaching, in His thinking, when, in His final command to His followers in the Great Commission, Christ said, "Go ye therefore and TEACH all nations . . . TEACHING them to observe all things whatsoever I have commanded you." In the minds of Jesus there seemed to be the feeling that one of the great instruments in the building of His kingdom would be the teaching process.

What Is The Difference In Teaching And Preaching?

Today's lesson subject is, "The Church TEACHES The Word." Next Sunday our lesson subject will be "The Church PREACHES The Word." Hence it is that we raise the question, "What is the difference in teaching and preaching?"

Some years ago, while we were serving a district, we were in conference with a group that thought there should be a change of pastors. A spokesman for the group made this very significant statement regarding their pastor. He said, "Our preacher is an awfully good explainer, but he just can't preach." It is quite possible that

this distinction between preaching and "explaining," as phrased by my unlearned friend, is a right good definition of the difference in preaching and teaching. What he was really saying was that the pastor was a very good teacher but was not an inspiring, soul-stirring preacher. The teacher gives us facts and information; the preacher gives us incentive and inspiration. **Different Attitude In Protestantism And Catholicism Toward Teaching**

There is a basic difference in Protestantism and Catholicism in their conception of what is proper in Bible teaching. The Catholic Church reserves for the ministerial leaders of the church the right to interpret the Bible. Even among their priests and other ministerial leaders, the Pope is the final word on Biblical interpretation. It is the feeling of the Catholic Church, and with some reason, that the many divisions of Protestantism into so many different denominations is the result of allowing just anyone, either minister or layman, to interpret the Bible as he sees it and publicly advocate his personal interpretation of the Bible.

Since the Pope is the final seat of authority for all of their interpretations of the Bible, the Catholics preserve a unity of interpretation not found in Protestantism. In doing this, however, they must sacrifice the right of the individual to read the Bible and follow his own conscience in its interpretation. Protestantism feels that the Bible should be an open book, not only for devotional reading, but for personal interpretation.

How Should The Church Teach?

Paul, in these two letters to Timothy, is giving him instructions as to how to teach the truths committed to him. He tells Timothy that he should give attention to:

(1) Reading. There were few books to be read at this early time and comparatively few people who could read them. Hence it was important that Timothy be able to read the scriptures and instruct the people in the understanding of the things read.

(2) Exhortation. Usually exhortation is the effort of the leader to lead his hearers to act on the things they have learned or already know about the Christian way of life. An evangelist, who once worked extensively in Arkansas, usually opened his ministry in a new place with the statement that he had not come to teach the people how to be religious. He declared that his mission, as an evangelist, was to get the people to DO what they already knew they should do. In other words, he looked on his

ministry as largely an exhortation. So Paul wants Timothy to be an exhorter as well as a reader and teacher.

(3) Doctrine. Three times, in this one chapter, Paul refers to doctrines. Once to the doctrines of devils and twice to "good doctrines" which he wants Timothy to teach. We Methodists have a tendency to shy away from the teaching of "doctrines." In the mind of Paul the teaching of doctrine was essential since the doctrines, to which he referred, embodied the basic truths undergirding the Christian religion.

Paul not only tells Timothy what to preach, he tells him how to make that teaching effective. Timothy must be an example of Christian living:

(1) In Word. This probably had reference to the Word as he preached it. He was to be an example of the true believer as he preached the Word.

(2) In Conversation. Paul exhorts Timothy to be an example for his people in conversation as he mixed with them in everyday life. Sometimes preachers preach eloquently on Sunday and then through the week days, by their manner of "conversation" neutralize the effectiveness of their ministry by the way they talk outside the pulpit. We heard it said of a minister, one time, that those who heard him in the pulpit thought he should never get out of the pulpit, and then, when they heard him talk outside the pulpit, they would think that he should never go into the pulpit.

(3) In Charity. The RSV translates this love, as charity is often translated love in modern translations.

(4) In Spirit. Timothy was urged to go about his work in such a spirit that those he purposed to help would feel that he had something of the spirit of Christ.

(5) In Faith. We are not examples of faith by simply declaring that we believe. We give evidence to others of the faith we have by the manner of life we live. It was in such a manner that Paul wanted Timothy to be an example in faith.

(6) In Purity. In a world where gross immorality was often a part of the forms of worship in pagan temples, Paul is urging Timothy to be an example of purity of life. It is absolutely imperative for a minister to be clean morally, if his ministry is to be effective. To follow any other course is to destroy his ministry and seriously hurt the church.

What Should The Church Teach?

What the church teaches is as important as how we teach. There is much energy and religious fervor wasted in teaching things that are not worth the teaching or possibly the efforts are worse than worthless since they may be positively hurtful.

Paul talks about "profane and old wives' fables." In the RSV the translation is "godless and silly myths." There are so many profound, helpful gospel truths that should be proclaimed by preachers and teachers that it is pitiful indeed for a Christian leader to deal in trivialities.

The Bible is the Text Book for all Christian teaching. Consequently it should be at the center of all our teaching. With the Bible as the foundation, we teach the great principles of Christian living and

human relationships. The Bible, and it alone, contains the great doctrines that undergird our Christian faith. We should never overlook an opportunity to emphasize these fundamental truths.

The subject of our lesson today is, "The Church Teaches The Word." In the opening chapter of the Gospel of John the writer refers to Christ as the Word. The church today should teach the Word. We should ever hold up Christ as the perfect example of every Christian virtue, since there is no Christian virtue which is not found in His life in perfection. We are never beside the mark when we are giving emphasis to the matchless life and character and ministry of the Master.

The Church's First Mission Is To Preach The Word

There is a danger that the church today may become so engrossed with the pressing problems of life about us that it may overlook the major, basic problem of life—SIN. The modern church is much concerned about social conditions, health conditions, labor conditions, political conditions, housing situations and other modern problems. The church should never cease to be interested in these modern problems. However, the church will make a fatal mistake if its interest in these problems causes it to overlook the reasons for and causes of these modern problems. When the world overlooks and discards the Golden Rule, as annunciated by Christ, these pressing problems spring up everywhere about us. They would vanish, almost overnight, as would the terrifying threat of world destruction by war, if the world would but seriously attempt to make the Golden Rule its plan and pattern for life.

No good doctor is content simply to lower the high temperature of his sick patient. He is more concerned about the trouble that caused the high temperature. The church must ever be interested in its ministry to underprivileged people. It should be even more interested in remedying conditions which caused them to be underprivileged.

How The Methodist Church Teaches The Word

We, as Methodists, should be thankful that we are a part of a great institution which has become thoroughly aroused, in recent years, to the importance of and the value of Christian Education, with all that this term implies.

We like to think of our ministers as the inspiration for and general superintendents of our program of teaching in The Methodist Church. They, themselves, are our most effective teachers of the Word.

Methodism teaches through its Sunday School with the best physical equipment and the best trained leaders, in officers and teachers, in its history. Our church teaches the word through Vacation Schools led by well trained, consecrated leaders.

It is our feeling that Methodism has the most thorough and effective training program through Training Schools, Training Camps, Institutes and Assemblies to be found among our great churches. The WSCS has, for years on end, carried on a study program that has made it the best informed organization within our church. The Methodist Youth

(Continued on page 15)

REPORT NO. 1—THROUGH SATURDAY NOON, JANUARY 25, 1958

Page Eight

Midland Has Total Fire Loss

The Midland Methodist Church near Fort Smith was destroyed by fire shortly before noon, January 23. The building was a total loss, and V. C. Peters, a member of the board, said the value of the destroyed property was some \$20,000.

The congregation will use the lodge hall at Midland until the church can be rebuilt.

Mr. Peters said the fire may have started from the flue. He said a fire was built in the building that morning to get it warm for an evening meeting.

The auditorium of the building would seat about 300 persons. All the educational facilities were on the auditorium floor and in the

basement, he said.

Rev. Willis LeGrand, Midland Church pastor, in the communication to the *Arkansas Methodist*, reported "I never saw such courage as there is among the folks at Midland and the congregation is very small but not discouraged. We don't know when we are going to build at the present time, but we are making plans to start soon as possible. If there is anyone who is interested in the Midland church please contact the officers."

The pastor said that the church is in a special need of pews and a piano, all of which were destroyed in the fire.

Arkansan Commissioned Meth. Missionary

New York (BM)—Mr. and Mrs. Robert A. Kauffman, 300 South Main St., Hesston, Kan., are among 59 persons who were commissioned missionaries or deaconesses of the Methodist Church January 17 at Buck Hill Falls, Pa.

Mr. Kauffman, son of Mrs. Mabel Kauffman, of Hesston, and Mrs. Kauffman, daughter of Mr. and Mrs. Paul Bowden, Swifton, Ark., are going to India, where he will teach music and she will do general educational work.

The commissioning service was the climax of the annual meeting of the Board of Missions of the Methodist Church. More than 600

persons from the United States and countries overseas witnessed the ceremony.

Born in Swifton, Mrs. Kauffman spent her early life there and attended the Arkansas State Teachers College at Conway, where she was graduated in 1952 with a bachelor of science in education degree. She has also studied at Union Theological Seminary.

From 1952 to 1955, Mrs. Kauffman was a special-term Methodist missionary to India under the Woman's Division of Christian Service of the Board of Missions. She taught at the United Christian Schools in Jullundur City.

Charge and Pastor	New	Ren.	Not Due	Total
E. W. Bruner	3	14	17	
Walnut Ridge, Wm. A. Stewart	9	65	3	77**
TOTALS	132	538	23	693

SEARCY DISTRICT—Quota 1121

Antioch-Stony Point, Leon Gilliam	1	14	2	17
Augusta, Sam Auslam	4	59	1	64**
Bald Knob, Dewey Dark	1	12		13
Beebe-Ward, James W. Workman	36	65	2	103**
Bellefonte-Bergman, Oliver Logan	7	22		29**
Bradford-Russell, Joe Linam	7	20	1	28*
Cabot, John S. Workman	8	39	4	51**
Clinton, William P. Connell	3	43		46
Floyd-Vinity, Graham Sellers	4	5	1	10
Griffithville, W. B. Yount	3	23	1	27
Harrison, Horace M. Lewis	25	85		110**
Heber Springs, Arnold Simpson	10	37	3	50**
Jacksonville, N. Lee Cate	8	23		31
Judsonia, J. A. Newell	3	11	1	15
Kensett, M. B. Short	3	22		25
Leslie, J. W. McKinney	2	8		10
Marshall, Charles Wages	1	8		9
McCrory, Golder Lawrence	4	48	5	57**
McRae, W. M. Stegall	9	6		15
Newton County, Harry E. Burke	9	8	1	18
Pangburn Ct., Walter Abbe	5	16		21*
Patterson Ct., Orvil Stahl	5	13	1	19
Quitman Ct., John Jump	6	15	1	22
Rosebud Ct., Tom Cowan	1	14		15

SEARCY				
First Church, Alvin Murray, Jr.	30	107	4	141**
Grace Church, Porter Weaver	3	13		16
Scotland Ct., Jack Blume	1	1		2
TOTALS	199	737	28	964

ARKANSAS METHODIST DISTRICT SUMMARY Report No. 1

District	Quota	New	Re-new.	Not Due	Total	% of Quota
Little Rock	2615	284	2067	31	2332	91%
Camden	1882	197	1827	19	2043**	109%
Conway	1499	367	1096	38	1501**	100%
Arkadelphia	1111	237	870	52	1157**	104%
Batesville	1012	313	763	27	1103**	109%
Hope	1257	220	758	34	992	79%
Searcy	1121	199	737	28	954	84%
Pine Bluff	1217	142	784	18	944	76%
Monticello	954	87	744	15	846	89%
Forrest City	1153	146	676	12	834	72%
Fayetteville	1176	167	528	35	730	62%
Paragould	1136	132	538	23	693	61%
Jonesboro	1410	131	440	18	589	42%
Ft. Smith	1963	123	444	13	580	30%
TOTAL	2725	12272	363	15360		

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT—Quota 1078

ALEXANDRIA				
First Church, Guy M. Hicks	42	43	2	87
Trinity, O. W. Spinks	15	42	13	70**
Wesley, Clyde T. Shaw	15	18	3	36**
Horseshoe Drive, Roy Lee Garrett	33	21		54*4
Belah-Eden, Champ Breeden	4	12	1	17**
Boyce, Claude O. Hall	13	12		25*2
Bunkie, J. J. Caraway	2	38		40**
Coufax, S. S. Holladay	12	26		38**
Davis Springs-Dodson Ct., Henry Pinckard	6	4		10
Elizabeth, John F. Kellogg	2	29	1	32**
Evergreen, Carl Lipe		21		21*2
Glenmora, D. R. Deen	2	19		21**
Hollins Chapel, A. E. Wingfield	4	3		7
Jena, W. O. Lynch	5	105	2	112*3
Lecompte-Cheneyville, C. H. Giessen	4	36	2	42**
Marksville-Simmesport, Carl Lipe	1	20	1	22**
Melder, Otis Sharpe		9		9
Montgomery, J. C. Skinner	2	31	1	34**
Mt. Zion, Dell S. Durand	14	7		21
NATCHITOCHES				
First Church, Geo. F. Pearce	23	27	2	52
Faith Church, Odell Simmons	6	7	1	14**
Oakdale, Clark W. Bell	4	19		23
Oak Grove, W. R. Akin	14	7		21**
Olla, A. D. St. Amant	2	21		23**
Palestine, E. W. Sander		1		1
Pineville, John F. Kilpatrick	13	57	1	71**
Pollock, Marvin Hockenhull	13	14		27**
Trout, D. B. Boddie	1			1
Urania, W. T. Hall	1	15	4	20**
Weaver-Provençal, J. W. Lee	4	15		19*2
Whites Chapel-Ville Platte, Mrs. L. Hickman	26	42		68*3
Winnfield, Luther L. Booth		1		1
TOTALS	288	722	34	1044

Charge and Pastor	New	Ren.	Not Due	Total
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BATON ROUGE DISTRICT—Quota 2225

Amite, James E. Christie	16	34		50**
BATON ROUGE				
First Church, Dana Dawson, Jr.		1		1
North, James L. Stovall	13	16	2	31
Bogaloussa-E. Sullivan Mem., R. B. Crichtow	36	54		90**
Clinton-Clear Creek, V. M. Culpepper		9	1	10
Deerford, George M. Horne	9	12		21**
Fisher, C. J. T. Cotton	11	34		45**
Hammond, E. R. Thomas	4	56	2	62
Jackson, J. B. Shearer	7	29		36
Kentwood, Karl D. Wood	14	16	1	31**
Loranger-Cooper's Chapel, Mike Corrigan	2	6		8
Pine Grove, S. E. Sterrett		34		34**
Plaquemine-Grand River, Wm. J. Reid	7	31		38**
Port Allen-Magnolia, John Keller	1	7		8
Slaughter, G. H. Corry	4	12		16**
Tangipahoa, A. L. Carruth	9	44		53**
Tickfaw-Independence, Paul Carroll	2	2		4
Walker, P. W. Sibley	3	21		24
Wesley Chapel, Carey Martin	7	14		21
Zachary, Robert Ed Taylor	5	18		23
TOTALS	150	450	6	606

LAFAYETTE DISTRICT—Quota 1086

Abbeville, R. M. Bentley	20	35		55**
Berwick, Kirby Vining	7	33		40**
Church Point, Joe H. Robinson	4	10	1	15
Crowley, Wesley, Raymond Pierson	17	25		42**
Ebenezer, Etienne Brouillette	4	25		29**
Franklin, Albert S. Hurley	11	60	1	72
Grand Isle, Travis Campbell	7	11		18*6
Houma-First Ch., B. A. Galloway	7	57	3	67
Heights, Ira Robinson	12	40		52**
Maxie, Raymond Pierson	10	10		10**
Indian Bayou, M. L. Davis	14	58		72*2
Jeanerette, A. M. Martin		12		12
Krotz Springs, C. J. Thibodaux	1	13		14**
LAFAYETTE				
Asbury, Bryl Moreland, Jr.	12	6	6	24
Davidson, Woodrow Hearn		15		15
First Church, Fred S. Flurry	17	67	2	86
Melville, O. L. Golson	4	18		22
Morgan City, R. W. Bengtson	10	22	1	33
New Iberia, Jack Cooke	5	55		60
Opelousas, R. E. Walton	5	41		46
Patterson, Harlan M. Guillot	11	15	1	27*2
Pecan Island, Jerold Hoffpauir	1	16		17*4
Rayne, D. T. Williams	4	31		35*
Thibodaux, R. R. Miller	8	13		21**
TOTALS	181	683	15	884

LAKE CHARLES DISTRICT—Quota 1237

Bell City, E. W. Day	2	4		6**
Cameron-Grand Chenier, Taylor Wall		1		1
DeRidder-First Church, R. H. Jamieson		1		1
Wesley, Frank Stage	37	9		46*4
Eunice, Wilson Watson	14	29	1	44**
Gueydan, George W. Harkins	12	23		35**
Hackberry, W. F. Howell		5		5*
Hornbeck, S. L. Lantrip	3	65	1	69*2
Iowa, E. W. Day	3	31		34**
Jennings, Kenneth G. McDowell	8	43	1	52
Kinder, Raymond Crofoot	11	26		37*2
Lake Arthur, Jack Winegeart	7	16		23**
LAKE CHARLES				
First Church, Carl F. Lueg	15	89	1	105
Oak Park, H. A. Gibbs	8	19		27
St. Luke, L. R. Branton	10	1		11**
University, E. B. Emmerich	15	28	1	44
Maplewood, Loyd E. Williams		1		1
Merryville, Lamont C. Rouse	15	13		28**
Raymond, Clarence B. Krumnow	1	8		9
Vinton, W. F. Howell	2	25	1	29**
Welsh, Don Risinger	15	93		108*3
TOTALS	178	531	6	715

MONROE DISTRICT—Quota 1641

Bonita, G. L. Cagle	1	31		32*2
Collinston Ct., S. B. Dampier	7	23		30**
Epps-Floyd, J. B. McCann	6	38		44**
Grayson Ct., C. Ed Henkel	7	33	1	41**
Harrisonburg-Clayton, F. P. Corie	45	13		58*3
Kilbourne Ct., John D. Bell	4	23	1	28**
Little Creek-Union, E. W. Corley	3	16	1	20**
MONROE				
First Church, G. W. Pomeroy		1		1
St. Paul, B. R. Oliphint	2	11		13
Stone Avenue, J. J. Davis	6	28	1	35**
Pioneer Ct., Cecil Mims	4	12		16
Rayville, W. D. Boddie	24	40	2	66**
Sicily Island, Fred Mead	3	30		33**
Sterlington, W. M. Allen	14	25	1	40*2
Vidalia, H. R. Hine	3	14		17
Waterproof, John G. Gleck	2	18		20**

Charge and Pastor	New	Ren.	Not Due	Total
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WEST MONROE

Brownsville, B. P. Durbin	1	13		14
Claiborne, D. F. Anders	7	26		33
McGuire, Don Wineinger	3	15		18
Wisner, A. W. Coody	12	22		34**
Winnsboro, W. H. Bengtson	109	42		151*3
TOTALS	263	474	7	744

NEW ORLEANS DISTRICT—Quota 1489

Lutcher-Reserve, Frank Lankford	7	6		13*3
NEW ORLEANS				
Felicity-Severn, Mims S. Robertson	1	19		20**
First Church, Nathaniel H. Melbert	104	61		165**
Gretna, A. B. Cavanaugh	8	7		15
John Wesley, J. C. Rousseaux	5	14	1	20**
Lesseigne, St. John, C. D. Pinkard	15	12		27*3
Luling, Tom O. Crosby, Jr.	4	8		12**
Metairie, John Winn	2	5		7
Parker Memorial, E. J. Barksdale	24	26		50**
Rayne Memorial, A. M. Serex		1		1
St. Claude Heights, Robt. Galatas	3	6		9**
St. James, Mims S. Robertson	5	17		22*3
St. Paul, Harvey G. Williamson	43	9	1	53**
Pearl River, K. K. Carithers	2	14	1	17*
Sun-Bush, Mrs. Rose Carithers			21	21*3
Trinity-Venice, L. W. Taylor	22	30		52*2
TOTALS	245	235	24	504

RUSTON DISTRICT—Quota 1403

Arcadia, R. L. Peyton	2			2
Bernice, W. H. Carroll	7	41	1	49*3
Bienville, J. E. Constable	4	28	5	37**
Calhoun-Beulah, Abe Conerly	1	27		28**
Centerpoint, J. T. Garrett	3	17		20*2
Carlton-Wilshire, R. H. Hearne	4	5	2	11**
Concord-Mt. Pleasant, C. K. Brooks	13	21		34**
Choudrant-Douglas, Geo. P. Goodwin	6	28		34**
Clay-Ansley, V. Leo Westbrook	4	32		33**
Doyle-McIntyre, L. J. Futch	5	22	1	28**
Dubach, Byron Crosby	7	40		47*3
Gibson, J. A. Jones	11	74		85*2
Harmony Chapel-Bethlehem-Wesley, T. T. Lowe	4	31		35**
Haynesville, J. H. Midyett	12	105	3	120**
Heflin-Brushwood, R. E. Carter	34	14		48**
Hodge, G. A. Morgan		10		10
Lisbon-Arizona, R. K. Freidrick	14	24		38**
Minden, Lake View, Geo. D. York	6	12	2	20
Quitman, Troy Garrett	1	25		26*3
Ringgold, Roy Grant	3	34		37**
Rocky Mt.-Grand-Bayou-Castor, Charles Wilder		7		7
Ruston, Grace Ch., Henry C. Blount	17	42		59**
Trinity, Jolly B. Harper	60	128	2	190**
Salem-Hilly, Byrd L. Terry		20		20**
Shongaloo, Wm. Paul Cassels	2	38		40**
Sibley, James J. Pyles	15	7	2	24*2
Simsboro-Antioch, J. W. Jones		23		23**
TOTALS	235	855	18	1108

SHREVEPORT DISTRICT—Quota 2602

Belcher-Gilliam, J. L. Beasley	8	50	....	58*3
Bethany-Keithville, W. F. Pledger	6	16		22**
Benton, L. A. Carrington	1	17	1	19
Coushatta, Fred Schwendimann	7	40		47**
Ida-Hosston, E. A. Keasler	1	24		25**
Logansport, J. B. Grambling	5	38		43**
Many, John B. Koelemay	11	20	2	33**
Oil City, L. M. Sawyer	10	15		25**
Plain Dealing, Reuel H. Allen .....	....	27		27
Rodessa, William A. Blakely	5	8	....	13**
SHREVEPORT				
Broadmoor, Geo. W. Harbuck	1	112		113
Caddo Heights, George W. Ross	22	33		55
Cedar Grove, Roy E. Mouser	338	55		334*3
First Church, D. L. Dykes, Jr.	3	2		5
Morningside, G. Eldred Blakely	5	24		29
Noel Memorial, John J. Rasmussen ..	15	82	7	104
North Highland, Beverly E. Bond ..	20	14	....	34
Park Avenue, Douglas L. McGuire ..	5	46	....	51**
Trinity, Tracy R. Arnold	2	6		8
Wesley Memorial, John Lee	13	9		22*2
Zwolle, Alton Hancock	4	19		23
TOTALS	482	658	10	1150

Knobel MYF Organized

On December 8, an MYF was organized at First Methodist Church in Knobel, Ark. Officers for the group are Remona Smith, president; Delbert Reynolds, vice president; Allen Hughey, secretary-treasurer; and Larry Smith, reporter. Bill Reynolds is counselor; and Rev. Charles P. Reed is pastor. On Dec. 26 a Christmas party was given at the home of Mr. and Mrs. Orla Smith. Pictured here are those attending, left to right: Cletius Boyd, Nancy Pugsley, Bill Reynolds, Remona Smith, Kay Smith, Doris Walker, Larry Smith, John Byers, Jr., Larry Walker,



Georgia Barksdale, Delbert Reynolds, Norma Hanner, Sue Smith, and Edith Ferguson. Those unable to attend were Marylou Abel, and Allen and Alfred Hughey.

WITH THE SUB-DISTRICTS

Sam Steel

The Sam Steel Sub-district meeting was held Monday night, Jan. 13, at Lewis Chapel, La., Methodist Church. Theme for the program was "New Year's Resolutions." Olla, Jena, and Lewis Chapel were represented. Serving on the program were president Marvin Strange, Don McCartney, Judy Strange, and the Rev. Marvin Hockenhull. The Rev. John Kellogg, district director of youth work in the Alexandria District, was a special visitor at the session. Joel and Lois Strange are counselors.

Polk County

The Polk County Sub-district MYF met Monday, Jan. 6, at the Mt. View, Ark., Methodist Church. The program was conducted by the youth of the First Methodist Church, Mena.

The business meeting was called to order by the president, Jerry Rodgers. The Shady Grove Methodist Church group was presented \$5 for having 100 percent attendance for the meeting, and Mt. View received \$5 for having had 100 percent present at the December meeting.

Reports were given by Jerry Rodgers and Flora Lee on the Mid-winter Institute held in Nashville, Dec. 30, 31. The Rev. W. D. Golden, Mena, gave a report on the Christian Witness Mission to be held in February in Little Rock, and also announced the schedules for summer camp.

Following the business meeting, the youth of Mt. View church presented a skit entitled "Curbless Corners." Refreshments were served.

The next meeting was scheduled for Feb. 3 at First Methodist Church, Mena. Shady Grove youth will present the program, and Mt. View youth will direct recreation.

Rice

The Sub-district MYF met at the First Methodist Church in Kaplan, La., January 12, at 2:30 p.m.

The meeting was opened with the program led by the Wesley Methodist Church of Crowley.

Installation of officers had pre-

(Continued on page 15)

Pilot Christian Witness Missions Will Be Held In Alexandria, Baton Rouge

Two Pilot Christian Witness Missions have been scheduled in Louisiana, one February 21-23 at Baton Rouge, and one February 28-March 2 at Alexandria. The Rev. James Lawton is director of the first, and the Rev. Jimmy Carraway, the second. The Rev. Leslie Ross, Nashville, Tenn., of the General Board of Evangelism, will be resource person.

The Conference Youth Council and Conference Board of Evangelism are sponsoring the missions for the purpose of finding unchurched youth, leading youth to commitment to Christ, and helping youth to witness. The

Morrilton Youth Plan Council Meetings, Other Activities

Katherine Young, chairman of the Senior MYF at Morrilton, has announced that the first Wednesday night of each month will be the date of all senior council meetings. Short term planning of programs and special events for the group will be the chief concerns of the council. All meetings will begin at 8 p.m., and conclude at 9.

During the month of November, the group had a "Painting Project." The objective was to brighten up the surroundings in fellowship hall where they meet, known as "Pierce Hall." The results of the project added to the attractiveness of worship programs and recreation.

Both the senior and intermediate youth groups have set aside two Saturday nights each month to come to the church for fun, fellowship, worship, and work. These meetings are called "Saturday Night for Christ." Senior counselor is Mrs. Darnell Hampton, and intermediate counselors are Mr. and Mrs. Raymond Reed. Youth director is Buddy Jester. These persons plan the Saturday night events.

Sally Ruth Villines, MYFund chairman, recently reported that some \$35 has been sent from the Morrilton youth to the conference treasurer.

program, according to Miss Louise Sharp, Conference director of youth work, will include fellowship, inspiration, training, and witnessing.

Youth who will attend will be selected by the pastor and counselor and approved by the district director. Adults who will attend will be selected by the district director. The youth will be of the senior high or older youth groups, one from each church. Two adults from each district may attend.

The missions will be held at the First Methodist Churches of Alexandria and Baton Rouge on the dates given above. They will begin at 6:30 p.m. with a fellowship supper, and close at 3:00 p.m., on the Sundays Feb. 23 and Mar. 2.

Each delegate who attends will be prepared to return to his or her local church to plan and promote a Christian Witness Mission in March or April.

The committee planning the missions includes the executive committee of the Conference Youth Council, Miss Marie Nelson, Conference chairman of Christian Witness; the Rev. W. D. Boddie, member of the Conference Board of Evangelism, and the Rev. Brady Forman, Monroe District director of youth work. For further information concerning the missions, write to Miss Louise Sharp, P. O. Box 4156, Shreveport, La.

Carr Memorial Youth Present Candlelight Christmas Service

A special Christmas worship service entitled, "They All Were Waiting for Him," was presented by members of the Youth Division of Carr Memorial Methodist Church, Pine Bluff, Ark., in the church sanctuary, Sunday evening, Dec. 22, 7:30 p.m.

The annual Christmas offering for the Methodist Children's Home in Little Rock was received and dedicated during the service by the pastor, the Rev. Cagle E. Fair.

The service closed with a candle-lighting ceremony with the entire congregation participating.

Members of the Youth Division taking part on the program were as

(Continued on page 15)

Below, the MYF of the First Methodist Church, Eunice, La., are pictured as the Manger Scene was presented on the night of Dec. 21. Members of the MYF portrayed the characters, and live animals were also

used. The scene was put on from 5:30-7:30 p.m., and according to the report, a large number of the citizens of Eunice came by to see it.





Forrest City Dist. Plans Laywoman's Day Sunday, February 2

A District-wide program, with special emphasis upon promoting the work and purposes of the Woman's Society of Christian Service and the Wesleyan Service Guild, is underway in the Forrest City District. To intensify the promotion work among the women of the District, three area meetings have been planned as follows: Sunday afternoon, Jan. 19, at Wheatley; Jan. 26 at West Helena, and February 9, at Crawfordsville. To give church-wide emphasis to the work of Methodist women, and in order that every church member can have a better understanding and appreciation of the organizations for Methodist women, a LAYWOMAN'S DAY has been scheduled for Sunday, February 2.

Mrs. John Sikes, District President, Mrs. Arthur Weeden, District Secretary of Spiritual Life and Mrs. Hubert E. Pearce, District Secretary of Promotion, met with Rev. Otto Teague, District Superintendent, and made the following assignments for LAYWOMAN'S DAY:

Aubrey, Mrs. Homer Williamson of Wheatley
Lexa, Mrs. Hugh Mixon, Sr., of Marianna
Brinkley, a local member will speak
Cherry Valley and Farm Hill, Mrs. William Hall and Mrs. Small Morgan of Widener
Earle and Bay Village, Miss Lou Dean Graham and Miss Shirley Spencer of Hughes
Clarendon, Mrs. Charles Shivley of Forrest City
McElroy Mrs. V. E. James of Wynne
Cotton Plant, Mrs. Henry Williams of Forrest City
Forrest City, Mrs. Henry Williams

of Forrest City
Haynes, Mrs. Rod Bryan of Forrest City
Helena, will have a special observance at a later date
Holly Grove, Mrs. Carl Boales of Holly Grove
Hunter, Mrs. Clarence Wilcox and Mrs. Lonnie Parchman of Brinkley
Hughes, Mrs. John Sikes of Forrest City
Marianna, Mrs. George Walker of Forrest City
Marion, Mrs. Griffin English and Mrs. Cecil Coffin of Wynne
Marvell, Mrs. Rufus Crow of Elaine
Parkin, Mrs. Homer Townes of Forrest City
Turrell and Gilmore, Mrs. John Burrow and Miss Yvonne Fugitt of West Memphis
Vannale, Mrs. Eli Sigman of Vannale
Central, Mrs. Gladys Grafton of Vannale
Ellis Chapel, Mrs. L. B. Lessenberry of Vannale
West Helena, Mrs. Dan Welchell of Helena
Rosewood Church (in West Memphis), Mrs. Jimmie Spotts and Mrs. Vernon Paysinger of West Memphis
Widener, Mrs. G. A. McKelvey of Earle
Round Pond and Madison, Mrs. Elmus C. Brown of Hughes
Wheatley, Mrs. Ocie Walker of Round Pond
Moro, Mrs. Van Hooker of Aubrey
Salem, Mrs. Gail Anderson of Wheatley
Wynne, Mrs. Julian Vogel of West Memphis
Elaine, Mrs. Carl Huber of Elaine
—Mrs. Hubert E. Pearce
District Secretary of promotion

West Helena Honors Oldest Member

Mrs. H. F. Holland was presented a Life Membership Certificate and pin by the Woman's Society of Christian Service of the West Helena Methodist Church at a recent meeting.

Mrs. Holland, who will be 89 years old in March, 1958 was honored for her many years of loyal service in the church and the Woman's Society of Christian Service. She is the oldest active member of the church.

Pictured here are, from left to right: Mrs. J. J. Decker, who presented the certificate; Mrs. Roy Roberson, daughter of Mrs. Holland; Mrs. Holland; and Mrs. Glen Brunner, wife of the pastor of the church.



Batesville District Committee Entertained In Parsonage

The fall meeting of the Executive Committee of the Batesville District Woman's Society of Christian Service met November 26 in Batesville in the beautiful new District parsonage with Dr. and Mrs. Paul Bumpers as host and hostess.

Mrs. L. T. Zarub, district president, opened the meeting by reading a poem, "Thanksgiving Hymn," and greeting the officers and thanking the Bumpers for inviting the committee into their home.

Mrs. Zarub gave a complete report of her activities during the year, which was followed by the group forming a prayer circle.

Following luncheon, the following district officers reported: Mrs. Ben Jernigan, Mrs. McDonald, Mrs. Magness, Mrs. Womack, Mrs. Nels Barnett, Mrs. R. E. Connell, and Miss Oza Baker.

The following Nominating Committee was elected: Chairman, Mrs. Gerald Hammett, Cotter; Mrs. Katherine Bessen, Oil Trough; and Mrs. W. D. Murphy, Jr., Batesville.

The spring meeting is scheduled for April 24 at Mountain Home.

Dr. Bumpers gave an inspiring talk, outlining his plans for the year, stressing the importance of cooperation of ministers and officers of the Woman's Society of Christian Service.

After giving the Bumpers a rising vote of thanks, the meeting was adjourned with prayer.

—Mrs. W. W. Adams
Recording Secretary

presented in four session at Winfield Memorial Little Rock, on February 6, 7, 13 and 14. Mrs. Charles Miller, district secretary of Missionary Education, is the chairman of the planning committee, and Rev. James Robert Scott, pastor of Primrose Methodist Church and executive secretary of the Arkansas Council of Churches, will lead the study.

Workshops For North Arkansas Planned

Dates have been announced as follows for District Promotional Workshops for the Woman's Society of Christian Service and Wesleyan Service Guilds of the North Arkansas Conference:

Conway District: 9:30 a.m., Russellville, January 28.

Forrest City District: Sunday afternoon, Wheatley, January 19; West Helena, January 26, Crawfordsville, February 9.

Jonesboro District: 1:00 p.m. Nettleton February 17; Sunnyland, February 19; Weiner, February 24; Luxora, February 26.

Searcy District: 9:30 a.m., Cabot, January 27; Judsonia, February 10; Clinton, February 12.

Dates for other districts will be announced.

Since no separate meetings are planned for Wesleyan Service Guilds, the President, Promotions Chairman, or Coordinator from the local Guild should plan to attend one of the meetings in her District.

These workshops follow those held on a Regional and Conference level last October and November at Aldersgate and Conway.

WOMEN IN THE CHURCH

Friday February 21, 1958, will be observed by church women in some 18,000 communities across America as "World Day of Prayer." Women of the various Protestant churches in these communities will gather together to pray for world peace, and for the causes promoted as home missions and foreign missions. A new film, "The Voice of Prayer Is Never Silent," will be shown in many meetings, and there will be addresses on the general theme, "The Bread of Life." Under the direction of Miss Elsie I. Sweeney and Mrs. James M. Evans, United Church Women—an arm of the National Council of Churches—is completing plans for the observance. Offerings on that day will

(Continued on page 15)

NEWS IN BRIEF

On Monday evening, January 20, the Woman's Society of Christian Service and the Wesleyan Service Guild of Morningside Methodist Church, Shreveport, enjoyed fellowship at a covered dish dinner, served buffet-style, with twenty-one members in attendance.

Mrs. J. W. Murray, Jr., president of the Woman's Society, and Mrs. M. R. Dear, president of the Guild, recognized fifteen new members and one member for her dedicated service. Circle No. 2 was in charge of the worship with Mrs. M. B. Evans giving a most inspiring devotion. A film was then shown the group entitled "The Methodist Women—World-Wide Friends," with Mrs. D. B. Chandler of the Guild narrating.

Following the film, short business sessions were held by the two groups. This was the first joint meeting held this church year and a most enjoyable time was had by all attending.

Wakefield Woman's Society of Christian Service on Center Point Circuit met in the home of Mrs.

Baton Rouge District Announces Workshops

The Baton Rouge District Woman's Society of Christian Service will have the following Workshops on Promotion:

North Baton Rouge—February 12
Hammond—February 20

Griffin January 15. The first lesson in the study "The Ecumenical Witness in the Local Church" followed the business session.

Mrs. W. C. Lewis opened with prayer and Mrs. Ann Wilhite gave the introduction to the study. Mrs. Elizabeth Coleman, and Mrs. Othello Bowden, presented the study. Mrs. Griffin, Mrs. A. R. Ray and Mrs. Mary Hobson were hostesses to the sixteen members and guests. Mrs. Dorothy McInturff conducted a "Word Quiz."

Members of the Woman's Societies of Christian Service in the churches of Little Rock will join together in the study "Christ, The Church and Race" which will be

Tell Louisiana About Christ

Local Church Evangelism Leaders Should Study The
Following Program Outline For Guidance
In Local Church Programs



I. January - "Find Them" Month

As we come to the close of January each church by now should have done the following with the January-February-March "Tell Louisiana About Christ" Program:

1. Promoted and inaugurated the January to Easter Church Attendance Campaign.

Some churches are noting best attendance in past 12 months.

2. Had visitation of church membership. One church delivered to each member the billfold size membership card folder (available from Tidings) and a mimeographed card which was as follows:

As members of the.....Methodist Church
you are invited to:

1. Attend Sunday School and Church every Sunday through Easter, April 6.
 2. Attend Church Family Night, Friday, January 31.
 3. Attend Your Neighborhood Prayer Group the five Wednesday evenings, 7:00-7:30, Feb. 5-March 5.
 4. Participate in the 24 hour Prayer Vigil, March 6-7.
 5. Attend Revival March 9-14, ...
 6. Read your Bible and pray daily for our Revival.
3. Completed prospect file.
 - a. Prospective church members' names acquired through one or several of the following sources: Church School records, Church Attendance records, Utility Company records, Public school religious census, Community census.

II. February - Preparation Month

1. Organize neighborhood prayer groups to meet weekly.

A certain church is having 13 neighborhood prayer groups to meet each Wednesday evening 7:00-7:30 p.m., beginning February 5 and continuing for five weeks (to the week preceding the Revival Meeting). Each group will meet in different homes each week and have a different leader.

2. Visitation of Prospective Church members late this month or in March. This visitation should be conducted two weeks prior to the Revival Meeting.

III. March - "Win Them" Month

1. Visitation Evangelism, unless conducted in late February.
2. Prayer Vigil. One church is having its prayer Vigil March 6-7, prior to its Revival Meeting, March 9-14.
3. Revival Meeting—Week of March 2-9 or 16-23 or a week more convenient locally.

IV. Keep Them.

A continuous program of assimilation of new members is necessary. Use of the Local Church Emphasis Booklet, No. 1, is recommended.

NO BARREN CHARGES is the goal for Louisiana. Let every pastor and every Local Church Commission on Membership and Evangelism make certain that at least one person on every charge is received on Profession of Faith by May 15, 1958.

Sponsored By The Louisiana Conference Board of Evangelism

COOPERATING IN THE CHURCH WIDE "TELL AMERICA ABOUT CHRIST" IN 1958

La. Conference Calendar - Feb.-April

FEBRUARY

February 3-6.....Ministers' Week—S.M.U.
 Feb. 9.....Race Relations Sunday
 February 10-21.....District Adult Workshops
 February 21, 23.....Vacation Church School and Special Youth Events
 Coaching Conference—Alexandria
 February 16-23.....Week of Dedication
 February 18-21.....National Urban Conference—Washington, D. C.
 February 21-23.....Youth Christian Witness Mission, Baton Rouge
 February 23.....Day of Dedication
 February 28-March 2.....Youth Christian Witness Mission, Alexandria

MARCH

March.....Begin Emphasis on Expansion
 March.....Preparation of Church Membership Classes
 March.....Vacation Church School Institutes
 March 2-9 and 16-23.....Two Periods of Visitation Evangelism
 March 10-22.....District Alcohol Essay Contests
 March 18, 19, 20.....Willson Lectures—Centenary College
 March 23-29.....Jones Lectures—Rayne Memorial Church, New Orleans
 March 29.....Conference Finals, Alcohol Essay Contest—Trinity Church, Alexandria

APRIL

April 6.....Easter—Methodist Children's Home Offering
 April 9-12.....Camp Leaders' Training Conference (two sections)—Camp Brewer
 April 9-15.....Jurisdiction Recreation Workshop—Glen Rose, Texas

Elysian Fields, N.O., Has 'Get Acquainted Socials' Quarterly

The Official Board of Elysian Fields Church in New Orleans, noting the fast growth of the congregation, has inaugurated a program of holding a "Get Acquainted Social" each quarter to integrate the new members into the church activity and make them feel that they are part of a working team.

Following the party four times each year, new members will be considered "Newcomers" for a period of twelve months and will be constantly urged to take part in all phases of church work to their liking. After the year, they will be considered "old members" and take part in working with the "Newcomers."

The first party was held in the church Fellowship Hall on Friday night, January 17, and all members who have joined this conference year were invited. The large number that responded to the welcome were entertained and went away knowing many officials of the church by first names.

Games under the direction of Mrs. Margaret Manis were planned to make every one name conscious and friendly. The program was led by Ted Kenney of the Official Board, and many board members were present to add to the welcoming. Ken Richardson, board chairman, and Rev. Glen Messer, pastor, made short talks explaining church activities.

Refreshments were served after a session of hymn singing and adult games. A committee of Newcomers, composed of Mrs. Marge Reeks, Mrs. Ruth Freeman, and Mrs. Lucille Long, was appointed to

Wesley Chapel Men, Ponchatoula, Receive Charter Jan. 15

The Methodist Men's Club of the Wesley Chapel Methodist Church of Ponchatoula, received its charter Jan. 15. The club was organized several months ago with men from the Lee's Landing and Wesley Chapel Churches, which are on the same charge.

Dr. Tom Hampton, District Lay Leader of the Baton Rouge District, presented the charter to the president of the club, Merlyn Wells. Other officers elected are: Bert Howes, vice president; Earl Poche, treasurer; and Henry Howes, secretary. Rev. Carey Martin is pastor of the charge. Albert Taylor is reporter.

EVANGELISM LEADERS URGE FULL SUPPORT OF THEIR PROGRAM

(Continued from page 1)
 program during 1958. The schedule Bible reading is being published weekly in *The Louisiana Methodist*.

Rev. Mr. Boddie reports that the Bible reading program is being sponsored locally in some churches by various groups within Methodist congregations. "The Thurmon Bible Class of Jonesboro Church School is participating in the daily Bible class," reports Mrs. Bessie E. Galloway. "The class is composed of a group of women numbering 30, ranging in age from 50 to 90 years."

plan the next party that will be held in the spring for members who have joined the church since January 1. Elysian Fields has had a record growth this conference year, and activity along the line of getting the many new members participating in all organizations of the church will be a top project of the present active members.

SMU Ministers' Week Set For February 3-6

Sangster, Noted English Minister, Is 1958 Fondren Lecturer

DALLAS (MI)—Speakers from three continents will be featured at the Thirty-third Annual Ministers' Week to be held at Perkins School of Theology, Southern Methodist University, here Monday, Feb. 3, through Thursday, Feb. 6. Ministers from an eight state area are expected to attend.

Fondren lecturer will be Dr. W. E. Sangster of London, England, General Secretary of the Home Missions Department of the British Methodist Church. Sangster's theme will be "Power In Preaching." His series of five lectures will be entitled "Believe In It!" "Work At It!" "Be Plain!" "Be Practical!" and "Glow!"

Dr. Rajah B. Manikam, Bishop of Tranquebar, the Church of South India, and East Asia Secretary of the International Missionary Council and

the World Council of Churches, will be the Peyton lecturer. His theme will be "Christianity And The Asia Revolution." Bishop Manikam will deliver four lectures: "The Asian Revolution — Political and Economic Aspects," "The Asian Revolution—Social And Ideological Aspects," "The Churches In East Asia" and "A New Era In The World Mission Of The World-Wide Church."

Jackson lecturer will be Dr. Jack Finegan, professor of New Testament, Pacific School of Religion, Berkeley, Calif. Speaking on the general theme, "Archeology Rediscovers The Bible," Dr. Finegan will discuss "Digging Up Biblical History," "The Dead Sea Scrolls And Early Christianity," "The Calendar At Qumran And In The Bible" and "Papyrus And Parchment—The Earliest Witnesses To The New Testament."

First lecture is set for 7:30 p.m. Monday, Feb. 3, with Dr. Sangster speaking. Tuesday, lectures are slated for 10 a.m., 11 a.m., 2 p.m., 3 p.m. and 7:30 p.m. Wednesday's schedule will be the same as Tuesday except there will be no 2 p.m. lecture. Thursday, three lectures will close the series. They are scheduled for 9 a.m., 10 a.m. and 11 a.m.

Lectures will be presented in McFarlin auditorium. There will be a Perkins alumni luncheon in Umphrey Lee Student center on Wednesday.

Student Recognition Day Held At Hodge

Student Recognition Day was observed at Hodge Methodist Church on Sunday, December 29. Bobby Bond, student at Louisiana Tech, read the Scripture and led in prayer; William Rasbury, Louisiana Tech, and Freddy Newman, local high school student, were ushers; the Youth Choir sang the anthem. Speakers were: Miss Anne Sentell, Louisiana Tech, Miss Ann Wilson, Northwest Louisiana College, Miss Mary Katherine Dennis, Southern Methodist University, and Skippy Buford, Emory University. Other college students who could not be present included, Doug McLean, Louisiana State University, Holbrook McLean and Freddy Bond, of Northeast State College, Jack Ramsey, Louisiana Tech.

Man Believes Determines What He Becomes."

The sanctuary of the Elton church has recently been redecorated with grooved paneling and acoustical tile ceiling. The woodwork will be painted in the immediate future and velvet drapes will be hung in the pulpit and around the choir chamber.

Family Night Held At NO First Church

Family night was observed at the January meeting of the Men's Club of the First Methodist Church of New Orleans. This annual occasion was held on Friday 17th and was attended by 107 members and their families.

Dr. Virgil Morris, superintendent of the New Orleans District, was the guest speaker, lecturing on his and Mrs. Morris's recent South American trip and showing pictures made during the trip.

Other features in the program included a short talk by Dr. N. H. Melbert, pastor of First Church, on the developments to date in the church building program. A tape recording of the Cantata held in First Church on the evening of December 22 was also played.

The meeting was under the general direction of the group president, Clyde W. Shaw.

The roast beef supper was prepared by Mrs. Winnie Cook and Mrs. Frances McCary and served by volunteer members of the club.

Prospect Methodists Have Fellowship Night Each Month

Prospect Methodist Church, on the Hornbeck Charge in the Lake Charles District, has fellowship night the first Wednesday night in each month. The Rev. S. L. Lantrip is pastor.

On fellowship nights, the women of the church prepare pot luck dishes, salads, coffee, cakes and pies. After the meal, the evening is devoted to Christian fellowship with friends, neighbors, and visitors from other churches on the charge. It is concluded with a program.

Arvel D. Miller, church publicity chairman, said through the years, Prospect church has been a place where the love of God and Christian fellowship has been extended those that attend, and the warmth of the church brings back memories of those that have found their place in life elsewhere.

Elton Now Using Redecorated Sanctuary

Rev. Sam Nader, district superintendent of the Methodist churches was guest speaker, Sunday, January 19, in the newly decorated sanctuary of the Elton Methodist Church.

Rev. Don Hall, pastor of the church read the scriptures and introduced the speaker.

Rev. Nader spoke on "What a

Arkansans Attend National Methodist Student Conference



Arkansas students leaving for Lawrence, Kansas, and the National Student Conference are from left to right: Driver James Standard, Martha Samples, HSTC; James Abston, U. of A.; Carol Cole, U. of A.; Rev. Don Waddell, missionary in Chile; Kay Taylor, Hendrix;

Rev. Harold Wells, ASTC and Hendrix; Dorothy Trammell, Philander Smith; Eugenia Stewart, Hendrix; Irene Thornton, HSTC; Jim Loudermilk, U. of A.; Jerrine Jones, Hendrix; and Randy Robertson, U. of A.

More than 3,400 Methodist students, counselors, and faculty members met together for a week during the Christmas holidays at the University of Kansas, Lawrence, attending the sixth quadrennial national conference of the Methodist Student Movement, December 27-January 1.

There were representatives from every state, Hawaii and American Samoa, as well as a great number of foreign students from at least 25 other countries. They came in search of answers and counsel relative to the conference theme, "Our Lord, Our Church, Our Life."

The days were filled with activities such as fellowship, worship, music, drama, Bible study, etc. Some of the outstanding speakers and leaders were: Philippe Maury, Bishop Matthew W. Clair, Dr. Chester A. Pennington, Dr. Norman Cousins, Dr. Harold A. Bosley, Bishop Fred P. Corson, Dr. George A. Buttrick, Dr. Kirtley F. Mather, Dr. Edmund Perry, Dr. Harold DeWolf, Rev. Robert H. Hamill and many others including the different staffs of the Methodist Church.

Included in the delegation were about 70 students and counselors from several colleges in Arkansas. Included in the picture are a few of the delegates getting ready to leave for the Conference.

Camden Dist. Has Week-end Clinic For Teachers of Adults

A week-end clinic for teachers of adults in the Camden District was held at First Church, El Dorado, on January 18. Fifty-three adult division workers from twelve charges in the district attended the clinic.

The workshop session, devoted to improved methods of teaching, was conducted by Col. Claude E. Haswell, Director of Adult Work. A demonstration of lesson presentation by the panel method was presented by Mrs. Claude E. Haswell, Howard M. Elder, Tom Jones and James Spencer, Jr.

Louisiana Conference Rally Day Offerings Reach \$3,146.65

Rally Day offerings from the churches in the Louisiana Conference, received and reported by the Conference treasurer through December 31, 1957, of this Conference year, amount to \$3,146.65.

This amount has come from churches in the districts as follows:

Alexandria District	\$ 220.37
Baton Rouge District	482.89
Lafayette District	337.52
Lake Charles District	299.25
Monroe District	360.44
New Orleans District	342.06
Ruston District	412.72
Shreveport District	691.40

Total\$3,146.65

Training School Session Set For Bogalusa, Feb. 10-12

A Leadership Training School for Bogalusa and Franklinton will be held February 10-12 at the Elizabeth Sullivan Memorial Methodist Church in Bogalusa. Faculty members include: Mrs. Ed Haug of Sulphur, Rev. Ned Stout of Denham Springs, and Rev. Reuel Allen of Plain Dealing. Rev. R. B. Crichlow is Dean of the School.

Members of the Board of Managers include: Louis Mitchell, Mrs.

CE Director Is Author of Play In Feb. 'Church School'

Mrs. Edward McLean, Director of Christian Education at First Methodist Church in Malvern, is the author of an Easter play appearing in the February issue of CHURCH SCHOOL Magazine, entitled "This Is Daybreak," the play may be used for a service of worship in drama in either the church sanctuary or in a fellowship hall.

"This Is Daybreak" was written for use at the Arkansas State Association of Student Councils which met in Malvern last spring, and was first presented in an outdoor setting for the vesper service at Camp Tanako. The Editorial Division of the General Board of Education asked that it be submitted for consideration, and it was accepted.

This is a play which can be effectively produced in a minimum of rehearsal time, since the impact comes from the speeches of the characters rather than from action. Setting and costuming are simple, and the music can be provided by the regular church choir or the choir with some added soloists.

Time and distance are telescoped in this dramatic service of worship, and the characters, all contemporaries of Jesus, speak to the present-day audience.

This is the second piece of writing that Mrs. McLean has had accepted by CHURCH SCHOOL during the past year. The series of worship services which appeared in the July, August, and September issues of the magazine were written by her. She has also written a short dramatic presentation on Christian Vocations, entitled "Here Am I" which appeared in THE METHODIST WOMAN a few years ago and which was presented this past December at the state meeting of the Methodist Student Movement in Fayetteville.

CHILDREN'S SERVICE FUND REMITTANCE BLANKS AVAILABLE

The Children's Service Fund Remittance Blanks for use in the Little Rock Conference can be obtained from Mrs. Marie Tucker, Conference Director of Children Work, 1723 Broadway, Little Rock, Ark.; or from Mrs. Eugene Fohrell, WSCS Conference Secretary of Children's Work, Sparkman.

I. J. Williams, Byron Campbell, Miss Sara Wadsworth of Bogalusa; and Rev. M. D. Felder, Mrs. A. G. Johnson, H. P. Magee, Mrs. H. Pierce, Mrs. H. B. Garrett, J. Adolph Pierce, and Miss Flora Burris of Franklinton. The Rev. Mr. Crichlow is pastor of the host church.

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- ★ Drinking

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WITH THE SUB-DISTRICTS

(Continued from page 10)

viously been held in Crowley. Those installed were Paul Lasseigne, Jr., president; Josephine Harrington, vice-president; Suzanne Firmin, secretary; Sandra Rue, treasurer; and Lana Baron, publicity chairman.

The roll was called, and the attendance banner was awarded the Wesley Methodist Church. The president then gave a report on the District Council meeting held in Franklin on January 11.

Norma Garlington explained the Youth Caravans to the members. The request for a caravan group for the Sub-district will be sent in.

The Alcohol Essay Contest was then discussed. The sub-district contest will be held on March 9; the district contest, on March 22; and the state contest, on March 27.

Buffalo Island

Buffalo Island Sub-district met at the Riverside, Ark., Methodist Church, Dec. 16 at 7:30 p.m. Following a period of fellowship and recreation including songs led by Tolitha Davidson of Manila, refreshments were served. Wilmer Smith of Osceola conducted the business session.

Roll call was held, and Riverside won the banner with 661 points. The Riverside group also presented the Christmas program, and the Rev. Eugene Hall, Dell, was narrator for "The Christmas Story." The program was closed with prayer, and the next meeting was scheduled for Black Oak.

SUNDAY SCHOOL LESSON

(Continued from page 7)

Fellowship has furnished our youth opportunities for training, inspiration and religious activities unequaled in former years.

The Methodist Church has a teaching agency in its publications and in its Church School literature that is unexcelled, and possibly unequaled, anywhere. Let us all pray that the great agencies and powers Methodism possesses for good may be empowered by the indwelling Spirit of God that they may fulfill their mission in bringing in the Kingdom.

WOMEN IN THE CHURCH

(Continued from page 11)

help support missionary projects, at home and abroad.

"Much of the credit for the passage of the Anti-Prostitution Bill in the Japanese Diet is given to the untiring efforts of the Women's Christian Temperance Union women of Japan, who have worked many years to get such a bill passed," says Miss Mary G. Searcy, of Columbia, Missouri, Methodist missionary to Japan. "It doesn't go into full effect until the spring of 1958, but in the meantime something is being done to prepare both owners and inmates of such quarters for some way to make a living when they are deprived of their means of livelihood. The 10,828 brothel keepers are appealing for government loans for changing their 'occupations.' A few rescue homes are operating, but many more are needed."

College Hill Church, Texarkana, Begins Mission Study

The Primary and Junior Departments of the College Hill Methodist Church, Rose and Kirby Streets, Texarkana, Ark., met Sunday evening, January 19, for the first lesson of a ten-week mission study on Japan.

Mrs. Weldon Smith is District Chairman of the mission studies and the Rev. Howard L. Williams is pastor of the church.

The teachers for the Primary study are Miss Louise Light and Mrs. A. R. Stephens. Teachers for the Juniors are Mrs. James Phillips, Mrs. Fred L. Robken, Jr., and Mrs. E. B. Mullins.

The primaries enrolled 15 pupils and the Juniors enrolled 27.

The children and teachers will have various Japanese articles on display in each department and they will play games and observe customs used in that country.

At the close of the evening worship service the children and parents were entertained with a social hour in the basement of the church, at which time refreshments were served.

CARR MEMORIAL YOUTH PRESENT CANDLELIGHT CHRISTMAS SERVICE

(Continued from page 10)

follows: voice, Ervin Jessup; organist, Kay Freeman, and speech choir—Boots Weger, Cora Stratton, Kay Townsend, Judy Tisdale, Kay Schenk, Janice Helvie, Ronnie Hendrix, Lloyd Langston, Jerry Ridgway, David Yaney, Preston Williams.

The singing choir was composed of Juanita Johnson, Deanna Picklesimer, Louise Seymore, Jo Ann Akenhead, Helen Willis, Nova Bethea, Gail Hanna, Bill Moore, Don Allen Puckett, Matt White, Allen Borecky. Louise Seymore and Juanita Johnson had the solo parts.

Ushers and Light Bearers were Kenneth Yaney, Hank Kalkbrenner, Jay Leak and Jimmy West.

Adult workers who planned and directed the service were Mrs. Dewey Freeman and Mrs. Cagle E. Fair.

The American Institute in La Paz, Bolivia, has been the main source of his country's democratic leaders, the ambassador from Bolivia to the United States, the Hon. Victor Andrade, told a group of Protestant mission leaders in New York recently. The ambassador not only has been a student

there but had also taught at the Methodist school for almost six years. "Against an often turbulent political background," the ambassador said, "the steady influence of the American mission schools in my country has served to awaken the social consciousness of the people."

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Seventh Annual Statewide Circulation Campaign

Of

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Official Publication of the

Louisiana Conference

Serving The One Hundred And Sixteen Thousand Methodists
of Louisiana Methodism

Second Report

The second report by churches and districts of the results of the Circulation Campaign will be published in next week's issue of **THE LOUISIANA METHODIST**. This report will include all pastors' reports reaching **THE LOUISIANA METHODIST** office by Saturday noon, February 1.

Follow-Up Work and Reports

Many churches reporting the first time this week will make additional reports to **THE LOUISIANA METHODIST** office of follow-up work of securing renewals and new subscriptions which were not obtained during the first week of the campaign, January 12-19. Results of these supplemental reports will be published in the Circulation Campaign reports each week in **THE LOUISIANA METHODIST**.

The Quota and Goal

The quota, as adopted by the annual conference in Louisiana Methodism, is one subscription for each nine members reported to the last Annual Conference session. The goal is 12,000 subscriptions. Each Methodist Church in Louisiana should have an increase in the number of **LOUISIANA METHODIST** subscribers. Help Louisiana Methodism reach this goal!

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The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, FEBRUARY 6, 1958

No. 6

\$600,000 Goal Set For Race Relations Sunday, February 9

A goal of \$600,000 has been set for an offering to be taken by the nation's Methodist churches on the denomination's Race Relations Sunday, February 9, according to Dr. James S. Thomas, Nashville, Tenn., staff member of the Methodist Board of Education.

"The 14 Methodist-related Negro institutions of higher education will receive funds from the offering," said Dr. Thomas. Dillard University in New Orleans will receive the offerings in the Methodist churches in Louisiana. Philander Smith in Little Rock will receive the offerings taken in Methodist churches in Arkansas.

Purpose of Race Relations Sunday is to create an atmosphere of good will between the races and to inform Methodists of the needs of Negro schools. The annual observance is approved by the General Conference, supreme legislative body of Methodism.

The goal has been approved by the Methodist Commission on Christian Higher Education. The commission is directing a church-wide emphasis on Christian higher education during Methodism's 1956-60 quadrennium.

Dr. Thomas stated that this year's offering will go for both current

Race Relations Day And Dillard University

Race Relations Day this year affords the Methodists of Louisiana an opportunity to demonstrate a genuine concern for the worthy Negro student who is seeking to prepare himself for making the best contribution to his generation. At Dillard University we have an institution which provides Negro boys and girls an education founded upon sound academic principles based on a belief in God and a desire to discover His will.

Through the years the University and its gifted President have enjoyed the respect of the leaders of all the races in the section it serves. Its graduates are rendering fine service in the ministry and as devoted laymen and laywomen in the churches.

In the offering taken on Race Relations Day we can aid a worthy college as it seeks to develop Christian leaders for the Negro race. I hope that a generous offering may be given in each Church in Louisiana on February 9 for Dillard University.

Paul E. Martin

Bishop

Arkansas-Louisiana Area

Methodists In U.S. Number 16.7 Million

Washington, D. C. (MI)—Of all persons 14 years old and over in the United States, 16.7 million regard themselves as Methodists.

This figure was reported Feb. 2 by the U. S. Census Bureau, based on a cross country sampling of religious affiliations the agency made last year.

Two out of every three persons 14 years old and over regard themselves as Protestant, the survey shows, and one out of every four as Roman Catholic.

The total Protestant population in this age group was reported as 79 million, compared to 30.7 million Roman Catholic and 3.9 million Jewish. The survey indicated that 1.5 million profess some other religion, and 3.2 million have no religion.

Baptists comprise the largest Protestant group with 23.5 million. Methodists are second, followed by 8.4 million Lutherans and 6.7 million Presbyterians.

The Census Bureau's analysis is based on a nationwide sample of some 35,000 households, but omits children under 14. Answers to the question, "What is your religion?" were obtained on a voluntary basis.

The bureau's estimate of the Methodist population is considerably higher than that of the World Methodist Council, based on church membership, but lower from the standpoint of general affiliation.

In 1956 the Council reported the Methodist membership (all bodies) in the U. S. to be 12,922,940 and estimated the "Methodist Community" as 26,873,250, including all children.

Church Attendance At Amite Being Checked In Unusual Way

The First Methodist Church of Amite has developed a membership attendance board which, according to the pastor, Rev. James E. Christie, is an effective device for recording the attendance of Amite Methodists at church services.

The board is placed in the narthex where each person on arrival for services takes his or her card from the board and places it in a "Loyalty Box." After the service cards are marked for attendance and returned to the board.

This system has been devised to stimulate and record attendance during the annual church attendance crusade observed each year, January to Easter.

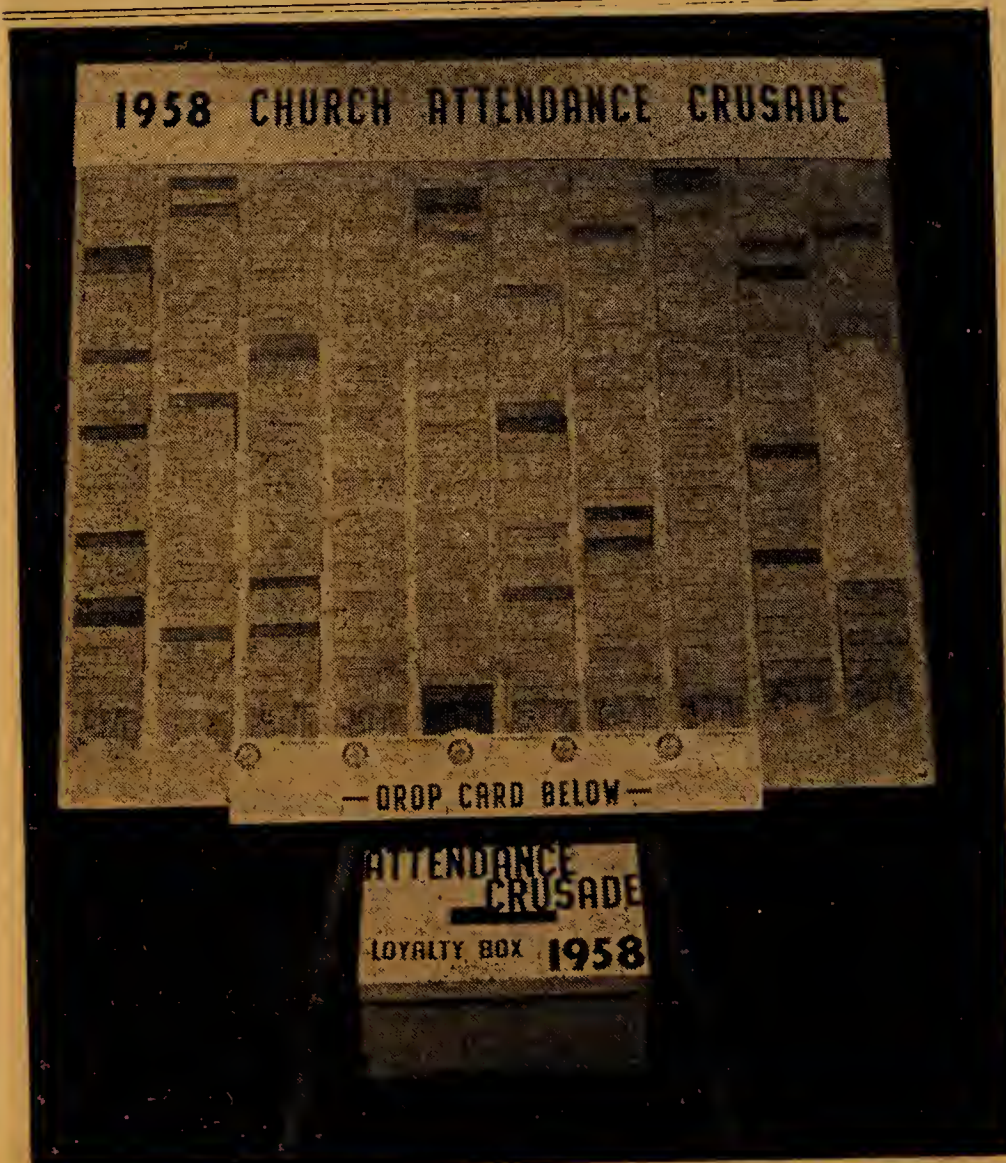
"Reaction has been very good," according to Rev. Mr. Christie. "It is the best method I have found to record attendance simply, accurately, and with a minimum of disturbance to church members. It provides an accurate up-to-date personal attendance record for each member."

Each member of the church has a card inserted in a slot on the board. The card is immediately identified by the name of the member. The card itself has the dates for the Sundays of the year with two squares opposite each Sunday for recording attendance at the morning and evening services. After each service the cards are removed from the box where they have been put by those attending, and a mark is placed in the appropriate square showing that the person whose name is on the card has been in the worship service.

1958 Daily Bible Reading Schedule

At right is the schedule for the period February 6-15, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

February 6	Matthew 14:12-31
February 7	Matthew 14:22-36
February 8	Matthew 15:1-20
February 9	Matthew 15:21-31
February 10	Matthew 15:32-16:12
February 11	Matthew 16:13-23
February 12	Matthew 16:24-17:8
February 13	Matthew 17:9-21
February 14	Matthew 17:22-27
February 15	Matthew 18:1-14



Miss Ida L. Shannon, 1873-1957

In the passing of Miss Ida L. Shannon, the Methodist Church lost one of its most gifted missionaries. For 36 years she and her sister, Miss Katherine Shannon, who died in 1944, had given distinguished service at Hiroshima Girls School. When Mrs. Martin and I visited Japan in 1950, on every hand inquiries were made concerning her; and both the missionaries and the Japanese people voiced the high appreciation and deep affection they had for her. Many requests were made for her return to Japan. She was considered a missionary statesman by our leaders there.

When it was necessary for her to leave Japan, because of the war, she came to Little Rock to live with her brother, H. L. Shannon, and his family. Her influence was felt immediately in her church and in the Woman's Christian Temperance Union. She did not even allow an accident in which she broke her hip to hamper her activities, and she inspired all of her friends by her cheerful spirit.

Her love for and interest in the members of the noble company of missionaries prompted her to go to California to make her home in a Methodist residence for retired missionaries, the Robin Croft Rest Home, at Pasadena. At the age of 84 she slipped quietly away to take her place in the Church Triumphant.

In addition to her brother, Harry L. Shannon, and his wife whom she loved as a sister, she is survived by another brother, Harvey A. Shannon of Washington, D. C., and two nephews and a niece.

We have never known a more radiant spirit than Miss Ida L. Shannon. On two continents she gave inspired leadership. The influence of her life will never die.

—Bishop Paul E. Martin

Methodist Church Still Needs More Ministers

Nashville, Tenn. (MI)—The Methodist Church continues to be in "precarious need" of more ministers, it has been reported by the Rev. Dr. Gerald O. McCulloh, Nashville, Tenn., director of theological education for the Methodist Board of Education.

Dr. McCulloh made the report at the Methodist Board of Education's annual meeting January 13-15 in Cincinnati.

He said that not nearly enough seminary-trained ministers are being graduated to replace ministers who retire, die, or are otherwise lost from active service.

He reported that 1,324 Methodist ministers were "separated from annual conference membership" in 1956 by retirement, death, or other causes, but only 825 seminary-trained Methodist ministers were graduated from theological schools during the 1956-57 school year.

Dr. McCulloh said, however, that Methodism is taking steps to try to meet its manpower needs through an intensified program of ministerial recruitment and by increasing facilities for theological education.

India Facing Food Shortage—Needs Help

Buck Hill Falls, Pa., Jan. 18 — India faces "a very definite" food shortage this year as the result of floods followed by drought last fall. members of the Board of Missions of The Methodist Church were told recently by the general secretary of the Methodist Committee for Overseas Relief.

Dr. Gaither P. Warfield said that bishops and other leaders in the Methodist Church of India have notified MCOR headquarters in New York of the impending crisis. "Methodist workers and members will be hungry in the months ahead unless we can answer their appeals," he declared.

"At least \$100,000 more than the planned allocation of \$74,000 from MCOR gifts must be raised in Advance Specials during this year,"

Meth. Appropriate \$20 1/2 Million For Missionary Work

The Board of Missions of the Methodist Church, at the closing session of its annual meeting at Buck Hill Falls, appropriated a grand total of \$20,502,562 for its overseas and American missionary and social welfare service during the year 1958-59. This is \$2,000,000 in excess of the appropriations for the current year.

The appropriations were: for the Division of World Missions, \$8,981,515; for the Woman's Division of Christian Service (including women's home and overseas missions, and the care of social services), \$8,563,053; for the Division of National (home) Missions, \$2,957,994. In addition to this last sum, the Division of National Missions will receive in excess of \$1,000,000 from special and designated gifts, and there will be other sums allocated to home mission projects within the several annual conferences.

the overseas relief executive pointed out. The "Advance" is a Methodist program that provides a means for supporting world relief and special missionary projects over and above regular benevolences.

"At this important hour in the history of our Church in India we urge every missionary leader at home to help us provide the needed food," Dr. Warfield said. He also asked for "increased effort to fight tuberculosis in India."

Dr. Warfield called attention to a dispatch last week to The New York Times from A. M. Rosenthal in New Delhi in which it was stated:

"The breakdown in (India's second five-year) plan was a calamity but as the year ended, calamity was piled on calamity. In the fall, the lean peasants of northern India wait for the showers that will give life to the seeds in their rice fields. In 1957 the rains did not come.

"An official survey translates the failure of the monsoon into statistics. The drought hit an area of

1200 Methodists To Discuss City Problems

Themes of four general sessions have been announced for the national Methodist "Convocation on Urban Life in America," February 18-20 in Washington, D. C.

Sponsored by the Council of Bishops and the Department of City Work of the Division of National Missions, Board of Missions, Methodist Church, the quadrennial convocation is expected to draw 1,200 ministerial and lay delegates to the nation's capital to discuss the urban church and its problems.

November 30 was the deadline for annual conferences to submit the names of official delegates, according to the Rev. Dr. Robert A. McKibben, director of the Department of City Work and executive for the convocation. Each annual conference has been assigned a quota of delegates.

After November 30, Dr. McKibben said, registration was opened to any interested individual, both pastors and laymen. All registrations of any kind were to be in by December 30, he added.

Themes of the four general sessions, Bishop Marshall R. Reed, Detroit, Mich., chairman of the program committee, and Dr. McKibben announced as follows: "The Effect of City Life on People," "A More Effective City Church," "Urban Church Planning and Strategy," "The Clergy and Laity in Community Life."

A speaker will set the tone at each of the general meetings. Then the delegates will divide into small groups for discussion of the theme. Discussion leaders will be ministers and laymen with special experience and qualifications in the urban church field.

At the first session, the delegates will receive data gathered by Methodist researchers during the last two years on the city and the city church. The data will include the findings of surveys and conclusions by urban church experts based on the findings.

During the final session, the delegates will summarize the highlights of the convocation in findings and resolutions.

In calling the convocation, the Council of Bishops outlined three purposes for holding it: to bring together for study, planning and inspiration pastors and other leaders from churches and communities of every size; to assess and examine the effectiveness of The Methodist Church in ministering to the total need of urban residents; to propose major policies of city church strategy for the information and guidance of church leaders.

Temperance Board Notes Pending Control Legislation

Washington, D. C. (MI) — Ten bills calling for various liquor control measures are pending in the second session of the 85th Congress.

The fact that some hearings were held last year in the first session is regarded as "a hopeful sign" by the Methodist Board of Temperance.

Action on liquor control measures often is relegated to the tail end of the legislative calendar and, consequently, the bills die in the rush toward adjournment, the board points out.

A summary of the bills is as follows:

1) Alcohol Advertising—

Bills S. 582 by Senator William Langer of North Dakota, and H.R. 4835 by Rep. Eugene Siler of Kentucky, would ban much liquor advertising, especially radio, television and in magazines, under interstate transportation restrictions. Rep. Oren Harris of Arkansas heads the House Committee.

2) Airline Liquor Service—

Two Senate and five House bills, all similar, seek to ban the serving of alcoholic beverages aboard domestic aircraft in the interest of public safety. The House passed such a bill in 1956, but the Senate failed to act before adjournment.

The bills and their sponsors are: S. 4, Sen. Strom Thurmond, South Carolina; S. 593, Sen. Richard Neuberger, Oregon; H.R. 301, Rep. Thomas J. Lane, Mass.; H.R. 1009 Rep. John Bell Williams, Miss.; H.R. 1111, Rep. Carl Elliott, Ala.; H.R. 4502, Rep. Robert Byrd, W. V. and H.R. 4954, Rep. Wint Smith, Kans.

3) Medical Advisory Committee—

A bill, H.R. 2220, by Rep. George Huddleston, Jr., of Alabama, provides for a Medical Advisory Committee on Alcoholism in the Department of Health, Education and Welfare, a federal program of education on the subject, and the establishment of clinics for the care of alcoholics.

"These bills represent issues of vital concern to our nation, and many people want to know what Congress is going to do about major liquor control measures," said the Rev. Dr. Caradine R. Hooton, general secretary of the Methodist board.

He suggested that Methodists write their senators and representatives, calling attention to the various bills and asking their support.

170,000 square miles in six states. About 80,000,000 people—one fifth of the country's total population—face food shortages. Food production dropped by as much as 55 per cent in some areas. The total loss may reach 4,000,000 tons."

Quimby Retires From Mission Board Staff

Three members of the staff of the Board of Missions of the Methodist Church were officially retired at the recent annual meeting of the Board.

All were members of the Board's promotional arm—the Joint Section of Education and Cultivation. The three retiring are: Mrs. Maude White Hardie, Miss Harriett Seibert, and Dr. Karl K. Quimby (pictured).

Dr. Quimby has been on the Joint Section's Staff since its organization in 1941, heading the Department of Missionary Education, General Section. His work has carried him into every state in the Union and

(Continued on page 15)



Most Of Protestants Live In Rural Areas

Columbus, O. (RNS)—While Catholics and Jews tend to have most of their numbers in large cities, Protestants still have the majority of their people in rural areas.

Results of a church distribution study by the National Council of Churches, disclosed here, showed that 45.7 per cent of all Protestants live in cities.

Dr. Ross Sanderson reported the statistics at the first National Convocation on the City Church of the new United Church of Christ, which was formed last June by the merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

Protestants are less metropolitan than the population of the United States as a whole, Dr. Sanderson, who is convocation director, said. Three out of five Americans (56.8 per cent) live in 168 metropolitan areas (including cities of over 50,000 population), while three out of 10 (30.2 per cent) live in the 14 largest metropolitan areas, each of which has over a million inhabitants, he said.

Of the 20 largest metropolitan centers, according to the study, only six showed more Protestants than Catholics. These were Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus and Seattle.

The preponderantly Catholic centers were shown to be New York, Buffalo, Boston, Chicago, Cleveland, Pittsburgh, Milwaukee, Philadelphia, Detroit, Dayton, San Francisco, St. Louis, Baltimore and Los Angeles.

Except for New York, Jewish percentages in these centers were far below the two other faiths. The Greater New York area was reported the least Protestant of the 20 centers. In the area, 10.7 per cent of the population is Protestant, 34 per cent Catholic, and 22.1 per cent Jewish. The remainder is regarded as affiliated with neither church nor synagogue.

Protestants ranked lowest in New York and highest with 31.2 per cent in Washington, D. C. Catholics ranked lowest in Des Moines with 11.4 per cent, and highest in Buffalo with 55.6 per cent of the population. Jewish population was lowest in Western and Middle Western areas, where it was below 2 per cent, and highest in East Coast areas, with New York City leading.

The most metropolitan of the Protestant denominations were listed as Protestant Episcopal, 72.8 per cent; United Lutheran, 66 per cent; Presbyterian USA, 62.1 per cent; and United Church of Christ, 59.8 per cent. On the average, one city inhabitant in five (20.6 per cent) is a Protestant.

Least metropolitan Protestant denominations are The Methodist Church, 40.3 per cent; the International Convention of Christian Churches (Disciples of Christ), 36 per cent; and the Southern Baptist Convention, 30.4 per cent.

\$100 Million Spent On Meth. Church Building Since 1954

Buck Hill Falls, Pa. (RNS)—The Methodist Church has spent more than \$100,000,000 annually since 1954 for church buildings, it was reported at the annual meeting here of the denomination's Board of Missions.

Dr. Bonneau P. Murphy of Philadelphia, executive in charge of church construction and extension, prepared the statistical report. He said the expenditure "does not begin to meet the requirements of the Methodist percentage in the rapidly increasing population" and that some 1,286 new congregations are still worshipping in temporary quarters.

He declared that since Methodists comprise about 5.7 per cent of the U. S. population, by 1965 "we should provide churches and church schools for 11,000,000 persons and by 1975 for 12,500,000. At present Methodists number more than 9,000,000 in this country.

During the meeting, Bishop Herbert Welch of New York, 95, retired senior bishop, was named "Methodist of the Year" by World Outlook, a monthly publication of the Board of Missions.

N. Y. Times Finds 'Little Lasting Impact' Of Graham Crusade Held Last Summer

"The 1957 Billy Graham Evangelistic Crusade gave the Protestant churches of New York a 'spiritual lift', but otherwise it had little lasting impact on the city." That, says the *New York Times* in a 2000-word front-page article (Sunday, January 26), is the consensus of a survey among a cross-section of ministers four months after Dr. Graham ended his summer-long campaign in Madison Square Garden.

Some 504 Protestant clergymen in the New York City area were queried by the *Times'* religious editor, George Dugan. They were asked to answer three questions: 1) How many referrals did you receive?; 2) How many of these were new names?; 3) How many of these referrals are now attending service regularly? Replies were received from 159 ministers, a little more than one-third of those queried.

According to the *Times'* survey, the 159 clergymen reported a total of 3,997 referrals, of which 2,552 were already members of their churches. Statistics on the third question were considered inconclusive because so many ministers left that answer blank. (Item: Of 17 ministers whose comments were cited or quoted only one could be considered to be in complete agreement with Graham's theological position while most of them were violently in disagreement with the theology, purpose and methods of the crusade.)

Concerning the survey, Dugan wrote: "Running through the vast majority of comments, almost like a theme, was this appraisal: The Graham campaign was a sincere, highly organized effort to 'mass evangelize' a great metropolitan center. Unquestionably, many of the millions who heard and saw the

evangelist got what a Lutheran clergyman described as a 'spiritual shot in the arm.' But the comments also made it clear that most of those who attended the Garden rallies were already affiliated with a church."

Graham's friends and supporters will undoubtedly challenge the validity of this survey. Some evangelicals have already noted that the report appears to be biased inasmuch as the questionnaire was answered by only 159 clergymen who obviously were not all among the 1,500 pastors who had pledged themselves to cooperate with the crusade. Also, it has been noted, the survey confined itself to 3,997 persons who were referred to the local church of their own designation, whereas there were 56,700 decision cards signed during the crusade.

At best, the report is incomplete and inconclusive.

Meanwhile, unaware of the New York report, Graham had begun his Caribbean tour in Jamaica where he preached to some 55,000 persons in the first two meetings. There were 1,600 decisions reported on the second night. Because of the crowds the first night when 20,000 were turned away, there was no opportunity for public professions.

Growing Immorality Seen Inconsistent With Religious Revival

Ann Arbor, Mich. (RNS)—While there has been an increasing interest in religion in America, it has been paralleled by a growth in immorality, Methodist Bishop Marshall R. Reed of Detroit declared here.

"When a religious awakening is real, whether in the life of an individual or a community, there should be some tangible evidence of a transformed life," he said at the 19th annual Michigan Pastors' Conference.

The Christian church, with a majority of the U. S. population in its membership, "has not been distinguished by its attack upon the great social issues which involve the welfare of humanity," Bishop Reed said.

"We have seen little evidence," he went on, "of repentance and a change of acting and thinking in this present so-called religious awakening."

Bishop Reed said he saw "no evidence of a great rush toward a united Church . . . I do not know of any denomination that is willing to give up anything for the sake of union."

The conference, being held at the University of Michigan, is sponsored by the Michigan Council of Churches and the university's extension service.



OFFICIAL BOY SCOUT WEEK POSTER

More than 4,700,000 Cub Scouts, Boy Scouts, Explorers, and adult leaders throughout the nation will observe Boy Scout Week, February 7 to 13, marking the 48th anniversary of the Boy Scouts of America.

Boy Scout Week sees the launching of a yearlong Safety Good Turn suggested by President Eisenhower, Honorary President of the Boy Scouts of America.

In cooperation with other organizations giving leadership in safety, the Scouts will promote traffic safety in March, April, and May; outdoor safety in June, July, and August; and home safety in September, October, and November.

A Conscience On Church Attendance

WE are indebted to Simeon Stytes of *The Christian Century* for the phrase "conscience on church attendance" in last week's issue which seems so expressive of a desperate need among church members today. Just now Methodists are engaged in a January to Easter campaign emphasizing church attendance. Admittedly, such attendance emphasis is necessary because of the lack of conscience by so many church members on this matter of fulfilling obligations once assumed with church membership.

There are many indications that church members are beginning now to develop such a conscience. Emphasis on church attendance the past few years, the use of public relations media, the gradual improvement of the physical surroundings of places of worship, together with ministers who are better trained in the art of conducting public worship are all contributing factors in the upswing in church attendance. But until church members, particularly Protestants and especially Methodists, develop a conscience in the matter, progress made will never become the normal and accepted practice. If polls are reliable barometers of church going practices, we can believe that any average Sunday will find about 50 million American people in houses of worship, or about 50% of the church members. Does that percentage hold true in your congregation? A generation ago the estimate was about 33%.

The church member who makes a habit of being at worship each Sunday discovers that religion is more than a subject to be discussed. It is an experience. The church member who is forever promising himself that beginning next Sunday he will start regular attendance at public worship is denying himself the primary experiences of his faith. Participation in public worship better prepares one for private worship and the cultivation of the consciousness of Christ in all of life's experiences. That is why it is so important that church members develop a conscience on church attendance.

Church attendance by no means fulfills the obligations of the faith, but the Christian who is regularly in his place of worship is usually the one who goes on to greater fulfillment. The church member who has not developed a conscience on attendance is not likely to serve his Lord in other ways.

You Can Do Something About It

THE Christian is sensitive to need wherever it is found. He comes about this sensitivity naturally since it is a real part of his faith. Jesus sought to alleviate human need wherever he saw the opportunity. This has been true of His followers all through the centuries.

Out of this concern for others who need help, Methodists have for decades observed Race Relations Day, a day dedicated to improving relationships between those of different races. Facing squarely this need, Methodists have sought ways and means of removing suspicions, misunderstandings and fears that hinder communications between members of different races. Without question, the observance of the day means more to some Methodists than others, is emphasized by some churches and ignored by others, but out of the total pattern progress toward mutual understanding has been made.

There have been disruptions to be sure; but for the sincere Christian, committed to the elimination of misunderstanding and fear, these disruptions make the need more obvious. Regardless of what this Christian or that Christian may believe about integration or segregation, there can be no question about the need for better relationships between races. Indeed, need at the present is greater than before. That is true because progress in race rela-

tions has shown that the best interests of all concerned is helped by this progress. Disruptions work to the disadvantage of all concerned, even to those who would capitalize on the disruption.

It is doubtful that race relations will ever be improved within the framework of law alone, coercion or force. The law killeth the spirit, and unless relationships are based on the spirit, the sureness of the foundation is questionable. Christian people, regardless of their own personal viewpoint, are committed to ways of understanding and helpfulness. This they should cultivate. Race Relations Day can be a time of recommitment to ways of reconciliation so sorely needed among God's children.

There are opportunities of doing something creatively today to improve race relations. Among these opportunities are Philander Smith College in Little Rock and Dillard University in New Orleans, both Methodist schools for Negro youth, and both of which are preparing Negro youth for a better tomorrow. Of the need of these schools there can be no question. Your Race Relations Day offering will continue to help meet this real need.

How About 25 Years From Now?

THE world took little notice of the 25th anniversary of the rise of Adolph Hitler to the chancellorship of Germany last week.

It may be that many people want to forget forever the sorrow and destruction which was effected under his leadership. However, a reminder from time to time would serve to remind a power-bent world that what happened before could happen again, only more so.

That the world is somewhat power mad was clearly demonstrated last week when the announcement was made that the U. S. Army had successfully launched a satellite into outer space, now in orbit around the earth. A wave of relief spread throughout all the free world mainly because, power wise, the U. S. is catching up with the U. S. S. R., which has successfully blasted two such satellites into outer space.

Just what the military significance of these earth circling mechanisms are, the average person can only speculate. There is little doubt but that the missiles which put the satellites into outer space have tremendous military significance. The question we raise just now is: What will be said in the newspapers 25 years hence about those who today control the destinies of all of the earth's peoples?

Circulation Campaign Report No. 2

REPORTS of the Annual Area-Wide Circulation Campaign for the Arkansas Methodist and The Louisiana Methodist continue to be most encouraging. Printed elsewhere in this issue is Report No. 2, reporting all subscriptions reaching our offices through noon of last Saturday, February 1. The total for Arkansas shows 19,681 subscriptions reported thus far, almost 700 more than reported in the second report last year. Approximately 400 charges have made reports, with approximately 35 charges yet to report. Supplemental reports are being received daily from many charges having already reported.

In Louisiana 257 charges are now reporting 9,984, with 43 charges yet to be heard from. This is the largest number ever reported the second week of a circulation campaign, indicating that a substantial increase can be expected when all reports have been received.

Seven Arkansas Districts and two Louisiana Districts have reached their quotas: Little Rock, Camden, Conway, Jonesboro, Arkadelphia, Monticello, Batesville, Ruston and Alexandria. Several other districts will have reached their quotas by the next report.

We are sincerely indebted to all who have made this fine report possible. The third and final full report next week will include all subscriptions reaching our office by noon, Saturday, February 8.

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North Arkansas Conference Ministers Report On Study of Membership Rolls

By Ira A. Brumley

We sent to our ministers of the North Arkansas Conference a request that they make a study of their church rolls and their church school rolls to make some discoveries as to church membership, total and resident, and membership in the church school of resident members; also the number of persons in church school membership junior age or over who are not members of the local church.

Some of these ministers have not yet had time to report, but the reports which we have in, which seem to be a good sampling of churches of the conference, show a most interesting report.

These reports indicate that only about 77,000 of our 96,073 church membership on rolls of churches of North Arkansas Conference are resident membership. About 20% of our membership are not in the communities where they have their names on church rolls.

These reports indicate that about 25,000 of the resident church membership are not members of the church school. This reveals the opportunity within the church membership for increasing church school membership.

These reports also indicate that there are more than 6,000 members of our church schools who are not members of the church, even though they are junior age or above. We had 10,000 such persons in our church schools a dozen years ago. This all indicates two things: first, that there are many church prospects within the church schools. It also indicates that we are not getting as many unchurched into our church schools as we did twelve years ago.

Since about 71% of additions on profession of faith each year come out of our church schools it is most important, even from church growth, to get more people into our church schools.

Have your church school leaders made plans to increase its membership and to help those not committed to Christ to make such a commitment and come into the church membership? Do you have plans to bring church members, not now in church school, into the church school membership?

Lenten Reading

There are two Lenten Reading projects in the Youth field. One of these perhaps is already well known to you, THE BURNING THIRST, Lydel Sims. This is for seniors. The book is off the press and can be secured from the Methodist Publishing House. This book is on the life of John Wesley. It is a very interesting book to read. Too many of our youth know little about John Wesley, even though he is recognized not only as the founder of the Methodist Church, but as one of the greatest leaders in the whole history of the Christian Church.

The other reading project is for intermediates. It is "The Story of John Mark." and is found in the story paper for intermediates, TWELVE to FIFTEEN. Coming in six parts, it will begin in the issue of March 2 and will continue through the first April issue. "The Story of John Mark" parallels the February-March lesson unit in LESSONS FOR INTERMEDIATES, which is a study of the life of Jesus as found in the Gospel of Mark. Suggestions that this reading be

correlated with the regular lesson materials will be found in the teacher and program publications.

The Senior Reading Project this year is closely related to the April-June lesson unit for seniors, "The Church Through the Centuries," and suggestions in the teaching and program publications point to weaving it into the program at that time.

Conference Youth Rally

Please remember that the Conference Youth Rally for senior, older youth and adult workers with youth is to be held on Hendrix Campus, April 11. Rev. Herman Will of Chicago is to be the inspirational speaker. He will also be a resource leader in the afternoon workshops.

Plan now to have a fine group from your church in this outstanding annual meeting of youth and their adult leaders.

Training Report

The month of January has been a very good month in training work in spite of some severe weather conditions. A workshop on "The Methodist Youth Fellowship Beyond the Local Church" was held in Conway early in January with more than fifty persons participating. The following training school reports have reached our office: Leachville with 54 enrolled, Osceola with 38 enrolled, Siloam Springs with 82 enrolled, Rector, 63 enrolled, Pocahontas with 66 enrolled, Marked Tree with 125 enrolled, and North Little Rock with 125.

The following is the report by districts of training work this conference year:

Batesville District	123
Conway District	447
Fayetteville District	274
Forrest City District	190
Fort Smith District	231
Jonesboro District	436
Paragould District	351
Searcy District	172

Total 2,224

The report at this same date last year showed a total of 2,033.

Plans are complete for the following training schools to be held during the month of February: Batesville, Blytheville, Paragould, Mammoth Spring, Widener-Round Pond.

A number of local churches are carrying on training schools meeting one session per week: Jonesboro, First Church; Paragould, Griffin Memorial; Gardner Memorial; North Little Rock; Searcy, First Church; Huntington Avenue, Jonesboro; and Trumann.

A large number of schools have already been planned for March and April.

Caddo Heights Has Stewardship Series

The Adult Division of Caddo Heights Methodist Church, Shreveport, is presenting a series of five lessons on Christian Stewardship, to be presented to the entire division each Sunday morning during church school hours, combining all church school classes. The series is entitled "Adventure in Christian Stewardship."

The following have been chosen to bring these lessons: "Meaning of Stewardship," Jan. 26, Dr. Bentley Sloane, executive secretary of Conference Board of Christian Education; "Stewardship of Self," Feb. 2, Clayton Young, Superintendent of Adult Division; "Stewardship of Possessions," Feb. 9, Rev. Roy E. Mouser, pastor of Cedar Grove Methodist Church; "Stewardship of Others," Feb. 16, Rev. Fred O. Shirley, pastor of Barksdale Methodist Church; "Spiritual Resources for Stewardship," Feb. 23, Rev. Conrad Edwards, Associate Pastor First Methodist Church, Bossier City, La.

Caddo Heights pastor is Rev. George W. Ross.

Barksdale Methodists Honor Church School Workers At Dinner

Barksdale Methodist Church, Bossier City, in honor of its church school workers, had an Appreciation Dinner, Friday Night, January 24. The Official Board of the church took the responsibility of preparing and serving the meal under the leadership of Major Paul Taylor. The group was introduced by departments after which Dr. Bentley Sloane, executive secretary of the Board of Education of the Louisiana Conference, spoke to the group on "The Role the Church School Teacher has in Evangelism."

Those present were Dr. and Mrs. Bentley Sloane; Leonard F. Hall, Church School Superintendent; Mrs. Lawrence Myers, Superintendent of the Children's Department; Mrs. Paul Taylor, Church School Secretary; M/Sgt. Donald Weiler, Treasurer; Captain Lawrence Myers, Building Fund Treasurer; Mrs. Robert Shadow, Mrs. R. L. Knott, Mrs. Lowell Hansard, Mrs. John Favers, Mrs. Harold Holt, Nursery Department; Mrs. George Kemper, Mrs. Alva Grote, Kinder-

Two-Day Training Conference Held For Leaders of Adults

Meetings Planned For Sub-Districts

A two-day training conference was held at First Methodist Church, Alexandria, January 20 and 21. Rev. George Pearce, Jr., Director of Adult Work, presided; Miss Doris Dennison of Nashville, Tennessee was the resource person; Dr. Bentley Sloane, Executive Secretary of Education, served also as a resource person.

The district directors of all eight districts with their teams received training to guide them in directing sub-district adult sessions in their own districts. Those already scheduled are as follows: **Alexandria District:** Alexandria First Methodist Church, January 20; and Winnfield First Methodist Church, February 13; **Monroe District:** Sicily Island, February 23; Delhi, March 2; and West Monroe, Feb. 9; **Ruston District:** Ruston, Trinity, Feb. 9; Minden, Feb. 23; Farmerville, Feb. 23; Jonesboro, March 2; and Haynesville, March 2.

Watch for further announcements concerning sub-district meetings in the other five districts.

Those who attended the conference were: Mitchell Reames, Milton Hall, Miss Catherine Winters, John Barrett, Ned Stout, E. W. Brown, Jack Cooke, Bob Miller, Benedict Galloway, Fred Flurry, Oakly Lee, Alton McKnight, Don Risinger, Harold Biggs, Ralph Cain, A. B. Cavanaugh, John Winn, Tom Crosby, Jolly Harper, Ann Fox, Beverly E. Bond, Elizabeth Thompson, Art Gammill, Eskel Tatum, James Poole, Loyce Hurley.

garten Department; Mrs. Donald Weiler, Mrs. Arlene Newnam, Miss Virginia Talley, Primary Department; Mrs. A. A. Hickerson, Mrs. Walter Fortuna, Junior Department; Mrs. Hubba Gentry, Mrs. Earl Brock, Intermediate Department; Mrs. Louise McDonald, Mr. and Mrs. Al Thornborrow, Senior Department; Mr. and Mrs. Claude Kershner, Adult Department; and Rev. Fred Shirley, Pastor.

The members of the Official Board who served the dinner were Major Taylor, A. A. Hickerson, M/Sgt. Walter Fortuna and Coleman Watson.

Downsville Meth. Promotes CS Attendance

Under the leadership of the Commission of Education, Downsville Methodist Church School, is encouraging and promoting Church School attendance through presentation of pins for perfect attendance for three, six, and twelve months.

Recently, pins were presented to the following for perfect attendance 1957:

Nursery Class—Becky McFarland, Julia Ann McFarland, and Eddie McGehee; Kindergarten Class—Doug McGehee; Primary Class—Johnny McFarland, Joe Holman, Linda Merle Elliott, Linda Patton, and Nancy Lou McGehee; Junior Class—Carolyn McFarland, Tommy

Patton, and Bob McGehee; Young People's Class—Jimmy Ballard, Marvin McFarland, and Wayne McFarland; Young Adult Class—Mr. and Mrs. Durwood McFarland, Mr. and Mrs. R. J. McGehee, Mrs. J. P. Hinton, Sr. and Mrs. Fred McFarland; and Adult Class—Frank Ballard and R. M. McGehee.

Three month pins were presented to Brenda Calhoun and Wiley Richards. Six month pins were presented to Miss Sada Carey and Mrs. Mattie Jones.

Rev. I. A. Patton is pastor. Church school enrollment is 78, and average attendance last year was 61.

SELF-CONSCIOUSNESS

How self-conscious should we be? At about the age of two years a child begins to be conscious of himself as an "I." This consciousness of self, this capacity to see oneself as though from the outside is a distinctive characteristic of man. Without it a mind does not mature. Yet, self-consciousness does often seem to take away the charm of the little child and the peace of mind of the adult.



When a person shows that he is self-conscious, he spoils what he is doing. Several years ago Abree Dimmet of France wrote a very helpful book, "The Art of Thinking." In it he said we must be ourselves if we are to create anything original. And, he added, two of the chief obstacles in the way of a person being himself are pretense and diffidence. Both of these defects are due to self-consciousness.

When we are so conscious of ourselves that we think how others are looking at us, we become shy and diffident, or we strut and pretend. And when we use up our energy in pretending to be what we are not, how can we give our full effort to being our real selves?

Thus many of us are busy playing our little parts on the world's stage, posing as more intellectual or artistic or clever than we are, with the result that we do not become what we can.

Dr. Rollo May, the psychologist, tells of a young man who came for mental therapy. Though intellectually competent and superficially apparently successful, he had lost all spontaneity of action. He could not forget himself sufficiently to enter wholeheartedly into any human companionship. He was ever standing outside looking at himself. When listening to music, he was so concerned with how well he was listening he could not enjoy the music. Even in making love, it was as though he were standing outside watching himself.

Do we say such a condition was due to his being too self-conscious? No, answers the psychologist, it was because he was not fully conscious of himself. The more fully we are aware of ourselves, says Dr. May, the more free and self-forgetting and spontaneous we are. But the form of self-consciousness which is always standing off and looking at Number One does not really see Number One, any more than you can see the beauty of the stained glass of a church from the outside.

Also the self-consciousness which is always looking out for Number One does not see the real self because one's own shadow stands in the way and prevents the clear view of one's situation.

Some time ago I was introduced to a woman at a reception. I noticed she kept looking over my shoulder. I thought someone must be approaching me from behind and I turned around. I discovered I was standing in front of a mirror. The lady who was talking to me was really looking at herself in the mirror. It has been said that one reason we do not better remember the names of the people we meet is at the time of introduction we are thinking not about them but about the impression we are making on them.

The ancient Greeks had a basic motto for living. It was "Know Thyself." The Bible proclaims what at first seems a contradictory principle, "Forget Thyself." But in reality the Biblical method does not defeat the Greek objective. The way to know ourselves is to forget ourselves by setting ourselves in God's larger frame.

The Psalmist saw the value of stopping in our self-centered rushing and viewing ourselves in the light of God's greatness. He said: "The Lord is my shepherd . . . He leadeth me beside the still waters, he restoreth my soul." When one looks into the still waters of a quiet stream or spring, what does he see?

He sees the reflection of the sky, the clouds, perhaps the sun and stars. And if he bows his head over the still water, he sees the reflection of himself against the heavens above him. The water is not a very good mirror if we are wishing to rearrange our hair and examine our complexion. But if we are desiring to rearrange our thoughts and restore our soul, the still water of a pool is better than a pocket mirror for it shows our reflection in perspective against the heavens above us.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



RACE RELATIONS DAY, FEBRUARY 9th

There has not been a time in my memory when it was more difficult, as well as more needful, to discuss the matter of race. One can hardly make any statement without raising objection from someone, often a member of his own family. That person who would put his Christianity to work in this phase of his everyday life will run very quickly into a head-on collision of ideas with another person who will disagree violently. If someone chooses to make a statement which does not agree with the thinking of certain others, he begins to receive anonymous phone calls and unsigned letters. We have talked a good deal about the freedom of speech in other lands, but we are unconsciously throttling free speech in our own beloved country. The right of one layman to differ with another in his thinking has been under fire; and the pastor who chooses to speak his Christian convictions runs the risk of having the Pastoral Relations Committee visit the District Superintendent or even the Bishop with a request for a change in preachers. What are our Christian duties in these disturbed days?

We might begin by saying that we don't need people from other parts of the country to either assess or to confess our sins. We have had far too much of that from, we hope, well meaning people who have not lived in a race situation comparable to ours, and who are measuring our potatoes in their bushel baskets. But too many of us have stopped there. After becoming angry at certain unkind statements about us, some of which we do not deserve, we have proceeded to close our minds and say that the imps of hell would have to wear overcoats before we changed our thinking in this matter. Thus, we have become as guilty as those who accuse us. Instead of moving in such a vicious circle of thinking, and without trying to lay the larger blame on any specific person or group, let us try to think as Christians should for a few minutes.

My deepest convictions are that, long before we are able to settle the complex problem of integration in this part of the country where there is such a large proportion of both white

On A Wide Circuit

W. W. Reid

CITY AND COUNTRY COUSINS

My city-born and city-conditioned friend, who admits he enjoys the rural scene for rest in mid-summer, objects to all this talk of the spiritual wealth that pervades the agricultural areas and is not to be found in the great cities. He insists that "God made the country, man made the city" is far from the fact. The city, he says, can attest to God and his handiwork and his wonders just as much as can a field of corn, a grove of oaks, or a trout stream. He especially objects to such suggestions as:

*"In this our day, O God, we have forsaken
The elemental soil that cradled man;
We huddle, by new sins and ills o'ertaken
Apart in dungeons built to our own plan."*

"I will not admit," says this metropolitanite, "that the street leading to my hotel is a 'dismal canyon,' nor that my suite of rooms—though only a wall's thickness from my neighbor—is a 'dungeon' or is any less acceptable as an abode for thoughts and knowledge of God than is some rural cottage in the midst of twenty dreary acres.

and Negro races, we must make new assessments of our Christian attitudes. Did Jesus Christ really die for everybody? . . . Is God's love intended to reach everyone, regardless of race or color? . . . Does our Christian witnessing extend beyond Sunday morning from 11 to 12 o'clock? . . . Have we the spiritual courage to give our Christian love to those who may be living in conditions that would be offensive to us? . . . I have heard many ministers and laymen ask God's "richest blessings" on themselves and their close friends. Would we be willing to ask that a portion of those unusual favors be granted to the Negro as well as to us. . . . These questions may seem at first thought to have little if any bearing on the big question of how we shall deal with our black brothers. But if we have the courage to look God in the face and answer them, regardless of what the answer might be, then it seems that we might be able to take another step. What would it be? I'm not smart enough to say. I do know, however, that with our hands in God's hand we can settle a lot of problems that seem impossible to solve without it.

And from my hotel I have ready access to other attributes of God manifested in architecture, art, music, the theater, the library, the cathedral church—even in the cultured people I meet every day. Wherever we look in our city we see the work and the beauty of the God who dwells among men, and who has here more of them to dwell among than in the 'open' country."

And now, in support of my city advocate, comes Dr. Wallace S. Sayre, a Columbia University (New York City) professor (born in rural West Virginia), who chides his fellow sociologists for their partiality to rural living. All is not roses and sunshine in America's countryside, and all is not dark and evil in the nation's big cities, he suggests. He thinks that a closer look at the small-town and country areas by sociologists (many of them living and writing in cities) would show that rural society is "parochial, introverted, rigid, dull, complacent, and somewhat monolithic in its decision-making." These same sociologists, he noted, overlook the "virtues of urban society" which he listed as "mobility, creativeness, cultural and technological competition and change."

Dr. Sayre was making a plea for "literature" not hostile to the values of urban society, and not blinded to the disadvantages that exist in rural situations. He suggested that much of the present literature and attitude against the big-city comes from sociologists who are victims of rural nostalgia—"sociologists lonesome for the small town."

Now Mr. Webster defines "nostalgia" by just one word—"homesickness." And I suppose "rural nostalgia" is "homesickness for rural life," probably remembered (even idealized) from earlier days. But *nostalgia* and its emotional power—even homesickness itself—is not necessarily to be frowned upon. Indeed, it is one of the nobler emotions of the human breast, a desire for something we believe, rightly or wrongly, better than we are now experiencing. The advertising man knows that an appeal to the nostalgic is a powerful agent in selling his goods; and the evangelist knows that the stirring of nostalgic emotions—memories of days before present sin—has led many a soul to the altar and to new life.

Maybe "lonesomeness for the small town" is an emotion to be treasured, an emotion that may be a directive toward some richer life we are missing. And I wonder if the new trend toward *suburbia* everywhere in America is not to be looked upon as an attempt to merge the values of the city with the values of the rural life. There are real values in each; there are real disadvantages in each. Neither city nor country should despise the other; each should understand the other, and attempt to share advantages one with the other.

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



LESSON FOR FEBRUARY 16, 1958

THE CHURCH PREACHES THE WORD

READ ROMANS 10:14-17; EPHESIANS 3:7-19.

MEMORY SELECTION: *Faith comes from what is heard, and what is heard comes by the preaching of Christ.* Romans 10:17 (RSV)

Today we have the second lesson of three in which we are studying "The Church's Ministry To Mind And Spirit." In the first of these lessons our subject was, "The Church Teaches The Word." Our subject for today is very closely related to that of last Sunday. It is "The Church Preaches The Word."

Preaching has always been one of the very effective agencies in God's hands for the building of the kingdom. In the days even before the flood, we are told that Noah was "a preacher of righteousness." The prophets of Israel were primarily preachers. Not many of them left a record of their sermons.

Mark tells us that "Jesus came preaching." Jesus was not only THE Teacher of all teachers, He was THE Preacher of all preachers. He called His disciples and trained them for the ministry. According to Mark, His final command to them was, "Go ye into all the world and PREACH the gospel to every creature." Paul tells us that "It pleased God by the foolishness of preaching to save them that believe." It was his business, Paul tells us to "Preach Christ crucified . . . the power of God and the wisdom of God."

Hence it has been, since the days of Noah on through until today, that preaching has had a large place and a large influence in building the church. The Methodist Church is so dependent on its ministers in its work that a Methodist church does not long survive the continued loss of a pastor.

The Necessity For A Called Ministry

In the verse just preceding our lesson text which is taken from Romans, Paul says, "For whosoever shall call upon the name of the Lord shall be saved." Following this statement, in the opening verses of our text, Paul the logician states his case for a "sent," called ministry by asking a series of questions. Since only those who call on the name of the Lord are to be saved, Paul is interested in the process by which they are to be led to make that call. Consequently he asks:

(1) How are people to call on someone or something in which they do not believe?

(2) Furthermore, he wants to know how it could be possible to believe in something they have never heard about?

(3) Also he asks, how it would be possible for them to hear about the Lord without a preacher?

(4) Finally he reaches his climax and his objective with the question, how can one preach unless he is sent?

By this impressive, cumulative series of questions Paul is showing that the preacher is an important link between God and man. Paul teaches that preaching is essential to hearing, hearing is essential to believing, and believing is essential to salvation. In our Memory Selection, taken from Paul's letter to the Romans, he states the same truth in a slightly different manner, when he says, "Faith comes from what is heard, and what is heard comes by the preaching of Christ."

I Was Made A Minister

In the opening clause of the selection from Ephesians, in our lesson text, we have Paul's conception of how he happened to be a minister. Possibly with the dramatic experience he had on the road to Damascus in mind, Paul says, "I was made a minister." In I Corinthians 9:16 Paul gives us another insight into the compulsion he felt regarding his call to the ministry. There he says, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

Some of the most tragic blunders in life have been the refusal, by some, to answer the call to the ministry. For such, life must be lived with the continuing consciousness that they have chosen the second best for themselves, with its frustrations and disillusionments. Other tragic blunders, just as serious so far as happiness and usefulness are concerned, have been made by some who have entered the ministry simply to please some person or because the profession of the ministry seemed to be an attractive, influential way to spend a life. It is our feeling that God calls men into many types of work outside the ministry. It is not uncommon for people to make mistakes with regard to these calls. Nevertheless, when the mistake is discovered, it is not so difficult to change to another vocation in the work of the world. However, it is a mistake that is most difficult to remedy if one refuses to answer a call to the ministry, when it comes, or if one enters the ministry without the consciousness of a call.

The Purpose Of Preaching

In the selection from Ephesians, in our lesson text, we have one of the clearest, most definite descriptions of the purpose of preaching to be found in such a small scope of writings.

Paul is very humble as he discusses his call to the ministry. He says that his call was "the gift of

the grace of God," which came to him who was "less than the least of all saints." In such a spirit Paul outlines the purposes and objectives which controlled his ministry.

(1) It was his privilege to preach to the Gentiles "the unsearchable riches of Christ." Such a privilege seemed to cover, like a blanket, the countless blessings God was anxious to bestow on those who accepted the gospel Paul preached.

(2) It was his responsibility to make more understandable for the masses the things about the Christian religion which seemed to be wrapped in mystery for those who were without knowledge of Christ. We need today to reaffirm this basic purpose of preaching. Too often, by our pulpit parlance and ecclesiastical verbiage, we so enshroud the truth of Christ as that the unchurched do not know what we are talking about.

(3) Another purpose of Paul's ministry was to make known "throughout the church" the fact of the infinite wisdom of God. Sometimes men think that they are wiser than God, forgetting that whatever fragments of knowledge they may possess have come through the life giving, life sustaining powers of God and out of the infinite storehouse of an allwise God.

(4) Another purpose of the preaching of Paul was that people might "be strengthened with might by his Spirit in the inner man." Preaching, that does not open the way for such a ministry by the Spirit of God in the inner lives of people, has missed one of the basic reasons for preaching.

(5) Paul preached in an effort to help people to know something of the breadth and length and depth and height of God's love.

(6) It was the purpose of Paul in preaching to help people "To know the love of Christ which passeth knowledge." Paul wants people to know what he immediately declares is unknowable. He is preaching in order that people might "Be filled with all the fullness of God."

Every minister, so far as he is able, should embody these great ideals for preaching in his own ministry and thereby make his preaching more effective.

Musts For The Ministry

The Methodist Church preaches the word through its ministry. May we mention here, with very little comment, some of the qualities and qualifications which we feel are "musts" for our ministers.

(1) Our ministry must be a called ministry. The first question asked one who is a candidate for ordination as a Deacon in our ministry is, "Do you trust that you are inwardly moved by the Holy Spirit to take upon you the office of the ministry in the Church of Christ?" For one who would be ordained Elder the first question asked is, "Do you believe in your heart that you are truly called, according to the will of the Lord Jesus Christ, to the ministry of elders?" Without affirming the fact that he feels called to the ministry, no one could be ordained either deacon or elder in The Methodist Church.

(2) Ours is a "sent" ministry. Our preachers are sent, we trust, by the Lord to preach. They are also appointed or sent by the Bishop and his Cabinet to their specific fields of labor. With amazingly few exceptions, both our preachers and our churches accept

these appointments as in accord with the will of God.

(3) Our ministers must have a sense of mission. There are numerous experiences in the active ministry that create a sense of frustration, futility and even annoyance, unless the minister is undergirded and sustained by a sense of mission.

(4) The Methodist ministry should be a trained ministry. It is a common saying that, "A call to preach is a call to prepare to preach." This is a day of specialization in practically every field of endeavor. In such a world a minister must be trained if he is to enter into the larger opportunities the ministry offers.

(5) We here mention three requirements for the ministry which need no comment. The minister must be morally clean; he must be financially honest, and he must be intellectually honest.

(6) We mention another "must" with regard to the ministry, not for the minister, but for the church. Methodism must enlist more people in the work of the ministry if we are to man the churches with a ministerial leadership. That does not mean that we should go about persuading people to become ministers; it does mean that we should, as individual members of the church and as a church help those who feel called to the ministry to accept the call. Since most of these come from homes without much financial strength, the church should help, wherever needed, in making it possible for them to be trained intellectually and spiritually for their work.

Does The Church Today Think Preaching Important?

Through the centuries past, the church has felt that preaching is very important. The attendance of church services in some situations would indicate that many of our people do not give preaching a place of importance in their thinking. Often those who regularly attend church services give little heed to the gospel they hear preached. If we employ a doctor, we heed his advice and take his remedies. Often we employ a pastor, but refuse both his advice and his remedies for right living.

How Does The Methodist Church Preach The Word

In addition to its many other forms of ministry, The Methodist Church preaches the Word through its pastors and its ministers in official positions. Methodism also preaches through its evangelists who have special gifts for their work. Our church also preaches the Word through its missionaries, who work with the people in the underprivileged countries to the ends of the earth.

In the beginning of The Methodist Church in England, large use was made of laymen in preaching the Word. Through the years lay preaching fell largely into disuse. In recent years however, there has been a great revival of lay preaching. There are possibly many more laymen who regularly fill pulpits each Sunday now than at any other period in our church history. This movement not only has grown, it is continuing to grow and holds promise of becoming one of the great powers in the preaching of the Word in our church.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. RAYMOND DeHAINAUT, Director of the Wesley Foundation at L. S. U. was guest speaker Sunday, Feb. 2, at the morning worship service of the First Methodist Church, Amite, where Rev. James E. Christie is pastor.

REV. ROBERT PARROTT, associate minister of Munholland Memorial Methodist Church, New Orleans, was the speaker for the week of Jan. 26-31, at services at the Church House. His theme was "The Meaning of Repentance."

REV. GEORGE ROSS, pastor of the Caddo Heights Methodist Church, Shreveport, was guest preacher in revival services at the Wesley Methodist Church, Shreveport, Jan. 12-18. Rev. John Lee is pastor of the Wesley church.

DR. AND MRS. G. W. POMEROY held open house at the new parsonage of the First Methodist Church, Monroe, on Friday, Jan. 31. The new parsonage is located at 1303 Speed Street. A service of consecration was held at 4:00 p.m.

MRS. DOROTHY F. CHANA of Riverside, Illinois presented a gift to the newly organized Memorial Building Fund of the Slidell Methodist Church in memory of Harry Emanuel Woodward. Mr. Woodward lived in Slidell prior to his death. Rev. W. G. Giles is pastor of the church.

MRS. JOE MICKLE is presenting a series of studies on Japan for the North Highlands Methodist Church, Shreveport, Woman's Society of Christian Service. Mrs. Mickle, wife of Dr. Joe Mickle, president of Centenary College, spent many years in Christian service in Japan. Rev. Beverly E. Bond is pastor of the church.

A GROUND-BREAKING SERVICE was held at the site of the location of the new First Methodist Church, DeRidder, on Sunday afternoon, Jan. 26. Rev. Sam Nader, superintendent of the Lake Charles District was in charge of the service. Rev. Robert H. Jamieson is pastor of the church.

CHARLES FLURRY, youth director of the Louisiana Moral and Civic Foundation, was the guest speaker at a meeting of the Wesley sub-district of the Methodist Youth Fellowship at the First Methodist Church, Natchitoches, Monday, Jan. 20. Rev. George F. Pearce, Jr., is pastor of the church.

REV. DOUGLAS McGUIRE, pastor of the Park Ave. Methodist Church of Shreveport, was guest speaker Thursday at the weekly chapel program at Centenary College. He was introduced by Harold Price of Logansport, a Methodist student who also gave the benediction. Special music was under the direction of William C. Teague, college organist.

DR. FRANK STAGG, professor of New Testament at the New Orleans Baptist Theological Seminary, was guest preacher at the Rayne Memorial Methodist Church, New Orleans, Sunday morning, Jan. 26. Dr. A. M. Serex, pastor, and Mrs. Serex, were in Harlingen, Texas, for a brief visit with their son and daughter-in-law, Lt. and Mrs. H. M. Serex.

DR. KEITH MASON, Shreveport physician, was guest speaker last Thursday at a meeting of the Centenary College Methodist Student Movement. Dr. Mason, who recently returned from touring Russia with a group of clergymen and laymen, discussed his impressions of Russia. Marcella Flynt of Baton Rouge, president of the MSM, presided.

THE MEN'S CLUB of the Second Methodist Church, New Orleans, are holding a contest to get new members. Members have been divided into two groups, The Crusaders and The Progressives. Much interest has been shown in the contest, and the losers will furnish the supper for the June meeting. Rev. S. P. Emanuel is pastor of the church.

FAMILY NIGHT was observed by the Collins-ton Methodist Church Tuesday evening, Jan. 21. A film on Japan was shown and a program was presented by the children of the additional session of the Church School which is held on Tuesday afternoon of each week. The covered dish luncheon was enjoyed by all who attended. The next Fellowship Night is scheduled for April 15. Rev. S. B. Dampier is pastor of the church.

A MEMBERSHIP RENEWAL SERVICE was held at the Tallulah Methodist Church Sunday, Jan. 19, at the morning worship service when each member present was given the opportunity of renewing their church membership vows. The members present were also given the opportunity to sign their "Church Member's Loyalty Covenant" card for the Church Attendance program. Rev. Wm. F. Mayo is pastor of the church.

THE COMMISSION ON MISSIONS, under the chairmanship of Mrs. Louis Gelbke, is sponsoring a church-wide study course, "Lands of Witness and Decision," taught by the pastor, Rev. A. B. Cavanaugh, each Sunday evening. The W. S. C. S. and the W. S. G. are cooperating with the Commission in sponsoring the study. At the final class session, which will be held on Feb. 9, a film will be shown followed by a fellowship hour and refreshments will be served.

REV. AND MRS. JAMES T. HARRIS, recently returned from a trip to Europe, showed their travel film at a meeting of the Twin City Methodist Older Adult Fellowship held at the First Methodist Church, Monroe, Friday, Jan. 17. The devotional was presented by the Rev. Ralph Cain, pastor of Memorial Methodist Church, Monroe, and also district director of adult work for the Monroe District. After several unofficial meetings, this group of senior citizens was officially organized in November and meet each quarter. The Rev. Mr. Harris is superintendent of the Monroe District. Dr. G. W. Pomeroy was host pastor.

REV. W. H. GILES, pastor of the Slidell Methodist Church, was the speaker at the Group ministry meeting of the St. Tammany Parish Methodist Churches, Sunday, Jan. 26. Eleven members were present. Rev. K. K. Carithers, pastor of the Pearl River Methodist Church, presided in the absence of the chairman, Bailey Hodged. Plans were presented for the observance of the Week of Dedication and Evangelism in February. A meeting at the Pearl River on Feb. 11, at 7:30 p.m. was scheduled for the purpose of setting up the Every Member Canvass in all the Charges. The meeting was held at the Lacombe Methodist Church where Rev. W. B. Hollingsworth is pastor.

STUDENT DAY was observed on Dec. 29, 1957, at the evening worship hour in the DeQuincy Methodist Church. The young people of the church, under the direction of Robert Earl Smith, superintendent of the Youth Department, had complete charge of the worship service. The young people served as ushers and composed the choir. Miss Carolyn Stevens conducted the singing, Kenneth Cranor, a student at Louisiana State University, lead the prayer, and Rolly Walker, a student at McNeese College gave a talk on "Being A Christian." The church, according to a report from the pastor, Rev. A. A. McNight, has a very active youth program. Plans are now being made for a "Sweet-heart" banquet to be held on Feb. 15.

CENTENARY COLLEGE, Shreveport, has been placed on the list of institutions providing membership eligibility in the American Assn. of University Women, according to Dr. Joe J. Mickle, president. The committee on standards and recognition, headed by Eunice C. Roberts, said that the women holding the degree of Bachelor of Arts from the division of humanities or the degree of Bachelor of Music in music education from Centenary College are

eligible to join AAUW. This applies to all women who have received either degree from the college, regardless of the year in which it was conferred. The granting of approval to Centenary also means that, as an approved institution, the college is eligible for corporate membership in AAUW. The privilege of such membership includes representation by a voting delegate at national conventions, representation at regional and state meetings, subscription to the AAUW Journal and other publications and the consultative service of the association.

AREA METHODIST CIRCULATION CAMPAIGN

(Continued from page 13)

SHREVEPORT DISTRICT—Quota 2602					
Barksdale, Fred Shirley	3	11	14		
Becher-Gilliam, J. L. Beasley	8	50	58*		
Bethany-Keithville, W. F. Pledger	6	18	22*		
Benton, L. A. Carrington	1	17	19		
Bethel, Ray Holt	3	7	10		
Coushatta, Fred Schwendimann	7	40	47**		
Grand Cane-Stonewall, E. L. McKay	2	11	14		
Greenwood, A. T. Law	6	27	33**		
Hall Summitt, Floyd M. Durham	15	28	43*		
Ida-Hosston, E. A. Keasler	1	24	25**		
Logansport, J. B. Grambling	5	38	43**		
Many, John B. Koelmay	11	21	34**		
Oil City, L. M. Sawyer	13	15	28*		
Plain Dealing, Reuel H. Allen		27	27		
Pleasant Hill, Bob L. Lawton	6	14	20		
Rodessa, William A. Biakely	5	8	13**		
SHREVEPORT					
Broadmoor, Geo. W. Harbuck	1	112	113		
Caddo Heights, George W. Ross	22	33	55		
Cedar Grove, Roy E. Mouser	338	58	394*		
First Church, D. L. Dykes, Jr.	3	2	5		
Mangum Mem., Ira W. Flowers	51	58	109		
Morningside, G. Eldred Blakely	8	27	35		
Noel Memorial, John J. Rasmussen	15	82	104		
North Highland, Beverly E. Bond	21	15	37**		
Park Avenue, Douglas L. McGuire	5	46	51**		
Summer Grove, T. M. Lancaster	21	13	34		
Trinity, Tracy R. Arnold	4	6	10		
Wesley Memorial, John Lee	13	9	22*		
Wynn Memorial, K. G. Rorle		22	23		
Vivian, James C. Whitaker	7	15	22		
Zwolle, Alton Hancock	4	19	23		
TOTALS	605	869	13 1487		

LOUISIANA METHODIST DISTRICT SUMMARY

Report No. 2						
District	Quota	New	Re-new.	Not Due	Total	% of Quota
Ruston	1403	341	1269	22	1632**	116%
Shreveport	2602	605	869	13	1487	57%
Monroe	1641	384	937	18	1337	81%
Baton Rouge	2225	339	943	7	1289	58%
Alexandria	1078	331	845	46	1222**	114%
Lake Charles	1237	309	778	9	1096	87%
Lafayette	1086	255	783	15	1053	97%
New Orleans	1489	382	437	29	848	57%
TOTALS		2946	6881	157	9984	

Annual Louisiana Methodist Circulation Campaign



Check your mailing label for expiration month of your subscription. If that month is January or February and you haven't renewed your subscription for 1958, you can still do so.

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The
Louisiana Methodist

Official Organ of Louisiana Methodism

New Directory Lists Methodist Churches In Greater N.O.

A new directory of the Methodist Churches in the greater New Orleans area has been published, according to Dr. Virgil D. Morris, District Superintendent.

The new directory is printed in blue on white enamel paper and lists the 29 churches in the metropolitan area alphabetically. The names of the pastors, telephones, and addresses of the churches are listed, along with the hours of worship and church school.

Pictures of 18 of the churches are included in the attractive eight page folder.

Plans are to use the directory in connection with the New Orleans Hostess service, the Union Station literature rack, and for other publicity. Copies of the directory are available for Methodist families in the area and may be requested by others.

The Directory was prepared and edited by Rev. Minns S. Robertson, pastor of Felicity Methodist Church in New Orleans and St. James Methodist Church in Marrero. Rev. Robertson is also the author of the historical novel of Bible times, *TO GOD ALONE*.

Baker Organizes Methodist Men's Club, Elects Officers

The Baker Methodist Men's Club was organized Jan. 22, when 19 men of the church met. Officers named are: president, Forrest Griffin; vice-president, Kelly McKoin; secretary, Milton Day; treasurer, Ed DeProto; and reporter, K. N. Magee.

A supper was served and afterwards, J. A. Bankhead, president of Ingleside Methodist Men's Club, Baton Rouge, addressed the group on the aims and purposes of such a club within the church.

According to the report, the members present were very enthusiastic about the spiritual and physical good the club can do for the church.

DeQuincy Methodist Minister Is Honored

The Rev. Alton A. McKnight, pastor of the DeQuincy Methodist Church, has been appointed General Grand Chaplain of the General Grand Chapter of Royal Arch Masons. He has also served the Grand Lodge of Louisiana F. & A. M. as Grand Chaplain; as Grand Chaplain of the Grand Chapter R. A. M. of Louisiana; as Grand Chaplain of the Grand Council R. & S. M. for many years; and Grand Prelate of the Grand Commandery K. T. of Louisiana. No other minister in Louisiana has been so honored to serve the four Grand Bodies and the General Grand Chapter, according to the report. His tenure of office ends October, 1960.

Berwick Musician Honored For Long Service To Church

Mrs. Zelda Robicheaux of Berwick was honored on Sunday morning, January 26, 1958, by the members of the Berwick Methodist Church. Mrs. Robicheaux has been the pianist and the organist for the Church for thirty years. A gift of appreciation from the congregation was presented to her by the pastor, Rev. Kirby A. Vining.

In his presentation Rev. Vining stated, "Thirty years ago, in January, 1928, a very talented young lady assumed the responsibilities of being the pianist for the Berwick Methodist Church. The piano in our sanctuary is a gift from her to the Church. Later, an organ was purchased, and moving to the console of the organ, she has continued to render the music for our worship services. Her faithfulness and her devotion to the task have been a source of inspiration to all who have worshipped here."

The gift was a Mix-Master set for her use in her home.

Mrs. Robicheaux is well known throughout this area for her musical talent, and for her willingness to share it with the religious and civic programs of the community.

The photo below was taken by Raymond's Photo Studio of Morgan City, Louisiana.



REV. ALTON A. McKNIGHT

Alexandria District Has Stewardship Workshop Session

The Alexandria District held a Stewardship Workshop at Trinity Methodist Church, Thursday night, January 30. Rev. A. W. Townsend, District Superintendent, presided at the meeting. Rev. Clark Bell, District Director of Stewardship, J. N. Fomby, District Lay Leader, and Rev. Karl Tooke, Conference Director of Stewardship, spoke in the general session which was attended by approximately 150 leaders of the churches of the Alexandria District. Reporting on the highly successful Every Member Canvass of last year, Rev. Tooke reported that out of twenty churches reporting annual pledges to the church were increased from \$216,711 to \$400,307.

Following the general session there were meetings in five areas of activity in the Every Member Canvass Program. Leaders of these groups included M. C. McNeal, Jr., Rev. Luther Booth, Leonard Fowler, Rev. J. C. Skinner, Hugh Bernard, Rev. J. J. Caraway, C. F. McCartney, and Rev. W. O. Lynch.

NO Pastor Maintains Literature Display At Union Station

Rev. Minns S. Robertson, pastor of the Felicity Methodist Church, New Orleans, is maintaining the literature rack in the Union Terminal Railway Station there.

The literature rack is in the station under the auspices of the Greater New Orleans Federation of Churches, which makes space available for the numerous denominations taking advantage of this service.

According to Rev. Mr. Robertson, the budget for this service is very limited, but through a number of church agencies, a fine service has been rendered for months.

THE LOUISIANA and ARKANSAS METHODIST are providing current issues every week, and TOGETHER supplies a small number of copies every issue.

The project has been helped considerably by the public relations department of THE UPPER ROOM, which has supplied several hundred copies from their chaplain's fund, but this supply is irregular and

Bishop Franklin To Preach At Newellton

Bishop Marvin A. Franklin of Jackson, Mississippi, will preach at the Newellton Union Church each evening from February 10 through February 14 at 7:30 p.m.

Bishop Franklin was born in Georgia. He became a Methodist minister and has served churches in the North Georgia, Florida, and North Alabama Conferences. He was elected to the General Conferences of the Methodist Church in 1938, 1940, 1944 and 1948. In 1948 he was elected bishop and was assigned to the Jackson Area. He presides over the North Mississippi and the Mississippi Conferences. He married Mrs. William Henry Lane on December 2, 1953. Mrs. Franklin is the youngest sister of Mrs. C. H. Netterville of Newellton, Louisiana. At present Bishop Franklin is chairman of the Board of Trustees of Millsaps College of Jackson, Mississippi. Also he is a member of the Board of Trustees of Emory University of Atlanta, Georgia.

The Newellton Union Church takes this opportunity to invite all who will, to worship with them on the above dates. Special prayer services will precede each evening's service at 7:00 p.m. Your prayers and presence are sought at this service also, the report said.

Miss Ouida Milton will direct the choir during these services and Miss Janie Bounds will be the organist. The Rev. James M. Poole is pastor.

Elysian Fields Men Promote Supper To Aid Scholarship Fund

The Methodist Men of Elysian Fields Church in New Orleans held a chicken spaghetti supper in the church Fellowship Hall on Saturday night, January 25. More than 100 were served, and fellowship enjoyed by all who attended.

Men of the club spent most of the afternoon preparing a supper that was called a "culinary delight" by many who ate. The money derived will be applied on the club scholarship fund to aid needy ministerial students.

Gordon Elliott is president of the club, and told the church reporter that the scholarship fund is already aiding one student in college and it is expected that by future suppers and other activities, the project will not only prove well worthwhile, but also increase the membership of the club as more men know of its aims.

cannot be continued indefinitely. Other promotional and educational literature of the various agencies of the church is also available there.

The Tract-of-the-Month, in limited quantities, is all the purchase the present budget of the New Orleans District allows, but it is hoped that through the use of available free materials and donations that the service can be improved and expanded.

In the meanwhile, comments about the Methodist literature rack and suggestions should be directed to Rev. Minns S. Robertson, 1818 Chestnut Street, New Orleans 13, Louisiana.



MYFers With Perfect Attendance Honored At Annual Banquet

Jan. 11, the annual Polk County Sub-district MYF banquet was held at the Louise Durham School. The event is held to honor those with a perfect attendance to the Sub-district meetings each month. Some 100 attended this year's banquet.

Tables were decorated with MYF colors, blue and gold; and at each plate there was a card with the MYF emblem, covenant, motto, and benediction.

Jerry Rodgers, Sub-district president, presided. A reading was given by Bethy Kay Bell; a piano number by Sue Deramus; and Flora Lee was narrator of a story. A pantomime was done by Lee Griffin, Gary Campbell, Jerry Johnson, and Ann Smalling. Group singing was led by the Rev. W. D. Golden.

Those presented with pins for one year of perfect attendance were: Wayne Lance, Ann Lance, Karen Egger, and Mary Lou Egger, all of Shady Grove. A two-year perfect attendance award went to Bobby Crane, Mountain View. Those who have three-year perfect attendance records are Maxine Crane of Mountain View, and Jerry Rodgers of Mena First Church.

Pictures were taken by Bertha Golden. The menu consisted of food brought from the various churches and included fried chicken, peas, green beans, combination salad, potato salad, rolls, and cake and pie. The Sub-district furnished the cold drinks.

WITH THE SUB-DISTRICTS

Old Austin

The Old Austin Sub-district MYF met Jan. 15 at Mount Tabor, Ark., Methodist Church. The meeting was called to order by the president, and the secretary read the minutes of the last meeting.

The program was under the direction of the Mt. Tabor youth. Subject of the program was youth and liquor advertisements.

Mount Tabor received the banner for having the most members present for the meeting. Mount Zion was added to the Sub-district group. The next meeting was scheduled for Feb. 19, and will be at the Mount Zion Church.

Tangi-Helena

The members of the Tangipahoa MYF, Tangipahoa, La., were host to the bi-monthly meeting of the Tangi-Helena Sub-district on Monday night, January 21. Seventy-two persons representing the Kentwood, Montpelier, Pine Grove, Pine Ridge, and Tangipahoa MYFs including visitors and ministers were in attendance at the meeting.

The host church presented a program using "Attendance Loyalty to MYF" as a theme. During the course of the program, four members of the local church were presented with Bibles for attending every MYF meeting for the past year, and seven members were presented with silver stars to place in their Bibles for completing two years of perfect attendance.

President of the Sub-district, J. Hugh Young of Pine Ridge, pre-

Preparations Made For Christian Witness Mission



Posters for the Little Rock Conference MYF Christian Witness Mission are being made by Dorothea Muse, Bill Luce, Marilyn Purtle, and Mrs. Paul Dixon. The event, scheduled for February 21-23, will be held in Little Rock and Pulaski Heights Methodist Church will be headquarters.

sided over the business session which ensued. The first item of business concerned the fact that this was the Ninth Anniversary of the formation of Tangi-Helena. Announcement was made of the Mission tour to be made by certain members of the Baton Rouge District MYF. Other business was centered around the Essay-Speech Contest coming up soon and the District Youth Rally held in Hammond on February 3.

Beverly Jo Sanders of the Kentwood MYF was elected delegate-at-large, succeeding Emma Louise Travis.

A birthday party followed the meeting.

Alfred Wasson

The Springdale, Arkansas, First Church, was host to the Alfred Wasson Sub-district meeting Monday night, January 21. President John Harris, of Central Methodist, Rogers, presided.

The McClelland Combo, a boys quartet, from Springdale, presented two numbers; and Judy Eoff, also of Springdale, gave a pantomime. The entertainment was enjoyed by everyone.

Central Methodist, Fayetteville; Wiggins Methodist, Fayetteville; First Church, Springdale; Wesley Methodist, Springdale; Central Methodist, Rogers; Elm Springs Methodist; Gentry Methodist; and Sulphur Springs Methodist Churches were represented at the monthly meeting.

After cookies and cold drinks were served by the host church, Mary Sue Fountain, Sulphur Springs, presented an interesting program on the MYFund.

The next meeting of the Sub-district will be held at Central Methodist Church, Fayetteville, on Monday night, February 24.

Sylvan Hills Group Presents Session Of Mission Study

The fourth and final session of the study on Japan, sponsored by the commission on missions, was presented by the Junior MYF Jan. 26 in the sanctuary of Sylvan Hills Methodist Church, North Little Rock, Ark.

The program on customs and festivals of Japan was sponsored by Mrs. N. M. Minton, assisted by Nan Stinnett and Linda Lewis. Mrs. B. F. Thomson led the opening worship service. Joanne Mason announced the program, and Linda Lewis was narrator.

The participants were in costume. Mrs. Doyle Quillen was organist, and Mrs. Jerril Pace led the hymns.

Many interesting facts about Japan were presented. Among these was an impersonation of the life of Kagawa, given by David Lewis. Also, many of the festivals of the country were presented. Mrs. Hess Maxey presented a Japanese flower arrangement, and Mrs. Raymond Steward arranged the worship center.

The closing worship was based on the hymn, "O Brother Man." Allidel Steele and Ann Steward lighted the candles before a Sallman's painting of Christ.

The Rev. Norris Steele is pastor of the church, and members of the commission on missions include: Mrs. A. H. Hosp, chairman; Mrs. Durwin Ball, and Mrs. Frank Thacker, Sr. Participants in the program in addition to those named were: Mike Shepard, Dottie and Jackie Moon, Kathy Lewis, Marion Stinnet, Kathy Henson, Kay Winter, and Sharon Meyer.

Following the program, Japanese refreshments were served in the educational building by Mrs. Marion Winter and Mrs. Raymond Steward.

seeing disaster ahead said to his men, "Boys, things look tough. But remember the eyes of Dixieland are upon you. The beauty and chivalry of the South know our desperate plight and thank God for it, as only in extremities like this

(Continued on page 14)

THE YOUTHFUL ACCENT

By Hoover Rupert

THE BEST LEADERS

A "profile" in the New Yorker tells the story of the rise and fall of the leaders in the Florida land boom of the post-World War I days. Toward the end of the series of articles, the author, Alva Johnston, tells of one of the leaders in the development of that state who lost all he had in a collapse of the inflationary real estate bubble in the middle 1920's. This leader expressed his real regret that he had failed to imitate the wisdom of the lame Confederate general, who, on

Pictured is the newly organized Junior choir of the Morrilton, Ark., Methodist Church. Members include, front row, l to r: Judy Burns, Nancy Horn, Kay Horn, and Kathryn Moore; second row: Joe Tarlton, Alan Gordon, Ralph Jones, Buddy Villines, and Suzan Howe; third row: Donna Hutchinson, Carlene Merrick, Robbie Mitchell, Linda Simmons, Miss Sally Ruth Villines (pianist), Jim Wright, and Judy Jones.

Those in the choir who are not pictured include Pamela Dempsey, Joe Hood, Gary Moore, Kay Massey, Lynn Bentley, Ortha Lee Bartlett, and Junior Bartlett. Sally Ruth Villines and Buddy Jester are co-directors of the group. The Rev. Floyd G. Villines is pastor of the Morrilton church.





Series of Promotion Workshops Held In Arkadelphia District

The Arkadelphia District of The Woman's Society of Christian Service held its first Work Shop of the district in Arkadelphia First Church on November 8. The all day meeting was called to order by the district president, Mrs. J. A. Gannaway. After words of welcome and other remarks she turned the meeting over to those in charge of the program for the day, namely; Mrs. J. E. Scott, president of the Little Rock Conference, Mrs. Alvin Stone, vice president of the Little Rock Conference, Mrs. Grace Verhoeff, Conference treasurer, and Mrs. Ross Helvie, Conference Secretary of promotion. These were assisted by Arkadelphia District officers, Mrs. Gannaway, president, Mrs. H. A. Daugherty, vice president and Mrs. Dolphus Whitten, treasurer.

Several churches in the district were represented.

Under the leadership of the above named officers, this was a busy and profitable day for all who attended. Each person present had some participation in the activities of the day and, truly, when the program was concluded with a beautiful and meaningful worship service in the Church Chapel under the leadership of Mrs. Verhoeff, each woman felt more closely bound to one another in a feeling of Togetherness in The Master's Service.

On Tuesday, January 21, the third similar workshop was conducted in First Church at Malvern and was opened by Mrs. Ross McCormack, local president, who welcomed the group then introduced Mrs. Alvin Stone, who presided throughout the day.

Mrs. Stone gave valuable information to the group, representing several societies, of the origin, purpose, meaning and value of these promotion workshops. She gave information and inspiration for the growth and interest of each individual concerning her relationship and responsibility to herself, her society and her church.

Those who participated in this program were: Mrs. Dolphus Whitten, Mrs. W. G. Harrington, Mrs. Dale McGee, and Mrs. Horace Fisher in role playing and Mrs. H. A. Daugherty, Mrs. Whitten and the Rev. Rufus Sorrells in a panel discussion.

Mrs. T. T. McNeal led the Bible study in which every person present participated. She also closed the meeting with a short worship service emphasizing "You Are not Alone."

Previous to this workshop two others have been conducted for Manchester and Clark County sub-districts.

—Mrs. Horace Fisher
Recording Secretary

Speakers Announced For North Arkansas Conference

The Woman's Society of Christian Service of the North Arkansas Conference will hold its Annual Meeting in the First Methodist Church, Fort Smith, March 11, 12, 13, with the theme being: "For Thine Be the Glory."

Miss Mildred Osment, Program Chairman, announces that the guest speakers will be: Mrs. John M. Pearson, vice-president of the Woman's Division of Christian Service, and Chairman of the Department of Work in Foreign Fields; Miss Ada Duhigg, Home Missionary at Bingham Canyon, Utah; and Mrs. Milton Randolph, head of the Family Worship Department of The Upper Room.

The president's message will be given the first evening session by Mrs. Jessie Gilstrap.

There will be a brief service of Remembrance on Tuesday afternoon.

A District emphasis will be presented on Thursday morning by the eight district presidents and their officers.

Mrs. Clib Barton, president of the hostess society, has asked that when sending in reservations to Mrs. Holman Richmond, 401 Lecta Ave., that they tell how they are traveling, and how many will be in a group. This will be of help to the housing and transportation committee.

Monroe District Executive Committee Makes Plans

The Monroe District Executive Committee of the Woman's Society of Christian Service met January 9 in Monroe to plan the next quarter's work. Sixteen officers and zone leaders were present, with Mrs. A. J. Ensminger, new district president, presiding. Other new officers introduced were Mrs. M. A. Daily, Mrs. S. B. Dampier, Mrs. W. E. Persons and Mrs. E. N. Jackson.

Mrs. Persons, secretary of Spiritual Life, opened the meeting with the devotional.

Plans for the district's entertainment of the Conference Society in its Annual Meeting in March were presented by Mrs. D. V. Loflin, Jr., local chairman of arrangements.

Reports of the various secretaries were given. The Program Committee will meet later to plan the annual district meeting at Rayville, April 10.

of Christian Service. Three ways in which Christian students can help further the cause of world brotherhood, Mrs. Nall says, are: witnessing for Christ on the campus; helping overseas students feel at home on the campus and seeking to integrate them into the fellowship of Christian students; committing their lives to and preparing for a vocation in the home or overseas mission field.

CALENDAR OF ACTIVITIES

LOUISIANA CONFERENCE

FEBRUARY

Promotion: Encourage local women to plan to attend the Assembly of the Woman's Society of Christian Service in St. Louis, Mo., May 6-9, at their own expense.

Christian Social Relations: Cooperate in Race Relations Day Report on Action from Study "Christ, the Church and Race."

Spiritual Life: Urge attendance at World Day of Prayer February 21. Plan with Committee on Program for a Day Apart service during Lenten season.

Status of Women: Continue to work in church-wide survey of leadership resources using the Service Activity Cards.

NEWS IN BRIEF

Mr. Russell Stellwagon, missionary to Japan on leave, introduced the study "Japan" to the members of the Woman's Society of Christian Service of the Gordon Ave. Methodist Church, Monroe, also displaying many Japanese articles. Mrs. George Hibbard, Sr. is president, and Rev. T. A. Brown is the pastor.

Mr. R. C. Allen, member of the Ouachita Parish High School faculty, is continuing the study. He was in the Navy during World War II and spent some time in Japan.

The Gretna Woman's Society of Christian Service honored the first anniversary of the Wesleyan Service Guild at its meeting January 27, and Mrs. A. B. Cavanaugh, Spiritual Life Secretary of the Guild, was program leader.

The Gretna Methodist Church will be one of the two churches on the Westbank to be used as central places for the World Day of Prayer. The service will be at 7:30, February 21, and Eulah L. Cato, president of the hostess society, will be the leader.

The Woman's Society of First Church, Van Buren, met at the church, Jan. 7 for the regular meeting with Circle 2 as hostess to a 9:30 a.m. coffee, following a prayer service in the church parlour.

The pastor, Rev. Jesse L. Johnson, gave the devotional: "Beautiful Music from Broken Strings." Mrs. Bob Hardcastle gave the program on "Japan." Mrs. George Crafton conducted the business session.

Louisiana Districts Plan Zone Workshops

BATON ROUGE DISTRICT

Zone 1,3,5—North Baton Rouge, February 12

Zone 2,4—Hammond, February 20

LAFAYETTE DISTRICT

Asbury Church, Lafayette, February 13

First Church, Houma, February 19

National Conference On Spiritual Life

Nashville, Tenn. (MI)—The first national conference on spiritual life sponsored by the Woman's Division of Christian Service of The Methodist Church was held here January 21-23.

More than 100 Methodist women, representing every state, attended the meeting. Most of them were Woman's Society secretaries of spiritual life of Methodist conferences.

The president of the Woman's Division of Christian Service, Mrs. J. Fount Tillman, Lewisburg, Tenn., urged the spiritual life secretaries not to act as professional "prayerers" for their churches and conferences, but to serve as the "conscience" for all lines of work in the church by seeing that a spiritual emphasis is not overlooked.

The Rev. Dr. Charles M. Laymon, Nashville, editor of Methodist adult church school publications, said, "The spiritual life is life at its deepest level and its highest level at one and the same time."

Among other speakers and leaders were the Rev. Dr. Foye G. Gibson, president of Scarritt College for Christian Workers, Nashville; three staff members of the Woman's Division, Mrs. C. C. Long and Mrs. J. Leroy Stiffler, both of Cincinnati, and Miss Frances Eshelman, New York City; the Rev. Harold W. Freer, a Congregational

minister from Crossville, Tenn.; and the Rev. Dr. Mack B. Stokes, a professor at Candler School of Theology, Emory University, Atlanta, Ga.

After a fellowship hour, the conference opened with Holy Communion in the Upper Room Chapel of the Methodist Board of Evangelism. The concluding session of the conference also was held in the Upper Room Chapel, when, in the soft light of the chapel, the women rose one by one to share their experiences of the three days and to commit themselves to "Communicating to Others the Joy of Discovering Christ," which was the theme of the conference.

Host of the conference was the Rev. Dr. J. Manning Potts, Nashville, editor of The Upper Room, world's most widely read devotional guide. The conference hostess was Mrs. Milton Randolph, Nashville, director of the family devotions department of The Upper Room.

Mrs. E. U. Robinson, Gallatin, Tenn., was in charge of the meeting. She is chairman of the standing committee on spiritual life of the Woman's Division.

WOMEN IN THE CHURCH

Christian students can do at least three things on the campus "right where they are" to help transform today's world neighborhood into a world brotherhood, says Mrs. T. Otto Nall, of Evanston, Ill., vice-president of the Woman's Division

Area Methodist Circulation Campaign

REPORT NO. 2—THROUGH SATURDAY NOON, FEBRUARY 1, 1958

Charge and Pastor	New	Ren.	Not Due	Total	Charge and Pastor	New	Ren.	Not Due	Total	Charge and Pastor	New	Ren.	Not Due	Total						
LITTLE ROCK CONFERENCE																				
ARKADELPHIA DISTRICT—Quota 1111																				
Amlty, Robert D. Orr	2	18	1	21*	Hazen, Doyle T. Rowe	2	43	1	46	CONWAY										
ARKADELPHIA CT., Robert Irvin	1	18		19	Hickory Plains Ct., C. C. Van Zant	5	38	1	44**	First Church, Joel Cooper	35	81	18	134**						
First Church, J. M. Hamilton	10	76	5	91**	LITTLE ROCK					Salem, Ralph Evans	2	10		12						
St. Andrew, J. C. Van Horn	5	27		32*2	Asbury, J. C. English	15	53	3	71	Wesley Memorial, Harold Wilson	21	17	2	40**						
Bismarck, Marvin Wilkins	6	17		23*2	Capitol View, Orrie L. Thompson	7	46	3	56**	Danville, Paul Lanier	15	29	2	46**						
Dalark Ct., W. A. Lea	6	16		22	First Church, Aubrey G. Walton	21	1229	5	1255*3	Dover-London, Muriel Peters	1	24		25**						
Deight Ct., P. D. Alston	5	26	3	34**	Henderson, H. R. Holland	30	41	2	73	Greenbrier Ct., Carl Beard	2	14	1	17						
Friendship Ct., W. M. Crow	6	14		20	Highland, H. O. Bolin	8	47	2	57	Mayflower, John Glaze	3	3		6*						
Glenwood Ct., John W. Rushing	3	34	1	38**	Hunter Memorial, Everett Vinson	11	18	3	32	MORRILTON										
Gurdon, James A. Simpson	5	54	2	61**	Oak Forest, Irl Bridenthal	11	19	1	31	First Church, Floyd Villines, Jr.	51	72	2	125**						
HOT SPRINGS CT., David Cavnor	3	4		7	Pulaski Heights,					Morrilton Circuit, W. E. Harris	10	17		27**						
First Church, E. D. Galloway	38	99	10	147**	J. Kenneth Shamblin	23	71	2	96	NORTH LITTLE ROCK										
Fountain Lake, Connie Robbins	2	7	1	10*	St. Luke, Elbert B. Jean	11	24		35	Amboy-Beacon, Bobby Edwards	16	14	1	31*2						
Grand Avenue, Alfred I. Doss	15	58	4	77	St. Mark's, Billy Bargar	11	2		13*6	First Church, W. Henry Goodloe	53	247	6	306**						
Oaklawn, Clyde T. Parsons	17	39	8	64	St. Paul, C. W. Richards	57	95		152**	Gardner Memorial, E. B. Williams	11	50	6	67						
Pullman Heights,					Twenty-Eighth St., George Kerr	4	37		41**	Lakewood, Worth W. Gibson	17	13		30**						
Winslow E. Brown	10	29	2	41**	Winfield, Fred R. Harrison	33	77		110	Levy, S. O. Patty	12	71		83**						
Tigert Memorial, John Walker	7	5		12	Lonoke-Eagle, W. R. Burks	5	30		35	Sylvan Hills, Norris Steele	13	9		22						
MALVERN, First Ch., Rufus Sorrells	13	80	7	100	Mabelvale, Charles E. Ramsey	15	33		48**	Washington Ave., Archie N. Boyd	22	54	2	78**						
Keith Memorial, Zane Williams	6	26	1	33**	Markham-Mt. Pleasant,					Ola Area, Frank Weatherford	4	21		25						
St. Paul, Harold K. Davis	17	31		48*3	F. Wesley Reutz	4	7	1	12	Oppello Ct., Robert Francis	9	6	1	16*						
Mt. Ida Ct., Joe W. Hunter	10	26		36**	Mr. View-Prude Valley John Ross	3	0	1	13**	Plainview-Larger Parish,										
Morning Star, Kenneth Lindsey	6	2		8	Primrose, James R. Scott	3	31		34	Woodrow Woods	11	20		31						
Murreesboro, Omma L. Daniel	5	55	1	61**	Roland-Martindale, S. T. Hollowell		1		1	Plummerville Ct., Farrell Hatch	3	21		24						
Okolona Ct., W. H. Watson	3	42	1	46**	Salem-Congo, W. Roy Jordan	16	33	2	51**	Pope County Ct., Carlos Westerman	3	5	2	10						
Oma-Point Cedar, James Batts		6		6	Sardis-Bethel, Robert L. Rigglin	2	22	2	26	Pottsville, Elsworth Watson	3	37		40**						
Piney Grove-Gardner, Phil E. Pierce	11	7		18**	Traskwood Ct., Wm. C. Chenault	6	17	1	24**	Russellville—First Ch., Geo. Meyer	23	309	1	333*2						
Rockport Ct., R. S. Beasley	1	16	2	19**	TOTALS					372	2335	56	2763**	Wesley, Vernon Anderson	31	11		42*3		
Shorewood Hills, Gerald K. Hilton	33	18		51*2	MONTICELLO DISTRICT—Quota 954									Vilonia Ct., Howard G. Moore	5	16		21		
Sparkman-Macedonia,					Bradley Ct., W. E. West	6	1		7	Waltbreak, Vernon Nisler	4	5		9*						
W. Braska Savage	2	38	3	43**	Crossett, J. B. Hefley	8	91		99**	TOTALS					421	1218	46	1685**		
TOTALS					248	888	52	1188**	CROSSETT CT., Arthur C. White					7	31		38**	FAYETTEVILLE DISTRICT—Quota 1176		
CAMDEN DISTRICT—Quota 1882					Dermott, A. C. Carraway					2	32	3	37	Avoca	2	8		10**		
Bearden, Gerald K. Fincher	7	27	1	35**	Dumas-Gould, Harold Scott	13	48	2	63**	Bentonville, Martin Bierbaum	3	44	4	51						
Bradley, Dewey L. McCauley	5	29		34**	Fordyce, A. J. Christie	6	66	1	73**	Bentonville Ct., E. C. Souler	5	11		16						
Buckner Ct., Joe Arnold	8	35		43	Fountain Hill Ct., R. L. Long	2	61		63*3	Berryville, Pharis J. Hollfield	19	31	2	52**						
Dumas Memorial-Lisbon,					Hamburg, R. O. Beck	3	54	3	60**	Brightwater, Wilbert R. Feagan	5	13		18*						
Oscar Haire	1	16	1	18*	Hampton-Harrell,					Centerton Ct., Felix Holland	2	19		21**						
Callion-Quinn, Wendall Barbaree	2	29		31**	D. James McCammon	5	33	2	40	Decatur, Harold Bailey	23	13		36*3						
CAMDEN, First Church,					Hermitage Ct., E. Guy Wilson	4	23		27**	Elm Springs-Harmon,										
Francis A. Buddin	12	64	3	79	Kingsland Ct., James W. Beck	5	14		19	Marvest Lawson	7	43		50**						
Fairview, M. W. Miller	21	181		202*2	Lake Village, Charles Ashcraft	2	38		40**	Eureka Springs, Frank Jones	1	7	3	11						
Timothy-Westside, Winston Hudnall	17	55		72*2	Martin's Chapel, L. R. Sparks	2	13	1	16	FAYETTEVILLE										
Chidester, Howard B. Childs	8	27		35	Monticello, Roland E. Darrow	1	36		37	Central, Robt. E. L. Bearden, Jr.	32	95	12	139						
Columbia Ct., Waymon Keel	11	34		45*	McGehee, Wesley, Sam W. Farrell	4	2	1	7**	Wiggins Mem., Raymond Dorman	12	28	1	41**						
EL DORADO, First Church,					McGehee-Arkansas City,					Gentry, Joe G. Black	4	18	3	25**						
Cecil R. Culver	17	914		931*3	D. Mouzon Mann	17	75		92**	Goshen, Cleve Yarbrough	1	15		16**						
Centennial-Bethel, John T. Bolding	5	14		19**	Portland-Montrose,					Gravette, J. Hillman Byram	6	28	1	35**						
St. Luke, W. S. Cazorl	7	12	1	20*2	Edward B. Hollenbeck	1	27	2	30**	Green Forest Area,										
Vantrease, M. E. Scott	18	102		120**	Star City, Osborne White	16	35		51**	W. Leonard Byers	12	30		42						
Emerson Ct., C. B. Harris					Thornton Ct., H. R. Nabors	4	36		40**	Lincoln Summers, C. H. Harvison	6	26	4	36**						
Holly Springs Ct., Claude R. Roy					Tillar-Winchester, Irl Lancaster	1	70		71*2	Madison County Area, J. E. Linam	7	30	1	38**						
Huttig-Bolding, Myron C. Pearce	8	46		54*3	Warren, Guy C. Ames	16	108	4	123**	Morrow-Farmington, Eugene Miser	17	21	1	39*2						
Junction City Ct., O. Wendell Hoover	2	36		38	Watson-Kelso, George C. Bailey	2	23		25	Pea Ridge-Tuck's Chapel,										
Lewisville, David M. Hankins, Jr.	5	42	4	51	Wilmar Ct., W. W. Barron	2	12	2	16	Aubra Hays	1	24		25*						
Louann-Buena Vista, R. M. Crain	17	23	5	45**	Wilmot-Parkdale, J. Ralph Sewell	5	74	1	80*3	Prairie Grove, Verlia F. Harris	4	39	3	46**						
MAGNOLIA CT., Elbert Marlar	5	1	2	8	TOTALS					134	1003	22	1159**	Rogers, Harold Womack	10	34	3	47		
First Church, C. Ray Hovendorf					PINE BLUFF DISTRICT—Quota 1317									Siloam Springs, Edwin B. Dodson	12	54	9	75		
Jackson St., John W. Lindsay	8	52	2	62**	Almyra, L. W. Averitt	3	17		20*	Spinedale-First Ch., Geo. Ivey	24	104	1	129**						
Marysville-Fredonia,					Althelmer-Wabbaseka,					Wesley, Roy Moyer	4	17		21						
Charles E. Lawrence	14	22		36**	R. B. Moore, Jr.		73		73*2	Suphur Springs, T. C. Chambliss	1	9		10						
Norphlet, Giles B. Pixley	9	30		39**	Bayou Meto-Lodge Corner,					W. C. Hutton		13		13						
Parker's Chapel-Pleasant Grove,					Claude Clark	9	31	1	41**	Weddington, Walter Pennel		4		4						
Noel Cross	5	33	1	39	Carthage, H. A. F. Ault	20	14	1	35**	Winslow, Raymond Dorman	2	2	1	5*						
Smackover, Harold D. Sadler	5	79	1	85**	DeWitt, Curtis Williams	14	56	4	74**	TOTALS					222	780	49	1051		
Stamps, C. W. Baughman	10	57	3	70**	England, Kirvin A. Hale	10	65		75**	FORREST CITY DISTRICT—Quota 1153										
Stephens, Bryan Stephens	10	44	1	55**	Gillett, C. E. Patton	2	39		41**	Aubrey-Lexa	5	25		30						
Strong-Wesley, Charles Ogden	3	13		16**	Grady, G. W. Warren	4	45	2	51**	Cherry Valley, John Chapman	7	44	1	52**						
Taylor Ct., James Ford	10	27	1	38**	Humphrey, Hursel Richert	2	15	1	18	Clarendon, L. F. LaFevors	6	33	1	40**						
Union-Rhodes Chapel,					Keo-Humnoke, John L. Hoover	3	20		23**	Colt Ct., T. B. Parmenter	11	27		38						
Ralph S. Mann	6	28	1	35**	Leola Ct., C. R. Andrews	2	26		28**	Cotton Plant, A. W. Harris	5	27	2	34**						
Village Ct., E. T. McAfee					Little Prairie Ct., Ira M. Mitchell	1	23		24**	Crawfordsville-Blackfish Lake,										
Waldo-Willisville, Rayford L. Diffie	9	46		55**	PINE BLUFF					L. K. Wilson	4	29		33**						
TOTALS					265	2151	29	2445**	Carr Memorial, Cagle Fair	7	35		42	Earle, G. A. McKelvey	12	42		54**		
HOPE DISTRICT—Quota 1257					First Church, William O. Byrd					39	126	4	169**	Forrest City-Haynes, S. B. Wilford	23	44	2	69		
Ashdown, Harry Weed	13	57	2	72**	Good Faith, W. H. Sanders	3	17		20	Helena, First Church, Ali A. Eason	18	80	3	101**						
Bingen Ct., Robt. H. Jackson	4	19		23**	Hawley Memorial, Geo. E. Reutz	5	29	2	36	Holly Grove, George L. McGhehey	3	28		30**						
Center Point Ct., W. C. Lewis	5	13	1	19	Lakeside, John M. McCormack	48	65	1	112	Hughes, Elmus C. Brown	5	39		44**						
DeQueen, Fred L. Arnold	10	48	3	61	St. Luke, Carlos E. Martin	1	10	1	12	Hunter-Whitehall, Gaston Matthews	11	19	2	32**						
Dierks-Greens Chapel, W. P. Walker	12	30		42**	Sulphur Springs, Alva C. Rogers	2	15	1	18**	Marianna-LaGrange,										
Doddridge Ct., DeeWitt Harberson	8	17	1	26**	Wesley, Chnt Burleson	10	19		29**	Garland C. Taylor	9	88	1	98**						
Emmett Ct., Clyde Swift	7	54	1	62**	Whitehall, C. E. Monroe	2	16		18*	Marion, I. L. Claud	7	62		69*2						
Foreman, Fred H. Arnold	7	25		32*	Rison, Allan E. Hilliard	4	27	3	33	Marvell, M. L. Edgington		30		30**						
Fouke-Boyd, Bun Gantz	12	13		25*4	Sheridan, Horace M. Grogan	15	55	4	74**	Parkin, Charles Lewis	1	11	2	14						
Garland, J. Wayne Mann	2	6	3	11*2	Sherrill-Tomberlin, W. T. Bone	4	33	1	38**	Turrell-Gilmore, W. Frank Shell	1	22		23*						
Hatfield Ct., W. R. Johnson	6	18		24	Stuttgart, First Church,					West Helena W. Glen Bruner	4	66	2	72**						
Hope, Virgil D. Keeley	23	80	7	110	C. M. Atchley	6	77		83**	WEST MEMPHIS										
Horatio Ct., Charles E. Messer					Stuttgart, Grand Avenue,					First Ch., Raymond L. Franks	12	30		42						
Lockesburg, Eugene Gilliam	3	38	1	42**	Vernon Chalfant	4	50	2	56	West Memphis, Rosewood,										
Mena, W. D. Golden	14	51	3	68**	TOTALS					218	998	27	1243	Vernon Paysinger	4	2		6		
Mineral Springs Ct.,					NORTH ARKANSAS CONFERENCE									Wheatley-Moro, Gall C. Anderson	38	46		84*2		
Harold E. Wright	7	23	4	34**	BATESVILLE DISTRICT—Quota 1012									Widener-Round Pond,						
Nashville, J. E. Dunlap	6	54	2	62**	BATESVILLE					James M. Meadows	1	25		26						
Pleasant Hill, Ralph E. Hale					Asbury, Cyril Wilson	3	21	1	25	Wynne, Hubert Pearce	9	63	4	76						
Prescott, Alfred DeBlack	3	50	3	56	Central Avenue, J. M. Barnett	9	86		95**	TOTALS					195	882	20	1097		
Prescott Ct., L. O. Lee	4	19	1	24**	First Church, Lloyd M. Conyers	17	92	5	114**	FT. SMITH DISTRICT—Quota 1963										
Richmond Ct.	8	17		25	Bethesda-Cushman, Claude Masters	17	3		20	A'ma, Willis H. Harl	6	45		51*2						
Rondo Ct., Bruce Bean	4	27		31	Calico Rock, Otho Strayhorn	4	36	1	40**	Altus Circuit, Loyd G. Hardin	1	2		3						
Springhill Ct., James Shaddox	11	26		37**	Cave City-Sidney, O. R. Moncrief	1			1	Barling, M. C. Bevans	5	3	2	10**						
TEXARKANA					Cave City Ct., Ivan R. Wilson	5	23		28	Branch Ct., E. F. Flowers	6	32	1	39*						
College Hill, Howard Williams	4	20	2	26	Concord-Wolf Bayou, W. H. Ford	7	14	1	22**	Charleston, W. J. Spicer	6	48	1	55**						
Fairview, H. D. Ginther	10	52	1	63**	Cotter-Bull Shoals, Gerald Hammett	5	35	1	41**	Clarksville, David Conyers	30	72	3	105**						
Few Memorial, Leonard D. Yates	1	13		14*	Desha-Salado, John W. Sandage	8	22	2	32*	FT. SMITH										
First Church, Wm. E. Brown	50	99	5	154**	Evening Shade, A. S. Aist	4	14	1	19	Fifth Street, Bennie G. Ruth	2	22		24**						
Washington Ct., W. C. Onstead	7	26	2	35**	Melbourne, Robert Johnson	6	24		30**	Glover Memorial, Roy E. Poynor	3	2		5						
TOTALS					241	925	42	1208	Melbourne Ct., Claude Masters	15	13		28	Goddard Memorial, Elmo Thomason	12	52	4	68		
LITTLE ROCK DISTRICT—Quota 2615					Moorefield, Richard E. Connell	5	21	1	27**	Grand Avenue, Frank Clemons	4	10	1	15						
Austin Ct., Albert Elder	1																			

Charge and Pastor	New	Ren.	Not Due	Total		
City Heights, O. R. Findley	3	15	....	18**		
St. John, William Wilder	5	31	2	38**		
Waldron Ct., C. V. Matthews	2	14	1	17		
Waldron, First Church, Oscar J. Evanson	3	28	3	34		
TOTALS	244	958	31	1233		
JONESBORO DISTRICT—Quota 1410						
Bay, B. Vernon Dennis	10	65	1	76*3		
Black Oak, James Fleming	3	18	1	20		
BLYTHEVILLE						
First Church, H. Eggensperger	41	116	5	162		
Lake Street, J. J. Clark	28	15	....	43**		
Wesley Ct., Laymon Bounds	19	14	....	33**		
New Church, J. Harmon Holt	3	1	....	4**		
Bono Ct., B. J. Vanceleve	2	23	2	27		
Brookland Ct., W. W. Peterson	2	19	1	22		
Caraway, W. L. Douglas	3	21	....	24**		
Dell Ct., E. H. Hall	3	27	....	30**		
Dyess-Whitten, Carl Strayhorn	2	17	....	19*		
Harrisburg-Pleasant Valley, J. T. Byrd	14	88	....	82**		
Hickory Ridge-Fisher, Jack Glass ...	4	28	....	30		
Joiner, Cecil Harrison	4	27	2	33**		
Jonesboro Ct., J. D. Lawrence	6	14	....	20		
JONESBORO						
First Church, J. Wm. Watson	43	82	6	131		
Huntington Ave., Ben F. Jordan ..	27	54	4	85**		
Fisher, H. M. Sanford	3	21	....	24		
St. Paul, Lamar Davis	3	9	....	12**		
Keiser-Riverside, J. E. Fike .....	....	21	....	21**		
Lake View-Lake City, Leon Wilson...	1	32	3	33**		
Leachville, W. T. Lingo	11	30	2	43*2		
Lepanto-Garden Point, C. H. Farmer	7	38	....	45**		
Luxora, C. C. Burton .....	....	15	....	15		
Manua, Clyde Crozier	13	35	4	52**		
Marked Tree, H. J. Couchman	11	53	1	65**		
Monette, E. E. Stevenson	5	33	3	41**		
Mt. Carmel, Elvis Wright	7	12	1	20**		
Nettleton, Earl D. Carter	4	23	....	27**		
Osceola, W. O. Scroggin, Jr.	7	96	1	104**		
St John Ct., .....	....	....	3	3		
Trumann, Arvill Brannon	22	30	2	54**		
Tyronza, Thurston Masters	3	22	....	25		
Wilson, Earle Cravens	11	21	3	35**		
Weiner, Ray Burrow	2	29	1	32**		
Weona-Center View, J. L. Weatherford	2	14	1	17		
Yarbro, Harvey Hazelwood	2	10	....	12*		
TOTALS	328	1149	47	1524**		
PARAGOULD DISTRICT—Quota 1136						
Beech Grove-Knobel, Charles Reed ..	2	48	1	51**		
Black Rock-Portia, D. Kern Johnson ..	2	28	....	30**		
Corning, Byron McSpadden	5	44	2	51**		
Hardy-Willford, Lee Anderson .....	....	24	1	25**		
Hoxie, Wm. O. Hightower	10	26	....	38		
Hurricane-Harvey S Chapel, Ray McLester	9	....	1	10		
Imboden-Smithville, James Beal ...	27	58	1	86*2		
Leonard Ct., Alfred Blair	1	12	....	13		
Lorado Ct., J. T. Holland	6	15	2	23		
Mammoth Spring, Arvest Lawson ...	....	24	....	24**		
Marmaduke, John Barrett	5	7	1	13		
Maynard, L. L. Langston	7	11	....	18		
PARAGOULD						
First Church, J. Ralph Hillis	21	66	5	92		
Griffin Memorial, H. L. Robison	15	39	2	56**		
East Parish, Y. D. Whitenurst	2	17	....	19		
West Parish, Marvin Thompson	10	25	....	35		
Pocahontas, Van W. Harrell	7	34	2	43		
Ravenue-Ravenden Springs, Maurice Kemp	3	6	1	10		
RECTOR						
First Church, James Chandler	5	48	5	56**		
Fourth Street, J. W. Moore	2	29	1	32**		
Circuit, Charles Crossno	4	8	....	12		
Sedgewick-Egypt, John Richardson ...	2	19	1	22**		
St. Francis, James G. Smith	18	28	1	45**		
Stanton-Warren S Chapel, E. W. Bruner	3	14	....	17		
Walnut Ridge, Wm. A. Stewart	9	65	3	77**		
TOTALS	175	691	30	896		
SEARCY DISTRICT—Quota 1121						
Antioch-Stony Point, Leon Gilliam...	1	14	2	17		
Augusta, Sam Auslam	4	59	1	64**		
Bao Knob, Dewey Dark	1	12	....	13		
Beebe-Ward, James W. Workman	37	69	2	108**		
Beliefonte-Bergman, Oliver Logan...	8	22	....	30**		
Bradford-Russell, Joe Linam	7	20	1	28*		
Cabot, John S. Workman	8	39	4	51**		
Clinton, William P. Connell	5	58	1	64		
Floyd-Vinity, Graham Sellers	4	5	1	10		
Grinthville, W. B. Yount	3	23	1	27		
Harrison, Horace M. Lewis	37	80	3	120**		
Heber Springs, Arnold Simpson	13	41	3	57**		
Jacksonville, N. Lee Cate	10	22	....	32		
Judsonia, J. A. Newell	3	16	1	20		
Kensett, M. B. Short	3	22	....	25		
Leslie, J. W. McKinney	2	7	....	9		
Marshall, Charles Wages	1	8	....	9		
McCrory, Golder Lawrence	4	48	5	57**		
McRae, W. M. Stegall	15	12	1	28		
Morgantown-Hopewell, Ramsey Woodall	9	8	1	18*		
Newton County, Harry E. Burke	9	8	1	18		
Pangburn Ct., Walter Abbe	5	16	....	21*		
Patterson Ct., Orvil Stahl	5	13	1	19		
Quitman Ct., John Jump	6	18	1	25		
Rosebud Ct., Tom Cowan	1	18	....	17		
SEARCY						
First Church, Alvin Murray, Jr.	31	108	4	143*		
Grace Church, Porter Weaver	4	13	....	17		
Scouldan Ct., Jack Blume	1	1	....	2		
TOTALS	237	778	34	1049		
ARKANSAS METHODIST DISTRICT SUMMARY						
Report No. 2						
District	Quota	New	Re- new.	Not Due	Total	% of Quota
Little Rock	2615	372	2335	58	2763**	106%
Camden	1882	265	2151	29	2445**	131%
Conway	1499	421	1218	46	1685**	112%
Jonesboro	1410	328	1149	47	1524**	108%
Pine Bluff	1317	218	998	27	1243	94%
Fort Smith	1963	244	958	31	1233	63%
Hope	1257	241	925	42	1208	96%
Arkadelphia	1111	248	888	52	1188**	107%
Monticello	954	134	1003	22	1159**	121%
Batesville	1012	321	792	27	1140**	113%
Forrest City	1153	195	882	20	1097	95%
Fayetteville	1178	222	780	49	1051	89%
Searcy	1121	237	778	34	1049	94%
Paragould	1136	175	891	30	896	79%
TOTALS	3621	15548	512	19681		

Charge and Pastor	New	Ren.	Not Due	Total
LOUISIANA CONFERENCE				
ALEXANDRIA DISTRICT—Quota 1068				
ALEXANDRIA				
First Church, Guy M. Hicks	52	50	2	104
Trinity, O. W. Spinks	15	42	13	70**
Wesley, Clyde T. Shaw	15	18	3	36**
Horseshoe Drive, Roy Lee Garrett	33	21	54*4	
Belah-Eden, Champ Breeden	4	14	1	19**
Boyce, Claude O. Hall	13	12	25*2	
Bunkie, J. J. Caraway	2	38	40**	
Clear Creek-Pleasant Grove, ...				
R. H. Athearn		3	3	
Colfax, S. S. Holladay	12	27	39**	
Davis Springs-Dodson Ct., ...				
Henry Pinckard	8	8	1	17**
Effie-Bethel, John Sayes	4	9	13	
Elizabeth, John F. Kellogg	2	29	1	32**
Evergreen, Carl Lipe	2	21	21*2	
Glenmora, D. R. Deen	2	19	21**	
Hollins Chapel, A. E. Wingfield	4	3	7	
Jena, W. O. Lynch	8	105	2	113*3
Jonesville, L. Gray Wilson	3	22	1	26**
Lecompte-Cheneyville, C. H. Glessen ..	4	36	2	42**
Marksville-Summesport, Carl Lipe	1	20	1	22**
Meider, Otis Sharpe	2	9	9	
Montgomery, J. C. Skinner	2	32	1	35**
Mt. Zion, Dell S. Durand	14	7	21	
NATCHITOCHES				
First Church, Geo. F. Pearce	30	47	2	79
Faith Church, Odell Simmons	7	7	1	15**
Oakdale, Clark W. Bell	8	29	35**	
Oak Grove, W. R. Akin	14	7	21**	
Olla, A. D. St. Amant	2	21	23**	
Palestine, E. W. Sandel	4	28	1	31
Pineville, John F. Kilpatrick	13	57	1	71**
Pollock, Marvin Hockenhull	13	14	27**	
Trout, D. B. Boddie	4	1	8	13**
Urbana, W. I. Hall	1	15	4	20**
Weaver-Provençal, J. W. Lee	4	15	19*2	
Whites Chapel-Ville Platte, ...				
Mrs. L. Hickman	26	42	68*3	
Winnfield, Luther L. Booth	11	39	1	51**
TOTALS	331	865	48	1242**
BATON ROUGE DISTRICT—Quota 2226				
BATON ROUGE				
Amite, James E. Christie	16	34	50**	
Angie-Varnado, Stanley Baker	2	10	10	
Baker, John H. Sewell	2	11	13	
First Church, Dana Dawson, Jr.				
Broadmoor, J. P. Woodland	2	20	22	
Ingleside, W. R. Irving, Jr.	5	10	15	
Istrouma, A. Jerome Cain	10	38	48	
North, James L. Stovall	27	20	2	49
University, Wm. E. Trice	30	30	30	
Winbourne, A. A. Collins	4	12	16	
Bethel, T. J. Smith	1	20	1	22
Blackwater, A. G. Taylor	19	19	19	
Bluff Creek, J. N. Lambert	28	5	31*2	
Bogalusa-E. Sullivan Mem., ...				
R. B. Crichtow	36	54	90**	
Carpenters Chapel-				
Meadors Chapel, D. Moore	1	5	6	
Clinton-Clear Creek, V. M. Culpepper ..	1	10	1	12
Deertord, George M. Horne	9	12	21**	
Denham Springs, Ned Stout	11	12	12	
Fisher, C. J. T. Cotton	11	34	45**	
Franklinton, Dave Felder	20	37	57**	
Gonzales Ct., J. M. Wilkes	5	10	15	
Greenburg, James A. Knight	3	22	25	
Hammond, E. R. Thomas	4	56	2	62
Jackson, J. B. Shearer	10	34	44**	
Kentwood, Karl D. Wood	14	16	1	31**
Livingston Ct., John C. Bonds	10	10	10	
Live Oak, J. H. Bowdon, Jr.	11	4	15	
Loranger-Cooper's Chapel, ...				
Mike Corrigan	2	8	8	
Lottie-Rosedale	5	10	15	
New Roads, T. D. Lipscomb	2	3	5	
Pine Grove, S. E. Sterrett	2	34	34**	
Piquemine-Grand River, ...				
Wm. J. Reid	8	31	39**	
Ponchatoula, J. W. Matthews	1	44	45	
Port Allen-Magnolia, John Keller	1	7	8	
St. Francisville, E. E. Sylvest	2	13	15	
St. Helena, Robert Townsend	33	12	45*	
Slaughter, G. H. Corry	4	12	16**	
Springfield, A. D. George	7	18	23	
Tangipahoa, A. L. Carruth	9	44	53**	
Tickfaw-Independence, Paul Carroll	2	2	4	
Walker, P. W. Sibley	3	21	24	
Wesley Chapel, Carey Martin	7	14	21	
Zachary, Robert Ed Taylor	5	18	23	
TOTALS	339	943	7	1289
LAFAYETTE DISTRICT—Quota 1086				
Abbeville, R. M. Bentley	20	37	57**	
Berwick, Kirby Vining	7	38	43**	
Church Point, Joe H. Robinson	8	11	1	20*
Crowley, Wesley, Raymond Pierson	17	25	42**	
Donaldsonville, G. A. LaGrange	5	27	32*2	
Ebenezer, Etienne Brouillette	4	25	29**	
Franklin, Albert S. Hurley	15	60	1	76*
Grand Isle, Travis Campbell	7	11	18*8	
Houma-First Ch., B. A. Galloway	7	57	3	67
Heights, Ira Robinson	12	40	52**	
Maxie, Raymond Pierson	10	10	10**	
Indian Bayou, M. L. Davis	14	58	72*2	
Jeanerette, A. M. Martin	12	12	12	
Krotz Springs, C. J. Thibodaux	1	13	14**	
LAFAYETTE				
Asbury, Bryl Moreland, Jr.	19	7	6	32*
Davidson, Woodrow Hearn	15	15	15	
First Church, Fred S. Flurry	62	118	2	182**
Melville, O. L. Golson	4	18	22	
Morgan City, R. W. Bengtson	14	24	1	39
New Iberia, Jack Cooke	5	55	60	
Opelousas, R. E. Walton	10	49	59**	
Patterson, Harlan M. Guillot	11	15	1	27*2
Pecan Island, Jerold Hoffpauir	1	18	17*4	
Rayne, D. T. Williams	4	31	35*	
Thibodaux, R. R. Miller	8	13	21**	
TOTALS	255	783	15	1053
LAKE CHARLES DISTRICT—Quota 1237				
Bell City, E. W. Day	2	4	6**	
Cameron-Grand Chenier, Taylor Wall ..	1	1	1	
DeQuincy, A. A. McKnight	11	33	44**	
DeRidder-First Church, ...				
R. H. Jamieson		1	1	
Wesley, Frank Stage	37	9	46*4	
Elton, Donald Hall	57	57	57*3	

Woman Missionary Honored By Brazil City For Service

Miss Louise Best, Methodist Missionary from Spartanburg, S. C., was recently made an honorary citizen of Santa Maria, Brazil, the city where she has served since 1922.

The first woman ever to be so honored by that city, Miss Best has been connected with Colegio Centenario, an elementary and secondary school, since its establishment in 1922. She has served as its principal since 1937.

The honor has come to Miss Best just before she returns to the United States for retirement. The ceremony, held in the school auditorium was attended by representatives of the state Legislature, the Department of Justice and the United States Embassy.

Miss Best is the daughter of a Methodist circuit rider who served a number of churches in South Carolina. From childhood, she planned to be a missionary. She is a graduate of Lander College, S. C., and the former Scarritt Bible and Training School (when it was located in Kansas City, Mo.).

Since she first sailed to Brazil in 1921, Miss Best has been influencing the youth of Brazil through education. She has seen Colegio Centenario grow from a student body of seven to almost 500.

THE YOUTHFUL ACCENT

(Continued from page 10)

are heroes made. The hated Yankees are preparing to charge—let them come! Don't shoot until you see the whites of their eyes and feel their fetid breath on your cheeks. A volley at such close range should wreck havoc. Then, my brave fellows, take to the bayonet, and fight it out hand to hand, until the case is hopeless. Then you can retreat—but, seeing I'm lame, I'll start now."

I wasn't around for that particular skirmish, but I daresay the men in that outfit weren't exactly inspired by their leader's final sentence and his later retreat for the comparative safety of the rear lines. Anyone who desires to be a real leader—not only in battle, but in any phase of life, must learn that the first rule of leadership is example. You may discipline men in the military where they will obey orders irrespective of their personal opinion of the superior officer. But in life itself, that leader gains followers of the staying variety, who sets the example in what he does. He must give action to his words, feet to his prayers, and a pattern to his followers.

If you are a leader in a school organization or in your Youth Fellowship, you are well aware of the truth of this. No leader or officer can feel he is above the petty routines, the commonplace details, and the menial tasks connected with a successful operation of the organization. Willingness to do nothing besides sitting on the sidelines and "telling others," or getting someone else to do the rough tasks while you take the glory, or even leaving your so-called followers to shift for themselves—these are ideal ways to beat a retreat before the battle. And you can assume that little will get done for your cause.

Many times our best leaders are



New Dormitory For Men Students At Leonard Theological College, Jabalpur, India

Called To The Christian Ministry

By Henry H. Presler

EDITOR'S NOTE: Dr. Presler, Fargo, N. D., is a professor in the post-graduate school of Leonard Theological College, Jabalpur, India, Methodism's only seminary in India. He has been a missionary since 1937 and is the composer of an oratorio, "The Missionary Suite."

Two ministerial students at Leonard Theological College, one from a high Hindu caste background and one from a low, gave testimonies recently about their call to the Christian ministry. The testimonies are typical of the type of student at Leonard. Nathaniel Dean comes from a Shudra (low-caste) background; Paul A. P. Tripathi from the Brahmin (highest) caste. Both are equally able and fervent.

Mr. Dean's testimony:

According to the Hindu caste system, there are four groups, Brahmans, Kshatriyas, Vaishyas and Shudras. The last is considered as one of the most oppressed and wretched groups. Unfortunately my ancestors belonged to the same. They were not at all allowed to get any education. Moreover, they were strictly forbidden to read and hear the sacred books of Hinduism known as the Vedas.

"Whosoever Believed . . ."

About fifty years ago my father heard a missionary preach that "Whosoever believed in Him should not perish but have everlasting life." Immediately after the service was over, my father approached the missionary and asked, "Does this 'Whosoever' include the down-trodden Shudras also?" The missionary replied at once "Yes, young man, Jesus loves everybody in this world."

My father resolved to become a Christian. After he was convinced with the truth of the Gospel, he accepted the Lord Jesus as his Savior. As a result of his conversion, the whole village was won to Christ. The people who sat in the valley of darkness saw a great light. Now they were no more down-trodden Shudras but mem-

bers of the glorious Church of Christ. I used to hear the criticism in youth work that we were so busy training leaders we had little time for training persons how to be good followers. If that's a fair criticism of any organization, something needs to be done about it. As I see it, the task in youth work (or anywhere else) is a co-operative one in which each member accepts responsibility for a share in the total group effort. In such cooperation you cannot tell leaders from followers. Everyone is pulling together for the success of the group. Have you analyzed lately your leadership ability and your "followership" ability? Try it.

bers of the glorious Church of Christ.

My parents have gone to their reward, leaving behind eleven children. All of them are well-educated. Some are in government jobs, while others are serving in Christian institutions as teachers. One brother and one sister are still studying, and I am called to serve my Lord as a minister.

No Peace of Mind

Prior to my decision for the ministry, I was serving in a college as an assistant librarian. But I did not have any peace of mind there. All of a sudden my mind was changed; I resigned the post and consecrated my life to the work of God. I crossed the threshold of the ministry in 1953 and gained some practical experience in the villages of the Punjab. According to the decision of my church, I was sent to Leonard to take the theological course.

I deem it an honor to be in an institution such as Leonard. During the training here, we are benefitted in many ways. The studies give us new insights into the Christian faith, and we feel we are becoming better Christians day by day.

Mr. Tripathi's Testimony

I am Paul Arjun Tripathi. I have a good knowledge of Hindu literature and Hinduism.

I was born in a Hindu Brahmin's family. In my family are my father, mother, two younger brothers, five sisters.

I was converted by the reading of the Holy Bible and from the correspondence courses of the Youth for Christ.

I accepted Jesus Christ as my Lord and personal Savior on January 24, 1957.

My father turned me out of his family because of my declaration as a disciple of Christ. But I do not want to say anything against my father and others because they do not know what they are doing.

Took Faith In Christ

I took the faith in Christ my Lord in my practical life and I found practicing faith is more than intellectual belief in an idea. It is more than trust. It is more than confidence. We can do almost anything if we practice faith and forget ourselves. This kind of faith has been working in my heart since the day I trusted on it.

Koreans Given Title To Historic Boys' High School

In line with long-standing policy, the Board of Missions of the Methodist Church has turned over to its Korean board of trustees the legal title and all properties of the 70-year-old Pai Chai Boys' High School in Seoul. In so doing, the board was praised in a public ceremony recently by South Korean President Syngman Rhee, a Pai Chai alumnus. The President also urged that the School be raised to university status.

The transfer of Pai Chai's land and five buildings, estimated by board authorities to be worth about \$300,000, is in accordance with a Methodist missionary policy of many years—to turn over to duly authorized national Christian bodies overseas schools and other church-related board holdings at a mutually agreed-upon time.

With the rapid maturation since World War II of "younger churches" (those established by Protestant missions in the last 100 years), the process of transfer has been speeded up by Methodist and other mission boards. The Pai Chai transfer is similar to recent transfers of extensive properties formerly held by Presbyterian Church, U. S. A., missions to national church bodies in Thailand and the French Camerouns, Africa.

At a ceremony in Pai Chai's athletic stadium, President Rhee expressed his pleasure and thanks for the transfer of the school's legal title from the Methodist mission board to the Korean board of trustees. He commended the pioneer Methodist missionaries who went to Korea as early as 1884 for their contribution to Korean education, especially that of women.

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OBITUARIES

ANDERS—Mrs. Lucy Moffett Anders, wife of the Rev. Dan F. Anders, died Thursday, November 14, 1957, in a hospital in New Orleans. She had been in poor health for many months and a patient in the hospital for seven weeks before her death. Mrs. Anders was a native of Purvis, Mississippi, born there September 13, 1893. On December 28, 1914, she was married to the Rev. Dan F. Anders. She is survived by her husband and three children; Col. James Anders, Fort Benning, Georgia; G. D. Anders of Minden, Louisiana; and Mrs. Roy Wade of Los Angeles, California.

Mrs. Anders was affectionately known to many as "Miss Lucy" for she was a person to inspire that sort of intimacy. The Woman's Society of Christian Service of the Claiborne Methodist Church, West Monroe, Louisiana, where her husband is pastor, said in a resolution adopted after her death, "she was a person that one loved at first acquaintance, and as time went on, we learned to love her more and more. She went about in her quiet way always thinking of others, saying a kind word or lending a helping hand to those with whom she came in contact."

All who visited Mrs. Anders during her last illness were inspired by her patience in suffering and in her complete faith in God. She was never heard to complain, even when the suffering was great and always had a smile and a thoughtful word for those who came to see her. Her triumphant spirit made us all know of a truth that death had lost its sting and that the grave would never know any victory over her.

During her many years as a preacher's wife, Mrs. Anders exerted a wholesome, holy influence on all who knew her. Truly she was a wonderful companion to her husband and a partner in all his works for God. Many rise to call her blessed. The utter devotion of her three fine children during her illness gave evidence to the fact that she was a mother unsurpassed in the love and care she had lavished on those whom God committed to her keeping.

So the influence of "Miss Lucy" lives on in the lives of her husband, her children and in all those whom she has touched for God through the years.

Her funeral was conducted from the Claiborne Methodist Church on Sunday afternoon, November 17, 1957, and she was laid to rest in Arcadia, Louisiana. The ministers participating in the funeral were, Rev. James T. Harris, District Superintendent; Rev. Jolly B. Harper, Ruston, La.; Rev. G. W. Pomeroy,

Monroe, La.; and Rev. Lloyd Baird, pastor of the Claiborne Baptist Church. In his message at the funeral, Rev. Jolly Harper said, "Surely when the history of the Methodist Church is written there will be a large chapter on the contribution that the faithful wives of Methodist preachers have made." In that chapter there will be a shining page about Mrs. Lucy Moffett Anders.

BANCKS—The Pearl River Methodist Church, Pearl River, Louisiana, lost one of its oldest substantial members on Sunday night, January 5, 1958, when Mr. George Fowler Bancks transferred his membership to the Church Triumphant. Mr. Bancks was for some forty years an official member of the Pearl River Methodist Church. Together with his companion, the former Rose Crawford, they labored in the church. In every movement of the church, Mr. Bancks led the way. During many years when the church was struggling, when sufficient funds were not on hand to meet the bills of the church, Mr. Bancks paid them.

Mr. Bancks came to Pearl River as an employee of the Southern Railroad, from which because of illness, he was forced to retire in 1940. Mr. Bancks' interests were many and varied. He served as school board member for many years, and as police jurymen from the eighth ward. He was active in the interest, not only of Pearl River and St. Tammany Parish, but state affairs as well.

His dedication to the Church Triumphant was held in the Pearl River Methodist Church on January 7, at 10 a.m., by his pastor, the Rev. K. K. Carithers, who was assisted by three former pastors, the Revs. J. Cude Rousseaus, M. E. Robertson, and W. H. Giles. He was tenderly laid to rest in the local cemetery by his Masonic brethren.

Mr. Bancks leaves his widow, Rose Bancks at home, a son, Robert W. Bancks of Lake Charles, Helen and Louise Crawford who have contin-

uously shared his home through the years. He will be missed by a great host of friends both far and near and certainly by the church that he loved.—K. K. Carithers

QUIMBY RETIRES FROM MISSION BOARD STAFF

(Continued from page 2)

into every conference in the Church, and he is one of the Church's best-known and most-acceptable speakers on missionary education techniques. Previous to service with the Board, he was pastor and superintendent in the Newark Conference. He is a leading spirit in the "Religion in American Life" movement, and in the exchange ministry program of the World Methodist Council. He has been delegate to five general conferences, and to several ecumenical gatherings in Europe and Asia.

In addition to the "official" retirement ceremonies at the Board's annual meeting, all three leaders have been feted by fellow staff members and by friends throughout Methodism.

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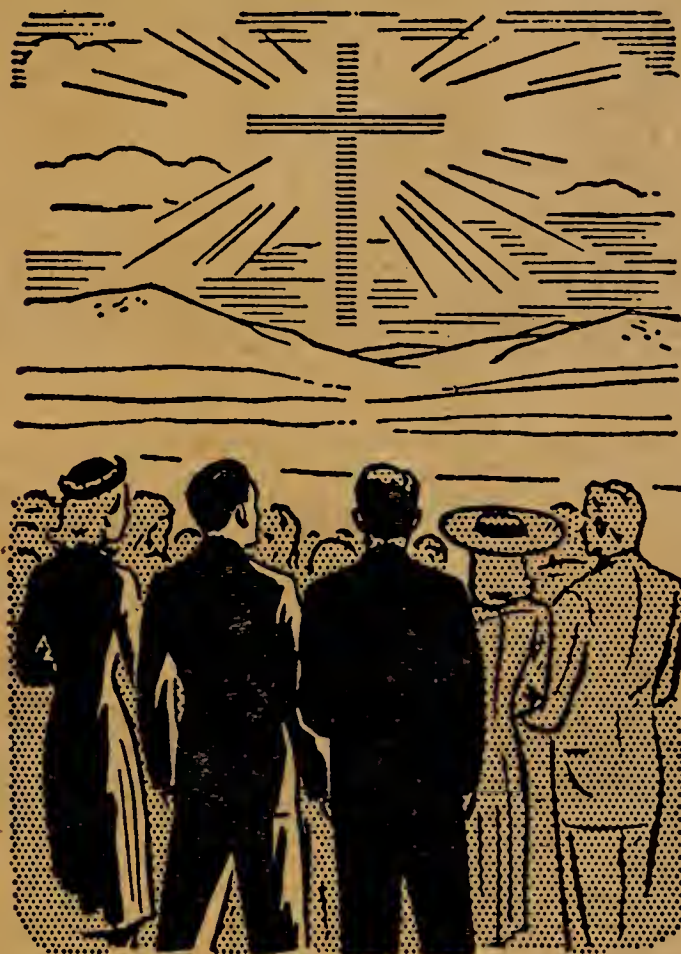


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Methodist Emphasis On Christian Higher Education

By Edwin L. Jones

EDITOR'S NOTE: Methodist Information has provided this abstract of Edwin L. Jones' address at the recent annual meeting of the National Association of Methodist Schools and Colleges. A prominent Charlotte, N. C., businessman and church worker, Mr. Jones is a trustee of several Methodist colleges.

All thinking laymen have looked and still are looking at Methodism's quadrennial emphasis on Christian Higher Education.

The laymen believe this emphasis to be *providential* . . . something had to be done about our Methodist colleges. Our universities, such as Duke, Emory, and Southern Methodist, have comparatively new buildings and equipment - - - not through Methodist Church channels, but largely from Methodist laymen and Methodist-controlled business. They are growing steadily and soundly, but perhaps not fast enough.

With the exception of a few colleges, such as College of Puget Sound, Kentucky Wesleyan and a few others, our 132 Methodist schools are trying to do business in buildings that will average 50 years old or older, and equipment almost as old. The matter of deferred maintenance has become a major headache. I believe I can truthfully say that one-half the buildings of our junior and senior colleges should be torn down and replaced, or large sums spent in complete renovation.

Just for example, electric wiring installed 30 years ago is totally inadequate for today's needs.

Beyond The Physical Plant

Looking beyond the physical plant to the human element, our

junior and senior colleges have been so starved by the Methodist Church, that many were open only by the grace and sacrifices of an underpaid faculty.

Going beyond the physical plant, and the human element, we look for the spiritual element. Dr. Fred G. Holloway, of Drew University, has told us very plainly what our colleges should have known long ago . . . that the Bible as a history book, or a piece of great literature, does not save sinners, or reveal the heart of a Savior.

Our Methodist Church is just becoming dimly aware of these facts. This Quadrennial Emphasis is blazing the way. For instance, my conference, Western North Carolina, will reach \$1.00 per member this year in support of our colleges, which is a long jump from 10 cents a member 10 years ago. The same conference, through its own Quadrennial Commission on Christian Education, is pledged to raise \$3,000,000 in capital funds for Brevard, Greensboro and High Point Colleges, and Duke Divinity School and Wesley Foundations.

Laymen Believe In Education

We laymen believe in education. We send our children to school and to colleges. We know education pays in the business world. We believe in our churches, else we would not support the modern in-

flated church budgets and building programs. But we think enough is not being done. Let me cite a few examples:

Two Sundays ago our churches observed College Student Day. I saw the bulletin of a church of 2,200 members. It listed its college students by name and by college. Out of nearly 70 boys and girls away at college, only 9 were in Methodist institutions, although some nearby excellent Methodist colleges had vacant dormitory room.

A former pastor of the same church personally turned 10 boys and girls to full time Christian work. I claim that even today there is no worth while effort being made in my conference to direct boys and girls to Methodist colleges. I know of a county superintendent of education near Brevard College who personally sent not a student to Brevard, but who takes personal credit for sending 8 students this year to a Baptist institution, and he was recently chairman of the official board of his Methodist church.

Would that some way could be found to get our ministers in particular, our Methodist school people, and our workers with Methodist youth groups to exert pressure and persuasion in the direction of our church colleges. We haven't touched the surface yet.

Longing For Methodist Teachers

A second deep longing on the part of us laymen is that our Methodist colleges secure Methodist faculty members. Methodists are teaching in large numbers. Why shouldn't they teach in Methodist schools? I wonder how many Methodists and Baptists are teaching in Catholic colleges?

Many of us wish our objectives were greater. For instance, my

conference is trying to raise \$2,450,000 for its three colleges. The Presbyterians have started a campaign for \$2½ million for one college. About 40 percent is already in hand and they will get a good share of Methodist money that will be needed in our campaign.

Dr. John O. Gross reports that our Methodist colleges have campaigns under way for \$28 million. North Carolina, not a rich state, spends that much in one year for buildings for its state colleges and universities.

Good Program Only A Start

Maybe we're just getting up steam. The quadrennial program is good, but only as a start. Dr. Dwight Spears has spark-plugged the South Carolina Conference to \$2.30 per member support. We need some Dwight Spears in my conference—and I'm sure we'd soon do the same. That would mean almost \$30,000 more each year for Brevard, Greensboro and High Point, and would be enough to put Methodist faculty salaries on a par with the state institutions.

Has Not Become A Crusade

Finally, and in all humility, as I know I share some part of the responsibility, this has not become a crusade. The Crusade for Christ caught the imagination of the rank and file, not just the intelligentsia. I personally would like to see this Quadrennial Emphasis a burning crusade during the next two years. It could arouse 9½ million Methodists in a crusade to recover over 100 Methodist colleges from squalor, non-modern equipment, and general neglect. They could be glamorized and face-lifted, and our Methodist boys and girls would be attracted to them rather than to the marble halls of tax-supported colleges.

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Third Report

The third report by churches and districts of the results of the Circulation Campaign will be published in next week's issue of THE LOUISIANA METHODIST. This report will include all pastors' reports reaching THE LOUISIANA METHODIST office by Saturday noon, February 8.

Follow-Up Work and Reports

Many churches which have already reported will make additional reports to THE LOUISIANA METHODIST office of follow-up work of securing renewals and new subscriptions which were not obtained during the first week of the campaign, January 12-19. Results of these supplemental reports will be published in the Circulation Campaign reports each week in THE LOUISIANA METHODIST.

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VOL. X

THURSDAY, FEBRUARY 13, 1958

No. 7

B. C. Taylor Named Noel Memorial Pastor

Bentley Sloane To Serve As Acting Shreveport DS

Bishop Paul E. Martin announced Tuesday, February 11, that Dr. B. C. Taylor, Superintendent of the Shreveport District since 1952, has been appointed pastor of the Noel Memorial Methodist Church, Shreveport, to succeed the late Dr. John J. Rasmussen.

Bishop Martin also announced that Dr. Bentley Sloane has been named Acting District Superintendent of the Shreveport District until the session of the Louisiana Conference in late May. Dr. Sloane will continue to head the Education program of the Louisiana Conference.

Castle Manor, N.O. Is Supporting Conf. 1000 Club Program

The Castle Manor Methodist Church of New Orleans, the current 1000 Club project in the Louisiana Conference, has 11 members in its congregation who are participating members of the 1000 Club program.

The 1000 Club program is a church extension plan whereby more than 1000 Methodist laymen in Louisiana contribute \$10 each three times each year to assist a designated new church situation which has unusual opportunity for growth. During the last five years of the program more than a dozen new churches in Louisiana have been assisted, substantially at a time when assistance proves to be of great value.

Upon inquiry of the pastor of the Castle Manor Church, Rev. S. P. Emanuel revealed that one out of every five members of the Castle Manor congregation is a member of the conference 1000 Club program.

"The Castle Manor members," according to Rev. Mr. Emanuel, "believe that a healthy growing church is a sharing church, that they must assume their share in the building of other new Methodist Churches in Louisiana as well as in their district. Castle Manor has also

(Continued on page 9)

Bishop Martin also announced that these two appointments would be effective Saturday, March 1. Dr. Taylor has served his entire ministry in the Louisiana Conference except for one year as a student pastor in Conway, Arkansas.

Louisiana Conference pastorates include the Louisiana Avenue Church, New Orleans; Mer Rouge; First Church, Natchitoches; Homer; First Church, Alexandria; and Rayne Memorial Methodist Church, New Orleans.

Dr. Taylor has served on several of the conference boards, is a member of the Board of Trustees of Centenary College and Southern Methodist University. He is also the chairman of the Louisiana Conference Board of Trustees. His Alma Mater, Centenary College, honored him with a Doctor of Divinity degree in 1940. He received his seminary training at Southern Methodist University. Under Dr. Taylor's leadership, the Shreveport District has shown a substantial membership growth, 12 new church sanctuaries have been completed, 16 educational buildings have been erected, and 10 new parsonages have been provided, including a new district parsonage at 839 Monrovia.

Dr. Sloane is completing his 11th year as the administrative officer of the Conference Board of Education.



DR. JOHN J. RASMUSSEN

John J. Rasmussen Dies After Illness

Dr. John Rasmussen, 58, pastor since June, 1954 of Noel Memorial, Shreveport, died in a Shreveport hospital on Tuesday morning, February 4, after an illness of several months.

Dr. Rasmussen had suffered from a heart condition for several years and had only returned to his pulpit the first of January after an absence from the Noel Memorial pulpit since mid-June of last year.

Noted for his pulpit work and in much demand as a speaker for special occasions, Dr. Rasmussen served pastorates in Gretna, Delhi, Trout, Bunkie, Mansfield, Minden, Ruston, and the First Methodist Church of Lake Charles.

A native of Vienna, Austria, he was the son of the late Rev. Jurgen Rasmussen, a Methodist preacher, who served pastorates in Germany and Poland. Dr. Rasmussen came to the United States in 1922 where he attended Emory University.

During his pastorate at Ruston, Dr. Rasmussen served as a representative of the World Council of Churches in Poland, supervising distributions of food and clothing.

In January 1949, Centenary College conferred an honorary Doctor of Divinity degree on Dr. Rasmussen in recognition of his service. He was admitted on trial in the Louisiana Conference in 1927, and received into full conference membership in 1929. He was ordained a deacon in 1929 and received the ordination of elder in 1931. He had rendered approximately 30 years of service to the Methodist ministry.

Funeral services were held on Wednesday afternoon, February 5, at the Noel Memorial Methodist Church with Bishop Paul E. Martin, Dr. B. C. Taylor, superintendent of the Shreveport District; Rev. R. Leonard Cook, vice-president of Centenary College; Dr. Bentley Sloane, executive secretary of the Louisiana Conference Board of Education; and Rev. Lawrence L. Gilbert, associate pastor of Noel, officiating.

(Continued on page 9)

Broadmoor, BR, Opens Children's Building

The recently completed Children's Building of the Baton Rouge Broadmoor Methodist Church was formally opened for use Sunday, February 2. The new building, containing 4,000 square feet, will house the entire Children's Division

(Picture On Page 9)

from the Crib Nursery through the Junior Department. The new facilities will also house the church's week day kindergarten.

The Children's Building is the second unit in a proposed five unit plan designed by Wilson & Coleman Architects for the new church.

A building committee worked closely with the architects in designing the new structure. Col. W. C. Hornsey served as chairman of the committee. Other members included: Mr. M. W. Kirkpatrick, A. L. Sommers, John Lane, T. H. Rhodes, Mrs. M. W. Kirkpatrick, and Mrs. W. H. Hollenshead. E. A. Salassi served as chairman of the finance committee making arrangements for loans and mortgages.

The late Otto Ginn served as

(Continued on page 9)



DR. BENTLEY SLOANE



DR. B. C. TAYLOR

1958 Daily Bible Reading Schedule

At right is the schedule for the period February 13-22, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

February 13	Matthew 17:9-21
February 14	Matthew 17:22-27
February 15	Matthew 18:1-14
February 16	Matthew 18:15-22
February 17	Matthew 18:23-35
February 18	Matthew 19:1-12
February 19	Matthew 19:13-30
February 20	Matthew 20:1-16
February 21	Matthew 20:17-28
February 22	Matthew 20:29-21:11

Great Opportunity For Temperance Movement Seen

Washington, D. C. (MI) — The temperance movement has a hard fight ahead in "a time of declining morals," but opportunities for aggressive, Christian action are greater than ever, the Methodist General Board of Temperance reported at its annual meeting here Jan. 28-30.

"Our aims and programs are related not only to the church, but to the welfare of the entire nation," said Bishop John Wesley Lord, Boston, Mass., president of the board.

"There is no spirit of defeat about the alcohol problem as we proudly take our stands as Methodists," he added. "The church has the answers, but we must inspire and train more members to live the answers and to help others to find them."

Factors of the national problem were summarized in the annual report of the Rev. Dr. Caradine R. Hooton, the board's general secretary. On the dark side, he said:

—Americans are spending \$10 billion annually for alcoholic beverages.

—Nearly 5 million alcoholics need Christian concern and pastoral counseling as well as medical treatment.

—There are signs of increased drinking among juveniles.

—More people are being slaughtered on the highways in alcohol-related accidents.

—Nearly 60 per cent of all urban arrests last year were alcohol-related.

—Alcohol advertising is bolder and more subtle, with women and children as new targets.

On the bright side, Dr. Hooton reported:

—A marked decrease in drinking by adults.

—More news about the alcohol problem and temperance objectives in newspapers and magazines.

—More action groups at the community level.

—Better cooperation among churches of different denominations.

"We must keep faith that Christian aims and principles will not be lost in the maelstrom of current political, commercial and social demands," Dr. Hooton said.

The board, in turn, stressed the need for a united Methodist front and called upon every local church

(Continued on page 15)

Interested In Trip To West Indies?

Plans Puerto Rico Missions Tour For Meth. Young Adults

Nashville, Tenn. (MI) — Twenty-five Methodist young adults from the United States will tour Methodist missions in Puerto Rico June 22 to July 1, it was announced by the Rev. Edwin F. Tewksbury, Nashville, a staff member of the Methodist Interboard Committee on Missionary Education.

Mr. Tewksbury will conduct the tour, which is being sponsored by the committee in cooperation with the Methodist Board of Missions and the Methodist Board of Education.

While in Puerto Rico, members of the tour will associate with young adults of the Puerto Rico Methodist Conference, and they will attend that conference's first conference-wide assembly of young adults, to be held June 28 and 29 at the Methodist camp at Mamaves.

"The tour is limited to 25 young adult leaders who are interested in Methodist missionary work," said Mr. Tewksbury. "Opportunity will be provided for recreation, sight-seeing, and fellowship, but the primary purpose of the tour is to help develop a program for young adults in the Methodist churches of Puerto Rico."

The group will go by plane from Miami to San Juan on June 22 and return to Miami by plane on July 1.

Inquiries regarding the trip should be directed to Mr. Tewksbury at Box 871, Nashville, Tenn.

Says Missionary Is Best Ambassador To Other Countries

Nashville, Tenn. (MI) — "The American missionary is America's best ambassador," declared Lionel P. A. Muthiah, of Malaya.

"Send Korea more missionaries, as well as material aid," said Myong Gul Son, of Korea.

The two attended a meeting of youth work of Methodist conferences January 27-31 at the Methodist Board of Education building here. The others attending, about 20 of them, were from the United States.

Mr. Muthiah, a Methodist educator in Malaya, has been in Nashville about a year and four months studying at Peabody and Scarritt colleges.

(Continued on page 15)

Advance Receipts Now Total \$67,000,000

Buck Hill Falls, Pa. (BM)—Methodists in the United States have given almost \$67,000,000 over the last nine years to the national "Advance" program of Methodist missions. This report was made to the Methodist Board of Missions recently by Bishop Hazen G. Werner, Columbus, Ohio, chairman of the national Advance Committee of Methodism; Bishop William C. Martin, Dallas, Texas, chairman of the national Commission on Promotion and Cultivation, and the Rev. Dr. E. Harold Mohn, Chicago, general secretary of both organizations.

Total giving to the Advance from 1949, when the program was launched, to May 31, 1957, was \$66,785,911, Dr. Mohn reported. The largest amount given in any one year was in fiscal 1957, Dr. Mohn said, when receipts were \$12,221,091. That was more than five times the amount given in fiscal 1949, he added.

On the national and international levels, Advance Special gifts have paid for missionary support, hospitals, churches, schools, agricultural demonstration stations and many other types of mission projects.

"Advance Special gifts have stimulated and encouraged every Methodist mission field around the world," Dr. Mohn said, "but important also have been the quickening of the minds and spirits of thousands of local churches which now are vitally related through a continuous personal attachment and through voluntary giving to projects and persons they know and understand."

Dr. Mohn said a survey of 91 of 105 Methodist annual conferences have revealed that about 71 per cent of all Methodist churches support the Advance program.

But, said Bishop Werner in his report, gratifying as is the amount given and the percentage of churches contributing, the hope for expansion of Methodism's missionary program lies largely in the churches which now give little or nothing.

"If the 7,533 churches in the survey which now give \$25 or less a year and the 11,085 which now give nothing to Advance Specials were each to give \$100 annually, we would have an additional \$1,800,000," Bishop Werner said. "We have been inspired by the increase in Advance Specials, but we must realize that unless our giving to missions is multiplied and our missionary activities increased correspondingly, our Christian ministry in many lands will shrink dangerously."

Confidence that the Advance will continue to grow was expressed by Bishop Martin. The enterprise and response that Methodists everywhere are ready to give is assurance that the seed planted nine years ago, and already grown into a great tree of life, will bear much more abundant fruit in the years to come, he added.

Protestant-Catholic Education Statement Adopted By Educators

Miami Beach, Fla. (MI) — An historic joint statement of cooperation between Protestant and Roman Catholic educators, said to be the first in 400 years, was formally adopted January 7 by the Commission on Higher Education of the Association of American Colleges.

The statement defined the Christian college as a community of teachers and students "seeking to know the nature of the universe created by God," and warned that "Church-related colleges upon which Christian higher education depends must be maintained at all

Methodist Youth To Hold Annual Nat'l Seminar This Month

Nashville, Tenn. (MI)—About 60 Methodist youth and adult leaders will visit New York City and Washington, D. C., February 23-28 to gain first-hand knowledge of the processes of international cooperation and national government.

The group from all over the country will participate in the Methodist Youth Fellowship's annual United Nations-Washington Seminar.

Mary Ruth Price of Dumas and Joe Crain of Hope, both high school students, will be among those making the trip.

In New York, the youth will visit the United Nations buildings and talk with United Nations delegates and other UN personnel. They also will confer with leaders of the Methodist Board of Missions and the Commission on International Affairs of the World Council of Churches.

In Washington, they will have interviews with U. S. senators and representatives, worship at the Lincoln Memorial, and visit the U. S. Department of State, the Soviet Embassy, and sessions of the Senate and House of Representatives.

The seminar is sponsored by the Youth Department, Division of the Local Church, Methodist Board of Education, Nashville, and the Methodist Board of World Peace, Chicago.

In charge of the seminar will be Miss May L. Titus, Nashville, staff member of the Methodist Board of Education, and Herman Will, Jr., Chicago, staff member of the Methodist Board of World Peace.

Those participating will include presidents of Methodist Youth Fellowship councils of Methodist conferences and districts, conference and district MYF chairmen of Christian outreach and Christian citizenship, and adult workers with youth.

costs."

The statement stressed that "Christian colleges offer to our generation an interpretation of the whole of knowledge, a way of life and learning, and a sense of earthly vocation and purpose, without which sciences and arts, inventions and technology may enslave and destroy mankind."

The full statement stems from a meeting last July of representatives of the National Council of Churches' Commission on Higher Education and the National Catholic Educational Association under the auspices of the AAC commission.

Meanwhile, some 150 representa-

(Continued on page 15)

What Is Alcoholism?

"We consider our concept of the alcohol problem many faceted, and that it is a total problem involving the whole personality—physically, mentally and spiritually.

"Alcoholism is a disease, but to consider it only as a disease is a fragmented approach. It is more than a disease because it involves the exercise of the individual's will power.

"Rehabilitation becomes more important as our studies and surveys indicate. Only abstinence can be the real answer and preventive to the problem of alcoholism.

"But we must try to understand the thinking of the 'compulsive drinker,' and keep our communications open with him so that there will be no feeling on his part that he is rejected by the church.

"We must accept our share of the responsibility for conditions in human society that have made alcoholism a major problem."

The above statement was adopted by the Methodist General Board of Temperance at its annual meeting Jan. 28-30 in Washington, D. C.

Christian Ethics Are Surveyed At Clergy Meeting In Chicago

Chicago (RNS) — Much modern American enthusiasm for Christian ethics is "a covert form of idolatry," Dr. Joseph Sittler, professor of systematic theology in the Federated Theological Faculty of the University of Chicago, charged here.

Dr. Sittler spoke at the 27th annual Ministers' Week at the Chicago Theological Seminary. Protestant clergymen from 17 midwestern states attended.

"If God is sought in order to integrate the personality, the actual god is not God but the integrated personality," he said. "When men are urged to renovate their religious values in order that the Republic may be more firmly glued together, this covert idolatry reaches a peculiarly pernicious and untruthful pitch."

He scored many popular invocations of the blessing of God upon man-made political programs. "Having figured out and announced what our role is . . . the entire structure . . . is immersed in the tub of the waiting blessing of God," he said.

He charged that the understanding of Christian ethics "as a lubricant for the adjustment of the personality, and as an adhesive for public policy, does violence to the reality of both Christianity and politics."

This concept of Christian ethics "makes the Holy a disposable object to be manipulated for mortal purposes, and it does violence to political order because it tempts to such an identification of our purposes with the purposes of God as to engender both arrogance and insensitivity," he said.

Dr. Sittler urged that Christians remain aware "that ethics is a function of faith, that ethics is faith-doing" and thus avoid much current confusion in contemporary talk about Christian ethics.

Dedication Set For Alaska Meth. College

Anchorage, Alaska (RNS) — The campus of the proposed \$5,000,000 Alaska Methodist College in Anchorage will be dedicated during the week of June 29, it was announced here. The Rev. Fred McGinnis, superintendent of Methodist work in the territory, said more than 100 leaders of Methodism are expected to attend the ceremony.

Mr. McGinnis said the college's board of trustees will meet April 24-25, here or in Seattle, Wash., to review building plans for the project.

In January, 1957, the Methodist Division of National Missions approved a charter and board of trustees for the college. A project of the denomination for about 10 years, the school will be the first church-related, four-year liberal arts college in Alaska.

Doctors, Druggists Donate Medicine To Missionaries

Topeka, Kans. (RNS) — Doctors and druggists here have donated more than 500 pounds of medicines to be used by Dr. and Mrs. Gerald V. Hartman of Topeka, Methodist

Reports Catholics Have More Mixed Marriages

Washington, D. C. (RNS)—Mixed marriages are much more common among Roman Catholics than Protestants and Jews, but 94 per cent of American married couples are of the same religious faith, the Census Bureau reported here.

The bureau estimated that in the country as a whole there are 26,918,000 marriages where both partners are Protestant; 8,361,000 Catholic; and 1,258,000 Jewish. In mixed marriages, there are 2,255,000 marriages between Protestants and Catholics; 57,000 between Protestants and Jews; and 41,000 between Catholics and Jews.

These statistics for the entire country were based on a sample survey conducted by the bureau among 35,000 households in 330 sample areas across the country. Among questions asked was "What is your religion?" Answers to this query were voluntary, rather than mandatory as they would have been if the question were asked in the 1960 Census of Population.

The survey, held last March, was one of a series conducted monthly by the bureau to provide estimates of employment, housing, migration and other pertinent data about American Households between the decennial censuses when every American is counted.

Only six per cent of married couples interviewed in the survey reported that they were of different religious groups or that only one partner had "no religion."

missionaries to the Philippines.

Three organizations of the First Methodist church have completed collecting and packing the donations.

Dr. Hartman ministers to villagers from a mobile clinic.

Missiles Program Head

Thinks Prayers More Potent Than Rockets

Seoul, Korea (RNS)—The new head of the U. S. Army's missile development program believes that prayers will reach further than rockets. He appealed here to men and women throughout the United States to launch them to "the waiting heart of our Creator."

He is Lt. Gen. Arthur G. Trudeau, former commanding general of the First U. S. Army Corps in Korea, who has been named to replace Lt. James M. Gavin as chief of Research and Development.

Gen. Trudeau, a Roman Catholic, gave a special interview to Religious News Service as he awaited the four-motored Air Force transport that was to fly him on the first leg of his trip to his new assignment.

He urged his fellow countrymen to take up what he called a challenge even more important than "the extreme importance of exploring space to its furthestmost limits"—the challenge to pray.

"This challenge," he said, "is greater than that of sending up satellites. It is direct and plain."

Even as America's Explorer I arched through the Korean winter skies, Gen. Trudeau described it as "20th century's challenge to believing men and women—a challenge for us to launch our prayers which can and do go higher and further than a satellite, rocket or space ship can ever reach."

Stressing that the problem of peace is more fundamental than the problem of space, the general said, "man clearly does not seem able to solve it on his own."

Religious Pacifists Plan New Protests Against Bomb Tests

Philadelphia (RNS)—Two religious pacifists, both Quakers, plan to sail a 30-foot ketch in the Pacific Ocean area where the United States intends to test nuclear weapons in April, as a protest against the experiments.

An independent group known as Non-Violent Action Against Nuclear Weapons announced that Albert S. Bigelow, 51, a painter and architect in Cos Cob, Conn., and William R. Huntington, 50, an architect in St. James, New York, will sail for the area from San Pedro, Calif., early in February.

"They intend to enter the danger area by April 1," said the announcement, "and to remain there, come what may, in an attempt to reach the conscience of men."

Two other crew members of the ketch, named the Golden Rule and now being outfitted for the voyage, are yet to be named.

Mr. Bigelow was a lieutenant commander in the Navy during World War II, when he commanded three combat vessels, and housing commissioner of Massachusetts in 1947-48.

Mr. Huntington was a conscientious objector in World War II and was commissioner in Europe for the American Friends Service Committee from 1947-49. He is chairman of the Foreign Service Section of the American Friends Service Committee.

The group sponsoring the voyage is headed by Dr. George Willoughby of Philadelphia, executive secretary of the National Committee for Conscientious Objectors. He was chairman of a group which held a Prayer and Conscience Vigil in Washington last November to seek an end to nuclear weapons tests.

Eleven members of Non-Violent Action were arrested and later received suspended sentences when they marched into the prohibited area of the Atomic Energy Commission's proving ground at Mercury, Nev., in August, 1957.

Three Films Based On Bible Are Scheduled

Hollywood, Calif. (RNS)—Three Bible-based motion pictures are scheduled for production here this year.

Frank Capra will produce and direct "Joseph and His Brethren" for Columbia Pictures. Work on the picture was started in 1954 and was later suspended. Mr. Capra is now on the script.

David O. Selznick is preparing a film on Mary Magdalene entitled "The Flesh and the Spirit." The screenplay is by Reginald Le Borg and Herbert Rudley.

An independent production company releasing through United Artists, the Mirish Company, is planning "The Story of Abraham."

No casting of players has been announced for the films.

Meanwhile, preparations have been advanced by Director Irving Kapper for the filming of "The Miracle," a play by Max Reinhardt from a novel by Karl Vollmoeller. Being produced by Warner Brothers, the film is based on the legend of the Virgin Mary and a nun, Sister Megildis. Some scenes will be filmed in Spain.

The Living Scriptures—

In Growing Numbers

by Jack Hamlin

Enter to Worship



"...WITH THE MULTITUDE,
I WENT WITH THEM TO
THE HOUSE OF GOD, WITH
THE VOICE OF JOY AND
PRAISE, WITH A MULTI-
TITUDE THAT KEPT HOLYDAY."
— PSA 42:4

The Times Demand It--Dedication

METHODISM offers its members each year the opportunity of renewing their vows and commitments. While this is a date in the calendar of the Methodist program, the experience itself is by no means limited in time or experience. Commitment of life to God, Christ, the Church, and the Christian way of life cannot be scheduled. However, in the typical Methodist way of conducting its affairs, a date is set for this sacred experience. The justification is, of course, that a great host of Methodists crowding the altars of Methodist churches will result in a great resurgence of spiritual power throughout the entire communion. The times in which we live demand such a dedication experience among us.

One of the disadvantages of church bigness is the difficulty of maintaining the same high level of spirituality that prevailed before bigness. This is a problem that large city churches are continually facing. Methodism takes pride in its place of leadership numerically among Protestant denominations, but the thing that matters most is what is Methodism doing for the 10 million people who have their names on Methodist membership rolls. There is every reason to believe that there is a rich evangelistic opportunity within the Methodism fellowship itself. The times demand dedication.

There are evidences on every hand which indicate society's ills. More bars and liquor stores than churches; unstable home lives; rising level of mental illness; disturbed race relations; multiplied billions of dollars for armaments and a few million for foreign aid; surplus food with practically no storage left while people in distant lands go hungry; on and on it could be listed. A record high crime rate that keeps rising faster than the population increase bespeaks society's unconcern for life's basic values. It actually matters little if churches enroll as members more than 60% of the nation's population if the churches do less and less for those who join their fellowships. Sixty per cent of the nation's population should be actively concerned in great crusades, doing something about the faith to which they have committed themselves. The times demand dedication.

The pressing question that faces every thinking individual today is that which is forced upon us by international developments. What of life's uncertainty? Rapid developments in missiles, space satellites, atomic submarines, nuclear warheads, all band together to keep the world's people on edge, fearing that something unpredictable or accidental will set nations against nations in a final war. The dedicated Christian alone knows the peace which the world itself cannot give. The times demand dedication.

From Methodist altars there could come during the Week of Dedication such an outpouring of God's Spirit that all Christendom, indeed the whole world, would be influenced in a strong, creative way. Dedication of life and dedication of lives can make a difference. The times demand it.

The Lottery Question Again

IN what very well may have been a trial balloon to test public reaction, the Budget Director of the federal government last week suggested that one of the ways out of the terrific money problems facing the government would be a federally sponsored bond lottery. Admitting that such a proposal would surely encounter much legislative opposition, the director went on to say that some way ought to be worked out to tap the huge amount of money Americans spend each year in gambling.

One possible way, the director proposed, of toning down the

element of chance in such a national lottery would be the sale of non-interest bearing bonds, redeemable at face value at maturity. Bond holders with the lucky numbers would receive a large return on their investment. Unlucky bond holders would get their money back.

It is not difficult to understand why those charged with directing the financial affairs of the federal government would think of resorting to desperate measures. Americans pay high taxes, know they are being taxed heavily, and would resist any further tax raise unless emergency demanded it. Yet, cost of government continues to spiral upward. This added to the present enormous national debt is enough to send any budget director to the brink of despair. Any scheme which on the surface would seem a painless way of raising additional funds for government operation might secure support.

Several months ago announcement was made that a proposal of this nature had been introduced in Congress. Apparently, Congress adjourned last year without the bill getting consideration. It is possible that when the announcement was made, enough protest was registered that committee consideration was postponed. We do not know. However, if such a proposal is now to be considered as a recommendation of the present administration and its Budget Director, protests should be registered in such a degree that once and for all Congressional members will know that American people do not want their government in the lottery business.

There are many Christian people who now reside in states that sanction pari-mutuel betting at horse and dog tracks. Sad to say, Arkansas and Louisiana are among these states. The annual racing season at Hot Springs is just now in the offing. Many Arkansans and Louisianans regret that their state governments trade their blessings on such activities for a share of the take. May the time never come when the federal government joins hands with this traffic for the sake of the revenue that would be derived. Or for any sake!

Report Number 3, Circulation Campaign

PRINTED elsewhere in this issue is Report Number 3 of the annual Area-wide Circulation Campaign for the Arkansas Methodist and The Louisiana Methodist and in many ways this is the most successful Circulation Campaign which the publications have had thus far.

All six of the districts of the Little Rock Conference have exceeded their quotas, and four of the Louisiana and four of the North Arkansas Conference Districts have already reached their quotas. A total of 32,882 subscriptions have been received to date for both the publications, a record number for any third report in the history of the publications.

In Arkansas 421 charges have reported thus far with only 17 charges in the entire state which have not filed reports. Last year in the third report 412 charges had reported.

In Louisiana, 291 charges have made reports, with only 14 charges in the state yet to be heard from. Last year 278 charges had made reports in the third week.

The editor and other members of the staff of the publications are sincerely grateful for the splendid response by local church and district leaders during the period of the Circulation Campaign. The year ahead for the publications should be one of their finest. Contributions of leadership made during the period of emphasis has helped to make this possible.

Further published reports will show only additional subscriptions received from a charge with new charge totals, and also a revised district total.

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Training Nationals For Christian Service

By J. Earl Moreland, Ashland, Va.

"Crusade Scholars have helped to assure the continuity of the Crusade for Christ and the Advance for Christ and His Church." So spoke a Methodist leader who returned recently from a trip around the world. "Through their consecrated lives and creative service, these scholars are now giving Christian leadership in many lands," he continued, "and they are in positions of leadership at every level of life in the church." This world traveler spoke with unrestrained enthusiasm of his experiences, observations and studies, for he had witnessed the far-reaching results produced by the Crusade Scholarships program through thirteen years.

Inaugurated by the General Conference in 1944 as World War II was drawing to its close, this continuing program for world-wide aid through Christian education has afforded training for more than 1,000 men and women from 56 countries.

During the past quadrennium, 1952-56, our Church invested \$878,214.31 in Crusade Scholarships. 254 new Scholars came to our country for special graduate study, and 274 "Crusaders" returned to their own lands (40 countries) to carry on the Church's work. These included doctors, nurses, evangelists, teachers, college presidents, theologians, and workers in other fields.

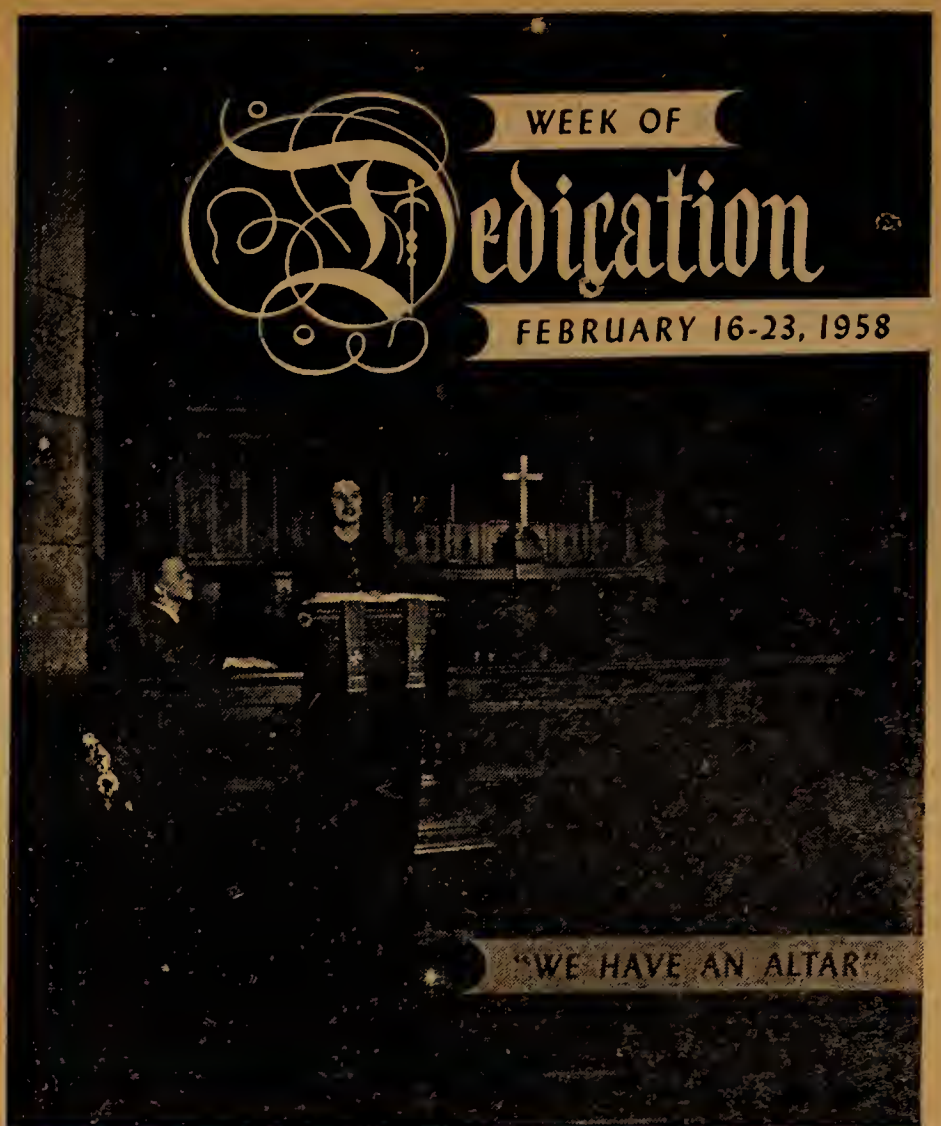
Crusade for Christ funds, allocated on a pro rata basis by the Boards of Missions and Education, supported the program during the first few years. In 1948, with the beginning of the Advance for Christ and His Church, the Crusade Scholarship program was made a Week of Dedication project and the funds from the offering were immediately made available in addition to approximately \$375,000 of Crusade for Christ funds carried over from the preceding quadrennium.

Since 1952, the program has been supported entirely by Week of Dedication offerings. In 1957 the Woman's Division of Christian Service allocated \$50,000 to Crusade Scholarships. A similar allocation will be made in 1958. This amount, added to the \$150,000 from the Week of Dedication offerings, provides for each of the two years \$200,000 for the continuation of the program.

One sure secret of the success of the program is found in the care with which the students have been selected. At the first meeting of the Crusade Committee, Mrs. Albert E. Beebe, Mrs. Otis Moore, and Dr. R. E. Diffendorfer, from the Board of Missions, and Drs. Daniel L. Marsh, John O. Gross and J. Earl Moreland, from the Board of Education, readily agreed upon a rigorous, demanding process of selection. Joint committees, composed of five missionaries and five national leaders, were organized in every country. Unanimous approval was required for every applicant. And, in addition, approval in writing from the local pastor and the presiding bishop was required. The applicant thus endorsed then came before the Inter-Divisional Committee of the Board of Missions for study. Only after this process was completed, was the applicant presented for



Group of Crusade Scholars and Crusade Scholarship Committee



final approval or rejection by the Crusade Scholarship Committee. The writer of these lines has been a member of the Committee since its inception, and he has known of only three instances of real failure among the scholars chosen for study.

Beginning in 1948, with the quadrennial emphasis upon *The Advance*, the program was broadened in scope to include students from minority groups in our own land, notably those needing specialized training for the work of National Missions. This extension in scope has greatly enhanced the values of the Crusade enterprise. Representatives from all the races have been chosen. The qualifications have remained high and demanding. And the quality of work accomplished has been consistently held to a high level. Those selected through National Missions have been approved for study at the undergraduate as well as the post-graduate level. Actual needs in the nationwide work of our Board of Missions were met in this way, and the work of the Church enriched thereby.

While this invaluable addition to the Scholarship program was being made, students from other lands continued to come throughout this second four-year period for post-graduate study. Crusade Scholars were assigned to colleges and universities in more than thirty states. Of the \$1,075,000 of Crusade funds allocated for this purpose in the 1944-48 quadrennium, approximately 62% had been expended by October, 1949. The Crusade Scholarship Committee allocated the remaining 38% to carefully chosen students from such countries as Japan and Germany where educational activities had been interrupted or delayed, due to war conditions. The Week of Dedication offerings became responsible immediately for continuing the program from then on, so that to date more than 1000 Crusade Scholars have come for graduate work from 56 countries.

The writer has had opportunity to observe through visits to some of these countries the enduring contributions made by Crusade Scholars to rehabilitation and reconstruction. These leaders, trained through the generous gifts of the Methodist people, have strengthened and enriched the life and work of the Church in their own lands. And they have assumed places of high responsibility. We saw them at work—as pastors, presidents of colleges, doctors, teachers in our seminaries, and leaders in local churches. Crusade Scholars, trained as "the chosen few" are now giving Christian training to multiplied thousands in the lands we visited—in Latin America and in Europe.

The Woman's Society of Christian Service has had a most helpful relationship with the Committee throughout "the thirteen years." Mrs. Frank Brooks was a member of the Committee from 1948 until her retirement, in 1956, from the presidency of the Woman's Division of Christian Service. Through her travels to many mission lands she has brought first-hand reports of the ever-extending area of service of the Crusade Scholars. Mrs. J. Fount Tillman, Mrs. Brooks' successor, is giving able support to the program. Other representatives from the Woman's Division have given their cooperation in the Committee's work. They, together with representatives from the Boards of Missions and Education, the Week of Dedication Committee, and the Commission on Promotion and Cultivation, work together under the chairmanship of Bishop Lloyd C. Wicke. Crusade Scholarships represent our Church in action through missions and education around the world. All Methodists can take pride in the globe encircling, creative achievements of the Crusade Scholarships program.

WHEN LOVE HURTS

We speak of "falling in love." The expression suggests the spontaneity and naturalness of the process. The emotion may be kindled by the loveliness or the loveliness of another. But these natural loves lack the fuel in themselves to sustain their fires. They burn out.



After the wedding is over and the happy couple set out together, each may say to the other, "You are all in life I live for." Such words sound well and they mean well. There should be a singleness of devotion, devoid of any competing loves in the same realm.

But there must be some supplementary loves. Husband and wife cannot preserve the romance and richness of their affection by devoting themselves exclusively to each other. When two persons set out with no interest higher than that of looking after each other, their relationship resembles that of the childish sport of teeter-totter. When one is down, the other brings him up. That helps. But each soon grows weary of watching the other's ups and downs.

Comradeship and mutual respect, so essential to enduring love, require the serving of things together, a community of interests, a devotion to common causes.

Likewise the parent-child relationship needs larger loyalties to preserve its wholesome balance. Left to itself, mother love, so incomparably beautiful, can easily hurt the child by "the silver spoon" which gives too much or by the "silver cord" which asks too much. Many a youth is too long sheltered from the deep satisfaction which comes through serving others. And many a grandparent is too soon shelved away from the same satisfaction. Life needs outgoing commitments which catch it early and keep it late.

Yes, our natural human loves need larger sustaining loyalties. This is one fact which Jesus must have had in mind when He declared that His disciples needed a love higher than that for father or mother or brother. He saw that love cannot be maintained by the mere principle of mutual

reciprocity. He said, "If you love those who love you, what reward have you? Do not even the tax-collectors do the same?"

When love deteriorates to a matter of give-and-take, the tendency is to think more about the "take" than the "give." When friendship gets down to the mere business of balancing invitation with invitation, Christmas card with Christmas card, favor with favor, it becomes a pretty petty and fretful thing.

Our human loves can slip down into a subtle form of selfishness. The possessive spirit may often tarnish the marriage bond, making the home a countinghouse of rights rather than a cooperation of duties. Instead of being humbly grateful for the joy of giving to each other, husband and wife may fall into thinking about what they are giving up for each other.

Love may hurt us by being too protective. A novelist has depicted a wife who weakened her husband by continually warning him against being imposed upon. Every morning as regularly as she dropped the lump of sugar into his coffee, she dropped into his mind the idea that he was letting others use him too much. After a while he came to think of himself as put upon. By her well-meant protectiveness she weakened him.

Contrast this woman's attitude with that of Wendell Phillips' wife. She was an invalid. Every evening before Phillips went out to face his hostile audiences in his crusade against the slave traffic, he would go to her bedside for a word of encouragement. She would take his hand in hers and say, "Don't shilly-shally tonight, Wendell." Such fortifying influence is beyond measure.

There is truth in the poet's line: "I could not love thee, dear, so much, loved I not honor more."

Jesus also detected the dangers which lurk in friendship. Recall the rebuke He gave to His devoted disciple Peter. When Jesus announced that He must go up to Jerusalem and suffer persecution and death, Peter protested, saying: "God forbid, Lord! This shall never happen to you." Then Jesus said to Peter: "Get thee behind me, Satan! You are a hindrance to me, for you are not on the side of God but of men."

Even our best friends can hurt us by keeping us from our best.

It was from this possessiveness that Jesus sought to safeguard love. He prized family affection. He exalted the value of friendship, but He knew that the only way to preserve the radiance and joy of these intimate personal circles was to set them in the frame of larger loyalties. When our human loves limit us too much, they hurt us. Thus as He said, "A man's foes will be those of his own household."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



TALL TIMBER

As a small boy I had the privilege of going with my father into the sawmills of southern Arkansas when he bought lumber for our company operations in Jonesboro. In those days there were many deep forests of fine yellow pine timber waiting for the loggers to fell the trees and for the log trains to bring them to the sawmill where the final work was done to turn them into beautiful lumber, ready for homes or public buildings as the need arose. I still remember the long straight logs that tumbled into the pond from the log train, and I often wondered how trees could grow so straight and sound and tall.

My father always introduced me to the officers of the mills and permitted me to ask them the questions which come to the mind of a small boy. They would tell me many things, among them the reasons why there were so many sound trees to produce the straight-grained lumber that the workmen liked to use. I learned that the best trees came from the deepest forests where they had grown under the seemingly greatest hardships. No log was worth throwing onto the skids, they said, if it grew its entire life in an open field with no other trees around it. True, it made good shade, but the large limbs prevented it from becoming workable timber. The tree in the open field had few "problems"; that is, if trees have problems. All that it had to do in order to be complimented by many people was to grow a lot of branches. Small boys thought it would be good for a "tree house," so they drove nails into the trunk and built a ladder into the top for their boyhood adventures. But when the owner tried to sell that tree to the sawmill operator, the man shook his head. No shade tree for him, thank you. Nails would ruin his machines. Branches would degrade the quality of the lumber too much. No, he did not want it.

The tree in the deep forest had to work hard for its existence from the start. It had no time to cry on some other tree's shoulder about its problems. The biggest job was to keep itself

On A Wide Circuit

W. W. Reld

WHAT WOULD JESUS SAY IN MY CHURCH?

Dr. Ross W. Sanderson, veteran diagnostician of the urban church, quotes an unnamed group of inner-city ministers as having made this report to ecclesiastical authorities: "We discovered that our churches are not brimming with health and vitality. Institutionally they may be strong—balanced books, membership, church school enrollment, endowments, physical property, all kinds of activities and programs—all these things reflect institutional health and conceal the realities of a sick church. . . . As the institutional facade disintegrates, the real health and vitality of the church is soon revealed in all its nakedness and need. It becomes insular and introverted. The life of the church becomes inflexible, fixed and rigid, and very much con-

cerned with maintaining itself." alive amid the many temptations to give up and die. Forest fires licked their searing flames toward it. The sunshine that it needed in order to live could be found only by growing as tall and straight as it could, even though it grew slowly. Its roots must be driven deep in order to protect it from windstorms, and to secure the moisture that it needed for growth. Now let's look at the end result. When it came time to offer itself for the benefit of mankind it had a body grown strong through a lifetime of overcoming weaknesses and temptations. It had a fine texture of grain, acquired by a slow, sometimes discouraging rate of growth.

God does not make a valuable tree the easy way. Nor does He make a great human character the easy way. Crying about our troubles; or shirking the problems and temptations that come to everyone; or seeking a place of show; none of these will make for great character. But inconveniences will seem very insignificant if, at the end of the earthly road, we are privileged to hear the Master say, "Well done, good and faithful servant. Enter into the joy of thy Lord."

cerned with maintaining itself."

But how do we "measure" a church? What is the goal for "success"; what is the test of "unchristian" or "failure." Actually there are no stone-hewn or heaven-sent measuring-rods, no finely balanced scales. All we can do is to try to project what we know of the thoughts, and words, of acts of Christ onto the present-day scene and ask ourselves: "In the light of Jesus' commission, in the light of his hopes and aspirations for his followers (now his 'church'), is our church reaching toward and even partly attaining his expectations? Or is it trying to make itself pleasing to men by striving after goals set by men?"

The Discipline of the Methodist Church (Par. 1166) outlines the "aim of missions," in America and across the earth. I don't know any better statement than this as to the purpose of missions. And I don't know any better statement of the "aim" of my church, or of your church, as it ministers in my village, or in your city. Here is our commission as individual Christians, as local churches: to make Christ known *everywhere*; to gather people into churches—for worship, for instruction, for service with others; to help build the Kingdom—envisioned on earth for us; to bring every phase of life and of human activity in line with the spirit and the teachings of Christ. You will note there is nothing here about a balanced budget, about stained-glass windows, about a basketball court, about a pipe organ or chimes. We are admonished to *live our faith in depth* rather than to carry on an institution on ever-widening breadth.

In measuring my church's "success" or "effectiveness," there are some types of questions I would like us to consider—questions "in depth." Does the busy-ness within my church lead men, women and children into a deeper knowledge of God, love for Jesus, and service to all men? Is the basketball team molding persons who are "enlisted in building the Kingdom"—or are they using church facilities as a convenience, a respectable sponsorship, a "home away from home"? Does the Sunday morning service *change* people's character and actions so that they are known as followers of Christ? Is my neighborhood a better place in which to live this year than it was last year?; and was my church a contributor to this betterment? Are the members of my church cooperating with other Methodists and other communions "to make the Lord Jesus Church known" throughout our town and out across the world?—or are they self-centered, self-serving, self-congratulatory?

The Sunday School Lesson

E. T. WAYLAND

Lesson Based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



LESSON FOR FEBRUARY 27, 1958

THE CHURCH WORSHIPS

READ MATTHEW 18: 19-21; JOHN 4: 23-24; ACTS 1: 12-14; Colossians 3: 16-17

MEMORY SELECTION: He said to them, "It is written, 'My house shall be called a house of prayer.'"
—Matthew 21:13 (RSV)

For this entire quarter our lessons are grouped under the general subject, "New Testament Teachings About The Church." Our first topic, under that subject, was "The Church In The Making." There were five lessons in that series.

We are completing today a series of three lessons under the topic, "The Church's Ministry To Mind and Spirit." The subject for this third lesson of the series is, "The Church Worships."

For man, no higher privilege is possible than the privilege of worshipping God. No experience is more sacred or meaningful and none leaves him feeling more like he has entered into the Holy of Holies of life than the consciousness that he has truly worshiped God.

Christian people of the early church worshiped God under entirely different conditions and circumstances than we do. Nevertheless, their manner of worship was much the same as ours today, except much simpler. As with us now, their worship included preaching, reading the Scriptures (Old Testament), prayers, singing, the sacrament of the Lord's Supper, and benevolent giving. However, their worship did not include the carefully worded creeds, the ritualistic forms and ceremonies that accompany and are a part of our worship in most churches today. The scriptural background for today's lesson includes selections from four different books of the New Testament. These selections give us some understanding of the manner and spirit of worship which characterized the early church.

Christ's Presence Not Dependent On Numbers

Our first Scripture selection is taken from the period of the life of Jesus shortly after the Great Confession and the Transfiguration. During this period of His ministry, the teachings of Jesus were often directed to the purpose of encouraging and comforting His disciples who were to carry on His work after His ascension.

In this passage, Jesus gives His disciples the assurance of power in united prayer, and promises His presence in any group, even of two, which gather in His name. In these words, Jesus assured His disciples, and the unborn generations of earth, that His presence was not determined by numbers.

In God's sight, numbers are not so important as sincerity of heart. The prayers of one saint outweigh the prayers of multitudes of ungodly people. This statement, by the Master, must have brought

great strength and comfort to the disciples in their later ministry when they often experienced the limitation of numbers. It is just as true today that the presence of Christ may be felt wherever there is true worship whether by an individual or by masses of people.

God's Presence Not Determined By Place

Just as truly as the first selection of scripture teaches that Christ's presence is not determined by numbers, the second selection from John's Gospel teaches that God's presence is not determined by place.

Jesus was here in conversation with a Samaritan woman at Jacob's well. Jesus started the conversation by asking for a drink. The conversation continued until the woman finally exclaimed, "Sir I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." To her surprise Jesus told her that the time would come when neither in the mountain of Samaria or in the city of Jerusalem would men worship. The temple in Samaria had already been destroyed and it was a comparatively few years until the city of Jerusalem was sacked by Roman soldiers and the temple utterly destroyed.

This statement was followed by one of the most profound truths Christ spoke in His ministry. Jesus said "God is a Spirit; and they that worship him must worship him in spirit and in truth." Jesus was saying that true worship is not limited by either place or time.

In this statement, Jesus made a revealing, reassuring revelation of God that has blessed humanity from that day until now. It was true in the Jewish religion and even in the pagan religions of the day that people were expected to do their worshiping in specific places of worship. This statement of Jesus was, in effect, the emancipation proclamation for divine worship. The privilege of worship was freed from the matter of place, time and every other limitation except a sincerity of heart, which worships "in spirit and in truth." All other conditions, conducive to worship, are secondary since this is the one essential to true worship.

Worship, The Sustaining Power Of The Early Church

It was the two conditions of worship, as stated in these first two selections of scripture in today's lesson, which constituted the undergirding, sustaining power in the early church.

(1) First there was the promise of the presence of Christ wherever people were gathered to worship.

(2) Second there was the revealed fact that one might truly worship anywhere, anytime, just so there was present the true spirit of worship.

What a marvelous thing it was for these early Christians, who had no churches in which to worship, and who usually had to come together in some secret place in small numbers for congregational worship, to feel that wherever they met together in worship that God was there because He was a Spirit and could be wherever people were sincerely worshipping. What a comforting thought it was for those, who had personally known Jesus, to believe, as they worshiped together, that Jesus was actually there as an unseen guest.

It was this faith which made the early Christians unconquerable in the face of the worst the world could do to them. Whether they suffered by the lash, or imprisonment, or in fighting wild beasts to amuse the populace, or in being burned at a stake, the early Christians felt that in every situation they could worship God and have the presence of Christ. The most baffling, frustrating experience the great Roman Empire ever had, came through its inability to crush the spirit and purpose of the little handful of Christians, who dared to defy the demand that they recognize and worship Caesar as a god, and continued to worship the crucified and risen Christ.

The Tendency To Worship Is Instinctive

If we go to the darkest nations of earth amid the unlettered tribes of heathendom, we find men there instinctively worshipping a higher power. The most profligate, degraded outcast, in his fits of mad passion, cries out to God, if for no more than to ask God to damn the object of his mad fit. When danger threatens, the best and the worst cry out to God. It was a common saying, during the late war that "There are no atheists in fox holes."

While worship is instinctive, the tendency to worship may be cultivated and educated. We may increase our tendency and desire to worship and we certainly may come to know much more about the nature and possibilities of worship.

(1) Why do we worship? Express it in whatever words or terms we may, there is inherent in life a belief in the truth expressed by Shakespeare when he said: "There's a divinity that shapes our ends, Rough-hew them how we will."

Because we believe that there is a Power in the universe big enough to create the universe, and because we believe the essence of that Power is Love, we, as Christians, worship that Power.

(2) How may we worship? We commonly think of worship in connection with our churches. There we sing, pray, study the Bible, observe the Sacrament of the Lord's Supper, make our gifts to the church, and enjoy Christian fellowship. All of these experiences, if entered in the right spirit, may be worship of a high order.

Fortunately now, as ever in the Christian era, we may have worship experiences in our homes, in

the midst of a busy day, in the quiet of a sunset or under an open starlit sky.

Worship, One Privilege Every Christian May Enjoy

There are many activities in Christian living in which only a comparatively few may engage. There are ministers, lay speakers, teachers, officials, strong financial supporters, personal workers and many other activities of the church which may require special aptitude and fitness.

One of the few, if not the only activity of the Christian life in which it is possible for every Christian to engage, is that of worship. It is not only an activity in which every Christian may engage, it is an activity in which every Christian MUST engage if he is to be Christian. Worship, in many of its forms, such as prayer, Bible study, quiet meditation, is just as essential to Christian living as breathing is to physical life. Physical life will continue only a very short time without breathing. The Christian consciousness of Christ in the heart and God as a loving Father will not survive, if we cease to worship.

What Are The Results Of Worship?

What happens in our lives when we have truly worshiped God? We mention here some of the results.

(1) In worship there comes the consciousness that we have come in touch with the supreme Power of the universe, the Creator and Preserver of all things.

(2) Vital worship, or communion with God, brings the assurance that this great benevolent Power is personally interested in us.

(3) We find joy in the expression of our friendship and appreciation of friends or in the expression of our love for intimate loved ones. That, in itself, brings a sense of inner satisfaction. When, in worship, we express our love for God and express our gratitude and thanksgiving for His blessings, there comes into our spiritual lives a deep sense of satisfaction.

(4) In worship, public or private, we may have a sense of fellowship with that "innumerable host" of people around the world who lift hearts, hands and voices in worship and praise to God the Father.

(5) Sincere worship brings into our lives a sense of security, in an insecure world, and a strength "for the living of these days" which no other experience of life can bring.

Religion In Everyday Life

In the selection for our lesson text from Colossians there is a brief, meaningful outline for Christian living in our everyday life.

(1) Paul exhorts us to "Let the word of Christ dwell in you richly." This statement of Paul is akin to another found in Paul's letter to the Philippians, "Let this mind be in you, which was also in Christ Jesus." Also in Ephesians Paul says, "Be filled with the Spirit."

(2) We are to admonish one another in wisdom; sing with thankfulness unto God and live life in its entirety; in word and deed, in the name of the Lord Jesus.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. D. MILTON, pastor of First Methodist Church, West Monroe, will be the guest evangelist in revival services to be held March 16-21 at the Winnsboro Methodist Church, where the Rev. W. H. Bengtson is pastor.

JASON SMITH, Methodist Lay Leader of Homer, was guest speaker at the meeting of the Men's Club of the Haynesville Methodist Church on Thursday, Jan. 23. Rev. J. H. Midyett is pastor of the church.

CONGRESSMAN HALE BOGGS was guest speaker at the dinner meeting of the Men's Club of the Carrollton Methodist Church, New Orleans, Wednesday, Feb. 5. "Ladies Night" was observed by the Club. Dr. J. Henry Bowdon, Sr., is pastor of the church.

REV. SPENCER WREN, pastor of St. Luke's Methodist Church, New Orleans, was the guest speaker at the Baton Rouge District Youth Rally, Monday, Feb. 3. The Rally was held at the First Methodist Church, Hammond, where Rev. E. R. Thomas is pastor.

REV. L. D. HAUGHTON, superintendent of the Methodist Home and Hospital, New Orleans, was a guest speaker at the Jonesville Methodist Church at the morning worship service Sunday, Jan. 19. The Rev. Mr. Haughton also spoke to the Adult Division of the Church School. Rev. L. Gray Wilson is pastor of the church.

MISS GRETCHEN ELSTON, who is leaving this month for Japan, was honored at a reception at Noel Memorial Methodist Church, Shreveport, between the hours of 4:00 and 5:30 p.m., Feb. 9. Miss Elston is a member of the church and will be serving in the Mission Field for the next five years.

MRS. P. A. ODELL, a member of the Rayne Memorial Methodist Church Prayer Group, New Orleans, was a delegate to the International Christian Leadership Conference at the Mayflower Hotel in Washington, D. C. While there Mrs. Odell was a guest at the annual breakfast honoring President Eisenhower.

DR. NORMAN EFFERSON, professor and world traveler, will be the guest speaker at the dinner meeting of the Men's Club of the Broadmoor Methodist Church, Baton Rouge, on Monday, Feb. 17. The dinner will be served by the W.S.C.S. members. Rev. J. P. Woodland is pastor of the church.

REV. JOE H. ROBINSON, pastor of the Church Point Methodist Church, will be the guest preacher in revival services to be held at the Pearl River Methodist Church, Feb. 24-28. The services will be held in cooperation with the New Orleans District-wide Evangelistic Effort. Rev. K. K. Carithers is pastor of the church.

MRS. FRED ESSEX, junior coordinator at the First Baptist Church in Texarkana, Texas, was the guest speaker at the meeting of the Men's Club of the First Methodist Church, Minden, on Jan. 20. Mrs. Essex has led conferences for men and women who teach junior boys and girls throughout the Southern Baptist Convention. Rev. Dan R. Robinson is pastor of the Minden church.

MISS GRETCHEN ELSTON, Centenary graduate and missionary to Japan, addressed two Centenary College groups on Feb. 4. She spoke in the Brown Memorial Chapel at 9:30 a.m. before the entire student body. She addressed members of the Methodist Student Movement at 6:30 p.m. in the MSM rooms of the Religious Center. Miss Elston, who already has served four years as a special term missionary, teaching at the Dwassui College in Nagasacki, Japan, is slated to return to Japan sometime this month.

FAMILY NIGHT was observed at the Boyce Methodist Church, Dec. 29, with approximately 75 in attendance. A covered dish supper and general get-together is held at the church during the months that have five Sundays. The W.S.C.S. of the church sponsored a four-week

study course, "Christ, The Church and Race," at the home of Mrs. A. M. Dean, Sr., each week during the month of January. Mrs. A. M. Dean, Jr., of Colfax was the guest speaker at the first session. Rev. Claude O. Hall is pastor of the church.

REV. RAYMOND DeHAINAUT, Director of Wesley Foundation at Louisiana State University, was the guest speaker at the morning worship service of the First Methodist Church, Amite, on Sunday, Feb. 2. Wayne Forshag and Claude H. Brumfield conducted the morning and evening worship services in the absence of the pastor, Rev. James E. Christie, who was attending Minister's Week Lectures at Southern Methodist University, Dallas, Texas. Mrs. Christie accompanied the Rev. Mr. Christie.

THE FELLOWSHIP CLASS of Elysian Fields Methodist Church, New Orleans, held a dinner party Friday night, Jan. 31, that was enjoyed by more than thirty who attended. A dinner of broiled chicken and baked potatoes was served, and the fellowship that is the name and the theme of the class was very evident. The pastor and his wife, Rev. and Mrs. Glen Messer, were guests. The arrangements for the party were handled by Mr. and Mrs. Coit Rodgers, John Reeks and George Jones, and was one of a series of events scheduled to boost the outside fellowship of the class members.

REV. ROY E. MOUSER, pastor of Cedar Grove Methodist Church, Shreveport, has been installed as president of the Shreveport Ministerial Association. Other 1958 officers are Rev. Stanley Jordan, vice president; M. R. Shelton, secretary; Rev. Robert J. Hearn, membership chairman; Dr. Wm. E. Wright, chairman, civic responsibilities; Rev. Frank Hipwell, chairman, co-operative enterprises; Rev. Barry H. Bailey, chairman, radio and television; Rev. McNair Smith, finance chairman; Rev. George Ross, program chairman; and Rev. Arthur Bliese, community council delegate.

HOWARD JACOBS was the guest speaker at the monthly supper meeting of the Men's Club of the Elysian Fields Methodist Church, New Orleans, Monday, Feb. 3. Mr. Jacobs, whose popular column appears in the New Orleans *Times Picayune* daily, spoke on the tribulations of columnists and amused the men with many humorous incidents he has met in search of his material. The supper was prepared and served by wives of the men of the club. Gordon Elliott, president, presided over the business session. Among other reports, was one given on the activities of the Sea Scout ship that is sponsored by the club. Plans are in the making for a trip to Mexico this summer, meanwhile the ship is actively engaged in other projects of Scouting. Rev. Glendon Messer is pastor of the church.

MRS. D. W. POOLE, Baton Rouge, conducted the study period at an all-day session of the W.S.C.S. of the First Methodist Church, DeRidder, Tuesday, Feb. 4. Mrs. Poole, wife of the superintendent of the Baton Rouge District, spoke on the theme, "In Every Place A Voice." She was presented by Mrs. John S. Lewis, Jr., program chairman. Two panel discussions were held. One on "People Without a Voice" was led by Mrs. E. C. Box and Mrs. A. D. Hulett. The second, "The Church and Its Daily Work" was led by Mrs. P. R. Hall, Mrs. James Jones and Mrs. J. A. Stephenson. A coffee hour was enjoyed in the morning, with Mrs. W. E. Hall, Jr., W.S.C.S. president, at the coffee service. The day's session opened with a devotional period led by Mrs. Fred Schweitzer. Rev. R. H. Jamieson is pastor of the church.

RECENT ACTIVITIES at St. Paul's Methodist Church, New Orleans, include: A series of Teacher Training Programs for the Church School Teachers under the direction of the Church School Superintendent, E. L. Lancaster. This program will better qualify the teachers of this organization for their respective responsibilities in a growing Sunday School. The Church recently voted to become a member of the Greater New Orleans Federation of Churches. This organization is protestantism's united voice for

TO THE PASTORS OF THE LOUISIANA CONFERENCE

If you plan on retiring from active service at the 1958 annual Conference and would be interested in living in one of our Retired Ministers Cottages in Ruston, please write me AT ONCE and give me your age and the reason you are retiring.
James B. Grambling, Chairman
P. O. Box 175, Logansport, La.

the promotion of religious activities in New Orleans. Johnny Lunch, prominent sports figure in Louisiana, was guest speaker at the Men's Club of the Church on Tuesday, Feb. 4. At this meeting Ernest Guy was elected to fill the vacancy of president of the club for the remainder of the conference year. Rev. Harvey G. Williamson is pastor of the church.

AREA METHODIST CIRCULATION CAMPAIGN

(Continued from page 13)

RUSTON DISTRICT—Quota 1403					
Arcadia, R. L. Peyton	7	55	62**		
Athens, Price Allen	7	19	23		
Bernice, W. H. Carroll	7	41	49*3		
Bienville, J. E. Constable	4	28	37**		
Calhoun-Beulah, Abe Conerly	1	27	28**		
Centerpoint, J. T. Garrett	3	17	20*2		
Carlton-Willite, R. H. Hearne	4	5	11**		
Chatham, R. F. DeBusk	2	20	22**		
Concord-Mt. Pleasant, C. K. Brooks	13	21	34**		
Choudrant-Douglas, Geo. P. Goodwin	6	28	34**		
Clay-Ansley, V. Leo Westbrook	4	32	36**		
Cotton Valley, Wm. B. Shaw	7	23	31**		
Downsville, I. A. Patton	3	25	28**		
Doyline-McIntyre, L. J. Futch	5	22	28**		
Dubach, Byron Crosby	8	40	48*3		
Evergreen, Paul Durbin, Jr.		7	7*		
Farmerville, Rupert Coles	9	61	70*3		
Gibbsland, J. A. Jones	11	74	85*2		
Harmony Chapel-Bethlehem-					
Wesley, T. T. Lowe	4	31	35**		
Haynesville, J. H. Midyett	12	105	120**		
Heflin-Brushwood, R. E. Carter	34	17	51**		
Hodge, G. A. Morgan	1	11	12		
Homer, Wm. P. Fraser	42	49	91**		
Jonesboro, G. W. Dameron	13	53	66**		
Lisbon-Arizona, R. K. Freidrick	14	24	38**		
Marion, F. C. Collins	4	29	33**		
Minden, First Church,					
Dan R. Robinson	8	81	91		
Lake View, George D. York	7	12	21		
Pine Grove-Pleasant Valley,					
J. L. McClain	1	25	26		
Quitman, Troy Garrett	1	25	26*2		
Ringold, Roy Grant	3	34	37**		
Rocky Mt.-Grand Bayou-Castor,					
Charles Wilder	2	13	16		
Ruston, Grace Ch., Henry C. Blount	17	42	59**		
Trinity, Jolly B. Harper	61	133	196**		
Salem-Hill, Byrd I. Perry		20	21**		
Shongaloo, Wm. Paul Cassels	3	38	41**		
Sibley, James J. Pyles	15	7	24*2		
Simsboro-Antioch, J. W. Jones		23	23**		
Springhill, W. R. Wendt	14	31	46		
TOTALS	357	1348	23	1723**	
SHREVEPORT DISTRICT—Quota 2802					
Barksdale, Fred Shirley	3	11	14		
Becher-Gilliam, J. L. Beasley	8	50	58*3		
Bethany-Keithville, W. F. Pledger	6	16	22**		
Benton, L. A. Carrington	1	17	18		
Bethel, Ray Holt	3	7	10		
Blanchard, James Jones	2	12	14		
Bossier City-Curtis Park,					
W. V. Sorman	7	6	13		
First Church, A. M. Brown	19	27	46		
Coushatta, Fred Schwendemann	7	40	47**		
Ellerby Road, Webb D. Pomeroy	3	2	5		
Grand Cane-Stonewall, E. L. McKay	2	14	17		
Greenwood, A. T. Law	6	27	33**		
Hall Summit, Floyd M. Durham	15	31	46**		
Haughton, Edgar C. Dufresne	3	23	32		
Ida-Hosston, E. A. Keasler	1	25	26**		
Keatchie, R. Leonard Cooke		2	3**		
Logansport, J. B. Grambling	5	38	43**		
Mansfield, Merlin W. Merrill	29	40	70**		
Many, John B. Koeleman	11	21	34**		
Mooringsport, M. C. Cady	2	15	17		
Oil City, L. M. Sawyer	13	15	28*2		
Plain Dealing, Reuel H. Allen		27	27		
Pleasant Hill, Bob L. Lawton	6	14	20		
Rodessa, William A. Blakely	5	8	13**		
SHREVEPORT					
Broadmoor, Geo. W. Harbuck	1	156	153		
Caddo Heights, George W. Ross	22	33	55		
Cedar Grove, Roy F. Mouser	338	46	384*3		
First Church, D. L. Dykes, Jr.	119	57	190		
Mangum Mem., Ira W. Flowers	51	58	109		
Morningside, G. Eldred Blakely	8	27	35		
Noel Memorial	21	107	135		
North Highland, Beverly E. Bond	21	15	37**		
Park Avenue, Douglas L. McGuire	6	46	52**		
Summer Grove, T. M. Lancaster	22	13	35		
Trinity, Tracy R. Arnold	4	6	10		
Wesley Memorial, John Lee	13	9	22*2		
Wynn Memorial, K. G. Rorie	1	28	30		
Vivian, James C. Whitaker	14	26	40		
Zwolle, Alton Hancock	4	19	23		
TOTALS	802	1150	34	1986	

LOUISIANA METHODIST DISTRICT SUMMARY

Report No. 3					
District	Quota	New	Re-	Not	% of
Shreveport	2602	802	1150	34	76%
Monroe	1641	444	1314	21	108%
Ruston	1403	357	1348	23	123%
Baton Rouge	2225	373	934	15	59%
Alexandria	1073	333	896	52	119%
Lake Charles	1237	336	873	10	99%
New Orleans	1489	487	674	30	80%
Lafayette	1036	233	827	17	109%
TOTALS	3475	3475	8016	222	11693



Col. W. C. Hornsey, Chairman, Building Committee, discusses details of completing new Children's Building of the Broadmoor Methodist Church, Baton Rouge, which officially opened February 2.

BROADMOOR, BR, OPENS CHILDREN'S BUILDING

(Continued from page 1)

general contractor for the building. Following his death, his wife, Mrs. Iva Ginn completed the work. A plaque memorializing the services of Mr. Ginn will be placed in the new building.

Open House celebrating the completion of the Children's Building was held Sunday, February 2, 3:00-5:00 p.m.

JOHN RASMUSSEN DIES AFTER ILLNESS

(Continued from page 1)

ciating. Pallbearers were members of the Noel Memorial official board.

Survivors include his widow, the former Miss Elsie Leinhardt; one son, John J. Rasmussen, Jr., and one daughter, Elizabeth Ann Rasmussen, all of Shreveport; two sisters, Miss Hildegard Rasmussen and Mrs. Ingeleorde Schultz both of Germany; three brothers, Paul Rasmussen of Germany, Juergen and Theo Rasmussen both of San Francisco.

Lesseigne Church Plans Evangelism Campaign Feb. 23-28

The Rev. Clinton T. Howell, pastor of First Methodist Church, Aberdeen, Miss., will be the guest speaker in a revival and visitation evangelism campaign at the Lesseigne Memorial Church, La Place, La., Feb. 23-28. Services will be held at 7:30 p.m. daily, according to the Lesseigne pastor, the Rev. C. D. Pinkard.

The Rev. Mr. Howell is former editor of the Mississippi Christian Advocate and is at present a member of the General Board of Publications of the Methodist Church. He has had wide evangelistic experience and is well known throughout the south.

The La Place church is strategically located in a rapidly developing industrial area. The Kaiser plant is only a few miles away; a new plant of DuPont will be only two miles away; and the G-dchaux Planned City, already under construction, is only a half mile from the church. "This influx of new people is bringing new life to the church," the pastor said.

Since conference, the church school has been completely reorganized, attendance has more than doubled, and plans are underway for a church school addition to be constructed in the near future, according to the Rev. Mr. Pinkard.

Morningside Scout Troop Gets Charter

A charter presentation to Scout Troop 66 was the occasion recently for a chicken dinner at the Morningside Methodist Church, Shreveport. Those attending were members of the Methodist Men's Club, who sponsor the troop, the scouts, and their families.

An Explorer Unit was formed within the troop to become independent at a later date. John Cole, committee chairman, was instrumental in planning the activities, and A. E. Baldwin, committee member, served as master of ceremonies.

The Rev. Eldred Blakely, pastor of the church, gave a talk to the boys as part of the program. Mrs. L. E. Kneipp is reporter.

Former Members Of Prospect Church Return For Service

Several out-of-town visitors attended the regular Sunday morning service at Prospect Methodist Church recently when the Rev. S. L. Lantrip, pastor, delivered a sermon on "Brotherly Love."

The choir sang a special number, "Crowning Day." The musical program of the church is under the direction of Mrs. Dewey Youngblood, and Miss Betty Miller is pianist.

Visitors included some former members of the church. They are Mrs. R. C. Temple, Zwolle; Mrs. Thelma Walker and daughter Lola, Lake Charles; Mrs. E. B. Zuber and daughter Roma Lea, Port Arthur, Texas; and Leon Westbrook of Natchitoches. The latter is the son of the Rev. Leo Westbrook, Clay, La., who with his family were also members of the Prospect Congregation before he entered the ministry.

Other men in the ministry who have come from the church include the Rev. W. W. Conerly, Port Arthur, Texas; and the Rev. E. W. Sandel, Pineville.

The present Prospect Church stands where a small one-room frame building stood over a century ago. The old building served as both church and school. The church

Six Methodist Coeds Among Beauties At Centenary College

Six Methodist coeds, all members of the Methodist Student Movement, are among this year's Centenary beauties at Centenary College.

The beauties, all of whom will be pictured in a special section of "The Yoncopin," student yearbook, were chosen by vote of the male students on the campus. Miss Peggy Longino of Shreveport, a junior, was selected outstanding beauty and will hold the title of "Miss Centenary." First runner-up was Miss Mary Beth Bomar of Bossier City, and second runner-up was Helen Gulley of Beaumont, Tex. Miss Longino and Miss Bomar both were among last year's beauties.

The Methodist coeds selected included Miss Ramona Nail, a Shreveport freshman, who was chosen third runner-up for the "Miss Centenary" title; Miss Lynda Beauvais, freshman from Bossier City; Miss Barbara Bourdier, a freshman from Crowley; Miss Patricia Chambliss, a freshman from Summerfield; Miss Myra Sue Howell, a freshman from Houma, and Miss Wilma Jo Walters, a sophomore from Leesville.

Miss Martha Turner, a Shreveport junior and last year's "Miss Centenary," also was among the beauties.

The selections were announced by Francis Kelker, co-editor of the yearbook, which annually sponsors the contest.

CASTLE MANOR, N.O. SUPPORTS 1000 CLUB

(Continued from page 1)

assumed its part of the World Service askings."

According to Castle Manor leaders, the members appreciate the investment that is being made in them at this time through the 1000 Club; they believe this investment will make it possible for their church to assume a greater share in the work of God's kingdom.

now has full time services, a choir, youth fellowship program, and a Woman's Society of Christian Service. Arvil D. Miller is reporter.

1957 1000 Club Church Begins Construction

Members of the One Thousand Club will be pleased to see another church being erected with money from a call. Pictured here is the Raceland Methodist Church, which received the Lafayette District call in the fall.

Shown in the background working on the building are two members, Wilson Porche and Bill Peace. Together they symbolize the progress of

Methodist work in southern Louisiana: Mr. Porche is a native "cajun," and helped build the old Methodist meeting house in 1915; Mr. Peace is one of the "newcomers" who has made his home here following the oil industry.

Thanks to the evangelistic concern of the members of the One Thousand Club another community will soon have a worshipping congregation of Methodist people.





PERFECT ATTENDANCE RECORDS—Those pictured above were honored recently by the Polk County Sub-district MYF for perfect attendance records. A banquet was held in their honor. They are, l to r: Wayne

Lance, Karen Eggar, Mary Lou Eggar, Ann Lance, one year perfect attendance; Bobby Crane, two years perfect attendance; and Jerry Rodgers (president of the Sub-district) and Maxine Crane, three years perfect attendance.

MYF NEWS BRIEFS

Clay Bumpers Sub-District

The Clay Bumpers Sub-district met January 13 at Mellwood. After the devotional service, a representative from each church presented a short talk on Christian Witness. A discussion followed. The youth from the various churches then put on skits. Refreshments were served.

Lacombe

The young people of Lacombe Methodist Youth Fellowship were the hosts at a Japanese Tea Party Sunday night when they journeyed to Slidell to meet with the Slidell MYF. Carmen Ussery was the program leader, assisted by Suzanne Chabreck, and Maurice, Rosalie and Lillian Leatherbury.

Miss Sheila Nuttall showed pictures sketched by Japanese teenagers while the young people sat on cushions on the floor in true Japanese style. Tea was served with rice cakes, cookies, rice candy and salted sunflower seeds.

Helena 1st Church

The MYF council of the First Methodist Church, Helena, met Jan. 28 at the home of Barbara King with vice-president Paul Bowie presiding.

The programs for the coming month were given out. Plans were made for the annual spaghetti supper Feb. 12.

It was also decided that the youth would be at the church Feb. 1 to wash cars, baby sit, or do any other odd jobs that citizens of Helena and West Helena might want done. The money collected will be used by the group on a trip to Nashville in March when a tour of missions will be made. Susan Hampton is reporter.

Crossett Youth Group Completes Mission Study On Japan

The juniors of the Crossett Methodist Church recently closed the mission study, "Journey to Japan," by Carolyn Edna Wolcott, with a sharing program in fellowship hall.

Invited guests included the parents of the youth; Mrs. R. O. Nason, president of the WSCS; and the Rev. John Hefley, pastor of the church.

Included on the program were the words of welcome by Muriel Johnson, Bible reading by Rebecca Underwood, explanation of kakemo and flowers by Tolbert Clark, and Dewey Mack Walsh and Phil Parker used the kamishibai to tell the story of "The Good Samaritan."

"Children of the Light" was sung by the youth in Japanese and English, and Betty Parkhill told of its source. A Japanese game was demonstrated by Marietta Bell; and Jeff Garrett told of the journey to Japan of Professor and Mrs. Gray, their family and friends, and how, through their eyes, the juniors had seen the church at work in Japan.

John Stratton led the group in a litany and announced the offering would be sent to the Children's Service Fund. Refreshments were prepared and served by the sixth grade girls. There were 47 present.

"EVANGELISM FOR TEEN-AGERS . . . contains detailed suggestions for a program of Christian witness based on sound educational principles. This is a most helpful manual and should be read by all adults and youth who are interested in reaching the vast number of youth in every community who are outside the fellowship of the church."—Harold W. Ewing, director of the youth department of the Methodist Church.

Munholland Sr. MYF Has Mission Study

The Senior Methodist Youth Fellowship of the Munholland Memorial Methodist Church, New Orleans, enjoyed a sukiyaki dinner and party on Monday, January 20, as a project of the current mission study on Japan.

The Community Hall was decorated with paper lanterns, colored streamers, carp, balloons, cherry-blossom trees, and a Japanese exhibit. Oriental-style tables were set in the dining area, each with Japanese centerpieces. Four Senior girls presided at the tables as hostesses, and served their guests a feast of Japanese sukiyaki over rice, green tea, carrots and celery, rolls, and fortune cookies.

Mrs. Edward W. Harris, mistress of ceremonies, presided over a series of table games, including the traditional Japanese game of jan ken po. A style show followed, during which the guests voted on the most original costumes. The entertainment concluded with a production of "nosebag dramatics," four hand puppet shows on classic Japanese themes.

Activities for the evening were concluded with a brief worship

time set in a Japanese tokonoma, or alcove of beauty, and using a scroll, or ikhebana, inscribed with the characters for "God is love." As the Kagawa poem, "The Three Friends of Winter," was read, an Oriental arrangement of pine, bamboo and azalea was fashioned by Mrs. A. H. Wyly.

Hostesses for the evening were Martha Ann Arthur,

265 Attend Dist. Youth Rally At Searcy 1st Church

Some 265 youth and adult sponsors met at the First Methodist Church, Searcy, Jan. 27 for the Searcy District Youth Rally. Dr. Ethan Dodgen, superintendent of the Fort Smith District, was platform speaker.

Under the leadership of Mrs. Dewey Dark of Bald Knob, district director of youth work, the rally began with group recreation led by Doug Bale of Searcy. Everyone had a chance to meet each other, and those attending were then directed into eight discussion groups where they dealt with the theme, "Is Christ In My Life?"

The discussion leaders were: Charlotte Hink, Clinton; Johnnie Dacus, Searcy; Don Burk, Cabot; Roger Bone, Bald Knob; Ted Tims, Harrison; Page Thomas, Leslie; Kelly Yount, Griffithville; James Linam, Bradford; and Harold Wells, Conway. The leaders guided the thoughts of the theme into three major areas: "The Home," "The Church," and "The School."

After the discussion period, refreshments were served in the educational building by Mrs. John Jadwin and Mrs. Jack Powell of the Searcy WSCS.

The evening worship and dedication service followed in the sanctuary. The worship service was directed by Mrs. Dark, and Dr. Dogen delivered his address. The organist, Miss Rosemary Bradley, played softly as the group prepared for worship. Assistants for the service were Billy Fuller and Ann Sowell.

The junior high girls' choir was composed of Ann Rodgers, Marcia Edwards, Kellie Kelso, Paulette Kessler, Nancy Dacus, Brenda Dedman, Molly Gilliland, Lois Ann Hipp, Lynn Edmonson, Carolyn Latimer, Anna Morgan Jones, Sue Young, Phylis Lemke, Joneva Osborne, Jean Gibson, Martha Davis, and Gara Sue Arnholt. The ushers were Jim Bost, Curt Murray, Ronnie Twyford, and Dennis Fletcher and they took up the offering for the expenses of the rally.

Dr. Dogen's address gave a new meaning to discipleship, the report said, and following the message, the group was given the opportunity to rededicate themselves by going to the altar for prayer and meditation. The Methodist Youth Fellowship Benediction closed the meeting.

Colleen Cathey, Patricia Holloway, and Eugenia Gibson. Special guests were Dr. and Mrs. A. J. Wyly, counselors; Mr. and Mrs. Ken Masters, assistant counselors; Mrs. Edward W. Harris; and Rev. Bob Parrott.





Bogalusa Holds Annual Camellia Show



Rev. Robert Crichlow, pastor of the Elizabeth Sullivan Memorial Methodist Church in Bogalusa, La., and Mrs. Crichlow are shown at the Grand Prize table in the 1958 Camellia Show sponsored by the Woman's Society for Christian Service and the Wesleyan Service

Guild of the church. The annual Camellia Show and Silver Tea has been sponsored by the ladies of the Elizabeth Sullivan Memorial Methodist Church for the last 18 years. Proceeds from the show are used in mission work of the two church organizations.

New Orleans Holds 'Get Acquainted Party'

The Woman's Society of Christian Service of First Methodist Church in New Orleans held a "GET ACQUAINTED PARTY" on Thursday January 30th., for the purpose of entering "New Comers" and regular members of the Society.

Mrs. Harry Miller pinned a large Red Heart on each lady with her name on it, as they entered.

The four circle leaders: Mrs. Leo Wagner, Mrs. Ray Rooks, Mrs. C. F. Rolufs, and Mrs. L. C. Friedrich poured coffee and served the punch.

The chairs were set out to form a huge circle around the room. In the center was a large heart with the face of a "woman" in it, all of which expressed a warm and friendly atmosphere.

The welcome address was given by the president Mrs. Al F. Hanson, who gave a very cordial welcome. Her theme was: "A Woman's Heart is in her Home, we would like to think of the W.S.C.S. as the Heart of the Church."

She concluded her very interesting address with the following: "The W.S.C.S. has a BIG HEART and there is a spot in it for every woman in our church regardless of her talents."

The following were some of the ladies responsible for the success of the "GET ACQUAINTED RECEPTION": Mrs. E. C. Narozniak, Promotion and membership Chairman, assisted by Mrs. W. H. Cook, Mrs. H. S. Miller, Mrs. H. L. Brockman, Mrs. Liston Johnson, Mrs.

Theressa Hoover Joins Social Relations Staff

Miss Theressa Hoover, 610 South Willow, Fayetteville, Arkansas, has been elected associate secretary of the Department of Christian Social Relations of the Woman's Division of Christian Service of the Board of Missions, Methodist Church.

When she joins the department staff in June, Miss Hoover will be working with the department which coordinates and directs the activities of 1,800,000 Methodist women in such fields as international relations, race relations and other social issues. Her office will be at 150 Fifth Avenue in New York.

For the last ten years, Miss Hoover has been a field worker for the Woman's Division, having traveled throughout the United States, Alaska and Hawaii speaking to local churches and other groups about the program of the Woman's Division. In 1948 she made a three-month trip to India and Pakistan as an "ambassador" from American Methodist women to follow churchwomen in those lands.

Born in Fayetteville, Miss Hoover
(Continued on page 15)

Geo. Hudson, Mrs. E. L. Breckwold, Mrs. W. S. Shaw, Mrs. L. C. Fredericks, Mrs. Ray Rooks, Mrs. Troy Harkey, Mrs. D. M. Hayes, Mrs. Hy. Walther, Jr., Mrs. E. J. Hamback, Mrs. R. H. Nestler, Mrs. R. E. McCreary.

Cotter Has Japanese Tea

As a culminating activity of the mission study, "The Cross and Crisis in Japan," the Woman's Society of Christian Service of the Cotter Methodist Church presented a Japanese program and tea in Fellowship Hall of the Church, January 15. Mrs. W. W. Adams was in charge of the program and arrangements.

Betty Ann, Karen, and Donnie Dilbeck, dressed in Japanese costumes, sang several numbers during the evening.

The meditation, using the poem, "Pine, Bamboo, and Plum" by Toyohiko Kagawa, was given by Mrs. H. J. Pitman and Mrs. Robert Fielding, as Mrs. W. A. Thompson, dressed in Japanese costume, arblossoms for the altar and hung a ranged pine, bamboo and plum scroll bearing the Japanese symbols for "God is Love."

"A Brief Look at Japan" was given by Mrs. Adams; Mrs. Wm. Weesner gave a brief account of the life of Kagawa; Mrs. Charles Thomson discussed the work of Educational Missionaries in Japan; "A Review of Japan" was given by Mrs. J. H. Swift; and Mrs. W. A. Coleman discussed "New Patterns for Christian Work." Mrs. R. M. Ruthven reviewed the story, "America Seems Near to Me."

The 50 guests were seated at the tea table set with Japanese dishes, and decorated with pine, bamboo, plum blossoms and Japanese figurines. A large noshi, Japanese symbol of giving, was placed in the center of the table. Favors were Japanese fortunes fastened on Ka-

Jonesboro District Executive Committee Meets

The Executive Committee of the Jonesboro District Woman's Society of Christian Service met Wednesday, January 29 in the home of Mrs. Ray Worthington in Jonesboro with the following members present: Mesdames James Blakenship, Ray Worthington, E. L. Shaneyfelt, E. H. Hall, Luther Hagler, Robert Holt, H. L. Oates, S. O. Bennett, T. I. Seay, Ben Jordan, Eugenia Mills, Fletcher Dodson, Ray Hall, Otis Grant, Olin Shockley, and Rev. and Mrs. E. J. Holifield.

Mrs. Blakenship, president, presided and introduced a new officer, Mrs. Fletcher Dodson. Mrs. Robert Holt, secretary of spiritual life, gave the opening devotional on "Prayer."

Officers' reports were given during roll call. Plans were announced for the workshops on promotion Feb. 17, Nettleton; Feb. 24, Weiner; and Feb. 26 Luxora.

A committee was appointed to formulate plans for another missionary tour for the youth of the district in June.

The Executive Committee voted to send the district president, Mrs. Blakenship, to the General Assembly in St. Louis May 6-9.

Following a covered dish lunch, a letter was read from the conference vice-president, Miss Mildred Osment.

The Program Committee for the Annual District meeting announced it would be held in Hickory Ridge on March 26.

The group was dismissed with prayer by Mrs. Oates.

NEWS IN BRIEF

On Tuesday, Jan 23, 1958, fourteen women from Curtis Park Methodist Church of Bossier City, met and organized the first circle of their Woman's Society of Christian Service. This circle, which will meet on the second Tuesday morning of each month, is the first effort at Curtis Park to branch out into what is hoped to be a series of circles. Along with the other expansion programs of Curtis Park, the Society plans to increase its membership accordingly.

The Officers elected for the new circle were as follows: Chairman, Mrs. Gloria Gremillion; Secretary, Mrs. Sue Bale; Telephone Chairman, Mrs. Lorena Hunt; Courtesy Chairman, Mrs. Helen Moore.

china doll toothpicks. Mrs. Velma Deathridge and Mrs. Rex Dilbeck, dressed in Japanese costumes, lead the discussion of the meaning of the Japanese pictures on the napkins.

An offering was taken for the benefit of missionary work in Japan. Rev. Gerald Hammett gave the prayer of dedication.

Hostesses were Mesdames L. A. Rice, Gerald Hammett, and J. M. Williams.

Mrs. W. L. Chamberlain was in charge of a large display of authentic Japanese articles. Mrs. Weesner was in charge of a display of study materials.

Area Methodist Circulation Campaign

REPORT NO. 3—THROUGH SATURDAY NOON, FEBRUARY 8, 1958

Charge and Pastor New Ren. Due Total

LITTLE ROCK CONFERENCE

Not			
Charge and Pastor	New Ren.	Due	Total
ARKADELPHIA DISTRICT—Quota 1111			
Amity, Robert D. Orr	2	18	21*
ARKADELPHIA CT., Robert Irvin	1	18	19
First Church, J. M. Hamilton	10	76	91**
St. Andrew, J. C. Van Horn	5	27	32**
Bismarck, Marvin Wilkins	6	17	23**
Dalark Ct., W. A. Lea	6	16	22
Delight Ct., P. D. Alston	5	26	31**
Friendship Ct., W. M. Crow	6	14	20
Glenwood Ct., John W. Rushing	3	35	39**
Gurdon, James A. Simpson	5	54	61**
HOT SPRINGS CT., David Cavnor	3	4	7
First Church, E. D. Galloway	38	99	147**
Fountain Lake, Connie Robbins	2	7	10*
Grand Avenue, Alfred I. Doss	30	58	92
Oaklawn, Clyde T. Parsons	19	42	69*
Pullman Heights			
Winslow E. Brown	10	29	41**
Tiget Memorial, John Walker	7	5	12
MALVERN			
First Church, Rufus Sorrells	18	85	110
Keith Memorial, Zane Williams	6	26	33**
St. Paul, Harold K. Davis	17	31	48**
Mt. Ida Ct., Joe W. Hunter	13	28	41**
Morning Star, Kenneth Lindsey	6	2	8
Murfreesboro, Omma L. Daniel	5	55	61**
Okolona Ct., W. H. Watson	3	42	46**
Oma-Point Cedar, James Batts		6	6
Piney Grove-Gardner, Phil E. Pierce	11	7	18**
Rockport Ct., R. S. Beasley	1	16	19*
Shorewood Hills, Gerald K. Hilton	33	19	52**
Sparkman-Macedonia			
W. Braska Savage	2	38	43**
TOTALS	273	900	1225**

Not			
Charge and Pastor	New Ren.	Due	Total
CAMDEN DISTRICT—Quota 1882			
Bearden, Gerald K. Fincher	7	28	36**
Bradley, Dewey L. McCauley	5	29	34**
Buckner Ct., Joe Arnold	9	35	44
Dumas Memorial-Lisbon			
Oscar Hare	1	16	18*
Calion-Quinn, Wendall Barbaree	3	29	32**
CAMDEN			
First Church, Francis A. Buddin	38	214	255**
Fairview, M. W. Miller	21	181	202**
Timothy-Westside, Winston Hudnall	17	55	72**
Chidester, Howard B. Childs	8	27	35
Columbia Ct., Waymon Keel	11	34	45*
EL DORADO			
First Church, Cecil R. Culver	21	920	941**
Centennial-Bethel, John T. Bolding	6	15	21**
St. Luke, W. S. Cazort	7	12	20**
Vantrease, M. E. Scott	18	102	120**
Emerson Ct., C. B. Harris		7	7
Harmony Grove, Ernest E. Hays	2	5	7
Holly Springs Ct., Claude R. Roy		17	17
Huling-Bolding, Myron C. Pearce	8	46	54**
Junction City Ct., O. Wendell Hoover	3	40	43
Lewisville, David M. Hankins, Jr.	5	42	47
Louann-Buena Vista, R. M. Crain	17	23	40**
MAGNOLIA CT., Elbert Marlar	5	1	6
First Church, C. Ray Hozendorf	2	111	113
Jackson St., John W. Lindsay	8	52	62**
Marysville-Fredonia			
Charles E. Lawrence	15	22	37**
Norphet, Giles B. Puxley	9	30	39**
Parker's Chapel-Pleasant Grove			
Noel Cross	5	33	39
Smackover, Harold D. Sadler	5	79	85**
Stamps, C. W. Baughman	10	57	67**
Stephens, Bryan Stephens	10	44	54**
Strong-Wesley, Charles Ogden	3	13	16*
Taylor Ct., James Ford	10	27	37**
Union-Rhodes Chapel			
Ralph S. Mann	6	28	35**
Village Ct., E. T. McAfee		33	33
Waldo-Willisville, Rayford L. Diffie	9	49	58**
TOTALS	304	2456	2791**

Not			
Charge and Pastor	New Ren.	Due	Total
HOPE DISTRICT—Quota 1257			
Ashdown, Harry Weed	13	57	72**
Bingen Ct., Robt. H. Jackson	4	19	23**
Center Point Ct., W. C. Lewis	5	13	19
DeQueen, Fred L. Arnold	14	51	65**
Dierks-Greens Chapel, W. P. Walker	12	30	42**
Doddridge Ct., DeeWitt Harberson	8	17	25**
Emmett Ct., Clyde Swift	7	54	61**
Foreman, Fred H. Arnold	13	28	41**
Fouke-Boyd, Bun Gantz	12	13	25**
Garland, J. Wayne Mann	2	8	10*
Hatfield Ct., W. R. Johnson	6	18	24
Hope, Virgil D. Keeley	24	108	132**
Horatio Ct., Charles E. Messer		26	26**
Lockesburg, Eugene Gilliam	3	38	41**
Mena, W. D. Golden	15	51	66**
Mineral Springs Ct.			
Harold E. Wright	8	29	41**
Mt. View-Shady Grove			
Hollis Simpson	2	2	4
Nashville, J. E. Dunlap	6	55	63**
Pleasant Hill, Ralph E. Hale		4	4
Prescott, Alfred DeBlack	3	52	55**
Prescott Ct., L. O. Lee	4	19	24**
Richmond Ct.	10	17	27
Rondo Ct., Bruce Bean	4	27	31
Springhill Ct., James Shaddox	12	27	39**
TEXARKANA			
College Hill, Howard Williams	5	22	29
Fairview, H. D. Ginther	10	55	66**
Few Memorial, Leonard D. Yates	1	13	14*
First Church, Wm. E. Brown	50	99	154**
Washington Ct., W. C. Onstead	7	26	33**
Winthrop Ct., A. J. Bearden	5	17	22**
TOTALS	260	978	1230**

Not			
Charge and Pastor	New Ren.	Due	Total
LITTLE ROCK DISTRICT—Quota 2615			
Austin Ct., Albert Elder	2	10	13
Bauxite, C. W. Good	5	32	37*
BENTON			
First Church, J. Ralph Clayton	24	83	113**
New Hope, Cecil Gill	5	7	12
Parkview, Joe R. Phillips	2	31	33**
Bethlehem Ct., J. R. Martin	4	16	20
Bryant-Mt. Carmel			
Kenneth M. Goode	2	13	15
Carlisle O. E. Holmes	6	43	49**
Des Arc-New Bethel, J. R. Callicott	3	30	34

Charge and Pastor New Ren. Due Total

Not			
Charge and Pastor	New Ren.	Due	Total
DeValls Bluff Ct.	1	9	16*
Douglassville, John B. Hays	3	28	32
Geyer Springs, Robt. W. Hieschmann	18	26	44**
Hamilton-Walters Chapel			
D. Baldrige	4	12	16
Hazen, Doyle T. Rowe	2	43	46
Hickory Plains Ct., C. C. Van Zant	5	38	44**
LITTLE ROCK			
Asbury, J. C. English	15	54	72*
Capitol View, Orrie L. Thompson	7	46	53**
First Church, Aubrey G. Walton	23	1244	1272**
Henderson, H. R. Holland	30	42	74
Highland, H. O. Bohm	8	47	57
Hunter Memorial, Everett Vinson	11	19	33
Oak Forest, Irl Bridenthal	11	19	31
Pulaski Heights			
J. Kenneth Shamblin	23	71	96
St. Luke, Elbert B. Jean	11	24	35
St. Mark's, Billy Bargar	11	2	13*
St. Paul, C. W. Richards	57	95	152**
Twenty-Eighth St., George Kerr	4	37	41**
Winfield, Fred R. Harrison	33	79	119
Lonoke-Eagle, W. R. Burks	8	33	45
Mabelvale, Charles E. Ramsey	15	33	48**
Markham-Mt. Pleasant			
F. Wesley Reutz	4	7	12
Mt. View-Pride Valley, John Ross	3	0	3
Primrose, James R. Scott	3	32	35
Roland-Martindale, S. I. Hollowell		1	1
Salem-Congo, W. Roy Jordan	16	33	51**
Sardis-Bethel, Robert L. Rigglin	2	22	26
Traskwood Ct., Wm. C. Chenault	6	17	24**
TOTALS	387	2330	2343**

Not			
Charge and Pastor	New Ren.	Due	Total
MONTICELLO DISTRICT—Quota 954			
Bradley Ct., W. E. West	6	1	7
Crossett, J. B. Hefley	8	91	99**
Crossett Ct., Arthur C. White	7	31	38**
Dermott, A. C. Carraway	8	37	45**
Drew Ct., Richard Poss	7	20	27**
Dumas-Gould, Harold Scott	13	50	65**
Fordyce, A. J. Christie	6	66	73**
Fountain Hill Ct., R. L. Long	2	61	63**
Hamburg, R. O. Beck	3	54	60**
Hampton-Harrell			
D. James McCommon	5	33	40
Hermitage Ct., E. Guy Wilson	4	23	27**
Kingsland Ct., James W. Beck	5	14	19
Lake Village, Charles Ashcraft	2	38	40**
Martin's Chapel, L. R. Sparks	2	13	16
Monticello, Roland E. Darrow	1	36	37
McGehee-Arkansas City			
D. Mouzon Mann	17	75	92**
McGehee-Wesley, Sam W. Farrell	4	2	7**
Portland-Montrose			
Edward B. Hollenbeck	1	27	30**
Star City, Osborne White	16	35	51**
Thornton Ct., H. R. Nabors	4	37	41**
Tillar-Winchester, Irl Lancaster	1	70	71**
Warren, Guy C. Ames	16	108	124**
Watson-Kelso, George C. Bailey	2	25	27*
Wilmar Ct., W. W. Barron	3	17	22
Wilmar-Parkdale, J. Raipn Sewell	5	74	79**
TOTALS	148	1038	1209**

Not			
Charge and Pastor	New Ren.	Due	Total
PINE BLUFF DISTRICT—Quota 1317			
Almyra, L. W. Averitt	3	17	20*
Althelmer-Wabbaseka			
R. B. Moore, Jr.		73	73**
Bayou Meto-Lodge Corner			
Claude Clark	10	31	42**
Carthage, H. A. F. Ault	20	14	35**
DeWitt, Curtis Williams	15	57	72**
England-Kirvin A. Hale	10	65	75**
Gillett, C. E. Patton	2	40	42**
Grady, G. W. Warren	4	45	51**
Humphrey, Hursel Richert	2	15	18*
Keo-Humoke, John L. Hoover	3	20	23**
Leola Ct., C. R. Andrews	2	26	28**
Little Prairie Ct., Ira M. Mitchell	1	23	24**
PINE BLUFF			
Carr Memorial, Cagle Fair	12	47	59**
First Church, William C. Byrd	39	126	169**
Good Faith W. H. Sanders	3	17	20*
Hawley Memorial, Geo. E. Reutz	5	42	49**
Lakeside, John M. McCormack	46	65	112
St. Luke, Carlos E. Martin	1	10	12
Sulphur Springs, Alva C. Rogers	5	16	22**
Wesley, Clint Burleson	10	19	29**
Whitehall, C. E. Monroe	2	18	20*
Rison, Allan E. Hilliard	4	27	33
Roe Ct., Wm. D. Bone	10	40	50**
Rowell Ct., Elam Turner	6	49	56**
Sheridan, Horace M. Grogan	15	55	74**
Sherrill-Tomberlin, W. T. Bone	4	33	38**
Stuttgart, First Church			
C. M. Atchley	6	77	83**
Stuttgart, Grand Avenue			
Vernon Chalfant	4	50	56
TOTALS	244	1115	1387**

Not			
Charge and Pastor	New Ren.	Due	Total
NORTH ARKANSAS CONFERENCE			
BATESVILLE DISTRICT—Quota 1012			
BATESVILLE			
Asbury, Cyril Wilson	3	21	25
Central Avenue, J. M. Barnett	9	86	95**
First Church, Lloyd M. Conyers	17	92	114**
Bethesda-Cushman, Claude Masters	17	5	22
Calico Rock, Otho Strayhorn	4	36	40**
Cave City-Sidney, O. R. Moncrief	3	17	21**
Cave City Circuit, Ivan R. Wilson	5	24	29
Concord-Wolf Bayou, W. H. Ford	7	14	21**
Cotter-Bull Shoals, Gerald Hammett	5	36	42**
Desha-Salado, John W. Soudage	8	22	32
Evening Shade, A. S. Aist	5	18	24
Melbourne, Robert Johnson	6	24	30**
Melbourne Ct., Claude Masters	15	13	28
Morefield, Richard E. Connell	5	21	27**
Mountain Home, Robt. B. Howerton	148	10	160**
Mountain Home Parish			
Harry Jowett		17	17
Mountain View, Ray Edwards	8	25	33**
Newark-Oil Trough, B. W. Stallcup	5	50	56**
Newport, First Church, John Bayliss	6	55	64
Unsted Memorial, Pryor R. Cruce	5	46	52**
Pleasant Plains Ct. Burnell Stephens	7	38	45**
Salem, H. W. Jinske	15	32	49**
Swifton-Alicia, E. C. Hance	6	34	42**
Tuckerman, W. M. Womack	8	40	49**

NORTH ARKANSAS CONFERENCE				
BATESVILLE DISTRICT—Quota 1012				
BATESVILLE				
Asbury, Cyril Wilson	3	21	1	25
Central Avenue, J. M. Barnett	9	36	..	95**
First Church, Lloyd M Conyers ..	17	92	5	114**
Bethesda-Cushman, Claude Masters ..	17	5	....	22
Calico Rock, Otho Strayhorn ..	4	36	1	40**
Cave City-Sidney, O. R. Moncrief	3	17	....	27**
Cave City Circuit, Ivan R. Wilson	5	24	....	29
Concord-Wolf Bayou W H Ford ..	7	14	1	27**
Cotter-Bull Shoals, Gerald Hammett ..	5	36	1	42**
Desha-Salado John W Sandage ..	8	22	2	32
Evening Shade, A. S. Aist	5	18	1	24
Melbourne, Robert Johnson	6	24	..	30**
Melbourne Ct., Claude Masters	15	13	..	28
Moorefield, Richard E. Connell	5	21	1	27**
Mountain Home, Robt. B. Howerton ..	148	10	2	160**
Mountain Home Parish, Harry Jowett	..	17	....	17
Mountain View Ray Edwards ..	8	25	..	33**
Newark-Oil Trough, B. W. Stallcup ..	5	57	1	59**
Newport, First Church, John Bayliss ..	6	55	3	64
Umsted Memorial, Pryor R Cruce ..	5	46	1	52**
Pleasant Plains Ct Burnell Stephens ..	7	38	..	45*
Salem, H. W. Jinske	15	32	2	49**
Swifton-Alicia E C Hance	6	34	2	42**
Tuckerman, W. M. Womack	8	40	1	49**

Charge and Pastor				New Ren. Due Total				Not			

TRAFCO Casting Directors Have Big Responsibility

Where does the Television, Radio and Film Commission get the actors who play major parts in their films? The answer is: New York. Casting for a part is done by representatives of TRAFCO in cooperation with a New York free lance casting agent.

In selecting the actor, three things are considered: talent, training, and experience. The director and the representative of the Board for which TRAFCO is making the film listen to different people read parts of the script. They take into account the appearance, the gestures, the expressions. They decide whether the interpretation of the character (exemplified by the actor's reading of the script) is adequate.

TRAFCO uses professional actors because when an actor comes to the studio, he is prepared to do a specific job. His whole time is spent in that job. Thus, he interprets the role to the best advantage.

As everyone knows, the actors have a lot to do with making a film good, bad, fair, or poor. Recognizing this, the casting directors have a big responsibility resting on their shoulders. —From *Continuity*, news bulletin of the Television, Radio and Film Commission.

Urges Methodists To Give Through Church Channels

A number of individuals and even some organizations in various parts of the country have been representing themselves lately as entitled to ask for money and other gifts from Methodist churches and Methodist people. It may be a national from overseas asking to speak in a Methodist church and take an offering; or it may be a group with a well-sounding name asking gifts for children or some cause that, in honest hands, should be a worthy one. But some of these people and organizations are not able to serve the ends they profess—or are just schemes for "easy money." The Board of Missions urges Methodist churches to give their moneys and other assistance through the regular channels of the denomination: such as MCOR, the Board of Missions (World, and National, and WSCS) and annual conference causes. If you have any question about an individual or unknown organization asking for your money, ask one of the Boards, or the Commission on World Service and finance, or your annual conference treasurer or its missionary secretary. To be safe: give through regular Methodist organizations.

CRUSADE SCHOLARSHIPS

One of the most thrilling and worthwhile—yet, in some senses, one of less spectacular uses of "Week of Dedication" offerings has been the *Crusade Scholarships* which has given post-graduate and specialized training (one to three years each) to about 1,000 carefully selected students, mostly from the overseas missions.

Methodist Boy's Hostel
Baroda 2, India
January 22, 1958

Rev. L. W. Averitt
P. O. Box 21
Arch Street Station
Little Rock, Arkansas

Dear Rev. Averitt:

We have received notification of a gift of \$291.10 sent by you on behalf of the District Institutes of the Little Rock Conference at Large for our work in the Gujarat Conference in India. It was sent in the November remittances. We certainly are grateful for this gift and it will be a great help in the work. We appreciate the response of the Methodists of the Little Rock Conference to our needs here in Gujarat. A very large portion of the support for the various projects of the Gujarat Conference comes from the churches of the two Conferences of Arkansas.

I was very glad for the opportunity of visiting the Methodist churches in Arkansas in July and September, and of holding district meetings throughout the Little Rock Conference. I felt that there was a good response in the meetings, and people showed a desire to help in our work of spreading the Gospel and doing the service of Christ in India. I had meetings in each district of the Little Rock Conference throughout the first fifteen days of July. I spent the last half of July in the North Arkansas Conference. But because they had not been able to work out a very complete schedule for me for that time, I returned in September, for another full month there. I had the month of August with my wife and new born child at my home in Colorado, where we had a family reunion. The two weeks of October, after leaving Arkansas and before sailing, I was at Mrs. Bauman's home in Ontario, busy packing and preparing for sailing.

We are very happy to be back in India. The people have made us very welcome, and we feel that God has a great work for us here. We are in charge of the Baroda Boys' Hostel: 134 boys who are attending our middle school and high school here. Most of them are village boys and would have no other opportunity for a high school education. We find some very great needs here: the hostel buildings are in need of repairs, and the boy's diet needs improvement. I feel they simply need more food. And we are attempting to give them meat twice a week instead of twice a month as it has been, and fruit at least once or twice a week. But we have to go on a very limited budget, and can only do a little of what we would like to. We hope that some additional gifts may help us to carry out some of these most needed improvements.

Another of our needs is for equipment for the new Technical School, which we hope to get started here in June, under the direction of Rev. John Finney. He has done a great work in North India in training village people for making simple articles that would be marketable, and in getting them to improve village crafts which they already had, to the point where they became economically profitable. Such a training school here will help our people and churches to become economically self-supporting. Combined with the training school will be a series of Economic Life Institutes. We will need money for carpentry and wood-working equipment, some metal tools, and sewing machines, and also for carrying on the work.

Again we want to thank you on behalf of the District Institutes of the Little Rock Conference for the gift of \$291.10. May God be with you to guide and bless you through this year.

Sincerely yours,
David B. Bauman

Lenten Booklet Now Available For Distribution

Nashville, Tenn. (MI)—More than 2,000,000 copies of a study booklet, "Christ and Our Resources," are expected to be distributed in Methodist churches during Holy Week, March 30 to Easter Sunday, April 6.

The booklet, written by Methodist Bishop William C. Martin, Dallas, Texas, is the second of four Lenten study booklets to be published as a part of Methodism's 1956-60 Quadrennial Emphasis on the Local Church, said Bishop Roy H. Short, Nashville, who is leading the four-year local-church emphasis.

"The booklet deals primarily with the theme of Christian stewardship," said Bishop Short. "Its purpose is to help the individual Christian, at the Lenten season, to become conscious of his stewardship responsibilities, such as the stewardship of time, talent, and possessions."

The 23-page booklet for 1958 was published by The Methodist Publishing House, Nashville, and is available at the Nashville publishing headquarters and all of the publishing house's 15 branches in different cities.

"Since Christian stewardship is a continuing major emphasis of the Methodist Board of Lay Activities," said Bishop Short, "laymen are expected to assume an important role in the distribution of the 1958 booklet."

stolen. Repairs are always made promptly and a new Bible provided.

Pakistan is a Moslem land. Its leading cities, Karachi and Lahore, are overcrowded with people who fled from India at the time of partition, ten years ago. The visitor to Karachi at first is impressed by its sights and smells. Overcrowding, filth, and poverty are everywhere. Beyond these evidences of human need, there is the picture of hope represented by the Christian church.

But one of Karachi's memorable sights is that of a Bible under glass, eagerly read by a people whose primary need is spiritual. Behind the Bible is a growing church bearing witness to a living Christ.

'Turn the Page, Please,' Say Bible Readers

By Dallas L. Browning

(Dr. Browning, director of the Advance Department of the Division of World Missions, tells this story out of his visit last summer to West Pakistan while on a tour of Methodist mission work in Asia.)

Just outside the mission compound at 74 Garden Road, Karachi, may be found a most unusual method for spreading the Word of God.

Enclosed in a glass case, lighted at night, is a large Bible in the Urdu language. In Urdu our familiar pattern for reading is reversed; the first page is the last and one reads from right to left.

At all times, there are earnest readers. Some times is a solitary person; at other times groups of people are reading. Occasionally one person is reading aloud to other eager listeners.

The Rev. and Mrs. Robert Maring, Methodist missionaries in Karachi, often receive visitors or telephone messages saying, "Turn the page, please." Many a convert says, "I first became interested in Christianity by reading that open Bible."

On several occasions the glass has been broken and the Bible



183,000 Tons Of Relief Supplies Shipped By CWS

New York (RNS) — More than 183,000 tons of food, clothing, medicines and other relief supplies valued at about \$35,522,382 were sent to the needy overseas in 1957 by Church World Service.

Dr. R. Norris Wilson, CWS executive director, said this was more than 85 per cent over the amount shipped in 1956, which was about 196,800,000 pounds. A major item of the increase, he said, was a vastly stepped-up overall program of surplus food distribution in hungry areas overseas.

Of the year's total, about 180,000 tons valued at \$30,169,235 were foodstuffs—mainly dairy products from U.S. surplus stocks—an increase of about 87,000 tons over the amount sent the previous year.

Relief supplies other than surplus food totalled about 3,000 tons, valued at \$5,352,000.

Most of the material aid program was made possible through specific funds raised by Protestant Churches cooperating with CWS (largely through the "One Great Hour of Sharing" appeal), commodity collections of the Christian Rural Overseas Program (CROP), and other contributed clothing and commodity efforts.

Areas to which major amounts of relief goods were sent were: Algeria, Belgium, England, France, Germany, Greece, Hungary, Italy, Turkey and Yugoslavia.

Also Egypt, Formosa, Gaza, Hong Kong, India, Indonesia, Japan, Jordan, Kenya, Korea, Lebanon, Liberia, Malaya, Nigeria, Okinawa, Pakistan, Vietnam, Brazil, Chile, British Honduras, San Salvador, Haiti, Jamaica and Puerto Rico.

OBITUARIES

UPCHURCH — Mrs. Thomas R. Upchurch, named Leila, was born October 24, 1880 in Jackson Parish at the village of Oak Ridge between the Old Community of Vernon and Eros, Louisiana. She was born to a fine Methodist family, and at the age of twelve joined the Methodist Church and continued a faithful member until her death January 10, 1958 after sixty years of being a loyal and devoted communicant.

During her early life, she served in several capacities and was organist for many years. She taught Sunday School and led in other ways during her long life within the Church.

She married Thomas R. Upchurch and to this union were born, Mary E. and Thomas Upchurch, both school teachers, and splendid Christian characters, and loyal Methodists. She and her good husband never failed to attend Church until sickness changed her into an invalid.

With her family, she moved to Ruston in 1927, and was a member of Trinity Church for thirty years until her death.

Her friends and her pastor remember her as a gentle and sweet little lady whose quiet Christian witness made itself felt by all who came in contact with her. May God bless her memory and keep His loving arms around her family. —Jolly B. Harper.

WARDLOW — Mrs. J. M. Wardlow, age 83, died at her home in Montgomery, Louisiana, December 10, 1957.

Her love for the Church was a thing of rare beauty and her faithfulness to all of its causes continued throughout the years.

Her interest in all of the functions of the Church and especially in the service of worship is clearly shown by the following quotation. This was given to her minister by the family a few days before her death.

"To be allowed to worship God is a majestic, a nearly incredible privilege, an august right, which when we try to think out what it means, staggers the mind."

Her funeral service was conducted Dec. 12 in the Methodist Church by her pastor, Rev. James C. Skinner, assisted by Rev. C. S. Cadwalader. Burial followed in Greenwood Cemetery, Pineville, Louisiana.

She is survived by one son, J. O. Wardlow, New Orleans; one daughter, Mrs. W. W. Phillips, Beaumont, Texas; one granddaughter, one great grandson; three sisters, Rev. Mrs. F. G. Wardlow, a member of the Louisiana Conference of the Methodist Church, who also has served as pastor of the Montgomery Methodist Church; Mrs. W. P. Williams, Montgomery, and Mrs. H. V. Kennedy, Donna, Texas.—James C. Skinner, Pastor.

THERESSA HOOVER JOINS SOCIAL RELATIONS STAFF

(Continued from page 11) spent her early life there and attended Philander Smith College, Little Rock, Ark., where she was graduated in 1946 with a bachelor of arts degree in business administration. For two years before joining the Woman's Division staff, she worked for the former Little Rock

GREAT OPPORTUNITY FOR TEMPERANCE MOVEMENT SEEN

(Continued from page 2) to organize a Commission on Christian Social Relations.

Though optional, such local church commissions are encouraged by the Methodist Discipline to "coordinate activities in the areas of social and economic relations, temperance, world peace and community cooperation."

Action of the board in other areas included the following: Education—

1) Approved sponsorship of a national, interdenominational convocation on Christian citizenship, site and dates to be decided later.

2) Voted to explore the possibility of holding an international School of Alcohol Studies.

3) Authorized a series of scholarships for Methodists at the Yale University Center of Alcohol Studies.

4) Authorized a study of gambling, narcotics and pornography for use in planning churchwide education and action.

Commitment—

1) Reported a 25 per cent increase in the observance of Commitment Day last year.

2) Directed that the next observance, December 7, be centered on a "self analysis" guide for individuals and commitment to community action by churches.

A new film, "How Long the Night," dealing with the rehabilitation of alcoholics, is expected to be ready for release this year.

Church leaders "need to re-evaluate their own attitudes toward the alcohol problem," the board was told by a New York University sociologist, Dr. Dan W. Dodson. "An intelligent approach means working with victims of the malady and changing our culture."

SAYS MISSIONARY IS BEST AMBASSADOR TO OTHER COUNTRIES

(Continued from page 2)

Myong Gul Son is a Methodist minister who came from Korea about four months ago and is now a student at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Not only did both, in separate interviews, agree on the importance of missionaries for their countries, but they said that Christianity has a great opportunity and responsibility.

Methodist Council.

Before assuming her duties, Miss Hoover expects to do special study at New York University. She is a member of the St. James Methodist Church in Fayetteville.

bility in the two countries at the present time.

The Methodist Church and Christianity in general are growing in Malaya and Korea, they said.

"Many of our young people came into the church after the war," said the Korean minister. "I think they realized the love of God through suffering."

Pointing out that suffering is far from over in Korea, he said, "About half our people are not sure where their next meal is coming from."

Myong Gul Son once fled like an animal from the Communists in North Korea. He does not know whether his mother and father and brothers and sisters in North Korea are still alive. He did not even get to say goodbye to them when he went to South Korea more than ten years ago.

PROTESTANT-CATHOLIC EDUCATION STATEMENT ADOPTED BY EDUCATORS

(Continued from page 2) tives of Protestant church colleges took first steps here toward forming a mutual organization.

Meeting under the auspices of the National Council of Churches, the group approved the establishment of an organization of Protestant colleges, and named committees to draft a constitution and by-laws, set standards and objectives.

A Methodist educator, Dr. Fred G. Holloway, president of Drew University, Madison, N. J., served as chairman of the steering committee.

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Retired Ministers' Homes Report

June 1, 1957-January 31, 1958

NOTE:

In reference to second column of figures—

Number in parentheses indicates number of individuals contributing.

The number of parentheses preceded by letter "g" indicates the number of groups making the contribution.

ALEXANDRIA DISTRICT

Church	Church Offering	Individuals & Groups—No. & Amt.	Total
Alexandria First Church	\$140.00	(14) \$142.00	\$232.00
Horseshoe Drive	10.00		10.00
Trinity	5.00		5.00
Belah	10.00		10.00
Bunkle		(3) 70.00	80.00
Boyce	30.00	g(1) 10.00	50.00
Colfax	28.33	(2) 20.00	28.33
Liberty Chapel	4.85		4.85
Glenmora		(2) 2.00	2.00
Jena		g(5) 50.00	50.00
Lecompte	56.05	(1) 10.00	66.05
Campiti		(1) 10.00	10.00
Natchitoches		(3) 45.00	45.00
Olla	5.30		5.30
Pollock	8.00		8.00
Trout	10.00	(2) 20.00	40.00
Tullos		g(1) 10.00	10.00
Urania		(1) 10.00	10.00
Ville Platte	7.70		7.70
TOTAL	\$315.23	\$409.00	\$724.23
68 Churches			
19 Churches reporting to date			
47 NOT reporting any offerings			

BATON ROUGE DISTRICT

At large, no church given	\$ 10.00	\$ 10.00	
Amite	16.00	(1) 10.00	26.00
Baton Rouge—			
Wm. B. Reily Memo.....	50.00	.....	50.00
Winbourne Ave.	5 00	.....	5.00
Baker	19.38	.....	19.38
Bethel	40.00	(1) 10.00	50.00
Bogalusa		(4) 50.00	50.00
Blackwater	15.85	(1) 5.00	20.85
Franklinton	31.90	.....	31.90
New River	10.00	g(3) 41.75	51.75
Greensburg	10.20	.....	10 20
Hammond		(1) 20.00	20.00
Jackson	19.26	(1) 10.00	29 26
Montpelier	2 50	.....	2.50
Ponchatoula	20.00	(1) 1.00	21.00
Killians Chapel	5.00	.....	5.00
St. Francisville	4.00	.....	4.00
Slaughter		(1) 10.00	10.00
TOTAL	\$249.09	\$167.75	\$416.84
73 Churches			
17 Churches reporting to date			
53 Churches NOT REPORTING an offering			

LAFAYETTE DISTRICT

Rev. R. R. Branton, D. S.	\$ 10.00	(1) \$ 10.00	\$ 10.00
Abbeville		(5) 90.00	90.00
Berwick	92.74	(2) 20.00	112.74
		g(1) 10.00	122.74
Church Point		(1) 20.00	20.00
Crowley First Church	50.00		50.00
Donaldsonville	52.00		52.00
Franklin	43.00		43.00
Grand Isle	15.00		15.00
Houma First Church	55.00	(1) 10.00	65.00
Houma Heights	4.30		4.30
Indian Bayou	30.00		30.00
Lafayette-Davidson Mem.		(1) 10.00	10.00
First Church		(1) 10.00	10.00
Melville	31.50		31.50
Morgan City, Pharr Chapel	118.00		118.00
New Iberia	73.42	(2) 12.00	85.42
Opelousas	30.00	(4) 40.00	70.00
Port Barre	12.20	(1) 5.00	17.20
Rayne	18.51		18.51
Thibodaux		(1) 150.00	150.00
Vacherie	10.00		10.00
TOTAL	\$335.67	\$337.00	\$1,022.67
41 Churches			
20 Churches Reporting			
21 Churches NOT REPORTING an offering			

LAKE CHARLES DISTRICT

Church	Church Offering	Individuals & Groups—No. & Amt.	Total
DeQuency	\$200.00		\$200.00
DeRidder—Wesley	10.25		10.25
Elton		(4) 35.00	35.00
Gueydan	5.00	(1) 10.00	15.00
Iowa	10.00	g(1) 10.00	20.00
Lake Charles—First Ch.	11.00	(13) 122.00	133.00
Oak Park	15.00		15.00
Leesville		(1) 10.00	10.00
Oberlin	5.00	(2) 15.00	20.00
Prairieville		(1) 10.00	10.00
Sweetlake	7.50		7.50
Vinton	25.00		25.00
Hackberry	2.51		2.51
Westlake	26.97		26.97
TOTAL	\$318.31	\$212.00	\$530.31
38 Churches			
14 Churches Reporting			
24 Churches NOT REPORTING an offering			

MONROE DISTRICT

Bastrop—Memorial	\$	(2) \$2.00	\$ 2.00
Fairbanks	10.00	g(1) 10.00	20.00
Ferriday—Sevier Memorial	21.15	(3) 30.00	51.15
Lake Providence	100.00	(1) 20.00	120.00
Monroe—First Church	5.00	(8) 85.00	90.00
		g(1) 10.00	100.00
Gordon Ave.		(1) 10.00	10.00
Memorial	15.00		15.00
Southside (\$2.50 per mo.)	17.50		17.50
Stone Ave.	29.05		29.05
Oak Ridge		(4) 55.00	55.00
Rayville	40.25	(1) 20.00	60.25
Sterlington	17.00	(2) 20.00	37.00
West Monroe—			
First	30.00		30.00
McGuire	20.61		20.61
Wisner	6.06		6.06
TOTAL	\$311.42	\$472.00	\$783.42
66 Churches			
15 Churches reporting to date			
51 Churches NOT REPORTING an offering			

NEW ORLEANS DISTRICT

District At-large	\$	(2) \$20.00	\$ 20.00
Covington		(2) 20.00	20.00
Fitzgerald	4.00	(2) 11.00	15.00
Waldheim	7.00		7.00
New Orleans—			
Algiers	14.00	(5) 50.00	64.00
Carrollton Ave.	10.00	(8) 75.00	85.00
Elysian Fields	35.00		35.00
First Church	145.01	(1) 10.00	155.01
Felicity	6.75		6.75
Jefferson		(1) 20.00	20.00
Kenner	44.98		44.98
Lake Vista	52.10	(1) 10.00	62.10
Luling		(1) 20.00	20.00
Metairie		(1) 10.00	10.00
Napoleon Ave.		(2) 30.00	30.00
St. Lukes	32.97		32.97
St. Pauls	22.04	(4) 40.00	62.04
Pearl River	15.00		15.00
Talisheek	10.00		10.00

RECAPITULATION

DISTRICTS	Number of Churches	Number of Churches Reporting	Number NOT REPORTING	Church Offering	Individuals & Groups	TOTAL
ALEXANDRIA	65	19	47	\$ 315.23	\$ 409.00	\$ 724.23
BATON ROUGE	73	17	56	249.09	167.75	416.84
LAFAYETTE	41	20	21	635.67	337.00	1,022.67
LAKE CHARLES	33	14	24	318.31	212.00	530.31
MONROE	63	15	51	311.42	472.00	783.42
NEW ORLEANS	48	21	27	409.85	327.00	736.85
RUSTON	75	21	54	359.62	707.00	1,066.62
SHREVEPORT	55	28	27	1,398.53	1,496.00	2,894.53
	462	155	307			
FROM OUT OF STATE—No District Credited—2 Individuals						
				\$3,997.77	\$4,177.75	\$8,225.52

RUSTON DISTRICT

Church	Church Offering	Individuals & Groups—No. & Amt.	Total
Sun	10.00		10.00
Bush		(1) 1.00	1.00
Slidell		(1) 10.00	10.00
TOTAL	\$409.85	\$327.00	\$736.85
48 Churches			
21 Churches reporting			
27 Churches NOT REPORTING any offering			

Rev. Luman Douglas	\$	(1) \$10.00	\$ 10.00
Downsville		(2) 11.00	11.00
Ansley	10.00		10.00
Clay	12.00	(1) 10.00	22.00
Wesley Chapel	10.00		10.00
Arcada	50.00		50.00
Bernice		(1) 10.00	10.00
Castor		(1) 10.00	10.00
Chatham		g(3) 25.00	25.00
Cotton Valley	3.00	(2) 20.00	23.00
Farmerville	9.37		9.37
Grand Bayou	10.00		10.00
Gibbsland	29.60	(2) 20.00	49.60
Oak Grove	19.00		19.00
Haynesville	41.40	(3) 50.00	91.40
		g(1) 10.00	101.40
Hoffin	7.00		7.00
First Church, Minden	87.70	(1) 75.00	162.70
Marion	5.00	(3) 30.00	35.00
Pleasant Valley		(1) 6.00	6.00
Ringgold	25.00		25.00
Ruston—			
Trinity	48.55	(5) 420.00	468.55
Grace	10.00		10.00
TOTAL	\$359.62	\$707.00	\$1,066.62
75 Churches			
21 Churches reporting			
54 Churches NOT REPORTING any offering			

SHREVEPORT DISTRICT

From District at-large (no Church credited)	\$	(4) \$40.00	\$ 40.00
Bossier City—			
Barksdale	30.00		30.00
Benton		(7) 65.00	65.00
		g(1) 30.00	95.00
Bianchard	10.00	(4) 15.00	25.00
Coushatta	10.65		10.65
Greenwood	22.78	(13) 212.00	222.78
Gilliam	6.60	(1) 10.00	16.60
Hall Summit	5.00		5.00
East Point	5.00		5.00
Holly Springs	52.00		52.00
Ida	13.35		13.35
Keithville	15.00	(1) 10.00	25.00
Logansport	86.05	(23) 240.00	326.05
Many	75.00		75.00
Mansfield		(1) 10.00	10.00
		g(2) 54.00	64.00
Mooringsport	10.00		10.00
Rodessa	7.25		7.25
Shreveport—			
Broadmoor	79.45	(4) 170.00	249.45
		g(1) 10.00	259.45
Cedar Grove (\$42.00 per month)	234.00		234.00
Caddo Heights	75.00		75.00
First Church	252.00	(7) 95.00	347.00
		Brotherhood Class (\$42.50 each month)	340.00
Morningside	20.00		20.00
Mangum Memorial	166.50	(2) 20.00	186.50
Noel Memorial	52.50	(4) 140.00	192.50
		g(1) 10.00	202.50
North Highlands	60.00		60.00
Park Avenue	50.00		50.00
Wynn Memorial		(1) 10.00	10.00
		g(1) 10.00	20.00
Stonewall		(1) 5.00	5.00
TOTAL	\$1,398.53	\$1,496.00	\$2,894.53
55 Churches			
23 Churches reporting			
27 Churches NOT REPORTING any offering			

The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, FEBRUARY 20, 1958

No. 8



SMILINGLY ACCEPTING the \$225 scholarship given her by the Louisiana Conference Board of Lay Activities is Miss Ney Ann Bailey of Shreveport, second from left, who is a senior student at Centenary College. The Rev. George W. Harbuck, pastor of the Broadmoor Methodist Church, looks on at the extreme left, and others, left to right, in the picture are the

Rev. R. Leonard Cooke, vice president of Centenary and chairman of its scholarship committee; Bernie Bouma, president of the Methodist Men's Club of the Broadmoor church, and Bob Lay of Gilliam, chairman of the Louisiana Conference Board of Lay Activities. (Photo by Sidney Gras)

Meth. Men Sponsor Scholarship Project

A \$225 scholarship to Centenary College has been awarded to Miss Ney Ann Bailey, outstanding Methodist student, as the result of a project spearheaded by the Louisiana Conference Board of Lay Activities.

Bob Lay of Gilliam, chairman of the board, presented the check to Miss Bailey this week, explaining that it represented contributions from 22 of the 148 chartered Methodist men's clubs in the Louisiana Conference of the Methodist Church.

Lay said each of the Methodist men's clubs has been asked to contribute \$10 per year to the scholarship fund as its conference-wide project. The fund will be used to sponsor the education of a worthy woman student interested in entering full-time Christian work in Methodism upon the completion of her education.

"We expect the scholarship fund to grow steadily when all the men's clubs become interested and lend their support to the project," Lay explained. "By next year, we hope to be able to provide scholarships for two girls, and eventually our plan is to bestablish an endowment from which funds can be drawn for many scholarships."

The Methodist lay leader said his ultimate hope is that all conferences of the Methodist church will some day adopt similar projects to assist students at the Methodist colleges within their conferences. Since there are more than 11,000 chartered Methodist men's clubs in the United States and abroad, he pointed out, such a project would assist countless future

leaders in Methodism to become prepared for full-time church careers.

Miss Bailey, winner of the initial scholarship provided under the plan, is the daughter of Mr. and Mrs. J. Edwin Bailey, Jr., of 650 East Ridge Drive, Shreveport. A senior student at Centenary, she is a member of the Broadmoor Methodist Church, where she worked as youth director during the past summer.

Miss Bailey is president of the James Dormitory Council, president of the Centenary chapter of Panhellenic, president of the Student Senate and vice president of Chi Omega social sorority. She also is clerk of the Centenary Honor Court, member of Cencoe and one of the most active members of the Methodist Student Movement at Centenary College. She served as vice president of the freshman class, secretary of the junior class and, in addition to her other activities, teaches a Sunday School class

(Continued on page 9)

Noel Mem. Observes Library Anniversary

By Ella Mae Charlton

This month marks the fifteenth anniversary of the founding of Noel Memorial Church library, the first church library to be established in the city of Shreveport. The beginning was small on that day in February 1943 when Mrs. C. P. Munday met with a small group of friends and interested workers and nineteen books were contributed. Today there are over four

Picture On Page 9

thousand volumes on the shelves and the service to church members and to the program of the church is of inestimable value.

In observance of the 10th anniversary in 1953 the library was given the name "Annie T. Munday Library," honoring its founder. It was Mrs. Munday's vision which made the library possible and her dedication to service which insured its growth and development.

Records reveal that in the beginning some 100 books were checked from the library each month. Now it is not unusual for the number to exceed that in a week.

The shelves include books on worship, evangelism, salvation,

(Continued on page 9)

Preliminary Report Made By Comm. On Jurisdiction System

Washington, D. C. (MI)—Preliminary steps toward a full report of its findings and recommendations were taken here Feb. 6-7 by the 70-member commission that is studying the Methodist Church's jurisdictional system.

A subcommittee was named to draft a tentative report which the full commission will consider at its next meeting, Oct. 16-17, in Cincinnati. Still another meeting is scheduled for April 1-2, 1959, in Louisville, Ky.

The 1956 General Conference authorized the four-year study and ordered the commission's report to be mailed to delegates to the 1960 Conference 90 days in advance.

The commission named two subcommittees to give special attention to areas of its General Conference mandate:

1) Edwin L. Jones, Charlotte, N. C., layman, heads the subgroup which will make "a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of The Methodist Church."

2) The Rev. Dr. Chester A. McPheeters, Flint, Mich., is chairman of a sub-committee asked to "develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

After receiving the confidential reports of six fact-finding panels which held 24 public hearings across the country last fall, the commission members joined in a vigorous discussion of its study in the following areas:

1) Relationships of the General and Jurisdictional Conferences — time and place of meetings, separate interim meetings, size of delegations, the election, consecration

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period Feb. 20-March 1, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

February 20	Matthew 20:1-16
February 21	Matthew 20:17-23
February 22	Matthew 20:29-21:11
February 23	Matthew 21:12-22
February 24	Matthew 21:23-32
February 25	Matthew 21:33-46
February 26	Matthew 22:1-14
February 27	Matthew 22:15-33
February 28	Matthew 22:34-46
March 1	Matthew 23:1-12

Temp. Bd. Petitions Congress To Curb Liquor Sales, Adver.

Washington (MI) — Resolutions adopted Jan. 29 by the Methodist Church's General Board of Temperance petition Congress to:

1) Ban the serving of alcoholic beverages on commercial airlines.
2) Ban advertising of alcoholic beverages through inter-state media — newspapers, magazines, radio and television.

3) Require the Department of Defense to instruct all branches of the armed forces to comply with laws prohibiting the sale and use of alcoholic beverages on military installations.

The board pointed out that the House of Representatives in 1956 enacted legislation prohibiting the sale and consumption of alcohol on commercial and government aircraft, but that the Senate allowed the bill to die in committee. Seven similar bills are now pending.

Bills introduced in the present Congress by Senator William Langer of North Dakota and Rep. Eugene Siler of Kentucky would restrict alcohol advertising along the lines proposed by the board. Such advertising, the board said, serves to "indoctrinate the nation's children in the use of a product which they cannot legally purchase, and appeals to the advertisers have failed to establish reasonable controls."

Relative to the armed forces, the board charged that they have "employed every strategy and technique to circumvent existing legislation which prohibits the sale and use of alcoholic beverages on military installations."

Bishop John Wesley Lord, Boston, Mass., presided at the board's annual meeting.

Gen. Education Board Buys Additional Bldg. In Expansion Move

Nashville, Tenn. (MI) — A building bought by the Methodist General Board of Education here last spring has been remodeled to provide additional operating space for two divisions of the board and overnight accommodations for about 40 people.

The three-story brick structure

Named Miss Methodist Student Nurse of '58

Chicago (MI) — Miss Barbara Bowman of McAllen, Texas, has been chosen "Miss Methodist Student Nurse" in a nation-wide contest sponsored by the church's Board of Hospitals and Homes. She is a senior in the Methodist Hospital School of Nursing at Houston.

Chosen from a field of candidates from 53 schools of nursing affiliated with Methodist hospitals in the United States, Miss Bowman will be the guest of the National Association of Methodist Hospitals and Homes at its annual convention in the Morrison Hotel, Chicago, Feb. 11-13. She will be presented to the convention at a luncheon on Feb. 12 by the association president, Ralph M. Hueston, superintendent of Chicago Wesley Memorial Hospital.

Candidates for the honor were required to be seniors in the upper third of their class scholastically and of high moral character. They were judged also on the basis of personality, appearance, and professional skills.

Each contestant was asked to submit a 200-word statement on "Why I Chose the Nursing Profession." In her statement, the Texas girl said, "If I can live up to the great tradition of true nursing, I will achieve an inner peace necessary for happiness. Nursing makes possible the fulfillment of my dream for a life's service, and more, it is making a better person of me."

Miss Bowman has been president of the student body at the Houston school of nursing and has represented her school at state, regional, and national student nurses conventions. She is the daughter of



MISS METHODIST STUDENT NURSE — Miss Barbara Bowman of McAllen, Texas, senior in the Methodist Hospital School of Nursing at Houston, has been chosen "Miss Methodist Student Nurse" in a nation-wide contest conducted by the Board of Hospitals and Homes of The Methodist Church. She was the guest of the National Association of Methodist Hospitals and Homes at its annual convention in Chicago Feb. 11-13.

Mrs. G. L. Bowman, a McAllen school teacher.

The custom of selecting "Miss Methodist Student Nurse" was established a year ago. Last year's winner of the title was Miss Marjorie Brasfield of Birmingham, Alabama.

Overseas Relief Increased 85 Per Cent

Contributions by members of America's churches through Church World Service to millions of needy

is at 2005 Grand Avenue, adjacent to the board's national headquarters building.

"The overnight accommodations are for persons coming to Nashville for consultation, conferences, and other meetings in connection with the ministries of the Methodist agencies here," said the Rev. Leon M. Adkins, Nashville, general secretary of the Board of Education's Division of the Local Church.

overseas made possible the distribution of 85 per cent more relief materials in 1957 than the previous year, Dr. R. Norris Wilson announced this week.

The CWS executive director issued a year-end report showing that while a major factor in this increase was the "vastly stepped-up distribution" of U.S. surplus foods, there were over-all increases in all shipments of medicines, clothing and other items. In addition, the National Council of Churches' relief agency helped 17,500 refugees find new homes in this country in 1957.

Foreign Policy Subject of Discussion In Congressional Visit to LR



A. S. J. CARNAHAN

Congressmen Chester E. Merrow, Republican, New Hampshire, and A. S. J. Carnahan, Democrat, Missouri, both of whom are members of the House Foreign Affairs Committee, will visit Little Rock on February 24th as part of a bi-partisan educational effort to provide the public information about U. S. and U. N. foreign aid and technical assistance programs, it was announced today by Robert M. Gannaway, Chairman of the Arkansas Branch of the American Association for the United Nations.

The Congressmen, on a speaking tour under the sponsorship of the American Association for the United Nations and local cooperating organizations, are visiting 28 selected cities on a bi-partisan basis throughout the United States for educational purposes — "to talk about these matters and to listen to what the people have to say on these subjects."

During January and February, the Congressmen will visit Denver, Salt Lake City, Reno, Los Angeles, San Francisco, Oakland, Portland, Seattle, Spokane, Missoula, Bismarck, Rochester, Milwaukee, Pittsburgh, Cleveland, Detroit, Chicago, Des Moines, Burlington, Omaha, Oklahoma City, Dallas, New Orleans, Little Rock, St. Louis and Cincinnati.

In Little Rock, the Congressmen will talk to several groups at a luncheon on February 24, to which the public is invited. They will discuss various phases of United States Foreign policy, including discussions of the United Nations as an instrument for the solution of problems in connection with preserving the peace of the world.

Sees Need For More Leadership In Rural Areas of Methodism

Nashville, Tenn. (MI) — The need for more adequate pastoral leadership in rural areas was mentioned again and again at a national conference of Methodist rural church workers February 3-6 at Scarritt College here.

It was the second quadrennial conference sponsored by the Women's Division of Christian Service of the Methodist Board of Missions. About 150 Woman's Division rural workers, ministers, and others attended.

Many ministers serving rural churches are students who live elsewhere and go to their churches on Sundays to preach, supply pastors who work at another occupation during the week, or retired ministers, said Mrs. W. L. Perryman, Joplin, Mo., as a part of her summary of the conference. She is chairman of the advisory committee for Town and Country Work of the Woman's Division.

In a report to the conference, a discussion group agreed that, though some student pastors serve surprisingly well in spite of their lack of time and experience, it oftentimes would be better to have an "untrained" man who lives in the community and "has a real interest in rural work and the people."

A rural pastor attending the conference said in a conversation that it is not unusual for students to be assigned to charges without any orientation whatever.

"Sending these boys without preparation does more harm than good sometimes — for the boys, the churches, and the communities," said the pastor.

The conference also discussed the need for pastors to serve churches for a long enough time to plan and organize a program and give some leadership to it over a period of years. It was stated that sometimes a rural church will have a different pastor every year for awhile.

Though the need for more adequate pastoral leadership was discussed considerably, no easy solutions were suggested, in view of the shortage of ministers that exists for both rural and urban situations.

Nat'l Family Life Conference Set For Oct. 17-19, Chicago

Nashville, Tenn. (MI) — "Faith, Freedom and the Family" will be the theme for the third National Methodist Conference on Family Life October 17-19, 1958, in Chicago.

About 3,000 parents and church workers especially concerned with serving the needs of families are expected to attend the meeting at the Conrad Hilton Hotel.

Selection of the theme was made October 14 by the church's General Committee on Family Life, meeting in Cincinnati, it was announced by the Rev. Dr. Edward D. Staples, Nashville, director, Department of the Christian Family, Methodist Board of Education.

Several speakers have been chosen to speak on various phases of the theme, and others will be selected later.

Methodist Bishop Hazen G. Werner, Columbus, Ohio, has been selected.

(Continued on page 14)

Churches Urged To Help Newspapers Report Religion

Columbia, Mo. (RNS) — Broader coverage of religious events is being given by American newspapers, and religious groups have a responsibility to provide fresh and vital information to them, speakers at the second annual Church News Clinic here said.

The clinic was sponsored by the School of Journalism of the University of Missouri and the Missouri Council of Churches.

James W. Carty, Jr., religious news editor of The Nashville Tennessean, a daily newspaper, noted trends toward spreading religious news throughout a newspaper, rather than confining it to "church pages" on Saturdays.

He said that too many news releases issued by religious groups contain unnecessary and distorting editorial comment. Religion has become "big news" for many newspapers which are assigning trained specialists to report religious events, he said.

Dr. Earl F. English, dean of the School of Journalism, said there was an "increasing reader interest in religious news," but that newspapers do not have enough reporters to cover religious events adequately. He suggested that the churches help by sending more and better news to the papers.

"If churches have an awareness of the value of church news and present their case to the papers, they can make some advance in getting more coverage," Dr. English suggested.

Dr. Rolfe Lanier Hunt of New York, executive director of the department of religion and public education of the National Council of Churches, differentiated "church news" from "religious news." He defined the former as "institutional" and the latter as "dealing with ideas" and therefore the more important.

Dr. Stanley I. Stuber, executive director of the Kansas City Council of Churches, said too much so-called "church news" in newspapers was in the category of "institutional promotion."

John H. Shea, publisher of the Lexington, Mo., Advertiser-News, said newspaper editors need the help of churches in giving better presentations of religious news. "The newspaper is the best place

Church, Government Told To Join Forces Against Want

Atlantic City, N. J. (RNS)—Dr. R. Norris Wilson of New York, executive director of Church World Service, warned here that unless churches and the government join forces in a massive assault on world want and misery "another war is inevitable."

"The forces of religion and government must hammer out a firm partnership in this major effort to relieve misery and do it soon," he said. "Both the churches and the government must stand ready and eager to get on with the job."

He addressed some 75 church relief leaders attending the annual meeting of the CWS board of managers. The agency is the international relief arm of the National Council of Churches in which 35 denominations cooperate.

Dr. Wilson said that "as working partners in relieving world misery," churches and the government have "certain things to do that only can get done by both working together." Among these he cited "resettling homeless millions, feeding masses of the hungry, clothing millions who are in rags and rehabilitating the lives of the hopeless."

"From time to time," he said, "we of the churches must goad the governmental partner into doing things that are on the religious conscience of the people."

He said relief supplies must be distributed to all people in need, "regardless of political expediences of the moment."

Not To Relax War On Religion In Hungary

Budapest (RNS)—A leader of the Hungarian Workers (Communist) Party served notice here that the party has no intention of relaxing its ideological war on religion.

Karoly Kiss, secretary of the party's central committee, said the

for the church to make its first contact with the people," he said.

Bruce Barrington of St. Louis, president of the Missouri Radio Broadcasters Association, urged that churches also "tell the radio stations about the tremendous number of good things that are happening daily."

Churchmen Hear Southern Editor On Race

Washington, D. C. (RNS)—A Southern editor told the annual Churchmen's Washington Seminar here that more progress is being made on the personal level in race relations in the South than is being made by force of federal laws and court orders.

Hodding Carter, editor of the Greenville, Miss., *Delta Democrat-Times*, acknowledged that the South needed "prodding"—particularly to its conscience—to keep moving forward in racial justice. But he warned that a true solution to differences can come only as the cultural and economic gap between the white and Negro races is narrowed.

The Pulitzer Prize-winning editor addressed a public meeting of the seminar which was co-sponsored by the Commission on Community Life of the National Capital Council of Churches.

It was the first meeting the annual Protestant-sponsored seminar has held that was open to the public. All its other sessions have been "off the record."

More than 300 Protestant ministers, laymen and laywomen from 36 states attended the three-day seminar and heard public officials discuss problems confronting the nation. Subjects ranged from agricultural prices to international law for control of the use of outer space.

Mr. Carter urged Negro leaders to be "less concerned with legal rights and more concerned with inculcating an understanding of the responsibilities such rights entail when they are won."

He predicted that the race problem may soon be as severe in Northern cities as it is in the South because of the emigration to industrial centers of Negro workers of low education and poverty-stricken cultural background. He said that the North may have as difficult a problem of absorbing the "new Negro" into its culture as has the South.

Mr. Carter called on American churches to play a full role in the important moral and social problems raised by emergence of Negro citizens invested with political power and a rising economic and social status.

government has pledged itself to a policy of "full religious freedom."

However, he noted, "some people in Hungary have been confused by Church-State agreements into thinking that the Communists have given up their ideological struggle."

"This confusion must be cleared up immediately," he said. "The struggle must continue."

Mr. Kiss' remarks were contained in a long lecture broadcast by the Budapest Radio.

He made the reference to religious freedom after warning that anti-Semitism is being revived in Hungary and must be "combated."

Atheistic Propaganda Intensified In East Germany

Berlin (RNS) — A stepped-up anti-religion propaganda program in East Germany was announced by Wolfgang Enders, a leader of the Socialist Unity (Communist) Party in Karl Marx City (formerly Chemnitz), Saxony.

He said a "more efficient atheistic propaganda program" was necessary because "religious prejudices" were preventing many East Germans from participating in the construction of a socialist state there.

The Communist leader also charged that "reactionary church circles" in East as well as West Germany had increased their efforts to "blind religious-minded" men in order to "misuse them for their own hostile ends."

It was stated that the Society for Spreading Scientific Knowledge would furnish lecturers, propagandists and scientists for the propaganda drive. The society is the central Communist organization responsible for anti-religion campaigns in the Soviet Zone.

Senator Lauds Rel. Aid Programs

Washington, D. C. (RNS) — Religious overseas aid programs were praised in a Senate speech by Sen. Alexander Wiley (R-Wisc.), ranking member of the Senate Foreign Relations Committee.

He pointed out that America's religious organizations distributed "more than a billion pounds" of food and clothing to the needy last year.

In urging continued support for the program, he noted that Protestants, Catholics and Jews are all planning fund-raising campaigns during March.

"It will be especially appropriate this year that Americans by their deeds through their own houses of worship show we are exploring new ways by which man can serve his fellowman," Sen. Wiley declared.

"While we are interested in penetrating outer space," he continued, "we are even more interested in penetrating the forces of hunger, illness and privation."

The fund raising campaigns of the three major faiths are the "One Great Hour of Sharing," of Church World Service, in which Protestant and Eastern Orthodox communions participate; the Catholic Bishops' Relief Fund Appeal, carried on by Catholic Relief Services-National Catholic Welfare Conference; and the Emergency Rescue Fund of the United Jewish Appeal.

Graham Satisfied With N. Y. Crusade; Applauds Times Survey

Busy with his current Caribbean and Central American crusades, Evangelist Billy Graham took time to comment on a *New York Times* survey which indicated that "little lasting impact" was made on New York City as a result of his summer-long crusade in Madison Square Garden last year. Interviewed in San Juan, Puerto Rico, Graham told reporters that saving one soul would have made his 1957 effort worthwhile. Graham, however, was quick to note that "There were many hundreds of decisions made during the New York Crusade."

Graham made his comment after being told of the recent *New York Times* survey which, on the basis of 159 reports from ministers selected at random from the membership list of the Protestant Council of the City of New York, found that the crusade gave the city's Protestant churches a spiritual life, but had resulted in little lasting impact.

Of the survey itself Graham said: "I think the story in Sunday's *New York Times* is a very fair evaluation at this time. . . . However, it takes at least three

years for a proper appraisal to be made. This is how long it normally takes for new converts to grow to Christian maturity and begin making their impact in the community. . . . If one person's life was changed during the crusade, it would have been worth the entire effort. We have written testimony that there were many hundreds."

Dr. Dan M. Potter, executive director of the Protestant Council of the City of New York which sponsored the New York Crusade, has also commented on the *Times*' survey.

Dr. Potter said: "From the point of view of the Protestant Council's department of evangelism, the Billy Graham New York Crusade was an unbelievable success. Thousands were led to a commitment to Christ, the city became God-conscious, the churches were strengthened and the Christians were urged to apply their faith fully to all aspects of life."

Mr. Potter added that Bible-study and prayer groups had been organized throughout the metropolitan area on an interdenominational level.

The Times Demand It--Dedication Offerings

FOR a number of years now Methodists have been giving substantial gifts during the Week of Dedication which are used to make possible specific projects especially deserving because of their strategic importance. From time to time, this publication has published reports of the wonderful use to which these gifts have been directed. Methodists have been able to accomplish great good through these gifts.

Last week we suggested that the times in which we live demand of each of us that our dedication be deepened. We want now to suggest the times also demand a financial expression of our commitment to Christ and His Church.

Anyone who is making a serious attempt to keep up with what is going on in the world knows the role which organized religion is playing in helping to raise the hopes and dreams of the world's peoples. Schools, hospitals, children's homes, agricultural missions, these and many other missionary endeavors in far-flung corners of the earth are making possible a way of life that is synonymous with new hope and vision for people who for one reason or another have known little of the opportunity of creative living.

The timeliness of this opportunity is seen in the universal battle for the loyalty of uncommitted people between forces in the world which are diametrically opposed to each other. If help and concern are not shown by Christian people, there are others who for selfish, perverted reasons will make their appeal. Too often they are successful, to the everlasting detriment of everyone concerned. The times demand that we give lest those we now have the opportunity of helping will be lost to ways worse than their present plight.

The projects selected by church leaders each year for assistance by Week of Dedication offerings represent unusual opportunities. It may be the erection of a church or school building in a strategic location, or the underwriting of a special program that shows evidence of much promise, or the continuation of the Advance Scholarship program which has been the means of bringing about much international understanding. The selection of these projects has been committed to those whose comprehension of the total world's needs at a particular time is such that the gifts will be directed where they will do the most good. The times demand that our gifts today be directed to specific projects which will help to extend the cause of righteousness.

Living in a world that is given to exaggerating the materialistic, there is no finer expression of one's dedication to the spiritual in life than the sacrificial giving of one's material possessions to help others spiritually. Stated bluntly, sacrificial giving to a great cause is good for one's soul. This is basic in Christian living, but it is so much more true in a world which emphasizes the material aspects of life. Those who benefit from Dedication Day offerings include not only the Crusade scholars, but the dedicated person who gives that there may be Crusade scholars.

Thus, from the standpoint of the recipient, the projects selected, and the giver himself, the times demand that we honor our Lord with our lives and our gifts.

From Preparation And Prayer To Action

FOR several months now preparations have quietly been underway for evangelistic programs in Arkansas and Louisiana. One purpose has permeated these preparations. Unchurched

and uncommitted people of Arkansas and Louisiana are to be told about Christ in the most effective and persuasive way as possible. Plans have proceeded on the basic assumption that when uncommitted people are told about Christ and what He can do for their lives, they will respond by committing their lives to Him and the Christian way of life.

Many churches in these two states observed prayer vigils and conducted other services at the beginning of the Lenten season as special acts of preparation for actual participation in the "Tell Arkansas and Louisiana About Christ" programs. These special preparatory acts were an essential part of readying oneself for effective witnessing to the power of the Gospel to change and save life.

The time for action and witnessing is upon us. We must now proceed from preparation and prayer to the actual "telling." The hour for which the preparation and prayer were devoted is here.

There are two observations which we believe are altogether appropriate now. First, there are numbers of uncommitted people about us who are waiting to hear about Christ. They are searching in vain for an answer to unresolved personal problems that plague their lives. Our reason for telling them about Christ is that in Him these problems can be resolved through an experience of His Redeeming Grace. With Him, every experience of life has a richer meaning. Life itself finds direction and purpose. Surveys which have been made preliminary to the program have revealed that there are thousands of people about us who need Christ. They are waiting to hear.

Our second observation is that this evangelistic endeavor is not the responsibility alone of a few persons in each Methodist congregation. Witnessing for Christ is the privilege of every Methodist. The program is broad enough, the work to be done is so great, the tasks so many, that every Methodist can and must share in the undertaking. Indeed, the extent to which the "telling" endeavor succeeds will depend in a large measure upon the number of Methodists who share in this work. Let it not be said that there were those who did not hear about Christ because enough Methodists did not share in the program.

Welcome To Our New Subscribers

AS a result of the 1958 Circulation Campaign 3,991 subscribers have been added to the mailing list of the **Arkansas Methodist** and 3,565 to **The Louisiana Methodist**. With this issue, the names of all these new subscribers have been entered. This included all new subscriptions received through last Saturday.

We wish to welcome this large number of new subscribers. We appreciate the opportunity of being of service to you through the medium of the printed word. We believe that you will find within these pages each week helpful information, inspirational materials and interpretations of Methodist program that will make your Christian experience more vital. We cherish this opportunity of service and will endeavor to do all we can to produce for you a publication that will meet your every expectation.

Pastors and other church leaders will understand that every effort is made to enter names of new subscribers as quickly and accurately as possible. In processing more than 41,000 names in a period of a few weeks, mistakes will be made. The management will deeply appreciate local church leaders reporting any inaccuracies as soon as possible.

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They're Ganging Up On Us

ONCE in awhile we Methodists are surprised to discover that our church has been teaching something of which we have been unaware and which we definitely have not been practicing. One such surprise may come when we stumble upon John Wesley's rule that Methodists are to refrain from such wrongful practices as "the using of many words in buying or selling." Had you realized that this is a part of our denominational teaching? Well, it is. You'll find it in the General Rules of our church—and if you haven't read them you ought to do so.

Most of us stop short when we come upon this phrase, for we have never thought of our Christian morality as having anything to do with this area of life. If a man believes in his product, then, we suppose, he is justified in doing anything he can to convince people they need it and close a sale with them. The whole world of modern advertising, one of America's largest industries, is built on this philosophy. Few of us have even questioned it since the days when the old county-seat paper used to remind us that "it pays to advertise."

But for some reason Mr. Wesley saw a moral question involved here, and our fathers in the church have seen fit to preserve his rule in the *Discipline*. So it would do us good at least to look and see if the rule contains anything of value for us today.

The High-Pressure Salesman

Probably we all recognize that often a very real wrong has been done by persons who used "many words in buying or selling." The high-pressure salesman of not too many years ago wasn't necessarily a dishonest man. He didn't misrepresent his goods or charge more than they were worth. But perhaps he did commit a moral wrong in that he was sometimes more interested in closing the deal and making the sale for his product than in helping you understand what you really needed and find the product that would meet that need. His life ambition was to sell a refrigerator to an Eskimo, and he practiced on you by "fast talking" you into buying something you hadn't needed or even wanted. This was his job—to make you think that the thing he was selling was something you just had to have.

Clearly there was a moral question involved in what this man was doing. And if he was a Methodist (and often he was) someone should have reminded him what his church founder had said about "the using of many words in buying or selling."

Lo and Behold, the Soft Sell

But all that was yesterday. Things are changing these days, and the "hard sell" is almost a thing of the past. The high-pressure salesman doesn't try to "fast talk" you into a sale these days; the magazine ads and TV commercials don't use "many words" to convince you that you need what they are selling. Instead the whole thing has become more subtle, as

modern advertisers discover the advantage of the "soft sell."

Perhaps our first reaction to this change is one of relief. Good, we say; at last the advertising world has seen the moral question involved in pushing a customer too hard, in using too many words in buying or selling. So now they've washed their hands of these dirty techniques of high-pressure salesmanship. From now on, instead of a commercial that tries to talk us into something we don't need, we can have one which merely pictures its product being enjoyed by the right kind of people. Thus we won't be pushed into buying it if it isn't what we want. So, we say, the advertising men have finally recognized their moral obligation to refrain from "the using of many words in buying or selling."

But we're looking at ourselves when we look at it this way. Far from being a recognition of moral obligation, the soft sell may involve an even greater moral question than the approach which used "many words." It may be more wrong because it's so subtle. For when you see a product pictured often enough in nice pleasant surroundings, and when you are given enough hints that this is the product all the right people are using, then this begins to have an effect on you of which you're not even conscious. In the long run it can be even more effective than the hard sell in making you want things you don't need.

Here's What Has Happened

Let's look at the story behind all this. Anyone who knows anything about modern business can tell you that we Americans are living today in an age of abundance. The days when there wasn't enough to go around are gone; now there is enough and to spare. Our material needs have been met: we have all the cars and gadgets and comforts we need. But the factories are still turning them out, and they have to find someone to buy them. This is the main feature of our economy today—that there is an abundance of goods, and the advertisers are trying to find a market for them by making us want things we don't necessarily need.

So the hucksters are ganging up on us. They have planned extensive campaigns, using all the subtle techniques of the soft sell, to make us want things we don't need—to make us feel that what used to be luxuries have become necessities, or to make us desire all those articles that will help us keep up with the Joneses. Without using the old-fashioned hard sell, without antagonizing us by arguing with many words about their product, they are getting their point across in an even more powerful way than before. In commercials that are fun to watch, in products that carry prestige and will make us feel important, in a thousand whispered suggestions that these things are being used by everybody who is anybody nowadays, they convince us that we want the things they've got to sell.

Of course in some areas we've got our

guard up, and we're not taken in so easily. Probably many of us are so aware of the dangers of alcoholic beverages that we don't fall for all the subtle suggestions that "beer belongs" and that the right drink makes you a "man of distinction." But in other areas we're not so aware that they're making us want things we don't need, and we let them fool us over and over again. We discard last season's clothes because this year "they" (whoever "they" are) are wearing something else. We buy a bigger car than we need because it gives us prestige and makes us feel important. We discover that we can't live without air-conditioning and hi-fi and power mowers because a hundred pretty ads have implied that if we're really up to date we'll have these things and lots more. And though we don't realize it, our desires for these products have been artificially created by the advertisers' subtle suggestions that these things "belong" and that the man of distinction (or the "go-getter" or the substantial citizen or whatever we unconsciously want to be) has all of them.

The Moral Question Involved

So let's not be taken in by the absence of "many words" in today's advertising. We cannot assume that the modern trend is all right just because it conforms to the literal wording of Mr. Wesley's rule. Far from being morally a step above the high-pressure campaigns of yesterday, it may even be more suspect than those were. So the moral question involved in the soft sell should be honestly faced by every person who watches TV, who sees a billboard, who reads a magazine, or who looks at the signs in the supermarket—in short, by every person who is a part of twentieth century America and is subject to all the subtle and unconscious influences which abound on every side.

One thing the Christian says as he surveys this trend is that it seems to stand in absolute contradiction to what we have usually believed our religion teaches us. When our whole economy is geared to creating desires, to making us want things we don't need, this is materialism of the worst kind.

The pressure to discard products we haven't used up so we can buy the latest model and thus prove to the world that we have "arrived"—this doesn't jibe very well with the command to be wise and careful stewards of what God has given us. The pressure to mortgage our future (and our freedom) by going in debt to buy the kind of car a person of our standing ought to have—this raises a pretty fundamental question about the relation between our basic commitment to God and other commitments to the finance company. The unconscious assumption that the good life naturally includes color TV, a ranch-style house, and power steering—this seems to challenge the older assumption that "a man's life does not consist in the abundance of his possessions." This is one way in which the Christian faith seems to stand in judgment upon the effect which the soft sell is having upon us.

But an even more basic charge which Christianity could make against this trend is that it denies the sacredness of human personality. The modern advertisers do not treat us as persons, capable of knowing what we want and of deciding for ourselves. They treat us as things, with all sorts of neurotic desires that can be manipulated to make us want any product they have to sell. So they find our weaknesses, slip up on our blind side, and hit us before we know it. After so long a time their subtle suggestions have an unconscious effect on our thinking, and the hucksters have succeeded in brainwashing us so that finally we think we want whatever it is they have decided to make us want.

(Continued on page 13)

WHERE EACH WALKS ALONE

Lent begins next Wednesday. For the 40 days preceding Easter the Christian is urged to search his soul and cleanse his spirit. The length of the Lenten season is fixed by those 40 days in which Our Lord spent alone in the wilderness, fasting and fighting His temptations.



But those days in the wilderness were not the only time when Jesus walked alone. There is no aspect of Christ's life more significant than the periods of solitariness in which He lived.

At the age of 12, the record is that He became separated from His parents on a journey to Jerusalem. When they found Him, He said to them, "Wist ye not that I must be about my Father's business?" At that early age His mind was rising into a realm not understood by those closest to Him.

The time was to come when His own family would think Him beside Himself and His fellow townsmen would drive Him out of His home village. He, whose fine sensibilities craved comradeship, was to see His followers melt away until only 11 remained when He left His Last Supper and at His trial even they had fled. Judged by appearances, Jesus might well be called "God's Lonely Son."

Yet He was not lonely. Listen to this statement in the 16th chapter of John's gospel: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." In similar tenor He spoke on several occasions. Let us then at the beginning of Lent try to learn what sustained Our Lord when He had to walk alone.

However, before we look to Christ for help in loneliness, let us ask whether our aloneness is due to the same cause as that of Christ's. He was left alone because His nobility of character was above the crowd and His pioneering ideals were ahead of the crowd. We, on the other hand, may find ourselves lonely because we fail to keep in step with others by decent brotherly behavior.

When we see others drifting away from us, we ought first to give them

the benefit of the doubt. Emerson said, "The only way to have a friend is to be a friend." It is always possible that we are not friendly enough; that we lack the grace which lights up our natures from inside and makes us warm and winsome; that we allow our misfortunes to make us morose, our disappointments to make us self-pitying, our own concerns to make us self-centered.

The Christian should first look to Christ for the secret of fellowship before he seeks help to sustain himself in his loneliness. Nevertheless a person does not progress far in life until he comes to those places where each must walk alone.

In fact, growing up involves a certain amount of outgrowing. The time comes when a youth must let go his parents' hand and launch out on his own. The questioning, questing spirit of each growing child explores its world like a new Columbus on an uncharted ocean.

Frequently the child feels itself misunderstood by its parents, and sometimes it is, for every child is a uniquely new creation and no parental pattern of thought exactly fits the inquiring mind of a youth. However much a child may be surrounded by love, growing up has its times of loneliness.

In every life there are hours of decision where others cannot come all the way with us. We may listen to their advice. We may be conscious of their prayers. But there are some things others cannot do for us. No one else can eat for us. No one else can sleep for us. And if we are to be real persons, no one else can think and decide for us.

These lonely hours of decision are the times that try men's souls, for we not only leave the crowd behind, but sometimes have to run counter to our closest friends. When a person steps out bravely to do the right as God gives him to see the right, when he continues to pay the price of his convictions, then he begins to feel the pretense of a Divine Comrade, as did Moses, of whom it was said, "He endured as seeing Him who is invisible." In these days of mass communication and herd-mindedness, we need men who think for themselves and with God.

Sometimes the loss of loved ones leaves us to walk alone. Some days ago a father and mother in Nebraska were brutally shot by a gunman. Our hearts ache for the teenage son now left homeless. No doubt many of us have been bereft since last Lent. Yet death and sorrow do not leave us utterly alone. We can have the confidence of the psalmist: "When I walk through the valley of the shadow of death, I will fear no evil for thou art with me."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



MARKET PRICES

Among the most widely read pages of any large city newspaper are those which tell about the prices of stocks and commodities. Every cotton farmer wants to see how cotton is selling in the world markets, and every grain or poultry farmer will be as interested in his commodities as the stock raiser is in livestock. Those who deal in securities will pore over the pages of the stock markets to see how their investments are progressing, and whether it is time to sell one and buy another. If you never sat in the office of a large stock and commodity broker, you have missed a fascinating experience.

There are a lot of commodities which are more valuable than these, but which are never quoted on a dollar-and-cents basis. In fact, they cannot be bought in a tangible manner as you would buy a thousand bushels of wheat or a hundred shares of U. S. Steel Corporation. These intangible commodities are quite often overlooked in the hustle and bustle of everyday living. We often think that the greatest commodities and values are those which a person can touch or see or sell for money. But they are not. Take for instance, the field of transportation. Now, while the railroads and airlines are all asking for a raise in travel fares, the price of a ticket to heaven is still the same. Sometimes we think we can make bargain terms, but the divine tariff book still says that we must accept Jesus Christ as our guide, and follow His commandments if we want to secure a ticket to heaven. Incidentally, it's pretty easy to lose the ticket. Better check several times a day to be sure that you have it. And while we are speaking of transportation, you can't buy a round-trip ticket to hell. The one-way ticket is quite cheap, and there are ticket sellers in many so-called fashionable places, but that's the only kind of transportation that can be had.

We are talking a lot these days about raises in wages. There is one sort of wages that has

On A Wide Circuit

W. W. Reid

AMERICA, YOUR SLIP IS SHOWING!

Despite all the surveys being made across the nation to isolate "causes" and apply "remedies" for the phenomena we so easily call "juvenile delinquency," it still defies exact diagnosis and sure prescription. "It is a national emergency," some say, and they would call out the police. "It is a disease bequeathed by the adult generation to youth," say others, and they would forgive and forget as much as possible. "It is an age-old condition aggravated in our modern society by lack of security—the uncertainty of what is going to happen tomorrow," a psychiatrist tells us. "It is a situation, bad enough originally, whipped up to its epidemic worst by the eager-beaver reporters and photographers and newspaper circulation managers, to say nothing of non-camera-shy prosecuting attorneys," aver others.

been high for a long time, and it looks as if it will not be reduced in the foreseeable future. In fact, ever since the apostle Paul wrote to the Christians at Rome that "The wages of sin is death," there has been no fluctuation in the rate. That is the all-time record for stability of wages. . . In the fruit market, we have another very stable commodity; the fruits of the Spirit. They are and for centuries have been love, joy, peace, patience, kindness, goodness, and others. The fruits of the flesh are also unchanged; impurity, jealousy, enmity, strife, drunkenness, to quote a few from Paul's letter to the Christians at Galatia.

The best quality of these commodity markets is that they are not subject to the fluctuations that affect our human markets. You can depend on them, whether they are pleasant or painful. If you want to know more about these and many other valuable commodities, the best book that you can read in order to learn about them is the one volume which contains all this information, and much more which will be helpful to you. It is the Holy Bible.

Most psychologists and educators would agree that *within the home* of the child the most common causes of delinquency are divorce or separation of the parents; the neglect of the home by mothers who work (and some *must* work) or are otherwise absent; the lack of love, and understanding, and concern shown by a parent; the overcrowding and unattractiveness (physical or spiritual) of the home; the lack of place to play, read, or rest. This may be *adult delinquency!*

But once the boy (or the girl) goes outside the home, what does he find? First, he finds others frustrated and needy like himself: there is companionship, and recognition, and "belonging" in the gang. Then, depending upon the neighborhood, there opens before him a world where there is still inadequate room for play; where little can be had without money—and where every allurements confronts him to want what money can buy; where adults make profit by selling magazines and movies and other "entertainment"; where gun-happy and crime-boasting swaggerers are the heroes; where liquor, and sex, and hot-rods, and guns are purveyed by men to lure money from boys—no question how the boys come by it; where our "culture" showers wealth on the pugilist and crooner, a mere pittance upon the teacher.

The diagnosis is relatively simple. The remedy will be costly, and time-consuming, and it may change our whole way of life. It may take new housing—but, even more new *home life* in these houses. We may have to re-adjust to a way of life in which mothers of growing children will not have to earn a family's wage. We may have to adjust our whole school program: the child may be more important than subject matter. Should we keep youth in books to age 18—maybe some *should* leave earlier, or learn a trade. We may have to tear down whole blocks to make way for play areas with well-trained and consecrated leaders. And the church? It will have to rededicate itself, its wealth, its ministry; may have to adjust its whole program, service, even expression of its purposes. It will have to lead men in a new evaluation of money as related to human life.

It is going to take all the human science, all the re-organizational skill, and perhaps all the money we now spend on war, dubious amusements, and illusionary "security" to eradicate this delinquency epidemic. But it's worth it! America's future depends more upon our youth than upon missiles and satellites.

The Sunday School Lesson

E. T. WAYLAND

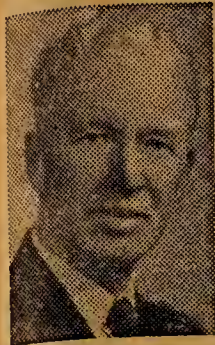
Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

LESSON FOR MARCH 2, 1958

ONE LORD, ONE FAITH

READ EPHESIANS 4:1-16.

MEMORY SELECTION: *He is our peace who has made us both one, and has broken down the dividing wall of hostility.* —Ephesians 2:14 (RSV)



Last Sunday we completed the second Unit of lessons for this Quarter. The first Unit, of five lessons, had to do with "The Church In The Making." The subject for the second Unit of three lessons was, "The Church's Ministry To Mind And Spirit."

Today we begin a new Unit of five lessons under the general subject, "The Church's Ministry to Society." All lessons for this quarter deal with "New Testament Teachings About The Church." Our first lesson in this new series has for its subject, "One Lord, One Faith." The Book of Ephesians is possibly the best text book in the New Testament for teaching Christian unity. In our lesson subject, "One Lord, One Faith," we have stated the high level on which there can be and is a spirit of unity. For in all great churches in Protestantism there is the worship of "One Lord," and there is "One Faith" in Him as the Creator, Redeemer and Saviour of all who trust and serve Him.

We should keep in mind that in the early church there was no close general supervision of activities in a local church and no fixed standard for teaching. This was true because, during that period the Christian church was "In the making." Anyone had a right to assume leadership, if he could command a following. He had the right to make any interpretation of the teachings of Jesus and the apostles that he chose. Since the whole movement, in its beginnings, was in flux, it was quite common for self-appointed leaders to cause great confusion by their contradictory teachings. It is quite possible that it was something of this confusion, caused by irresponsible teachers, which caused Paul to write the letter to the Ephesians from which our lesson text is taken.

Moral Qualities Necessary To Unity

In the opening verses of our lesson text, Paul names some of the qualities of life that are necessary to a spirit of unity. (1) Paul indicates that there must be a spirit of humility where unity exists. "Bossism" and the "rule-or-ruin" attitudes are never conducive to unity. Under certain conditions they may create uniformity of action but seldom, if ever, unity of spirit. (2) "Meekness" is also mentioned as a quality of life essential to unity of spirit. We must keep in mind that meekness, as ascribed to Bible characters, never means weakness. The Bible says of Moses that he was "very meek." However, no one ever accused Moses of being weak. Jesus said of Himself, "I am meek and

lowly," but nowhere is there a sign of weakness in the life of Jesus. (3) A spirit of "long-suffering" is also a prerequisite for unity. It requires patience and understanding and a sympathetic meeting of minds if unity is to prevail in a group. (4) Another quality of life essential to unity is the "forbearing one another in love." There may be instances when it is quite clear that there are some in a group who are unreasonable in their attitudes. If the group is to hold together in a spirit of unity there must be a willingness on the part of some others to bear with these inconsistencies because of a spirit of love which is stronger than the tendency to divide.

Where these qualities of life exist, there can be a "unity of the Spirit in the bond of peace." This is to say that a spirit of unity and peace is possible where the Spirit of Christ is present.

One Lord, One Faith, One Baptism, One Father Of All

Paul gives, as a basis for unity in the face of any petty divisions that might exist within some groups, the fact that, above all of the controversial questions that might arise, there was for all Christians, "One Lord, one faith, one baptism, one God and Father of all." In these basic truths at least, Paul is saying, there is a common belief.

(1) One Lord. In a world where people were worshiping countless gods of many kinds and character, revengeful, capricious, sensual, arbitrary, unjust and inconsistent. It must have been a source of great satisfaction to Christian people to know they worshiped the one God of all the universe. They must have been deeply grateful for the fact that the God they believed in and worshiped was a God of justice, righteousness, supreme wisdom and, above all, a God of love.

We have only to think of the religious confusion that would exist today if we were cursed with a faith in a heaven full of gods with conflicting purposes, changing standards, questionable practices and arbitrary demands. The God we worship is worthy of worship because He is what He IS.

(2) One Faith. There is "one faith" common to all Christian churches; it is faith in Christ as the divine Son of God and Savior of the world. There is such a wide difference in the interpretation of that faith that we have in America, alone, more than two hundred and fifty different denominations. While there is unity of faith on the highest level, there is great diversity in the expression of that faith.

(3) One Baptism. There is in

practically all Christian churches a faith in the necessity of baptism. Thus is unity in our faith about baptism on the higher level. Below that level there has been such a diversity of interpretations of the matter of baptism as to be downright hurtful to the cause of Christ. Some feel that the important thing in baptism is that it be done "in the name of the Father and of the Son and of the Holy Spirit," because that is a direct command. They believe that the manner in which water is used in baptism, is of secondary importance. Some teach that the use of water in the act of baptism is essential to the salvation of the soul, for which we think there is no Biblical foundation. Some act, in their faith regarding baptism, as though Paul had said, "One Lord, one faith, one 'MODE' of baptism and that by immersion," which of course neither Paul or any other New Testament writer ever said. We do know that we are commanded to baptize "in the name of the Father and of the Son and of the Holy Spirit." We know also, from other passages of the New Testament, that water was used in the act of baptism. Beyond that it is all conjecture. Everyone has a perfect right to his own personal belief as to the mode and purpose of baptism. However, we do not believe that anyone has a right to attempt to impose his conjectural conclusions on anyone else.

(4) One God and Father of all. The word "Father" gives this statement its particular value. God is not only a God of might, majesty, holiness and justice, He is our Father, and loves us beyond any power of an earthly parent to love.

In this condensed statement of Paul, he names some other points of unity in the Christian movement. There is one body, one Spirit, one hope and "grace according to the measure of the gift of Christ."

Unity In Diversity Of Gifts

In the second division of our lesson text Paul tells us that there is a diversity of gifts in the lives of the leaders of the church. "Some should be apostles, some prophets, some evangelists, some pastors and teachers." The Interpreter's Bible indicates that the apostles and prophets were a kind of "closed corporation" and were the authoritative interpreters and undergirders of the early church. Their office was transitory and served its purpose in the founding of the church. Some were given evangelists who apparently, as today, made their appeal largely to those outside the church. Some were given pastors and teachers who acted as shepherds of the flock and instructors of those who needed their help.

While these leaders had different powers and gifts, they were all engaged in a common purpose, "the perfecting of the saints, for the edifying of the body of Christ—the Church." They were all working to bring about "unity of the faith, and . . . knowledge of the Son of God." They were joining forces to bring all Christians "unto a perfect man, unto the measure of the stature of the fulness of Christ." So all leaders of the church today, regardless of the position they hold, should do their work with the one ultimate objective of helping people to become more like Christ.

Mature Manhood

In the Revised Standard Version Paul speaks of coming to "mature

manhood, . . . that we may no longer be children," in our Christian endeavor. In 1 Corinthians 3:1 Paul speaks of "babes in Christ." Such were we all when we first sincerely entered the Christian life, whether we were children or adults. We knew very little about it in the beginning. Nevertheless, God expects, and has a right to expect, that we grow to "mature manhood" in Christian living.

One of the most beautiful relationships of life is found in the joy and happiness with which parents watch over their little baby. However, loving and enjoying its baby ways as they do, we know that one of the darkest tragedies that could come to such a home would be for the baby to continue to be a baby—no development in either body or mind. That would turn joy into grief and happiness into heart-break. Since spiritual development is infinitely more important than physical development, what must be the disappointment of our heavenly Father when we continue to be "babes in Christ" with a dwarfed, stunted development.

There Is a Difference In Unity And Union

When we think of the many handicaps that have come to the Christian church because of its division into so many different denominations we go on our knees and repeat the prayer of Jesus "that they may be one."

Nevertheless, we should never forget that there is a possible unity in the faith and purpose of these various denominations which could "turn the world upside down" again, as happened as a result of the life, the services and the sacrifices of those who made up the membership of the early church.

We should not forget that there can be UNITY even though we do not have UNION. There may be unity in purpose and mission at the top without conformity in all of our beliefs about secondary matters. Unity, in the major objectives of the church, does not require that there be uniformity of interpretation or even uniformity of methods in carrying on the work of the kingdom.

A Trend Toward Unity And Union

In recent years, without question, there has been a trend toward unity in action and purpose among most of the major denominations of earth. In America there is a unity of action in the support of many worthwhile causes. The American Bible Society, the Red Cross, the Salvation Army, the National Temperance League, the Y. M. C. A. and the Y. W. C. A., the Scout movement, the Community Chest, the March of Dimes and public education are all supported by Christian people regardless of the particular church to which they belong.

While no one is expecting the union of all churches to come in the foreseeable future, it is true that there is and has been for many years now a trend toward union. The union of major denominations in Canada into the one church, The Church of Canada, the union of the three major branches of Methodism in America into The Methodist Church, the organization of The National Council of Churches, including practically all of the major protestant denominations, and the World Council of Churches are all indicative of an encouraging trend toward unity and union.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. SAM NADER, superintendent of the Lake Charles District, preached at the First Methodist Church, Lake Charles, Sunday, Feb. 9, in the absence of the pastor, Dr. Carl F. Lueg, who was in Cuba on a Preaching Mission.

A LIBRARY has been established at the Zachary Methodist Church as a memorial to the late Dr. B. B. Lane, who for many years had been an active member of the church. Rev. Robert Ed Taylor is pastor of the church.

REV. DAVID ULMER, Picayune, Miss., and Rev. W. R. Dement, Lumberton, Miss., have been selected for the leaders in revival services to be held at the Slidell Methodist Church Feb. 23-March 2. Rev. W. T. Giles is pastor of the church.

REV. A. W. TOWNSEND, superintendent of the Alexandria District, preached at the evening worship service of the Haas Memorial Methodist Church, Bunkie, Sunday, Feb. 9. At the close of the service quarterly conference was held with the Rev. Mr. Townsend presiding. Rev. Jimmie J. Caraway is pastor of the church.

REV. W. G. PARKER, who formerly held a pastorate in New Carlisle, Ind., has assumed the duties of minister of visitation at the University Methodist Church, Baton Rouge, the pastor, Dr. Wm. E. Trice, announced recently. The Rev. Mr. Parker will be responsible for visitation of new and prospective members.

MEMBERS OF THE W.S.C.S. of the Epps Methodist Church realized approximately \$120.00 from an all-day sale of hamburgers, coffee, pie, etc., at the Epps Plantation Tuesday, Feb. 4. The money was donated to the building fund of the church. Mrs. A. C. Smith is president of the W.S.C.S. and Rev. J. B. McCann is pastor of the church.

THE SIBLEY METHODIST CHURCH, of the Ruston District, held its first service in the newly constructed building on Jan. 12. The new Sanctuary and Educational Building is completed with the exception of the brick, which is being purchased this week. When the building is completed, its value will exceed \$40,000. Rev. Jimmie D. Pyles is pastor.

DR. JOSEPH QUILLIAN, professor of Homiletics at Perkins School of Theology, Southern Methodist University, Dallas, Texas, was guest speaker at the Trinity Methodist Church, Shreveport, Sunday morning, Jan. 26. Mr. Quillian was also one of the instructors at the District Bible Conference which was held at the Noel Memorial Methodist Church.

THE WALLS AND FLOORS in the lobby of the Educational Building of the First Methodist Church, Alexandria, have been refinished, and articles of furniture provided for the lobby through the cooperation of the Adult Classes of the church. A. F. Lanier is chairman of the Lobby Committee. Dr. Guy M. Hicks is pastor of the church.

MISS LOUISE SHARP, Louisiana Conference Director of Youth Work, will direct a Training Class for Workers with Youth at the First Methodist Church, Minden, March 9, 10 and 11, where Rev. Dan Robinson is pastor. The class is open to all adults working with youth, and other adults interested in young people. Parents are also urged to attend the classes.

REV. EWING T. WAYLAND, editor of *The Louisiana Methodist*, was guest preacher at the Grand Cane Methodist Church Sunday morning, Feb. 9. The Rev. Mr. Wayland preached at the Logansport Methodist Church at the evening service. Rev. E. L. McKay is pastor of the Grand Cane church and Rev. J. B. Grambling is pastor of the Logansport church.

REV. WM. P. FRASER, pastor of the Homer Methodist Church, was guest preacher at the morning worship service of the First Methodist Church, Minden, Sunday, Feb. 16. The pastor, Rev. Dan R. Robinson, was preaching at

Trinity Methodist Church, Ruston. Rev. Jolly B. Harper, pastor of Trinity, was preaching at the Haynesville Church. This was in cooperation with the district-wide preacher exchange.

MRS. B. J. HOLLINGSWORTH, Youth Division Superintendent of the First Methodist Church, Shreveport, and former Louisiana Conference Youth Director, will be the instructor in a six-weeks course for prospective workers with youth to be held on Wednesday nights at the church. The course began on Feb. 5 and will continue through March 12. Dr. D. L. Dykes, Jr., is pastor of the church.

REV. AND MRS. JAMES HARRIS spoke and showed films made on their recent tour of Europe at the Epps Methodist Church on Sunday, Feb. 16. The Rev. Mr. Harris is superintendent of the Monroe District. Rev. Karl Tooke, Louisiana Conference Director of Stewardship, will be the guest speaker at the church, Sunday, Feb. 23. Rev. J. B. McCann is pastor.

DR. JOE MICKLE, president of Centenary College, was the guest speaker at the Adult Class of the School of Missions of the Trinity Methodist Church, Ruston, Wednesday, Feb. 12. Dr. Mickle lived for some time in Japan and recently toured Japan with the Centenary College Choir. Adding interest and atmosphere to the study was Japanese decorations and a Japanese supper held at 5:30 p.m. Rev. Jolly B. Harper is pastor of the church.

ADRIAN FUSSELL is the newly elected president of the Men's Club of the Covington Methodist Church. Other officers are: L. M. Landry, vice-president; Tom Jones, secretary; L. A. Brossette, treasurer and Joe Howes, reporter. During the devotional of the February meeting John Di Maggio presented the story of the 23rd Psalm as told to him by a Greek shepherd whom he had met in Germany. Rev. Robert C. Carter is pastor of the church.

EDWARD GARNER is serving as Lay Minister at the Tangipahoa Methodist Church during the month of February. He will preside at all the worship services during the month. Mr. Garner is presently serving as a member of the Board of Stewards, and was chairman of the Every Member Canvass conducted last spring. He is the fourth layman to participate in the Lay Minister program. Rev. Angus L. Carruth is pastor of the church.

THE EVENING WORSHIP SERVICE of the First Methodist Church, Amite, Sunday, Feb. 9, was under the direction of the local Boy Scouts of America, Troop No. 340, and their Scoutmaster, Lawrence Catha. Glen Nordyke, Sr., of Baton Rouge, the Scout Executive for the Istrouma Area Council, was the guest speaker. In addition to being a leader of Scouting, Mr. Nordyke is a member of First Methodist Church of Baton Rouge. Rev. James E. Christie is pastor of the Amite church.

MRS. SUE BOYDSTON, enrollment counselor at Centenary College, addressed two Methodist youth groups in Lake Charles and Benton Sunday, Feb. 9. Mrs. Boydston spoke at 2:30 at the Lake Charles District Methodist Youth Fellowship meeting at the First Methodist Church, Lake Charles. Dr. Carl F. Lueg, pastor, was in charge of the meeting. At 7 p.m. Mrs. Boydston spoke at the Benton Methodist Church at a meeting of the church's MYF group. Rev. W. F. Howell is pastor of the Benton church.

A YOUTH REVIVAL will be held at the Heflin Methodist Church Feb. 21 through Feb. 23. Services will be held each evening with Rev. Joe McClain, pastor of the Pine Grove-Pleasant Valley Charge, as the evangelist. A fellowship supper will be held Friday evening, Feb. 21, at 6:00 p.m. Members and friends will bring basket lunches to spread together in the new recreation building at the church. Special singing is planned for each worship service. Rev. R. E. Carter is pastor of the church.

THE YOUTH DIVISION of Munholland Memorial Methodist Church, Metairie, sponsored a Family Night Sunday, Feb. 9, in the community hall. The night culminated a six-week mission study on Japan in which seven departments of the church school participated. Feature of the evening was a Japanese sukiyaki dinner. The program included "Hi-ka-ri" by the Cherub choir, directed by Mrs. Edward Harris, and "The Dark Wall," an original drama, produced by the Youth Division. Rev. Edward R. Harris is pastor of the church.

DR. ROY L. SMITH, noted Methodist minister, lecturer and author, will be the featured speaker in Holy Week Services, March 31 through April 4, at the First Methodist Church, Lake Charles. Dr. Smith was guest speaker at the church last March. He is the retired editor of *The Christian Advocate*, and in the January issue of *Together* appears one of his lessons in Spiritual Efficiency entitled, "The Only Complete Worship." Dr. Carl F. Lueg is pastor of the church.

BISHOP FREDERICH LEETE, aged 72, died suddenly in Indianapolis, Ind., Saturday morning, Feb. 15. He was elected Bishop in 1912 and retired in 1936, after serving as Bishop in the Northern Methodist Church. He was the author of several books and was also an authority on Methodist History. In 1956 he gave Southern Methodist University, Dallas, Texas, a rather large collection of many items of historical interest which he had collected. Funeral services were held Monday, Feb. 17, at St. Petersburg, Florida.

OPEN HOUSE was held in the new Children's Building of the Broadmoor Methodist Church, Baton Rouge, Sunday afternoon, Feb. 2. The celebration also climaxed a study of Japan by the Children's Division. A special feature of the morning worship service was the presentation of the key to the building to Col. W. C. Hornsey, chairman of the Building Committee. Ground was broken for the building June 16, 1957. Containing 4,000 square feet it will house the entire Children's Division, from the Crib Nursery through the Junior Department. It contains twelve class-rooms, including a kitchenette. The Building Committee was composed of W. C. Hornsey, A. L. Sommers, John Lane, Otto Ginn, Mr. and Mrs. M. W. Kirkpatrick, and Mrs. W. H. Hollenshead. Rev. J. P. Woodland is pastor of the church.

BOY SCOUT WEEK, Feb. 9-15, was highlighted in the First Methodist Church, Natchitoches, at the evening worship service on Sunday, Feb. 9. All Cubs and Scouts with their leaders were recognized. Scout units are sponsored by the Methodist Men's Club. Henry Hyam is the institutional representative. Don Hargis is Scoutmaster of Troop 60 and Ronald Martin is assistant. The Troop Committee for the year now ending was composed of J. T. Adams, John Klotzbach, Milford Broussard and G. B. Greene. The Troop meets each Thursday. Cub Pack 60 is composed of two dens which meet each week in the homes. The Cubmaster is Jack Fisher. The Pack Committee is composed of Leo Albritten, Dudley Fulton, Dwight Davis, Allen Steele and Wallace Van Sickle. Rev. George Pearce, Jr., is pastor of the church.

DURING THE MONTH OF FEBRUARY, Trinity Methodist Church, Ruston, will conduct a school of missions with Japan the subject for study. The church-wide study is sponsored by the Commission on Missions and the Woman's Society of Christian Service. All other organizations of the church have been invited to take part. Mrs. Joe Laskey, Chairman of the Commission on Education, introduced the course, using two books, "Cross and Crisis," by Charles W. Inglehart and "This Is Japan," by William Axling, as source material for her talk. Dr. Joe Mickle, President of Centenary College, was the featured speaker for the second session of the study. A film entitled "Younger Brother," depicting phases of Japanese life was shown the third session. An interesting program of study has been planned for the young people of the church by Mrs. Maxine Watkins, church secretary of education. Mrs. Laskey will be assisted by Mrs. Watkins, Mrs. J. M. Armstrong, secretary of missionary education and service and Mrs. Homer Matthews, church hostess. Rev. Jolly B. Harper is pastor of the church.



Curtis Park Church, Bossier City, Begins Construction

Ground Breaking at Curtis Park, Bossier City, was held January 5 for a new Children's Building.

Pictured above are those who turned the first dirt. Left to right, Rev. W. V. Sirman, pastor; assisting are Mrs. B. B. Parnell, eldest member of the church; Mrs. Woodrow Moore, Superintendent of the Children's Division of the Church School; Patsy Giddings, youngest member of the church; and Captain S. E. Stone, Chairman of the Building Committee.

Also participating in the ceremonies were Dr. B. C. Taylor, district superintendent, Rev. Alfred Brown, Rev. Fred Shirley, J. C. Peyton, architect, and Bill Whitaker, contractor.

The Building will cost approximately \$40 000.00 and will house the entire Children and Youth Departments.

METH. MEN SPONSOR SCHOLARSHIP PROJECT

(Continued from page 1)
at the Broadmoor Methodist Church.

A 1954 graduate of Byrd High School in Shreveport, she was among the students chosen to attend Pelican Girls' State and also was elected to the National Honor Society.

Miss Bailey was selected to receive the first scholarship on the basis of the recommendation of the Rev. R. Leonard Cooke, vice president of Centenary College and chairman of its scholarship committee.

Serving with Lay on the Conference Board of Lay Activities are Dr. B. C. Taylor, district superintendent of the Shreveport District of the Methodist church, and Don G. Easterwood, secretary and treas-

NOEL MEM. OBSERVES LIBRARY ANNIVERSARY

(Continued from page 1)

prayer, religion, church history, stewardship, faith, Bible dictionaries, marriage and family relationship, fiction and other topics. There is also a nice selection of books for youth and children.

Memorial books have a significant place in the library. In the past few years many new books have been given in memory of church members and friends. When memorial books are given appropriate cards are sent the family of the person in whose memory the book was purchased. Special book plates are used to show the name of the person honored and the donor.

In 1955 a wall was taken out to include additional room for the library. New furniture added to extra space has improved the physical appearance and the expansion makes extended service possible. Adjustable type shelves and new floor covering are also among the improvements.

After Mrs. Munday became inactive because of ill health Mrs. John Cooke was appointed librarian. She served in that capacity until in January of 1957.

At present Mrs. Clay P. Lee is librarian and Mrs. E. A. Sartor is chairman of the library committee. A number of faithful volunteer workers assist in processing books, working at the check-out

urer of the board.

The initial \$225 scholarship will help to pay Miss Bailey's expenses for the second semester of her senior year.

Dr. Joe J. Mickle, president of Centenary, joined with the Rev. Mr. Cooke in thanking the board for its action in spearheading the effort to assist worthy students.

N. O. Church Cited In Architectural Exhibit

Elysian Fields Methodist Church, New Orleans, is among the examples cited in an exhibition sponsored by the American Institution of Architects. The exhibit, in the foyer of the Custom House in New Orleans, includes several outstanding examples of various types of architecture that are or have been used in the city's building, and only two Protestant churches in existence today are among those named.

The Elysian Fields interior is cited as an example of "Functionalist Tradition," a method of building that gets away from the old conformity

that states a church should look a certain way. Instead, the objective of the building is the use of modern materials and techniques of construction without deviating from the religious atmosphere that must prevail in any house of worship.

The church's interior was designed with the theme, "Christ, the Light of the World," in mind. The sanctuary is shaped in the form of a pyramid which lends name to several organizations in the church. Supports and beams are exposed in the sanctuary with a special type glass skylight in the peak that throws a beam of light into the church emphasizing the theme. Small windows of various colors form arrows that point to the beam as does the indirect lighting. The use of black iron in the pulpit fixtures and the back wall of panels of stained glass also add to the simple reverence of the theme.

The Elysian Fields Woman's Society is now purchasing china plates with a picture of the church. As a project, they will sell these plates. Information on the project may be obtained from the pastor, the Rev. Glendon Messer, 2221 Fillmore Ave.

The other Protestant church building cited in the current exhibition is one of an American Methodist Church.

desk, typing and book repair.

It continues to be the objective of the library committee and staff to serve the church and its program, and to keep books on the

shelves which will prove a source of inspiration and information to individual members of the church.



Young People find the church library a good place to study or browse. Many of the books in Noel Methodist Church Library were purchased with the youth of the church in mind.

Jameson Jones Is Motive's New Editor



REV. JAMESON JONES

Nashville, Tenn. (MI)—The Rev. Jameson Jones, Nashville, Tenn., a staff member of the Methodist Board of Education here, has been elected editor of *motive*, national magazine of the Methodist Student Movement, effective June 1.

Mr. Jones succeeds the Rev. Dr. Roger E. Ortmyer, Nashville, who resigned, effective February 1, to become professor of Christianity and the Arts at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Mr. Jones was elected to his new position by the Methodist Board of Education, when it had its annual meeting January 13-15 in Cincinnati, said the Rev. John O. Gross, Nashville, general secretary of the Methodist board's Division of Educational Institutions.

Mr. Jones has been a staff member of the Methodist board's Division of Educational Institutions since 1954. As editor of *motive*, he will continue to be a staff member of the division.

Ingleside Youth Report Activities

The Youth Fellowship of Ingleside Methodist Church, Baton Rouge, La., had charge of the Christmas Candlelighting Service for Sunday December 22. An impressive service was presented by Charles Knight, Arthur Paine, Tommy Rowan, Sue Frank, Sharon Turcan, Kenneth Webb.

The group also sponsored the White Gift Service and Church School Christmas Tree on Monday December 23. A program of slides entitled the Christmas Story was presented. Those taking part on the program were Billy Irving, LeEarle Hines, David Mills, Ronald Mills, Elsie Irving and the Youth Choir. After the program those attending brought their gifts of food and clothing wrapped in white and laid them upon the altar. From this food two baskets for needy families were provided.

The Youth Fellowship was in charge of decorating the Christmas tree in the annex and the sanctuary. Upon the altar was constructed a reproduction of the manger scene. This was prepared by the girls of the Youth Fellowship and by Mrs. Marshall Paine

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E. Clay Bumpers Sub-District Has Program On Faith

"Christian Faith in Our Modern World" was the subject of discussion at the meeting of the E. Clay Bumpers Sub-district at the Mellwood Church on the Elaine Charge Monday night. Miss Sally Pickard from Mellwood discussed the subject, "A Faith In One's Self." Miss Patty Dyer and Paul Bowie from Helena discussed the subject "A Faith In One's Fellow Man," and Miss Margaret Partridge from West Helena presented the subject, "A Faith In God." Miss Sandra Foreman from Wabash discussed "Christian Witness," and then led a round table discussion on the subject of the evening.

Immediately before the discussion period the Mellwood group gave a devotional on "Really Living Through The New Year." Those who participated in the devotional were Fay, Kay, Doris, and Gloria Jo Beith, Jo Ann Davis, Herbie and Rose Keith, Ginger Marks and Beverly Rogers.

At the business meeting it was decided that the MY Fund would be raised ten percent from last year, and that a social would be held on the sub-district level sometime around St. Patrick's Day. The recreation was composed of a stunt from each of the members of the Sub-district.

Fayetteville Central Participates In UCYM

Twenty members of the Senior MYF and six adults from Central Methodist Church, Fayetteville, attended the United Christian Youth Movement Banquet held January 29 in the basement of the Presbyterian Church. The adults were Mr. and Mrs. Jean P. Adams, Dr. and Mrs. Garland Melton, Jr., Mrs. Enoch Miller, and Mr. Fred Starr. Total attendance of 80 was made up of members from the Church of Christ, Wiggins Methodist, Episcopal Church, Presbyterian Church, Saint James Methodist, and Central Methodist.

The topic for the program was "Faith and My Vocation." The

Develop And Strengthen Faith

By Tom Utley

EDITOR'S NOTE: January 26-February 2 was observed as United Christian Youth Movement Week in Fayetteville, Ark. The first Sunday the senior youth presented the evening program on the theme "Lord Help My Unbelief." The three speakers spoke on prayer, faith, and works in connection with the theme. The address on faith was given by Tom Utley and is printed below.

From the seventeenth chapter of Matthew we find the following words:

And when they came to the crowd, a man came up to him and kneeling before him said, "Lord, have mercy upon my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you."

How easily this story from the Bible could be paraphrased to fit our own city of Fayetteville! If Christ were to come to us today, He would be met by a group of very skeptical people. In this age of tremendous power and great emphasis upon the material things of life, we often tend to forget that a kind and loving Father gave us the gift of life on this earth. Surrounded by push-button appliances and labor-saving devices, the modern man sits back in his easy chair and gives himself credit for his easy life. We place a large measure of faith in these outward symbols of comfort, while sacrificing that all important inward faith in God and the way of life Christ has shown us.

Dr. Norman Vincent Peale gives us two important guideposts for developing and strengthening our faith. He suggests habitual prayer and the surrender of our lives in an attitude of childlike trust to the will of God. As some people become more intelligent, they often feel independent of their Creator

three speakers were Mrs. Enoch Miller, Mr. Clayton Spencer, and Mr. Fred Starr. Mrs. Miller spoke on having faith as a mother and housewife. Faith in athletics was Coach Spencer's topic and Mr. Starr spoke about faith as a teacher.

and perhaps even wonder if maybe we could get along pretty well without a belief in God. And yet, we need not look any further than our own back yard to realize how ridiculous such an idea is. The most beautiful and lasting things that are about us were not made by man and could not be. Though man has developed a great deal of intelligence throughout the ages, he has been unable to create life by combining certain chemicals. Though we can create bombs that destroy life and beauty, we cannot create anything that is even vaguely comparable to the natural things that surround us.

Consider a human body and its many parts. Each part has a separate and important function. On the same earth are microscopic animals we cannot even see, that carry on the same processes of life in a single tiny cell. No human can possibly conceive of a plan so intricate and perfect, and yet we have little faith in the God that conceived this plan and put it into effect. Abraham Lincoln once said: "I cannot conceive how a man could look up into the heavens and say there is no God."

Think for a moment of all the people and things we have faith in. We place our very life in the hands of a bus driver, whom we have never seen before, in order to get from one place to another. We often travel many miles to a specialist that we aren't acquainted with, who is trusted to perform a delicate operation. All of these and countless more are given our complete trust, and yet we can't seem

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Pictured are members of the Polk County Sub-district attending a banquet which was held January 11 at the Louise Durham School.





Mrs. Landrum Presents Annual Guild Study



Mrs. A. B. Buck, president of the Gwendolyn Landrum Guild, and Mrs. P. E. Denton, chairman of Missionary Education, look at the picture of The Lord's Supper with Mrs. W. B. Landrum at the closing session of the Guild study on "Mark."

The Gwendolyn Landrum Guild of First Methodist Church, Little Rock, has held its Bible Study of Mark with Mrs. W. B. Landrum as the teacher and other guilds of the district participating. Mrs. M. O. Bettis, district president, reports that sixteen guilds were represented, with 110 members coming from the churches in Little Rock, Lonoke and Carlisle, with guests from several Woman's Societies of Christian Service.

Mrs. P. E. Denton, chairman of Missionary Education, was in charge of the sessions held January 20, 23, and February 4 and 7. Miss

Alice Henderson was chairman of the committee on Worship Centers.

Offerings will be taken in the individual guilds to be sent to the Guild Week-end at St. Louis.

This is the fifth year that Mrs. Landrum, Field Worker for the Woman's Division of Christian Service, has conducted the Bible Study for the Little Rock Guilds during her vacation, and its high attendance speaks for the interest that members have. Mrs. Landrum is a member of the First Church Woman's Society of Christian Service.

Guilds Hold Workshops

PROMOTION WORKSHOPS have been held in each of the six Wesleyan Service Guild Districts of the Little Rock Conference. Because of the time element three of the Districts held two Workshops in different areas of the District.

One of the most interesting experiences was that of the Pine Bluff District when the members held their Workshop at the Bond Cottage about thirteen miles south of Pine Bluff, off Highway 65—a cottage belonging to Mr. and Mrs. Mitchell Bond and given to Lakeside Methodist Church at Pine Bluff for church meetings. An all-day workshop was held at the cottage with five of the six Guilds in the District represented.

This was the first Guild Promotion Workshop held in the Little Rock Conference and was directed by Mrs. Hazel Dabney, Conference Secretary; Mrs. Ross Beard, Conference Chairman of Missionary Education; and Mrs. A. R. Merritt, District President WSCS.

Other workshops have been held in the Hope District (two meetings);

El Dorado To Entertain Little Rock Conference

The Eighteenth Annual Meeting of the Little Rock Conference Woman's Society of Christian Service will be held at the First Methodist Church, El Dorado, March 12-13, with Mrs. M. E. Scott, president, presiding.

Delegates and ministers' wives will be furnished hospitality. Delegates include the president or her alternate from each society with membership less than 250; an additional delegate for societies with membership over 250; and all district officers.

Registrations should be sent by March 1st to:

Mrs. Proctor Taylor
600 East 10th Street
El Dorado, Arkansas

Camden District (two meetings); Little Rock District (two meetings); Monticello District and the Arkadelphia District.

Comments from all who have been in attendance have been that the experience was something that will bring inspiration to all and a deeper understanding and appreciation of all fellowmen.

District Executive Committees Meet

Hope

Fourteen members of the Executive Committee of the Hope District Woman's Society of Christian Service met in the home of Mrs. W. R. Schackelford in Texarkana February 8th.

The opening prayer was offered by Mrs. L. B. Tooley.

Mrs. W. M. Reinhardt, president, presided over the business session at which time plans were discussed concerning the Annual Spring Meeting of the Hope District in Mena April 8th. Committees were appointed as follows: Nominating, Mrs. W. M. Shackelford, Mrs. Raymond Harris, Mrs. Fred Arnold and Mrs. R. B. Moore; Program, Mrs. J. A. Daniel, Mrs. L. B. Tooley, Mrs. I. M. Phillips and Mrs. M. E. Drake.

Mrs. Reinhardt and Mrs. Daniel were elected delegates to the Fifth Assembly Meeting to be held in St. Louis, Missouri, May 6-9. Mrs. Fred Arnold was elected delegate to attend the Youth Conference at Mt. Sequoyah June 23-28. Mrs. Weldon Smith was elected delegate to the Children's Laboratory School at Camp Tanako July 8-13.

The Executive Committee voted to pay expenses for four women to attend the School of Missions at Aldersgate Camp in July.

Mrs. Reinhardt urged all officers to be in El Dorado March 12-13 for the Combination Officers Training Day and the Annual meeting of the

Woman's Society of Christian Service.

Each officer present reported some growth in the work she represented. Mrs. Daniel, promotion secretary, reported two new societies had been organized, one at Olive Branch and one at Doddridge.

A delicious covered dish luncheon was served at noon.

Mrs. Drake, Spiritual Life Chairman, closed the meeting with a most helpful devotion, "What is old, What is new."

Lafayette

Preceding an annual Covered dish luncheon given by Lafayette First Church in honor of Lafayette District Woman's Society of Christian Service officers, the local pastors, and their wives, an Executive meeting was held.

Mrs. P. D. Lambert, president, and the following officers were present: Mrs. Eloi Girard, Lafayette; Mrs. M. A. Reber, Lafayette; Mrs. Paul Lesseigne, Rayne; Mrs. Kenneth Trumps, Crowley; Mrs. Martin Welch, Crowley; Mrs. Fred Flurry, Lafayette; Mrs. Martha Hayes, Iota; Miss Claire McKinnon, Opelousas; Mrs. Willard Barnhill, Church Point; Mrs. M. F. Houston, Houma; Mrs. Robert Collie, Lockport; Mrs. Robert Miller, Thibodeaux; and Mrs. George Thomas, Lafayette.

Announcements were made of meetings to be held in the spring, with the annual district meeting to be April 17.

NEWS IN BRIEF

The four circles of the Marianna Woman's Society met January 20th with special programs on Japan being presented in each.

The Humphreys Circle met with Mrs. Chris Traicoff with Mrs. Roy Caldwell co-hostess, and nine visitors and fifteen members present. Mrs. Cayce Turner, leader, was assisted by Mrs. W. F. Nelson and girls of Mrs. Wilson Kell's speech class dressed in original Japanese costumes belonging to Mrs. E. H. McGahhey. These girls were: Ann Farrar, Mary Yancey, Shirley Barker, Linda Keaton, Maria Jones, Phyllis Harrison and Diane Gardner. An exhibit of Japanese articles was loaned by Mrs. Al Brown, Jr., and Mrs. W. F. Nelson.

The Yancey Circle met with Mrs. M. V. Hickerson, with Mrs. J. B. Daggett showing pictures made in Japan. Fourteen were present.

The Futrell Circle met with Mrs. Clyde Norris with Mrs. A. A. Boon, co-hostess. The program was presented by Mrs. W. T. Garrard assisted by Mrs. R. H. Lindsey, Mrs. John Mann, Mrs. Clyde Andrews, Sr., and Mrs. Leon Castling. There were eighteen in attendance.

The Felton Circle met with Mrs. Lon Mann. Mrs. W. H. Garrard led the program. Seven members were present.

The Forrest City Woman's Society met February 4 for a business and program meeting, with the theme being "Christian Citizenship." Mrs. Charles Wiidfin, vice-president, presided. Mrs. Ed Christiansen was assisted.

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Paragould

An executive meeting of the Paragould District Officers of the Woman's Society of Christian Service was held on January 30th at the parsonage in Paragould. The Rev. and Mrs. Gatlin graciously received the members who enjoyed inspecting the splendid floor plan and the artistic furnishings.

The meeting was held around the long table in the Council room with the following officers present: Mrs. C. W. Nickels, Mrs. John Thiel, Mrs. Mabel Scurlock Pope, Mrs. Ben DeVoll, Mrs. Lee Ward, Mrs. Vinnie Haywood, Mrs. Winfred Polk, Mrs. Everett Bates, Mrs. James Chandler, Mrs. Leon Williamson, Mrs. W. H. Phipps, and Mrs. H. D. Hurt.

There was an expression of sorrow on the recent death of one of the members, Mrs. Ora Lynch, Secretary of Literature and Publications, and action was taken on sending a memorial gift in her honor. Plans were outlined for workshops to be set up over the District. A favorable report was given by the District Parsonage Committee.

Rev. Gatlin told of the Methodist Student Center under construction at the Arkansas State College and the part the Woman's Society of Christian Service of Paragould District would have in helping furnish the building. Announcement was made that the District meeting would be held in Hoxie February 20th.

A delicious lunch was served at the noon hour by Mrs. Gatlin and Mrs. DeVoll and all expressed pleasure in the fellowship.



No. Ark. Conf. Notes—

Coaching Conference Held In Batesville

By Ira A. Brumley

A coaching conference was held at Batesville, February 10-15, in connection with the Batesville Area School. Ten men attended from the North Arkansas Conference: Gerald Hammett of Cotter; Herschell McClerkin of Ft. Smith; Williard Douglass of Caraway; H. Lynn Robison of Paragould; John Workman of Cabot; James Beal of Imboden; Joe Taylor, Norris Steele, Worth Gibson, and Bob Edwards of North Little Rock. The course used was the course on Guiding Seniors and Older Youth. Miss Aileen Sanborn of the General Board of Education Staff, Nashville Tennessee, was leader for the coaching conference. Others were invited, but could not attend.

Miss Sanborn taught the course each evening in the training school in which those in the coaching conference and the local adult workers with youth worked together. This gave those preparing to teach the course an opportunity to observe the way in which Miss Sanborn conducted the course.

The days were used for the coaching conference. The men were expected to read materials before coming to the coaching conference. Thus they were able to complete their course plans by the time the school was over.

We believe this to be the best type of coaching conference.

North Arkansas Conference Pastors At Ministers' Week

A number of persons from the North Arkansas Conference attended part or all of Ministers' Week program, February 3-6: Worth W. Gibson, W. Henry Goodloe, Archie Boyd, Henry A. Rickey and Mrs. Rickey, Fred G. Roebuck, Ethan W. Dodgen, Charles P. McDonald, Jesse L. Johnson, J. H. Hoggard and Mrs. Hoggard, George Meyer, Gerald Hammett, Robert B. Howerston, Harry Jowett, Otto W. Teague, S. B. Wilford, Floyd G. Villines, Jr., E. H. Hook and Mrs. Hook, William Connell, E. G. Kaetzell, Alvin C. Murray, E. C. Sooter, Harold Womack, Paul M. Bumpers, Elmo Thomason and Mrs. Thomason, Lindsey Rolland and Mrs. Rolland, James Beal and Mrs. Beal, Robert Paul Sessions, and Ira A. Brumley.

Batesville Area School

The Batesville Area School was held last week with the following courses being offered: The Child's Approach to Religion, Mrs. W. F. Bates; Guiding Seniors and Older Youth, Miss Aileen Sanborn; Life of Jesus, Paul M. Bumpers; Young Adult Work in the Church, Samuel P. Auslam; and Meaning of Methodism, Ira A. Brumley.

There was an enrollment of 125 in the school. Most of the churches in and near Batesville were represented in the school.

Other Batesville District Schools

The Batesville District is to have five other area schools in the next few weeks: Newport, First Church, March 26-28; Cotter, April 14-16; Melbourne, March 28-30; Mt. Home, March 31-April 2; Salem, April 3-6.

Dr. Meredith Eller of Fayette, Mo., is to offer a Bible course in

the Melbourne, Mt. Home, and Salem Schools.

Children's Workers' Conference

The opening night of the Children's Workers' Conference is to be given to the emphasis of Music With Children. These will be very rich periods in the program of the Children's Workers' Conference.

The Tuesday evening program on March 4 will be an emphasis on Missionary Education of Children.

Where persons expect to be in the Workshop programs of the conference on vacation school units, they should plan to be in the opening session from three to five on Monday afternoon, March 3.

We are asking that persons not come in on Tuesday for the day, as they will be lost, if they have not been in the Monday afternoon program.

Persons who cannot come for the whole program of the conference could plan to be in the Monday evening program and the two other hours on Music With Children and get that total program. They could be in the Tuesday evening program and get the emphasis on Missionary Education of Children.

They could come for the following period: 3-5 p.m. Monday; 10-12 a.m. and 3-5 p.m. on Tuesday; 9-11 a.m. on Wednesday and get the total workshop program, which gives the emphasis on teaching children and vacation church school work.

Quarterly Workers' Conference Held At Fairview, Camden

The Camden Fairview Methodist Church Quarterly Workers' Conference was held Monday, February 10, at 6:30 p.m., and a chicken and spaghetti supper was served by the Woman's Society of Christian Service.

The Rev. Virgil Bell, district director of youth work from El Dorado, gave the invocation. There were 28 present.

After the meal, the Rev. M. W. Miller, pastor, introduced Col. Claud R. Haswell, district director of adult work, and Mrs. Grace McLeon, district director of children's work. Those attending then divided into groups for the session. Col. Haswell dismissed the group with prayer.

Burford Davis is reporter.

Louisiana Conference Board of Education

Leadership Training Schools Scheduled January-May, 1958

SCHOOLS ALREADY HELD

Jan. 1-Feb. 5	Pearl River	1 course
Jan. 2-30	Shreveport Bible Conference	2 courses
Jan. 2-30	Baton Rouge Leadership School	5 courses
Jan. 2-30	Baton Rouge Laboratory School	4 courses
Jan. 23-Feb. 6	Arcadia Area School	3 courses
Jan. 28-30	Vivian	1 course
Jan. 28-30	Sulphur	1 course
Feb. 10-12	Bogalusa Area School	3 courses
Feb. 10-12	Crowley Area School	3 courses
Feb. 10, 11, 13	Cotton Valley Area School	4 courses
Feb. 17-19	Homer	2 courses
Feb. 17-20	Alexandria-Pineville	4 courses

SCHOOLS TO BE HELD

Feb. 24-26	Bastrop Area School	1 course
Feb. 24-27	Lake Charles Area School	5 courses
Feb. 25-27	Gilliam Area School	3 courses
March 9-11	Minden	1 course
May 5-7	New Orleans Bible School	1 course

LABORATORY, LEADERSHIP SCHOOLS

Dec. 29-Jan. 26	Noel Memorial, Shreveport, Lab. Sch.	1 course
Jan. 8-22	Noel Memorial Shreveport, Lead. Sch.	1 course
Feb. 5-Mar. 6	Noel Memorial Shreveport, Lead. Sch.	1 course

Bentley S'cane
Methodist Board of Education
Shreveport, Louisiana
February 10, 1958

Vacation School Workshops Scheduled In Ruston District

A schedule for vacation church school workshops for the Ruston District has been announced by Mrs. J. A. McDaniel, Downsville, district director of children's work.

The first session will be at Homer Methodist Church, March 4; the second workshop will be at Farmerville Methodist Church, March 6; one will be held at Jonesboro Methodist Church, March 11; and one at Gibsland Methodist Church, March 13.

Registration for the workshops will be from 9:15 a.m. until 9:30 a.m.; the general assembly from 9:30 a.m.-9:40 a.m.; and the age group study, 9:40 a.m. until 1 p.m.

Theme for the workshops is "Jesus." Group leaders are: kindergarten, Mrs. Lamar Cherry; primary, Mrs. Maxine Watkins; junior, Mrs. George Goodwin; intermediate, Mrs. Ladelle Futch; and directors' group, Mrs. McDaniel.

Texts to be presented include "Children Learn from Jesus," by Lyon for the kindergarten group; and "Jesus Went About Doing Good," by Hanson, for the primary group. Text for the junior group is "Jesus Is His Name," by Tilley; and for the intermediate group, "Fairest Lord Jesus," by Hazzard.

Nursery workers will have a workshop on "Teaching the Nursery Class" led by Mrs. Cecil Read. The nursery is not a part of vacation church schools, but is planned to give help to the local church teachers of nursery age children.

There will be texts for sale, leaflets for distribution, and many

Van Buren 1st Church Observes Student Recognition Day

Student Recognition Day was observed at the Van Buren First Methodist Church, Sunday, Dec. 29 at the evening service. "For All Our Years," was the theme of the special service for all students home for Christmas and also for service men.

Ruthie Jeryo gave the call to worship; Bobby Hendren, the invocation; Beth Edmonds read the Scripture; and Bettye Lou Harvey led the responsive reading. The pastor, the Rev. Jesse Johnson, gave the meditation on what the student movement is doing on campuses of colleges and universities. Sonny Pape offered the prayer, and Tommy Vertries gave the benediction. Ronnie Hamm and James Love were ushers. Rebecca Ann West, Jimmy Bushmaier, Jerry Comer, and Larry Tate were all included in the group.

CAREER CLINIC HELD IN LAFAYETTE

The Rev. James A. McLean, director of religious activities at Centenary College, was among the speakers at the Christian Career Clinic held recently in Lafayette. The Rev. Byrd Moreland, pastor of the Asbury Methodist Church in Lafayette, was dean of the clinic. McLean led the discussion on the topic, "The College Teacher."

things of interest planned, Mrs. McDaniel said. She said each individual should bring lunch.

(Continued from page 5)

This is a complete denial of what we Christians believe about our nature as children of God. No one has ever defined precisely in what sense we are created in God's image; but almost everyone agrees that it seems to involve our ability to reason concerning possible alternatives and to make an intelligent choice among them on the basis of what we believe to be right and wrong in God's sight. It is this element which is taken away from us by an approach to advertising whose avowed aim is to mold our sense of values so that we will want things we don't need. So the Christian protests that this whole tendency denies the "personhood" of the children of God.

Well then, what can we do about it? This is the big question, and probably no one has all the answers yet. Each of us must work them out for himself. But one thing is sure. We must at least recognize what is going on. *They're ganging up on us!* Some of the best brains, the best talent, the best technology of our time are ranged against you and me. They are a part of a conspiracy to make us dissatisfied with our present standard of living, to make us sell our freedom by going in debt just to keep up with the Joneses, and to make us spend our money (which is God's money and could conceivably be used to do some real good) for all the comforts and luxuries and extras of life.

If we can at least recognize that these pressures are being exerted upon us (and in countless unseen ways of which we are hardly aware) then perhaps we will be alerted so as to resist them. We will have the independence of mind to buy what we need rather than what they are trying to make us think a person like us ought to want. We will be reluctant to hamper our freedom to do God's will by giving the finance company a prior claim on our allegiance. And we will hold on to the image of God within us by making our own choices instead of merely conforming to the standardization of our time.

Yes, the hucksters are ganging up on us. But we may be able to resist them if we at least know what they are doing.

Hearings Scheduled On Bills of Special Interest To Churchmen

Washington, D. C. (MI) — Congressional hearings on two subjects of special interest to church groups are due to be held this spring.

Though definite dates have not been set, the special Senate subcommittee on disarmament expects to open its public hearings in March.

Senator Hubert Humphrey of Minnesota, chairman, has invited representatives of religious groups to express their views before the subcommittee in order "to give the Senate as much information as possible on the problems and possibilities of reaching some international agreement designed to slow down or halt the arms race and relax international tensions."

Christian Witness and National Policy

By Daniel E. Taylor

Executive Secretary for Administration and Promotion
Methodist Board of World Peace

With the atomic age, thermonuclear weapons, and the conquest of outer space, we have broken down the gates into tomorrow. All major problems assume entirely new dimensions. We can take many lessons with us into the future. But we cannot go back into the simpler, safer world we knew.

A few years ago agreement to prevent a nuclear arms race was a live option—not now. A year ago long-range missiles were experimental. Today they are in production. Months ago outer space was without spheres and void of man-made satellites. Now it is occupied, and opportunity for preliminary agreement has passed.

National policy holds that limitation of Soviet Communism is our primary aim. The equation is simple: Defense equals security. We are filling in the gaps of a pluralistic weaponry calculated to provide national security at every level. All other matters of budget, trade, colonialism and the like are counted secondary and incidental. In fact, the Administration has so stiffened its attitude that attempts to raise related problems such as the dangers of accidental war, radioactive fallout, and the like are brushed aside.

Meanwhile new types of weapons are being sketched on the drafting boards of all major powers. Key advisers frankly admit the calculated risk of war, which we will never intentionally start but which may be thrust upon us either by enemies or events. Prudential diplomacy strangely entwines with expediency and opportunism.

In all this, religion is giving an uncertain witness. A distinguished group of scientists, political experts, and theologians met in New York recently to discuss ethics and foreign policy in the light of conditions created by thermonuclear weapons. One participant reports that the scientists so sensed the potential devastation of total war that they considered it better to submit to an enemy than to annihilate civilization. Meanwhile the theologians were busy trying to provide a rationale for at least limited war.

What is national policy really saying? There is no quibble over the pacifism of small segments of the Church; no quarrel with the purpose of the churchmen to mitigate the harsher elements of armed conflict. The divergence is deeper than this.

Since the Oxford and Amsterdam Conferences, the Church has declared that war, as a particular demonstration of sin, is contrary to the will of God. In our Social Creed its methods are contrasted with the methods of Jesus. This view policymakers hold to be moralistic and unreal. War, they contend, is less evil than ascendancy and domination of the Russian power elite.

All concur that political conditions today are set in the context of two new facts: uncompromising Communist totalitarianism and thermonuclear war. One large H-bomb contains more destructive force than all the bombs used by the belligerent nations in World War II, plus an aftermath of radioactive hazard. Yet this is



DANIEL E. TAYLOR

less weighty, proponents contend, than the ruthless and intransigent character of the foe. Political realism makes this choice. It holds any other utopian and theoretical.

Yet, perhaps we have still not thought radically enough about these new conditions. For instance, a decision of war or peace in an atomic age does not lie with the nations or their peoples. Options of major war or peace depend solely on the U.S.A. and the U.S.S.R. To be precise, confronted with thermonuclear war, they rest with a handful of leaders in the two countries. Put bluntly, the right of the majority of citizenry in the Western world to draw breath each continuing moment depends on the sufferance of less than half a dozen men. So high has the power pyramid soared! This new fact challenges sharply the very meaning of democracy. All other rights and subordinate privileges of democracy are as intact as ever. But, as long as the possibility of thermonuclear war exists, the right to life itself for perhaps two-thirds of our population no longer rests in the hands of the ordinary citizen.

The miracle of our age is the unshackling of power. The witness of the Church concerns the utilization of power for peaceful ends in the light of mankind's most valid aims. Power is not to be condemned or eschewed; of itself it is amoral. Power may serve many ends; it must serve the needs and hopes of men in the broadest possible fashion.

The Church appraises current policies and trends from two vantage points. First, from the viewpoint of persons: What does this do to the individual? Then, from the standpoint of humanity—the universality of mankind: What happens to Men? The particular and the inclusive—the self and the Kingdom—these foci converge in all our judgments.

We perceive as churchmen the many rights and values developed in the nation. But we perform for the nation an invaluable service in bringing appraisal from the singular viewpoints of our concerns. No other human institution save the Church assays this role with such unswerving persistence.

Continually, then, the Church is confronted with three tasks: to sustain the nation insofar as it contributes to the course of righteousness on earth; to be the conscience of the nation when it would jeopardize either the individual person or the international family; and, finally, to be the penitence and contrition of the nation, whose policy before other great powers must be "right," but which stands also under the objective judgment of God.

The validity of the Christian witness must be tested both by fidelity to fact and fealty to God. The many new factors spin us as dizzily as our globe turns. We must know—and there is little time to learn! Let us then make known our hard-won convictions. In the gravity of these times, silence and inaction are treason both to God and man.

"Japan Is Truly A Challenge"

By Vera L. Donald

EDITOR'S NOTE: Miss Donald, of Cedar Rapids, Iowa, arrived in Japan for special missionary service in September 1957. Her observations of the people are of more than passing interest.

Japan, to me, seems a strange but wonderful country. The rawkish hurly-burly life of the masses encountered daily in the streets of Tokyo; the majestic mountainous countryside resembling parts of America's serene splendor; the precise little farms of the good people of the soil; these cast a spell of almost magic over one so new to this, a truly foreign country.

But it is the people of the country who are most intriguing. These people pour out each day into the little by-streets which resemble the alleyways of America. Whole families come from one or two rooms a few square feet in space. The cute fat peaceful babies strapped securely to their mother's back smile joyously while the chubby sweater clad tots gaze so solemnly at the foreigner. There are the uniformed gay schoolgirls, the militarily-dressed schoolboys, the predominantly western clothed grown-ups, and the charming kimono-wrapped women; they are the real challenge to one new to this country. Some may appear rude and once in a while one is sure that they have caught a fleeting glimpse of hatred in a passing glance. But, even as in America, the kindness of these people to a foreigner is most gratifying.

The graciousness of the many who offer assistance to one they fear might be lost; the young and beautiful schoolteacher who waited by a subway train many minutes just to wave assurance to a lone foreign woman student who must ride on to her hard-to-find destination; the charming Japanese wife of a missionary who works endlessly to interpret effectively the two ways of life: these are the things that one notices and carries about each day.

Our racial discriminations seem so minor to me now. Did you ever hold a sleeping foreign baby for an hour and hopefully wish that you could keep him asleep as you jogged over bumpy mountain roads? He looks and feels just as sweet as our own American babies and you realize that he will be startled by a strange face if he awakens. Then again, you try to tip-toe past the sleeping figure on the pile of gravel so that your witnessing of such stark poverty might not be embarrassing to one so abject as to seek his nightly bed in that spot.

Japan is truly a challenge.

DEVELOP AND STRENGTHEN FAITH

(Continued from page 10)

to have a complete faith in our God, who is a vital part of each one of us.

We place faith in our military strength, as a means for preventing war. We trust that our long range missiles, atomic submarines, and hydrogen bombs will insure peace. If only we would realize that the struggle for peace is a struggle in the minds and thinking of human beings. Until the faithless people of the world are given a strong relationship with God, the present controversy will continue to exist. The world struggle will never be resolved in a material way; a cleansing of the spirit is the only solution.

We are constantly trying to define our faith; we try to reduce it to physical terms. Indeed, we attempt to bottle it up in a sort of test tube and analyze it. We want to make our faith something we can see and touch. I believe that many times we spend so much time trying to resolve it into something concrete that we fail to reap the benefits of it. From the eleventh chapter of Hebrews we find that faith is not something we can reach out and touch. The first verse says: "Now faith is the substance of things hoped for, the evidence of things not seen."

"The words of the psalmist are an excellent expression of the trust that should be ours:

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord,

INGLESIDE YOUTH REPORT ACTIVITIES

(Continued from page 10)

and Mrs. Ed. McQueen, the counselors. Miss Judy Exner was in charge of Decoration and she prepared an arrangement for the doors in the vestibule. Electric candles were placed in the windows.

The MYF also distributed a home worship service for Christmas Day. This has been done for three consecutive years. The aim is to place a copy in the home of every member of the church to help preserve the true meaning of Christmas.

The most recent activity of the group was sponsoring a TEXAS BARBECUE which was held in the church annex Thursday, Jan. 16. Texas style barbecue was served along with baked beans, salad, potato chips, and desert. Proceeds from the supper go to the Youth Fellowship to help support projects for the coming year. The supper was a success, with approximately 300 attending.

which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Lord, help our unbelief through faith!"

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NAT'L FAMILY LIFE CONFERENCE SET FOR OCT. 17-19, CHICAGO

(Continued from page 2)

ed to give the keynote address.

Among other speakers who have been selected are Methodist Bishop Gerald H. Kennedy, Los Angeles; the Rev. Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C.; Dr. Katharine Oettinger, chief of the U. S. Children's Bureau, Washington, D. C.; Dr. Howard A. Rusk, an associate editor of *The New York Times*; and Governor William G. Stratton of Illinois.

"The results of the questionnaire showed an amazing interest in such problems as the time pressures upon families, the family's use of money, and problems of relationships within the home," said Dr. Staples.

Application blanks can be secured from Methodist district superintendents, executive secretaries of boards of education of Methodist conferences, or the General Committee on Family Life, Box 871, Nashville, Tennessee.

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OBITUARIES

COOK—Mrs. T. B. Cook died at her home in Ashdown, Arkansas, November 29th after a long illness, at the age of eighty-two. Mrs. Cook, who before her marriage was Miss Anna Locke, was born at Richmond, Arkansas, May 8th, 1875. She was the third of seven children of the late Judge M. A. Locke and Leanna C. Locke. She received most of her education at Richmond and later Dr. Price's School for young Ladies at Nashville, Tennessee, and also the conservatory of music at Cincinnati, Ohio. She taught music for a number of years at Richmond.

She united with the Methodist church at Richmond at an early age and became an active member soon after, being an organist and leader of the choir for many years.

She was married to Thomas Brice Cook May 27, 1901. To them were born two sons, Callie N. Cook and Matthew A. Cook.

Mr. and Mrs. Cook moved to Ashdown in 1905. They became active members of the Methodist Church there, Mr. Cook being a steward and also Superintendent of the Sunday School and she the teacher of a class of young women. Later she was chosen teacher of a class of married women which became known as the Anna Cook Bible Class. She was teacher of this class over twenty years. Mr. Cook passed to his reward in 1936.

The Woman's Home Missionary Society had been organized only a short time, when Mrs. Cook joined it. She was a charter member of the Woman's Foreign Missionary Society when the two societies united under that name. Then, when the Woman's Society of Christian Service replaced the former she was a charter member. She was made a life member of the W. S. C. S. She was active and held offices in all of these organizations of the church.

She joined the Ashdown Improvement Club during its first year (1907-08) and was a member of the Music Club. She will be remembered in all of these societies as an active and loyal member, never shirking a responsibility. A faithful servant of her Lord and His Church has passed to her reward.

Funeral Services were conducted at the Methodist Church in Ashdown, Sunday, December 1st, at 2:30 P.M. by her pastor, Rev. Harry R. Weed, assisted by former pastors, Rev. W. D. Golden of Mena and

NEWS BRIEFS

(Continued from page 11)
sisted by Circle three in presenting the program: Mrs. Hammond Dooley, presenting the call to worship, and Mrs. Emory Sweet the devotional.

Participants in a panel discussion were: Mrs. Dooley, Mrs. Fred Seaton, and Mrs. Charles Shivley.

Hostesses for the tea which followed the meeting were Mrs. Shivley and Mrs. John Sikes.

The Woman's Society of DeQueen has just finished the study "In Every Place A Voice" with Mrs. Wayne Sorenson as leader. All day sessions were held Jan. 20, 27, and Feb. 3. The Bible Study will start April 5 at the Church Fellowship Hall with Mrs. S. W. Manning in charge.

Mrs. Robert Lee Tyson is the president of the society.

Members of the Holly Grove Woman's Society presented the Sunday night program recently during the church's "Ten Nights for God."

Mrs. Carl Boals spoke on stewardship. The women then presented a playlet, "The Case of the Absentee Member." Those participating included: clerk, Mrs. George McGhehey; judge, Mrs. Ewan Johnson, Jr.; prosecuting attorney, Mrs. P. E. Williamson; defense attorney, Mrs. R. E. Palmer; Mrs. Mary Too Busy, Mrs. Rudolph Calloway; Mrs. Faithful, Mrs. Frank Amtower; Mrs. Program Chairman, Mrs. J. S. Calloway; Mrs. Secretary of Literature, Mrs. J. T. Richardson, Sr.; Mrs. Treasurer, Mrs. J. B. Sain; and Mrs. Joiner, Mrs. Barner Richardson.

The message of the service applied to all organizations of the church.

Mrs. Fred Kinder from Marianna was the speaker at the Mellwood Church Sunday in observance of Lay Woman's Day. She used as her subject "A Charge To Keep I Have," as she gave a rousing talk on the work the Woman's Society of Christian Service is doing around the

Rev. H. D. Ginther of Fairview Church, Texarkana. A large crowd was in attendance and there were many floral offerings.

She is survived by her sons Challie N. Cook and Matthew A. Cook and a sister Miss Nannie Locke, all of Ashdown; two granddaughters, Miss Daisy Dean Cook of Ashdown and Mrs. Charles McCoy of Hot Springs and one great granddaughter.

world and in the local community. Mrs. Murphy Marks, President of the Mellwood Society, conducted the service.

Mrs. Carl Huber was the speaker at the Elaine church at the 11:00 o'clock hour. Mrs. Jack Wildberger conducted the service and Mrs. James Countiss, Jr., offered the prayer. Mrs. H. B. Ward read the Scripture.

Mrs. Rufus Crow, in the service at Wabash, presented the challenge that faces the Woman's Society as it looks toward the future. Mrs. Shirley Jacobs conducted the service, Mrs. John Golden read the Scripture, Mrs. Sam Howe, the Responsive Reading, Mrs. Clifford Drenner and Mrs. John Deckleman

serves as ushers, and Mrs. Ed Rose sang a solo. Mrs. Clem Foreman announced the benediction.

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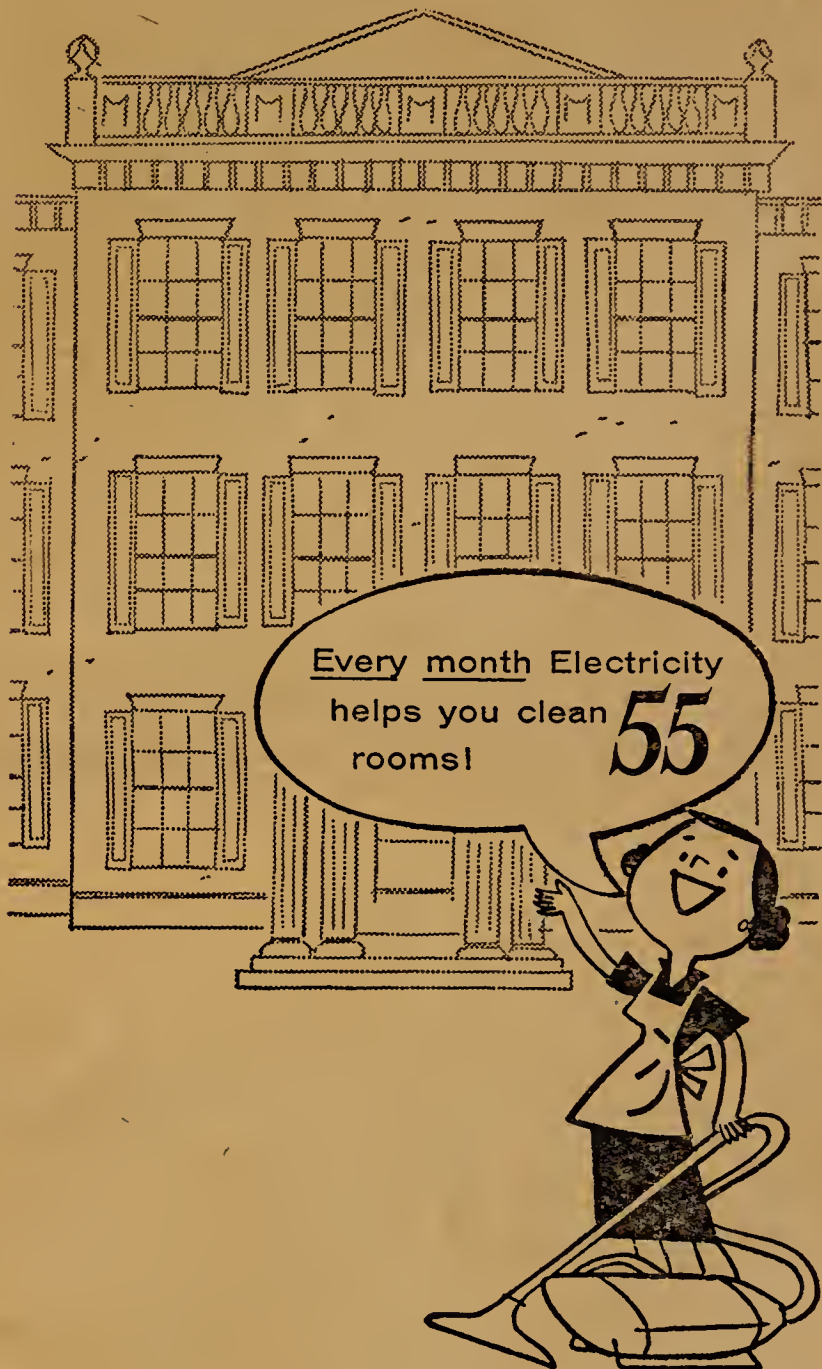
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Christian Higher Education Commission

January 23, 1958
Shreveport

THE Executive Committee of the Commission on Christian Higher Education met at Centenary College, on Thursday, January 23, 1958. A review was made of the objectives of the Commission for 1958 as contained in the guide booklet "Christian Higher Education Blueprint." These objectives, together with the proposed action in the Louisiana Conference are itemized as follows:

1. Christian Higher Education studies to be held in Pastors' Schools, Christian Workers' Schools and Youth Conferences.

It was felt by the Committee that at present it would be impracticable to include a course of this type at the Louisiana Conference Pastors' School. Studies are already being incorporated in youth programs and conferences and will be added to the Christian Workers' Schools as they are held.

2. Visitation by Bishops and other leaders to all Methodist institutions of learning.

Centenary College is the only Methodist School within our conference boundaries and as it has been for two years and proposes to continue to be the site of the sessions of the Louisiana Annual Conference, this affords an ideal opportunity for all Methodist ministers as well as lay leaders to visit the campus and become familiar with the program and activities offered. In addition, there is annually held at Centenary College a conference meeting of Youth and Youth Workers, which also is serving to familiarize our young people with our college.

3. Laymen to present quadrennial emphasis on Christian Higher Education in local churches.

A representative of the commission was requested to speak at each

district conference meeting in the Fall of 1957 on the Christian Higher Education emphasis. This was accomplished in most of the district conferences. In addition, it is our plan to solicit the aid of the Conference Board of lay activities to furnish us speakers for presentation in the local churches.

4. Fund raising booklets written and circulated.

5. Handbook prepared on alumni work for Methodist related colleges. Brochures are prepared by all of the Wesley Foundations in the conference and circulated throughout the individual districts in the interest of supporting the Wesley Foundation \$5 plan and the 30c per member. Fund raising brochures and reports on activities of interest to alumni are regularly mailed out by Centenary College as needed.

6. Service of re-dedication at Methodist schools.

Centenary College will, during October of 1958, observe a special week of services commemorating the 50th year of Centenary College in Shreveport. A series of inspirational meetings and open house activities are scheduled. As a special feature on Sunday during this week, our Resident Bishop, Paul E. Martin, will conduct a special service of Re-dedication of Centenary College. In addition, it is hoped that during 1958 a date can be arranged with Bishop Martin at which time a special service attended by only faculty and student body can be held for a service of re-dedication.

In addition to the above activities, the Executive Committee adopted the following special objectives and plans for 1958:

1. To solicit the support in all possible ways of the local preachers in the conference to periodically prepare sermons on the Christian Higher Education Emphasis.

2. To re-enlist the support of all churches in the conference to the \$1 per member for Centenary College. The support to Centenary under this program has almost doubled since the promotion by our Commission. But even with this wonderful progress, there are many churches not yet achieving the objective of \$1 per member.

3. To immediately solicit the cooperation of our bishop in mailing a letter to each local pastor to be signed by the Bishop and the Chairman of the Commission, asking each church to obtain the goal of \$1 per member and those churches financially able to do so to exceed the \$1 minimum.

4. To plan at the earliest possible date to establish an essay contest for high school seniors in the conference on the subject "What I Expect Of A Christian College." It is proposed that this essay program will be presented to the Board of Lay Activities as a project for their Methodist Men's Clubs throughout the conference to enlist the fullest possible participation in the contest by churches in each district with suitable prizes or cash awards to be made at the district and the conference level.

Area Methodist Circulation Campaign

SUPPLEMENTAL REPORT NO. 1

Little Rock Conference					North Arkansas Conference					Louisiana Conference				
New Ren. Due Total					New Ren. Due Total					New Ren. Due Total				
ARCADELPHIA DISTRICT—Total 1229**					BATESVILLE DISTRICT—Total 1177**					ALEXANDRIA DISTRICT—Total 1311**				
Delight Ct., P. D. Alston	5	27	3	35**	Cave City-Sidney, O. R. Moncrief	4	18		22**	Alexandria—				
Hot Springs First Church,										First Church, Guy M. Hicks	60	57	2	119
E. D. Galloway	38	100	10	143**						Bunkie, J. J. Caraway	4	40		44**
Malvern First Church,										Hollins Chapel, A. E. Wingfield	4	6		10
Rufus Sorrelis	19	86	7	112						Olla, A. D. St. Amant	5	31		36**
										Palestine, E. W. Sandel	4	35	1	40**
										Pineville, John F. Kilpatrick	16	57	1	74**
CAMDEN DISTRICT—Total 2806**										BATON ROUGE DISTRICT—Total 1333				
Camden—Fairview, M. W. Miller	22	181		203*2						Baker, John H. Sewell	10	10	1	21
Columbia Ct., Waymon Keel	11	35		46**						Baton Rouge—				
El Dorado—St. Luke, W. S. Cazort	13	12	1	26*2						Broadmoor, J. P. Woodland	11	11	1	23
Magnolia—First Church,										Istrouma, A. Jerome Cain	15	35		50
C. Ray Hozendorf	4	111	2	117										
Union Rhodes Chapel, Ralph S. Mann	6	33	1	40**										
HOPE DISTRICT—Total 1307**														
Hope, Virgil D. Keeley	24	109	7	140										
Mena, W. D. Golden	16	51	3	70**										
Nashville, J. E. Dunlap	6	53	2	61**										
Frederick Ct., L. O. Lee	4	20	1	25**										
Texarkana—First Church,														
Wm. E. Brown	50	100	5	155**										
LITTLE ROCK DISTRICT—Total 2856**														
Benton—First Ch., J. Ralph Clayton	24	86	6	116**										
Carlisle, O. E. Holmes	7	46		53**										
Douglasville, John B. Hays	4	29	1	34										
Hazen, Doyle T. Rowe	2	44	1	47										
Little Rock—														
Capitol View, Errie L. Thompson	8	46	3	57**										
Hunter Memorial, Everett Vanson	12	19	3	34										
Sardis-Bethel, Robert L. Rigg n	2	23	2	27										
MONTICELLO DISTRICT—Total 1212**														
Dumas-Gould, Harou'd Scott	13	51	2	66**										
Fordyce, A. J. Christie	6	67	1	74**										
Hampton-Harrell,														
D. James McCammon	5	34	2	41*										
PINE BLUFF DISTRICT—Total 1420**														
Leola Ct., C. R. Andrews	2	28		30**										
Little Prairie Ct., Ira M. Mitchell	4	25		29**										
Pine Bluff—Carr Memorial,														
Cagle Fair	12	48		60**										
R'son, Allan E. Hilliard	5	27	2	34										
Rowell Ct., Elam Turner	7	49	1	57**										
St. Charles-Pleasant Grove,														
Robert Kirkwood	1	18	1	20										
Sherrill-Tomberlin, W. T. Bone	4	36	1	41**										

The Louisiana Methodist

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THURSDAY, FEBRUARY 27, 1958

No. 9

Pastor Reports On Cuban Evangelistic Mission Last Month

By Rev. Henry C. Blount

EDITOR'S NOTE: The Rev. Mr. Blount, pastor of Grace Church, Ruston, recently participated in a ten-day preaching and teaching mission in Cuba. Some 130 ministers and laymen from the United States were included in the annual evangelistic campaign. There were 1,183 meetings held and a total of 76,652 attended. Some 6,571 visits were made, and 418 native laymen were trained for visitation. There were 478 baptized, and 2,357 made first decisions to enroll in training classes. The Methodist Board of Evangelism, Nashville, and the Methodist Board of Missions, New York City, promoted the crusade.

The following ministers and laymen from Arkansas and Louisiana participated in the Mission with Rev. Mr. Blount: Rev. Abe Conerly, Calhoun; Dr. Carl Lueg, First Church, Lake Charles; Lucious D. McGee, Grace Church, Ruston; Rev. Dan Robinson, First Church, Minden; Rev. Jack Shaw, Cotton Valley, and Rev. Raymond L. Franks, First Church, West Memphis, Arkansas.

The following is the Rev. Mr. Blount's account of the mission:

One night Paul had a dream during which he envisioned a man from Macedonia saying, "Come over to Macedonia and help us." And following the experience, he left for Macedonia immediately with the conviction that God had called him to preach to the people there.

Today, Christ is walking in Cuba because someone had a dream. At the close of the 19th century, after Cuba won its freedom from Spain, the Methodist Church launched a missionary enterprise. Someone had a vision of the work of the church there and the number of Christians are increasing rapidly.

I had the privilege of working in the Matanzas District, in the town of Jovellanos, during the seven day preaching and teaching mission. I discovered that most Cubans are hungry for something. Some of them are hungry for food. But their hunger goes much deeper than that. It is rooted in spiritual soil. Here in the United States, when people do not come to church, it may be because they are indifferent or unconcerned. But in Cuba, when the people stay away from the church, it is often because they have never heard the Gospel of Christ.

Of course, for the most part, Cubans are poor people. By our standards, they are poor. I visited a farm that belonged to a doctor in Jovellanos and having seen some homes made of palm branches, etc., I remarked that I did not know that so many people in Cuba

(Continued on page 9)



Members of the faculty of Louisiana Tech at Ruston are among those who received assignments in Operation Pulpit in the Ruston District. They are, L to R, Dr. R. M. Allen, Paul Pennington, Jess Covington, Harry M. Brown, and Dean J. B. Wilson. Dr. Allen is a member of the Grace Methodist Church. The others are members of the Trinity Church, Ruston.

'Operation Pulpit' Puts Lay Speakers In All Ruston District Pulpits During February

What has been perhaps one of the most ambitious undertakings in lay work in the Louisiana Conference has been that which has been under way during this month in the Ruston District.

"Operation Pulpit is a name of a lay program which has put a lay speaker in every vacant pulpit every Sunday during the month of February in the Ruston District. Operation Pulpit has been under the general direction of Jason Smith of Homer, lay leader of the Ruston District.

According to Mr. Smith "the inspiration for this project came

from a talk made by Robert Lay of Gillham, Louisiana Conference lay leader, at a Layman's Retreat for the Ruston and Shreveport Districts . . . One of the things he said was that there were 15,000 vacant pulpits in Methodism . . . There was not much I could do about the church as a whole but as a newly appointed district lay leader there was something I could do in the Ruston District. This was the beginning of the project that we have called Operation Pulpit."

According to Mr. Smith there are 63 pulpits that need to be filled each month in the Ruston District. Mr. Smith said that he believes that there are between 150 and 250 capable men and women in the Ruston District who they hope eventually to have on a list as lay speakers. He now has a list of approximately 70 men and women.

A list was made of charges and churches which do not have a worship service each Sunday. This list reveals that 40% of the churches in the Ruston District do not have services every Sunday. A schedule was prepared and assignments were made from among lay volunteers.

The project for February has been pronounced successful by Rev. Luman Douglas, superintendent of Ruston District. The actual results and response from the church services has not been determined at this date. However, one can be

(Continued on page 16)

Umphrey Lee Will Be Willson Lecturer

Date Set March 18-20
On Centenary Campus

Dr. Umphrey Lee, one of the best known Methodists in the Southwest, will deliver the Willson Lectures at Centenary College this year.

The Willson Lectures are scheduled for March 18, 19 and 20 on the local campus. The annual series is made possible by the generosity of Dr. and Mrs. J. M. Willson of Floydada, Tex. Under the series, an outstanding speaker in the field of religion or education is brought to the campus each year for a three-day period to enrich both the spiritual and intellectual lives of the students.

Dr. Lee, a native of Indiana, is chancellor of Southern Methodist University, where he served as president until ill health forced his resignation and resulted in the creation of the position of chancellor for him.

He received his BA degree from Trinity University and earned his MA degree at Southern Methodist University in 1916. He entered SMU when it opened in September, 1915, and he was president of its first student body. Dr. Lee received (Continued on page 9)

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. By March 7 the general organization of the EMC should be complete. The General Chairman and the three committee chairmen should proceed to select the personnel of their committees.

2. On Sunday, March 9, the Pastor will announce the personnel of all committees and publish them in the bulletin.

3. March 10 — the General Committee arranges for the preparation of prospect lists. A master list should be made of every prospective giver, including every church member—man, woman, boy and girl—as well as non-members who are users of the church. Leave no one out. Remember you perform a spiritual service when you help someone see his need to give.

4. March 13 — The Materials, Education and Publicity Committee meets to plan the congregational dinner to be held on April 15. The order for materials is prepared and a photographer is engaged to begin taking pictures.

Plans Announced For Family Life Conference

Nashville, Tenn. (MI)—Dr. Norman Cousins, New York City, editor of the Saturday Review, will be one of the principal speakers for the third National Methodist Conference on Family Life October 17-19 in Chicago.

The announcement was made by Methodist Bishop Eugene M. Frank, St. Louis, at the annual meeting of the Methodist Board of Education recently in Cincinnati. He is vice-chairman of Methodism's General Committee on Family Life, which is planning the conference.

Dr. Cousins was a speaker for the last National Methodist Conference on Family Life, held in 1954 in Cleveland, Ohio. He has been described by President Eisenhower as a "distinguished editor who stands as a symbol of America's creative, crusading, and sensitive mind."

Bishop Frank also announced that a pre-conference study booklet will be prepared by the Rev. Dr. Richard E. Lentz, Indianapolis, director of Family Life for the Disciples of Christ.

The booklet will be based on the results of a questionnaire filled out by 464 Methodist adult church school classes who have been working on the project since last summer.

The bishop announced that the Rev. Dr. E. Jerry Walker, pastor of St. James Methodist Church, Chicago, will write a dramatic prologue for the conference, and Miss Nora Stirling, New York City, well-known writer of plays in the field of family life, will write a play. It will be written especially for the conference but is expected to be suitable for use by local churches after the conference.

Theme of the conference will be "Faith, Freedom and the Family." Attendance will be limited to 3,000 because of the size of the ballroom at the Conrad Hilton Hotel, where the meeting will be held.

Application blanks can be secured from Methodist district superintendents, executive secretaries of boards of education of Methodist conferences, or the General Committee on Family Life, Box 871, Nashville, Tenn.

Almost 1 1/2 Million Receive Care From Methodism During 1957, Board Reports

CHICAGO (MI)—More than 1,400,000 persons (1,409,783) were cared for last year in The Methodist Church's 213 hospitals and homes in the United States, it was reported here Feb. 11.

Olin E. Oeschger, general secretary of the Board of Hospitals and Homes, said in a statement at the board's annual meeting, "One of the central tasks of our church is the expression of the Christian faith in deeds of love and service." The board maintains headquarters at 740 Rush Street, Chicago.

Bishop Lloyd C. Wicke of Pittsburgh, Pa., vice president of the board, presided over the meeting of the 18-member body. The president, Bishop William T. Watkins of Louisville, Ky., was unable to attend because of illness.

In reporting on the work of the 74 hospitals affiliated with the national board, Oeschger described the year as one of "increased capacity, larger assets, and more services rendered." Total number of beds in the 74 hospitals increased from 18,145 a year ago to 18,409 today, he said. Persons served rose from 1,352,830 to 1,394,530 during the past year. Assets of the hospitals reached the figure of \$231,757,293.

Homes for older persons increased from 80 to 84 during the year. These institutions served a total of 7,918. Children's homes and homes for business women together housed more than 7,000 persons last year.

Oeschger commended the hospitals for what he termed "genuine interest in quality standards of patient care and services" and "an active concern that a religious atmosphere permeate the hospitals."

He said that children's homes report "a heavy demand for special services to troubled children." He said also that the demand for accepting older adolescents is increasing.

Personnel needs continue to plague the institutions, he reported, citing what he called "tremendous shortages of trained professional people in the fields of health and welfare."

He reported that 32,518 persons are employed in Methodist hospitals and homes in addition to 12,470 doctors on the staffs, making a total of 44,988.

Drama Seminar For SMU Students, March

Dr. Tom Driver, an authority in the field of religious drama, will be the main speaker for a Drama Seminar on the SMU campus March 7, 8, and 9.

Dr. Driver is the director of the program of Religious Drama at Union Theological Seminary, New York, instructor in the seminary, drama critic for the Christian Century, and author of numerous articles in theological and church journals.

The seminar will be sponsored by the Texas Methodist Student Movement, the Methodist Student Movement at SMU, and the Perkins School of Theology. It is open to Wesley Foundation and Methodist Student Movement groups in Texas, Oklahoma, Arkansas and Louisiana, but registration is limited to 100. Virginia Le Noir of Little Rock is president of Wesley Players at SMU.

Dr. Driver's main subject will be "Of Time and the Theatre: Methods in Religious Drama," with lectures on "The Rationale," "The Director," "The Actor," and "The Writer."

Edward C. Hobbs, assistant professor of New Testament at Perkins School of Theology, will speak on "The Gospel Through So-Called Secular Drama." There will be a panel discussion by prominent university and theatre people of Dallas on "The Church and the Theatre."

Wesley Player organizations from the University of Texas, Texas A and M, and Texas Tech will present three productions.

Deadline for registration is March 1. Applications should be sent to Paul Blanton, MSM director, Box 203, SMU, Dallas 5, Texas.

Urges More Church Interest In Peace

Washington, D. C. (MI) — Two U. S. senators and a Methodist minister have joined in voicing a plea for a world-wide church resurgence for peace.

Commenting on a special series of evening services, Dr. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church, said "We call upon churches throughout the world to hold similar services so that the people may unite in a great peace offensive."

He also read messages from Senator Lyndon Johnson of Texas, majority leader, and Senator William Knowland of California, minority leader.

"Whatever the future may hold, we must remember that the road to security does not lie in a field of missiles," said Senator Johnson. "It can be found only by walking a path of universal understanding promoted by the Divine Being in whose image man was created."

Senator Knowland stated: "There never has been a time when the need for a closer communion with God and the increase of our spiritual strength has been more necessary. Hope of a peaceful world is not through achievement in space travel or satellite developments, but through our reliance on the Creator who made all things."

6000 Methodists To Attend Local Church Convocation In Summer

Washington, D. C. (MI) — The Methodist Church will hold a national convocation on local church evangelism next July 3-6 in Washington, it has been announced.

Between 6,000 and 7,000 lay and clerical delegates are expected to attend the convocation, said the Rev. George A. Fallon of Lakewood, Ohio, Council of Evangelism, president, the sponsoring group. They will represent Methodism's 103 annual (regional) conferences in the United States.

Bishop W. Angie Smith of Oklahoma City, president of both the Methodist Council of Bishops and the General Board of Evangelism, will serve as chairman of the convocation. He will be assisted by a 70-member planning committee.

The council has selected "To Tell God's Good News" as the convocation theme, Dr. Fallon said.

"Our chief objective is not mass evangelism," he said, "but to inspire Methodism's 40,000 local congregations to become evangelistic through expansion and enlistment, and thereby win thousands for Christ."

The convocation will be held in Washington's Uline Arena. The Rev. Asbury Smith, Washington, and the Rev. Roland P. Riddick of nearby Falls Church, Va., will head local committees.

Charlotte, N. C. (RNS) — Gov. Frank Clement of Tennessee declared here that people who have religious beliefs and faith in God need not be discouraged by the worldly strength signified by Russia's space satellites.

Addressing a Junior Chamber of Commerce meeting, he said "nobody is going to scare me with a missile or an artificial moon, provided I get on my knees and ask divine guidance and then get up and do what I believe is right."

Believes Narrow-Minded Church Members Cause Some To Drink

WASHINGTON, D. C. (MI) — Narrow-minded church members may actually drive some people to excessive drink, a New York University sociologist believes.

"I wonder if a lot of us who are church people don't aid and abet drinking and alcoholism because of our emotional rejection of people who do drink?" asked Dr. Dan W. Dodson, director of the university's Center for Human Relations and Community Studies.

A Methodist layman and former dean of men at McMurry College, Abilene, Tex., Dr. Dodson was a principal speaker at the Jan. 28-30 annual meeting of the Methodist Board of Temperance.

"I have known some people who were so uncharitable toward persons who drink that one would almost rather emulate the drinker," Dr. Dodson told the board.

If church people expect to influence others, he said, "they must neither withdraw from the social circles in which drinking occurs nor must they emotionally reject those who are drinking."

Dr. Dodson suggested that church leaders "need to re-evaluate their own attitudes and values the same as do the general public."

An intelligent approach to the problem, he added, "means working with victims of the malady and changing our culture."

Dr. Dodson pointed out that "the idea that drunkenness and alcoholism are moral problems, and the solution is to make people more moral, are deeply embedded in our culture."

Termining social drinking "a phenomenon of our times," he said that "a person from outside our culture would describe such drinking as perhaps the most characteristic pattern of behavior in America."

Noting that some 70 million Americans drink, "socially or otherwise," Dr. Dodson said that Prohibition is now history and predicted that "only extraordinary abuse of its present freedom on the part of the liquor industry could bring it back in the foreseeable future."

The high rate of drinking among Americans, paralleled by great increases in the consumption of sedatives and tranquilizers, "perhaps are symptomatic of a tense, anxious age," Dr. Dodson said.

A second reason, he said, is a feeling of rejection in the community. Here, instead of acting like "closed corporations," churches have an opportunity to work with people who feel a need of being wanted, he said.

Four More Firms To Publish RSV Bible

Omaha, Nebr. (RNS)—Four additional U. S. publishing firms have been authorized to publish the Revised Standard Version of the Bible starting in 1962 and a contract with a fifth is in negotiation.

The new publishers were announced here at the annual meeting of the National Council of Churches' Division of Christian Education. The division owns the RSV copyright until 2008 when the book will be in the public domain.

Since the RSV was published in 1952, exclusive publishing rights have been held by Thomas Nelson and Sons of New York.

After 1962 this firm will share publishing rights with William Collins & Sons of New York; A. J. Holman Company of Philadelphia; Oxford University Press of New York; and World Publishing Company of Cleveland, O. A contract is being negotiated with the fifth publisher, Harper & Brothers of New York.

Dr. C. H. Dickenson of the United Church of Canada's publishing house, said that since its first appearance use of the RSV "has spread rapidly."

"Since 1952 nearly 6,000,000 copies of the RSV Bible have been sold," he reported, "plus an additional 3,500,000 copies of the RSV New Testament."

He said the version is used by Christian education boards of 34 denominations with a total membership of nearly 39,000,000.

Ministers From Africa, Asia Being Trained By Methodists

Madison, N. J. (RNS)—Ten African and Asian Methodist ministers are engaged in a special course of study at Drew Theological Seminary here under a program of strengthening overseas ministerial leadership by the Division of World Missions of The Methodist Church.

Following a semester of classroom work at the seminary, the ministers will have five months of internship as associate pastors of Methodist churches in the U. S.

Congress Urged To Double Food Program

Washington, D. C. (RNS)—Doubling of the government's food surplus program to aid overseas countries was proposed in a bill introduced in Congress by Sen. Hubert H. Humphrey (D.—Minn.).

The bill proposes that assistance of \$1,500,000,000 a year be provided under the program, and that another \$500,000,000 be given in emergency relief for famines and natural disasters abroad. Religious relief agencies and other voluntary groups would continue to play a major role in the distribution of the food.

Sen. Humphrey said his bill was designed "to find a more effective means of converting our agricultural abundance into a vital instrument of peace in support of our foreign policy objectives abroad."

He offered his bill as an amendment to the Department of Agriculture's proposal to extend the present billion-a-year surplus food program for two years.

The Humphrey bill asks a two-year extension, until June 30, 1960, of Public Law 480, under which U. S. surplus food is either sold to foreign nations or donated for emergency relief. The law is scheduled to expire this year.

from June through November.

Three of the ministers are district superintendents, two are chaplains and teachers of religion, and five are pastors. They come from Southern Rhodesia, Malaya, India, Japan, Korea, Pakistan and the Philippines.

Dr. Ashton A. Almon, division associate treasurer, who is in charge of the program, said the project was "an expression of American Methodism's concern for helping Methodist churches in other lands."

He said the continuance of the training program would "promote a closer feeling of fellowship between our national pastors" and the Church in the U. S.

Dr. Ralph Felton, Drew professor, is in charge of the study course.

Report Churches In Eastern Europe Face Growing Difficulties In Their Work

GENEVA (RNS)—Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, reported here that the situation of the Protestant churches in Eastern Europe is "getting more and more difficult."

He spoke at the opening of the semi-annual meeting of the World Council's 12-man Executive Committee. The meeting is private, but an official statement was issued at the close of the initial session.

Dr. Visser 't Hooft cited the case of the Hungarian Lutheran Church which he said is being subjected to increasing pressure at the hands of the Communist government. He stressed especially the fact that Dr. Lajos Ordass, a one-time member of the World Council's Central Committee, had recently been forced to resign as Presiding Bishop of the Church.

Meanwhile, Dr. Visser 't Hooft said, the situation of the churches in East Germany has become "very discouraging."

He cited recent refusals of the Soviet Zone authorities to grant visas to churchmen planning to attend meetings abroad. He said a scheduled meeting of Scandinavian and German churchmen in Sweden had to be called off when East German clergymen were unable to get visas.

Earlier, the World Council executive recalled, Dr. Gerhard Brennecke, director of the Berlin Missionary Society, was denied a travel permit to attend the Assembly of the International Missionary Council at Achimote, Ghana.

Dr. Visser 't Hooft described conditions in the East European countries as "the most difficult problem of the last few months." Nevertheless, he added, "it is of the greatest importance to maintain relations with the churches of Eastern Europe."

Record Number Dailies Accepting Liquor Adv.

Washington, D. C. (RNS)—More daily newspapers are accepting alcoholic beverage advertising today than at any time in history, the Methodist Board of Temperance reported here.

Whereas five years ago a survey showed that 26 per cent of the nation's daily papers refused such advertising, in 1928 only 12 per cent still take this position, the temperance agency said.

"The alcohol beverage industry is trying hard to buy American public opinion by feeding the hands that feed the presses," the Methodist board warned, "and it may be succeeding."

Space Concept Seen Compatible With Christian Doctrine

Omaha, Nebr. (RNS)—Two Protestant church leaders agreed here that the concept of outer space is compatible with Christian doctrine and theology.

They were Bishop Reuben H. Mueller of Indianapolis, Ind., chairman of the National Council of Churches' Division of Christian Education; and Dr. Gerald E. Knoff of New York, the division's executive secretary.

Both made their comments at a press conference prior to the annual meeting of the Christian education division.

Bishop Mueller said that God is the Lord of all universes, stressing that there was more than one. The clergyman is a bishop of the Evangelical United Brethren Church.

Dr. Knoff quoted from the Bible in concurring with the bishop. He cited John 14:1-2 from the Revised Standard Version:

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many

rooms; if it were not so, would I have told you that I go to prepare a place for you?"

Dr. Knoff added that the concept of a house with many rooms might easily refer to more than one universe. The coming of Christ to redeem the world might have had its counterpart in other worlds, he said.

In a discussion of state aid to church-related colleges, Dr. Knoff said he saw no violation of Church-State separation if funds were accepted in the form of scholarships.

"Federal and state scholarships," he observed, "are quite different from direct government aid to church institutions."

Dr. Knoff strongly opposed the establishment of church-supported "parochial" grade schools. He said they were contrary to the Protestant theory of education.

"We shouldn't pull our kids out of public schools but should be stronger supporters of them, helping to improve them," he maintained.

Pastor Reports On Recent Moscow Visit

Minneapolis, Minn. (RNS)—The people of Moscow are not at all inclined to gloat over their sputniks and other scientific accomplishments, Dr. Reuben K. Youngdahl reported on his return here from a visit to the Russian capital.

"Invariably it was I who brought up the subject," the pastor of Mount Olivet Lutheran church said. "And they were hesitant to talk to an American about this."

It was not because they fear their police, whose control has been greatly relaxed, Dr. Youngdahl said. Rather, they were afraid of the reaction of an American.

Dr. Youngdahl said "the Russians I spoke to are desperately afraid that their sputniks may lead to an arms race with the United States and an eventual war. Everyone I spoke to soft-pedaled the military implications of their satellites."

The Russian men-in-the-street, the clergyman added, are terribly worried about America's military buildup. And their rulers don't let them forget the American military bases all around them, he pointed out.

However, the Russians' self-confidence has grown since his last visit two years ago, Dr. Youngdahl observed.

"Over and over they told me," he said, "that they will conquer the world by peaceful means. They point to their progress and the way they are catching up with us and say it won't be too long."

House Sessions Now Open With Scripture

Washington, D. C. (RNS)—The House of Representatives is now opening its session each day with a brief reading from Scripture.

Dr. Bernard Braskamp, chaplain of the House, has re-instituted an old practice followed by one of his predecessors, the Rev. Edward Everett Hale, by prefacing his opening prayer with a reading from Scripture.

Dr. Hale, who is better known as author of "The Man without a Country" and other books, than as Chaplain of the House, although he served in that capacity for many years, used to read a verse of Scripture before starting his prayer.

Reaction by the members of Congress has been so favorable that Dr. Braskamp intends to continue the practice of the daily Scripture reading, which is usually just one verse, followed immediately by the prayer.

Except Your Righteousness Exceed

WE have referred many times in these columns to the apparent and measurable increase in interest in religion and organized religion in the United States. We want to raise the question "should the church, the organized body of believers in Christ, be content to simply mirror the point of view and action of the society of which it is a part?"

We raise this question because oftentimes when church leaders suggest a point of view or a course of action, there is a tendency in some quarters to say that such point of view or course of action is out of keeping with what has been and thus could not be correct. Besides, the church and its leaders should just preach the gospel and let other matters alone. The resistance to change is oftentimes more centered within the organized church than outside of it.

In discussing this matter with a close friend, he suggested that perhaps one of the reasons why the church has such a large membership today and why religion is so popular is that the church makes it easy for people to become identified with it. The challenge of a changed life for church membership is not as great as it should be. Since there are many benefits other than spiritual which come as a result of church membership and since being a "church member" does not necessarily mean a change in one's point of view or course of action, many people find it rather easy to stretch their wills enough to become identified with a local church.

In some fields of social activity, the church has rolled up its sleeves and is doing a good job. There is scarcely a large metropolitan area where there are not several religious institutions which are ministering to the physical and spiritual ills of some of those in need. Hospitals, homes for homeless children, homes for the aged, settlement house work, are all worthy examples. The organized church has done and is doing a great piece of work in the field of education. Just now Methodism has taken the cause of its program of higher education close to its heart and is endeavoring to strengthen what is being done in this field.

There are other areas of opportunity which hold challenges of equal stature. In several of these, however, the church just now seems to mirror the point of view or course of action which obtains among its members.

One case in point is the liquor traffic. Other opportunities, many others could be mentioned. Methodism itself has been a leader in the battle against alcoholic beverages throughout its history. The fight today, however, is carried on largely by a few of its leaders and those to whom much of the responsibility has been committed. Meanwhile, the liquor traffic increases its stranglehold on the social and economic life of the nation. The position of Methodism as seen in its General Conference declarations on the subject is clear. But what is the real position of Methodism on this question?

Again, we simply raise the question "should the church, the organized body of believers in Christ, be content to simply mirror the point of view and action of the society of which it is a part?" That is about the real position just now.

It just very well may be that the great opportunity for evangelism in our day may be changing the lives of those already within the fold of church membership. Jesus faced this question in his day and told his followers that unless their righteousness exceeded that of the Scribes and Pharisees (those already within the existing religious organization) they would in no wise enter the Kingdom of Heaven.

The Responsibility Belongs To All

IN what will undoubtedly be laid at the political doorstep of the present national administration, the South has been blamed again for troubles which the North encounters. The administration's secretary of health, education and welfare recently blamed the South for much of the North's school discipline problems.

At a time when several school systems in the South have been having their own troubles endeavoring to carry out mandates of the Federal courts, Northern schools in several large cities have had unusually difficult times with pupils who have made the main business of education hard to carry on. Now, it seems that wherever the trouble is, South or North, the fault belongs to Southerners.

The larger centers of population in the Northern section of our nation haven't had anything like the trouble the future likely has in store for them. One would gather from all that is said that all is sweetness and light, especially in some areas of relationships where the South has been called in question. Anyone who has done any traveling here and there knows the truth about these matters. As certain migrations continue northward, trouble will likely become intensified.

Nothing is to be gained by putting blame on any section. If we have any problems, and we have many, they are the common property and responsibility of all. They should be faced as Christians and in the light of Christian love and understanding.

More Evidence Against Using Force

AS long as nations have armaments sooner or later they are used, and more often than not, tragically. This was dramatically shown recently when the French using American made planes bombed the Tunisian village of Saket-Sidi-Youssof, killing 79 Tunisians, wounding 130 others, and destroying many homes and public buildings. The bombing raid was a reprisal for Tunisians having fired upon French planes in nearby rebellious Algeria, where the French have been having their troubles keeping their colonial holdings intact.

France stood condemned before a world that hastily sought ways and means to cover up the sad experience that took lives of innocent people, including school children at their school desks. We are suggesting that if all nations and people of the world were as anxious to prevent such occurrences as they are to save face for everyone concerned afterward, then steps would be taken that would make such occurrences all but impossible.

The day will undoubtedly come when such actions will bring such moral denunciation that any nation undertaking such action will find it difficult to maintain itself as a member of the family of nations. Colonialism as a matter of national and international policy apparently is on the way out. The Tunisian village bombing is typical of a colonial power's attitude toward life in a province. It is not difficult to understand why colonial peoples all over the world are shaking off the shackles of domination by a colonial power.

Ways of settling misunderstandings, internationally, must be worked out which will utilize, if at all possible, non-military means. Each occurrence like the Tunisian bombing makes this all the more imperative.

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What The E M C Meant To Our Church

ROBERT W. BENGTON

The "Arkansas Methodist" and "The Louisiana Methodist" begin this week the publishing of a series of several articles dealing with the Every-Member-Canvass program in representative churches in Arkansas and in Louisiana. This first article is the account of the program as projected in an established church which because of a changing committee situation needed to adjust its program to meet the needs of a rapidly developing committee. This church is the Pharr Chapel Methodist Church of Morgan City, Louisiana. Located in Lafayette District, Morgan City is in the center of a rapidly developing section

THE Simultaneous Every Member Canvass proved to be "just what the doctor ordered" for the Pharr Chapel Methodist Church of Morgan City, Louisiana in the spring of 1957. It was one of those experiences which restores confidence in the over-all planning of national Boards and Agencies. From the very first reports, this looked like "THE thing" for this particular congregation.

Morgan City, "The Gateway to the Tidelands" as it is called by the Chamber of Commerce, is understandably experiencing extremely rapid growth. Located in the heart of the Acadian Country, it had long been a trapping and fishing center whose destiny in recent years looked rather bleak until the vast expansion of the off-shore oil industry

The Pharr Chapel Methodist Church is one of the oldest Protestant Churches in the city—work being started here in the mid-nineteenth century. For a number of years a "Bayou Mission" operated here, receiving assistance from the Board of National Missions and from the Woman's Division. A regular route was maintained whereby a pastor and teacher went from houseboat to houseboat up and down the bayous conducting services and visiting the people who very seldom got to town other than to purchase supplies, etc.

Through the years, however, the majority of these people moved into town in order to give their children the advantages of an education, and, more recently, in order that the men might find work with the various oil and service companies.

Within the last ten years a dramatic change has taken place in the entire make-up of the community. The influx of new people has brought many drastic changes. The economic level of the population has been raised, the educational level has been raised, and the programs of the Protestant Churches have been given a terrific "shot-in-the-arm."

Persons from other areas of the country, accustomed to "going" church programs, have lifted the local churches out of their apologetic attitude to one of aggressive growth. The time could never have been more "ripe" for a comprehensive study of the Church's potential than last year. Other local congregations were doing things—new churches being erected, program expanded—the challenge had been issued and had to be answered.

The construction of a new parsonage several years earlier had helped to indicate what could be done with consecrated effort. A successful Every Member Canvass had never been conducted in the memory of the oldest member, however. The program suggested seemed to be entirely too optimistic. Reservations began to form in the minds of people almost immed-

ately. True, the campaign to solicit pledges for the erection of the new parsonage had been successful—but—that was a "long range" proposition—calling for nothing like sacrificial giving—and even so, only a small percentage of the congregation had been contacted.

Being an "old" church, there were many persons listed on the rolls of the church who had long since lost all interest in its program. Many persons, long dead, were still carried on the rolls. Many non-resident members had neglected to leave forwarding addresses. Everyone knew that the statistics were far out of line—there just were not the number of persons available the records would seem to indicate. Even after the rolls had been reduced by over 200 names, there were still over 600 persons to be contacted. Many persons were members of "divided families" with split church loyalties, if any. It seemed an impossible task.

And here is where the folks at Pharr Chapel Methodist Church, Morgan City, La. are due a "pat on the back" . . . It was decided that if this was the program of The Methodist Church, they would do their best to carry it through. Much discussion took place as to whether the full program should be attempted, or whether it should be amended to fit the local situation. It seems that everyone has the idea that his church has problems that are unique and that what will work elsewhere can't possibly work "here."

Ultimately, however, the "ambitious" course was adopted, and the Official Board voted to attempt to implement the entire pro-

gram. No one knew where the necessary workers could be found. Few could justify the expenditure of such a large amount of money for materials, pictures, etc.—but everyone felt that something had to be done.

The schedule was put on the church calendar, provisions were made to obtain facilities and equipment which the church did not have of its own, committees were organized and then began the frantic search for 96 visitors to make the calls in the homes.

Unknown talent was discovered on all hands. Willing hands showed up where none were known to exist. Already crowded personal schedules were amended to make room for the hours of committee meetings, planning sessions, and just plain boresome detail work.

Oh, it wasn't easy—nor did everything go smoothly. Some captains were bitterly disappointed as they solicited help for the visitation. Materials ordered did not show up in time—alternative equipment had to be used. Some even shirked responsibilities they had assumed in good faith. And yet, enthusiasm ran high among the leadership as the preparations were made to "tell the story" to the congregation.

All possible steps were taken to be "realistic" in building the program for the new year. Some could not believe the figures arrived at by the Survey Committee. And yet, it seemed obvious, after double checking several ways, that it should be possible to double the church's program in the new year. The Audio-Visual equipment that was never available might be purchased, something might be done about improving the Educational Building itself, other dreams might be turned into reality . . . if, only folks could be made to understand the whole concept of indicating in advance what they hoped to be able to do for their church in the year to come.

Giving had risen steadily over the past years but pledging had not been a part of the experience of the great majority. The big job seemed to be to "sell" the idea of making a definite commitment to the financial support of the church's program.

There were some disappointing developments. On the afternoon of the initial day of visiting it became obvious that only some 70 visitors would be available. Some were called to the Gulf for job responsibilities, others had other responsibilities, and some just could not

(Continued on page 16)

Pictured below is the Pharr Chapel Methodist Church, Morgan City, Louisiana, Rev. R. W. Bengtson pastor.



TAKING INVENTORY OF OURSELVES

We do not appreciate many of our possessions until we lose them or are threatened with their loss.

We take good health for granted until it is taken away. Then we see its value. We often accept the affections of loved ones as a matter of course until we are deprived of their devotion when they pass from us. We fail to prize liberty until our freedom is threatened or lost.

So it is with life itself. When our lives are endangered, we take stock of ourselves.



We have been told that our recent wars have been fought to preserve our American way of life. If that be true, then every thoughtful American should ask, Is our way of living worth the cost we have paid in blood and tears? What is worth dying for? What is worth living for?

Ten years ago an American said: "I lost a son in the Second World War. When I look around me at what is happening, I wonder whether it is worth dying for."

Jesus did not talk much about death. He preached no gloomy gospel. But He did ask His disciples to face up to the question of just what life is worth.

He put to His followers these two searching questions: "What will it profit a man if he gains the whole world and loses his own life? Or what shall a man give in exchange for his life?"

In this Lenten season let us take stock of ourselves by asking first, What value do we put on our lives?

I very well remember a sermon I heard in my boyhood on this text. It ran something like this: How much of your life would you give for a million dollars?

In those days a million dollars was taken as about the highest monetary symbol that ordinary folk could comprehend. Of course, in these days of scores of billions in government budgets, a million dollars is hardly pocket change. But to a minister it is still a tidy little sum!

The old preacher began by asking, "Would you give up a hand for a

million dollars?" Yes, I thought I could get along pretty well with one hand and a million dollars. Then he asked, "Would you give up a leg also?" That made me think a little more carefully.

Then he stepped up the exchange still further. He asked, "Would you give up your eyesight for a million dollars?" I hesitated at that.

Then came this question: "If you were in a lifeboat with a million dollars in gold and the gold was causing the boat to sink, would you throw the gold overboard to save your life?" And I thought to myself, of course I would.

Then the preacher pressed his query home. He told us that our physical lives are a small consideration compared to our immortal souls. Think, he said, about eternity. Then he used a graphic figure to describe the extent of eternity.

He said if a bird were to come from another planet to our earth just once in a million years and were to carry away just one grain of sand at a time, when that bird had carried away the entire earth, eternity would just be begun.

That figure of speech has haunted my mind ever since. When a man thinks of his soul's welfare throughout all eternity, he says, "Why, I would not be profited if I were to gain the whole world and lose that."

Jesus told the parable of the rich farmer who was planning larger barns for his growing harvests. Feeling his future to be secure, the farmer said to his soul, "Take your ease, eat, drink and be merry." But God said to him, "Fool, this night your soul is required of you; and the things you have prepared, whose will they be?"

Then Jesus added this comment, "So is he who lays up treasure for himself and is not rich toward God."

When a man dies, people often ask, "What was he worth?" The answer is usually given in terms of the value which the appraisers put on his property. But is that correct? In this month of February we Americans celebrate the birthdays of Washington and Lincoln. Do we measure their worth by the property they left? Washington was comparatively rich. Lincoln lived in modest circumstances. Their worth is answered in the service they rendered.

If we live in ways that enrich the mind and ennoble character, we can take our worth with us because personality survives the grave. And if we give ourselves to good causes, we are investing in that which carries on our work and makes us "rich toward God."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



NEWS WORTH READING

It is heartening to read good news in the midst of a time when much of what we read is either the sort that scares us out of a seven-year's growth, or the sort that makes us wonder how low the race is falling. All too often we overlook stories of virtue and of spiritual power because they are not lurid enough to thrill our jaded lives. This is about some good news which I read recently, which I should like to pass on to you.

Some of you may recall that for several years I served on the Board of Control of the Arkansas Boys' Industrial School in Pine Bluff. It became necessary for me to resign when the burden of church and business duties became too heavy to carry. During my term on the Board I rejoiced a number of times to learn about the constant up-grading of the school staff. Among other changes, Mr. Dean Y. Rowell was promoted to the superintendency, and Rev. E. A. Richmond was secured to serve as teacher and chaplain. My interest in the school has continued after my separation from it because of my interest in teen-age boys and girls, and their problems of home instability. Rev. Richmond has continued to send me *The Hustlers' Herald*, their weekly paper which always tells interesting stories about the staff and the boys.

A recent issue had some especially heartening news for me. Under a page heading, "DID YOU KNOW . . .", here are some facts which I read and which are worth passing on. It is stated that in the two years from July 1955 to July 1957, 318 boys were admitted to the school. Yet in that time there were only 29 "returnees," or second offense boys. Some of them, of course, were returning from terms before these dates, but the actual rate of second offenders is about the same. Some of them left the state after being at the school, but the fact that less than 10% of the boys are sent back, is an excellent commentary on the spiritual improvement of the boys while at the school. This is, of course, a

On A Wide Circuit

W. W. Reld

VITAMINS OF MIND AND SPIRIT

Our physicians and nutritionists (the latter as distinguished from cooks) are nowadays telling us that our physical bodies are nothing more nor less than the food we eat, transformed by chemical processes. If we eat the right foods and the right quantities of them, we should be able to avoid most diseases. These scientists are helping us know what and how much to eat: this appears a major cause of the longevity that has startled western man.

Each of us, in the course of a normal life, we are told, consumes about 150,000 pounds of food. If we get our food in an area rich in vitamin values in the soil, we may eat less and live longer. If we eat food produced from an impoverished soil, we may eat more in quantity, secure fewer vitamins and more calories—and end up with obesity and a long list of related ailments. If we do not get enough of the proper vitamins and minerals we will suffer from malnutrition. One nutritionist suggests that though

high tribute to the entire staff, all of whom are devoted workers.

Now they are trying very hard to build a chapel on the school campus. The Legislature has appropriated \$15,000 toward the project, but it is available only when another \$15,000 is raised by private subscription. The chaplain and the staff of the school have dug up barely over \$7,000. This leaves a balance of \$8,000 to be raised in order to have the chapel which they so sorely need. I could tell of many cases of young boys who get into trouble simply because their parents and our society have not taken the necessary pains to give them a fair chance at life. Here is one means by which we can help to train these boys in the ways of dependable citizenship, and at the same time expose them to Christian preaching and teaching which all of us need in order to serve God more usefully. If you feel led to contribute, please send your gifts to Rev. E. A. Richmond, in care of the Arkansas Boys' Industrial School, Pine Bluff, Arkansas.

a person eats his lifetime 75-tons, if it is not the proper food he may exist only half alive. . . .

Some day we are going to recognize, too, that our minds are made of the "mental food" we feed them: we cannot produce healthy, wholesome, disease-free minds if they are fed on printed, spoken, and pictured garbage. There may be a lot of calories, but few mind-building vitamins, in much of the trash that is all too easy to find on the popular menus. Nor can a healthy human spirit—a Christian spirit—be the product of an uncontrolled diet of childish emotions, prejudiced attitudes, selfish purposes, and unclean thoughts. In the mental and spiritual realms, as well as the physical, we can become no better than what we "eat." "You can't make a silk purse out of a pig's ear," was one way our fathers said it.

I think we should realize, however, that though this is "food" which will grow into unhealthy and even delinquent minds, these media are not *per se* evil. Radio, television, newspapers, the pulp magazines, and even the "need for the gang" can be blessings and "nutritious food" for mind and spirit. It is the *content* we put into these media—not the media themselves—that result in "a healthy mental diet" or in mental malnutrition. *The content of these media of communication can be controlled.* Their ingredients can be enriched, their "poisons" can be removed—just as the nutritionist controls and enriches the mixture that becomes a loaf of bread. . . .

Someday men will be punished as severely for poisoning the mind as they are now for adulterating foodstuffs and poisoning the body. . . . However, it is the privilege and the duty of the parent, the teacher, and the pastor to lead youth into areas of reading, of hearing, of viewing where "vitamins" are fresh and abundant.

In the area of the *emotions*—which control the development of the human *spirit*—the guarding of the "food supply" is even more difficult. The elementary emotions of fear, of hate, of greed, of jealousy, of love have values for the development of the animal-child. But their control in the adult is the base of all culture, and especially of the culture we call *Christian*. Only as we safeguard and direct into constructive channels the whole range of emotions can there be cooperation, brotherhood, peace, *eros*, indeed all virtues and happiness. Here is where war, the inflamer of passion, the apostle of hate become the poisoners of the spirit. And here, again, is the great task of "proper feeding" that must devolve upon parent, teacher, pastor, and all of society.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for March 9, 1958: THE CHURCH CONFRONTS SOCIETY

READ MATTHEW 5:13-16; ACTS 19:21-41; THESSALONIANS 5:4-8; JAMES 2:14-17.

MEMORY SELECTION: *Let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.*
—Titus 3:14 (RSV)

We are now studying a series of six lessons under the general subject, "The Church's Ministry To Society." Last week our lesson emphasized the necessity for unity of faith and action in basic Christian living. In keeping with the general subject for the series of lessons, our subject for today's lesson is, "The Church Confronts Society." This is a study of the responsibility the church has for promoting the Christian way of life through personal examples of Christian living and a positive effort to bring all of life into harmony with Christian ideals, as proclaimed by Christ and Christian leaders of the early church.

There was a very striking, basic difference in the attitude of the Jewish church and the early Christian church toward the outside world.

(1) The Jewish church, from its very beginning, has never been missionary in its outlook. Thinking of itself as composed of God's chosen people, it did not seem to see any reason for concern about people outside the Jewish race. It was deeply concerned about teaching and training its own people, both adults and children, in the laws and forms of worship of Judaism. However, the Jewish church has apparently never been concerned about converting the world to Judaism, nor is it so concerned today. We have never heard of the Jewish church sending out missionaries, either at home or abroad, to convert the outside world to the Jewish religion.

(2) The Christian church took exactly the opposite view of its mission in the world. It has never been content to teach and train the people within its membership; it has always felt that it was imperative that the Christian message be carried to the last person to the ends of the earth.

This missionary urge is motivated by the final command of Jesus to His disciples, which we commonly call the Great Commission, in which Jesus said "Go ye into all the world and preach the gospel to every creature." The Christian church, from its beginning, has always included the whole world as its "parish" and the Christianizing of every phase of human life as its ultimate objective.

The Church Confronts Society—With What?

The subject for today's lesson, "The Church Confronts Society," seems at once to raise the question, "With what does the church confront society?" May we mention a few of the matters with which we think the church confronts society:

(1) The Christian church confronts society with a GOD OF LOVE, who reveals Himself as a FATHER to all who will accept His care. People have heard of various kinds of gods as pictured by the pagan world. It had heard of a God of might, majesty, holiness and justice. To all of these great attributes of God, the Christian religion added love which gave added meaning to all of the other attributes of God for the individual.

(2) The Christian church confronts society with CHRIST. This Christ, for a while, was God in human form, revealing the nature and purpose and will of God to man as could have been done in no other way. It presents Christ as the one perfect example of the way of life

He taught. It presents His life as the pattern for all life.

(3) The Christian church confronts society with A WAY OF LIFE. The Christian life has different motives, different objectives, different ideals and different standards for life than those of the world. The Christian life is not "conformed to the world" but is "transformed" by the power of Christ. The church confronts the world with that way of life and, under divine compulsion, insists that it follow that way.

(4) The Christian church confronts society with THE ONLY SOLUTION FOR ITS PROBLEMS. At no time since Christian era began has the world been confronted with more serious, pressing problems than today. Following its time-worn plans for the solution of those problems, there has been no time within the Christian era when efforts to solve international problems through diplomacy have been more futile or more frustrating than now. Every man-made scheme imaginable has been tried across the years in an effort to make it possible for man to live together in the world in peace. The one solution that would solve every serious problem confronting the world is a sincere adoption, world-wide, of the philosophy of the Golden Rule.

(5) The Christian church, wherever true to its mission, confronts society with A PURPOSE TO REMAKE THE WORLD'S LIFE and bring it into harmony with Christian ideals. With such a purpose and mission, the church is under no necessity to apologize to any person or group of persons because its work interferes with some plans they may have.

(6) The Christian church confronts society with THE ONLY AUTHORITATIVE MESSAGE OF HOPE THAT REACHES BEYOND THE GRAVE. Many other agencies minister well to the needs of people here; only the Christian church holds out hope for the hereafter.

Every Christian Has a Personal Responsibility

(1) Jesus said, "Ye are the salt of the earth." Salt adds to the flavor and good taste of food. So Jesus would say that the Christian should add good taste and zest to life.

In the day in which Jesus spoke salt was a preservative which prevented food from spoiling. So the Christian must be the saving, preserving influence in the world's life. As salt in that day was the one preservative element that would keep some food from decay, so the Lord has looked to the Christian church throughout the Christian era to be the saving element in a world where people decay spiritually, but for the saving influence of Christian people and the saving grace of God.

(2) "Ye are the light of the world." So said Jesus. In John 8:12, Jesus said, "I am the light of the world." That is a statement we would expect to hear coming from such a one as the Christ. He was and is the light of the world. In our lesson text Jesus makes the amazing statement that we, Christian people, are the light of the world. Nevertheless, let us always remember that the spiritual light that may go out from our lives is a reflected light. Jesus is the light of the world and any light we may throw on our darkened world is a reflection of the life of the Son of God.

(3) "Let your light so shine." These words

in our lesson text tell us how Jesus expects us to draw people into the Christian life.

Here Jesus says that Christians are to let their lights so shine as to win followers to Him. Jesus is saying that we should live our lives in such a beautiful, helpful, winsome manner that people will want what they believe religion has done for us. Jesus wants us to make our religion so attractive that people will be led to believe in the value and reality of the Christian religion.

The World In Darkness Without The Christian Church

(1) The world has always been dependent on the church for its highest ideals. Before the Christian era the Jewish church was the producer of the world's highest ideals. In that early day no other religion of the day linked together worship and moral righteousness. The moral ideals which have marked the world's progress since the beginning of the Christian era have been born of the Christian church. The ideal of world brotherhood was born of the Christian church. The right of men, who labor with their hands, to proper working conditions, proper wages for work and a sense of human dignity was first sponsored by the church. The ideal of education for the masses originated in the Christian church. The ideal of the responsibility of the more fortunate for the underprivileged of earth is church-born. The ideal of world peace was born of the teachings of Jesus on human relationships. Throughout the past twenty centuries the Christian church has been without a serious rival in the world of ideals.

(2) Where are we to go to find worthy ideals for our day? In the business world, where competition is so keen, there is often the temptation to take the "low road" in business dealings. The business world needs the church's ideals of rugged honesty and consideration for others in order to keep on a high level morally. Society in general is subject to temptations to evil on every side. If it is to find ideals that point to the higher levels, society also must turn to the church for those ideals. The same may be said of the home and the educational world. It is the church which has always held before the home worthy ideals and standards and it is the church which has furnished the world of education with its highest ideals. The political world, national and international is too often motivated by expediency and selfish aspirations. If the world is to be saved from falling into the pit it is digging for itself, the church must hold high the ideals of world brotherhood, as expressed in the Golden Rule, and press for their adoption by the nations of the world.

The Endless Conflict Between Light And Darkness

For Paul, the term light meant righteousness and darkness meant sin. That conflict between light and darkness is a constant, continuous battle, generation after generation. Men are destroying themselves today in much the same fashion as through the past generations. Two forms of evil, which have cursed humanity across the centuries past, are immorality and drunkenness. Basically the temptation is the same now, as in former years.

So far has dram-drinking and drunkenness entrenched themselves in our American life that they are fast becoming a real threat to our survival. Without question Russia is the big threat to our future. Drunkenness has been on the increase in Russia. However, only recently Krushchev, the big boss in Russia, very strongly condemned the tendency to drunkenness in Russia. His denunciation of strong drink will likely have wide-spread effect in Russia. Unless something is done in America to change our present trend the future may find us, a hopelessly drunken "Christian" nation, forced into subjection by a sober atheistic nation.

Faith Means More Than Mental Assent

Some seem to feel that it is enough to give mental assent to certain orthodox pronouncements as found in our creeds. James lets us know that it is meaningless to profess faith in Christianity without living like a Christian. We are saved by faith. We work, not to save ourselves religiously but because we are saved religiously. A bare profession of faith is "bare" indeed if it does not result in Christian service.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MAYOR SIDNEY L. GRAY was the guest speaker at the meeting of the Men's Club of the First Methodist Church, Lake Charles, Wednesday, Feb. 19. Dr. Carl F. Lueg is pastor of the church.

OPEN HOUSE was held at the new parsonage of the Mangum Memorial Methodist Church, Shreveport, Sunday afternoon, Feb. 23. Rev. Ira W. Flowers is pastor of the Mangum Memorial church.

CAPT. M. E. KIDD of Troop F, State Highway Police, was guest speaker at the dinner meeting of the Men's Club of the Sterlington Methodist Church, Monday, Feb. 17, where Rev. W. M. Allen is pastor.

THE WORLD DAY OF PRAYER SERVICE for Bogalusa, was held at the Elizabeth Memorial Methodist Church under the leadership of Mrs. G. F. Poole, Sr. Nine churches participated. Rev. Robert B. Crichlow is pastor of the host church.

REV. BILL STOKES, director of the Wesley Foundation at Louisiana Tech was the guest speaker at the Feb. 17 meeting of the Men's Club of the First Methodist Church, Minden. Circle No. 1 of the W.S.C.S. served the evening meal. Rev. Dan R. Robinson is pastor of the church.

REV. GEORGE HARBUCK, pastor of Broadmoor Methodist Church, Shreveport, will be the guest preacher in Holy Week Services at the First Methodist Church, Minden. Special services will open Sunday evening, March 30, and close on Good Friday evening. Rev. Dan R. Robinson is pastor of the church.

REV. E. R. THOMAS, pastor of the Hammond Methodist Church, will be the guest evangelist in revival services to be held at the Zachary Methodist Church, Feb. 23-28. Dr. Rodney Cline, professor of Education in L.S.U., will be in charge of the song service during the revival. Rev. Ed Taylor is pastor of the church.

THE EVENING WORSHIP SERVICE of the Amite Methodist Church, Sunday, Feb. 16, was under the direction of the deputation team from the Wesley Foundation at S.L.C., composed of Gwen Kornegay and Russell Pregeant of Hammond, Carolyn St. Amant of St. Amant, and Johanna Mizell of Bogalusa. Rev. James E. Christie is pastor of the church.

THIRTY-SIX CREDITS were presented at the Bogalusa-Franklinton Leadership Training School. Faculty members included Mrs. Ed Haug, Rev. Ned Stout and Rev. Robert B. Crichlow. Rev. Dave Felder is pastor of the Franklinton church and Rev. Robert B. Crichlow is pastor at Bogalusa. Rev. Stanley Baker, pastor of the Angie-Varnado Charge also participated.

REV. ROBERT B. CRICHLLOW, pastor of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, is the guest preacher in a Lenten Preaching Mission at the Gretna Methodist Church each evening, Feb. 24-28. The theme of the Mission is "You Can Master Life With Christ." Rev. A. B. Cavanaugh is pastor of the church.

THE MEN'S CLUB of the St. John Methodist Church, Norco, will have a Fellowship Dinner at 7:00 p.m. March 4. Assistant Coach Terry of L.S.U., an active Methodist Layman, will be the speaker. This club, under the direction of Joe T. Sanders, has been conducting a visitation of prospective members for sometime. Rev. C. D. Pinkard is pastor of the church.

THE CHURCH POINT Methodist Church is being kept warm and open, day and night, for anyone who wishes to come for prayer during the Week of Dedication. According to a report from the pastor, Rev. Joe H. Robinson, several come by the church on their way to work each morning, and mothers come by as they take the children to and from school.

"SILVER TREE" TEA honoring Miss Gretchen Elston, missionary to Japan, was held at the Haughton Methodist Church Sunday afternoon, Feb. 16, from 3:00 to 5:00 p.m. Miss Elston, who already has served four years as a special term missionary, teaching at the Dwassui College in Nagasaki, Japan, is slated to return to Japan sometime this month. Rev. Edgar C. Dufresne is pastor of the Haughton church.

REV. JOLLY B. HARPER, pastor of Trinity Methodist Church, Ruston, was the guest preacher Sunday morning, Feb. 16, at the Haynesville Methodist Church, in the exchange of pulpits on this day throughout the Ruston District. Preston Smith, Lay Leader of Trinity church, presided at the service. Rev. Jack H. Midyett, pastor of the Haynesville church, preached in the Springhill Methodist Church.

THE MEN'S CLUB of the Curtis Park Methodist Church, Bossier City, has recently adopted a project to provide more parking facilities for the church. This involved moving a garage, constructing sidewalks, making the parking area, and lighting it. A car port and storage room has been built for the parsonage. Labor and materials given to the project amount to a value of approximately \$2,000. H. C. Roth is president of the group. Rev. W. V. Sirman is pastor of the church.

RECENT ACTIVITIES at the Antioch Methodist Church, on the Simsboro Charge, include the regular monthly meeting of the Men's Club Wednesday night, Feb. 12. L. J. Fox, Ruston, was the guest speaker. The ladies of the Woman's Society of Christian Service served dinner to the group. Rev. A. B. Cramer of Lisbon, serving Summerfield and Alabama churches, was guest preacher at Antioch church for both worship services on Sunday, Feb. 16. The pastor, Rev. James Jones, preached at the Pine Grove Methodist Church, near Minden, at the morning worship service.

IN COOPERATION with "Operation Pulpit" in the Ruston District, Heflin and Brushwood Methodist Churches heard the following lay speakers for the Sunday morning services: John T. Campbell on Feb. 23 at the Heflin Church; Davidson Brown on Feb. 16; and Clausey Robinson will speak on March 2 at the Brushwood church. On Feb. 9 Kirkley Miles was the lay speaker at the Heflin church. Each of these speakers are members of Methodist churches in Minden. A. A. Holley of Brushwood and Bryant Hutching of Heflin are in charge of this project in their respective churches. Rev. R. E. Carter is pastor of the Heflin-Brushwood charge.

DR. THOMAS B. LUGG, general secretary and treasurer of the Council on World Service and Finance, reports that—Two-thirds of the way through the current fiscal year, Methodists had sent well over six million dollars to their World Service fund. Dr. Lugg's report, showing June-through-January receipts to all general benevolences and administrative funds, was issued Feb. 5. With a single exception—World Service Specials—all funds showed an increase over a similar eight-month period last fiscal year. Percentage gains ranged from 3.95 per cent on the Week of Dedication to an increase of nearly 40 per cent on the Methodist TV Ministry.

MISS WILLIE MAE PORTER, deaconess in The Methodist Church since 1928, was guest speaker at the McGuire Methodist Church, West Monroe, Sunday evening, Feb. 2. In keeping with the church-wide School of Missions in progress at the church, Miss Porter spoke of her intimate acquaintance with missionaries who have served the Japanese people. She also showed a number of objects given her by these missionaries. Miss Porter is the daughter of the late Rev. W. J. Porter, Methodist minister of the Louisiana Conference. Prior to her retirement last September, Miss Porter had served six years as Director of Religious Education in First Meth-

odist Church, LeGrange, Ill. Rev. Don Wineinger is pastor of the McGuire church.

THE MENS' BIBLE CLASS of the Lakeside Methodist Church, Pine Bluff, presented a hi-fi recorder and a recording of the New Testament to the Jefferson County Nursing Home for the aged and needy. They also contributed \$25 to the Chapel Fund for the Boys' Industrial School. Lakeside Church made a contribution of \$230.81 at the morning service when two boys from the school participated in the service, and spoke of the need for a Chapel at the School. One of the boys expressing a desire to belong to the Methodist Church will be visited and taught by the pastor, Rev. John McCormack.

JACOB PIERCE ANGLE, Kansas City, Kan., Mrs. Alex E. Lundquist, Minneapolis, Minn., and Albert S. Pratt, Detroit, Mich., were named to membership in the Methodist Hall of Fame in Philanthropy at Chicago Feb. 12, by the Board of Hospitals and Homes of The Methodist Church. The awards were made at a banquet at the annual convention of the National Association of Methodist Hospitals and Homes in the Morrison Hotel. Dr. Frank Prentzel, Jr., of Philadelphia, recording secretary of the board, presented engrossed citations to each honoree. Fame, known also as "The Honor Society of the Healing and Helping Hand," was established in 1949 by the Board of Hospitals and Homes as a means of honoring outstanding contributors of time, services, or money to Methodist philanthropic institutions. The 1958 awards bring to a total of 50 those who have been named to the Hall of Fame.

DR. GEORGE A. BOWLES, chaplain of Barnes Hospital, St. Louis, was elected national president of the Chaplains Association of the American Protestant Hospital Association at its annual meeting here Feb. 14. He succeeds the Rev. Fred A. Springhorn, chaplain of Norton Memorial Infirmary, Louisville, Ky. A member of the St. Louis Annual Conference, Dr. Bowles has been chaplain of Barnes hospital for nearly 10 years. Before that, he served for a similar period as executive secretary of the St. Louis Conference Board of Education. He has been pastor of three Methodist churches in metropolitan St. Louis. A native of Arkinda, Arkansas, Chaplain Bowles studied at Southern Methodist University, receiving his A.B. degree in 1927 and his B.D. degree in 1930. Central College, Fayette, Mo., awarded him the honorary doctorate in divinity in 1952.

THE WILLSON LECTURES, to be offered on the SMU campus in connection with Religious Emphasis Week, Feb. 23-28, are a gift to SMU from Dr. and Mrs. J. M. Willson of Floydada, Texas. The first Willson lecturer at SMU will be Dr. William H. Poteat, professor of Philosophical Theology at the Episcopal Theological Seminary at Austin, Texas. He will speak during four morning worship services and will be available during the four afternoons for informal discussions with the students. SMU is one of a number of colleges and universities that has profited from the generosity of Dr. and Mrs. J. M. Willson. Dr. Willson is a member of the SMU Board of Trustees. The \$15,000 endowment fund to bring outstanding religious lecturers to SMU was established by Dr. Willson in May, 1957. In previous years, Dr. Willson has given nearly \$16,000 to SMU for scholarships for theology students.

LAWOMAN'S DAY was observed Sunday, Feb. 2, in 37 Methodist churches in the Forrest City District. Church officials believe it is the first time such a program has been planned on a district basis. Women of the District appeared as speakers, ushers and choir members in the day's program, which was based on stewardship, giving emphasis to the worldwide reach of the Woman's Society of Christian Service and the Wesleyan Service Guild. Taking part in the planning of the program were Rev. Otto W. Teague, superintendent of the Forrest City District, Mrs. John Sikes, of Forrest City, District president of the W.S.C.S.; Mrs. Hubert E. Pearce of Wynne, secretary of Promotion, and Mrs. Arthur Weeden of Wynne, secretary of Spiritual Life Cultivation.

PASTOR REPORTS ON CUBAN EVANGELISTIC MISSION LAST MONTH

(Continued from page 1)

were so poverty stricken. He made me feel a sense of shame when he said "That man isn't poor," as he pointed to a certain shabby place, "He has a house, a family, friends and God! What more could you ask?"

It seems to me that Cuba presents one of the finest opportunities for the work of the Church that we have anywhere.

I visited in one community of 5,000 people that has no church of any description. The owner of the sugar mill there happened to be a Methodist by earlier training and welcomed the efforts that I made in helping to organize the first church of the town. I had the high privilege of receiving 45 people on first decisions to be trained as church members.

Evangelism is the keynote to the work on the Island. Every preacher is an evangelist. The main trouble is, of course, that we do not have enough preachers.

Jesus is walking in Cuba today. He is living in the hearts of many people who are consecrated to His cause.

I was deeply impressed with the enthusiastic young people there. Every Sunday, approximately 15 young people visit the various Methodist missions in and outside of Jovellanos, teaching Sunday School, singing Gospel songs and interpreting the Christian life.

The people of Cuba do not have to have \$5,000 in the bank before they have a church. They do not have to have an endowment from the General Board. All they need is faith and a vision. They will start a church anywhere — in a barn, or a house, or under a shed or under some palm trees. They will start a church any place where people sing and worship and give their lives to Christ.

During one of our services, we were talking about Jesus as the Shepherd of the sheep and the way in which He leads us. With a great deal of spontaneity, a boy spoke out "Yo quiero ser una oveja." I asked the interpreter what he said and it was: "I want to be a lamb."

This, I think, is significant of the response to the Gospel message.

Now is the time for the Christian Church to lay the proper foundations in Cuba.

To get an adequate picture of the Island and its history, you must know something of Jose Marti. He is the champion of their freedom. He is the George Washington and the Abraham Lincoln. You see his pictures in significant places. Just before I left Jovellanos, I found a quotation on a pamphlet by Jose Marti and I asked the interpreter to translate it. It read: "Jesus did not die in Palestine, but He walks by the side of every man." privilege to have had this experience.

UMPHREY LEE WILL BE WILLSON LECTURER

(Continued from page 1)

his PhD degree from Columbia University. He holds honorary degrees from Trinity University, Southwestern University, Ohio



On their 50th wedding anniversary recently, Mr. and Mrs. W. J. Bernard, Sr., renewed their nuptial vows with the Rev. Jack Cooke, pastor of the First Methodist Church, New Iberia, officiating. Standing with them for the ceremony were Mrs. Henry Kimball and Mr. Jack Bernard, who attended them 50 years ago. Mrs. John Trotter, Jr., pianist, accompanied Mrs. Henry J. Dauterive, Jr., when she sang "O Perfect Love" just prior to the ceremony. The couple is pictured above.

Alexandria Dist. Parsonettes In Monthly Meeting

Mrs. A. W. Townsend, Alexandria, said hats and conferences are synonymous to Methodist ministers' wives.

She made the statement recently while reminiscing at the luncheon of the Alexandria District Parsonettes at Holiday Inn. She

modeled three hats that she had worn to Louisiana Conferences of the Methodist Church and told of humorous experiences associated with them.

Other members of the Parsonettes told of their experiences with new hats at conference.

Prior to the luncheon they modeled hats from the spring collection of Hixson's Ladies' Ready to Wear Shop.

Mrs. Otis W. Spinks, program chairman, read a "Husband's View of His Wife's Hat."

Mrs. John F. Kilpatrick of Pineville, president, welcomed members of the group.

Resolution Adopted Commemorating John J. Rasmussen

The Fourth Quarterly Conference for the David Haas Memorial Methodist Church in Bunkie was held Sunday night, February 9. Rev. A. W. Townsend, District Superintendent, presided at the conference at which time officers for the new conference year were elected. A report from the building committee stated that plans on the renovation of the present educational building and construction of a new educational unit are progressing rapidly. Construction on the new building is expected to begin shortly. It was reported that \$56,000 is on hand in cash and pledges from the building campaign conducted in the fall.

At the conference the following resolution was offered by Col. W. D. Haas, Jr. and seconded by Mr. W. L. Constant and passed unani-

For Youth

Christian Career Clinic Scheduled In Monroe District

A district-wide Christian Career Clinic for Monroe District senior high and older youth will be held March 7 and 8 at St. Paul Methodist Church, Monroe.

The Rev. Brady B. Forman, district director of youth work, will be director of the session, which was planned by the MYF District Council. Those in charge of interest groups include: Dr. Clyde Stunt, foreign missions; Dr. Harold Porter, the ministry; Miss Louise Sharp, youth work; Miss Tennie V. Severtson, directors of religious education; Miss Jo Ann Richardson, short term missionaries; and Mrs. John Birchfield, church music.

Registration will begin at 4:30 p.m., Friday, March 7. The banquet is scheduled at 6 p.m. The clinic will close Saturday at 11 a.m. with a service of dedication and Holy Communion. Registration is \$2.50 per person.

REQUEST

To my friends everywhere.

On January 20th, 1958 I was eighty years of age. For about a year I have had cataracts on my eyes and for a long time I have not been able to read anything. My health has been so poor that the doctors have hesitated to suggest an operation, but recently I have improved and now they have agreed to operate if I can retain my present strength until the 26th of February. I became a Christian on April 10th, 1898. For these nearly sixty years I have constantly read my Bible, but for several months I haven't been able to read anything. I do want to read the precious Word some more while I live, so will you please join with me in praying that God will help me and give me back my sight. Many people have had their eyes operated on and can see today, but at my age I will need special help from God to go through this struggle, God can do more than man. I know the doctors can do the work properly but it will take God's help for me to stand it. Please be praying until after the 26th.

Your brother,
Rev. F. Lyman Shows
5173 Prescott St.
Baton Rouge, La.

mously by the conference:

"Whereas God in His infinite wisdom saw fit on February 4th, 1958, to call Dr. John J. Rasmussen, one of the former pastors of this church, to his reward, and;

Whereas Dr. Rasmussen gave so diligently of his great talents to this church and community for four years,

Now therefore be it resolved that this Quarterly Conference of the David Haas Memorial Methodist Church extend to his wife and children our sincerest sympathy and love in their bereavement and remind them that "God doeth all things well" and we must abide by God's will."

Lafayette District Christian Career Clinic Held

WITH THE SUB-DISTRICTS

Sadie Mecom

The Sadie Mecom Sub-district meeting was held at the Methodist Church of Wisner, La. Feb. 3. The devotional was given by Carolyn and Elaine Coody, and Patricia Presson. Music was by Alice Ruth Herrington and Melba Chapman.

Topic of discussion was "The Apostles' Creed," and the session was led by Amanda Warner with youth from the Crowville, Gilbert, Winnsboro, and Wisner, assisting. The Rev. C. Ed Henkle, Grayson, attended and contributed helpful information on the creed.

Recreation and refreshment were enjoyed by the 58 attending. The group carries on several projects. They sponsor the buying of clothes for an orphan at the Methodist Children's Home in Ruston, and at Christmas, sent toys the child had asked for in a letter to Santa. Members of the group will enter the essay contest. Also, a workshop will be held in the near future.

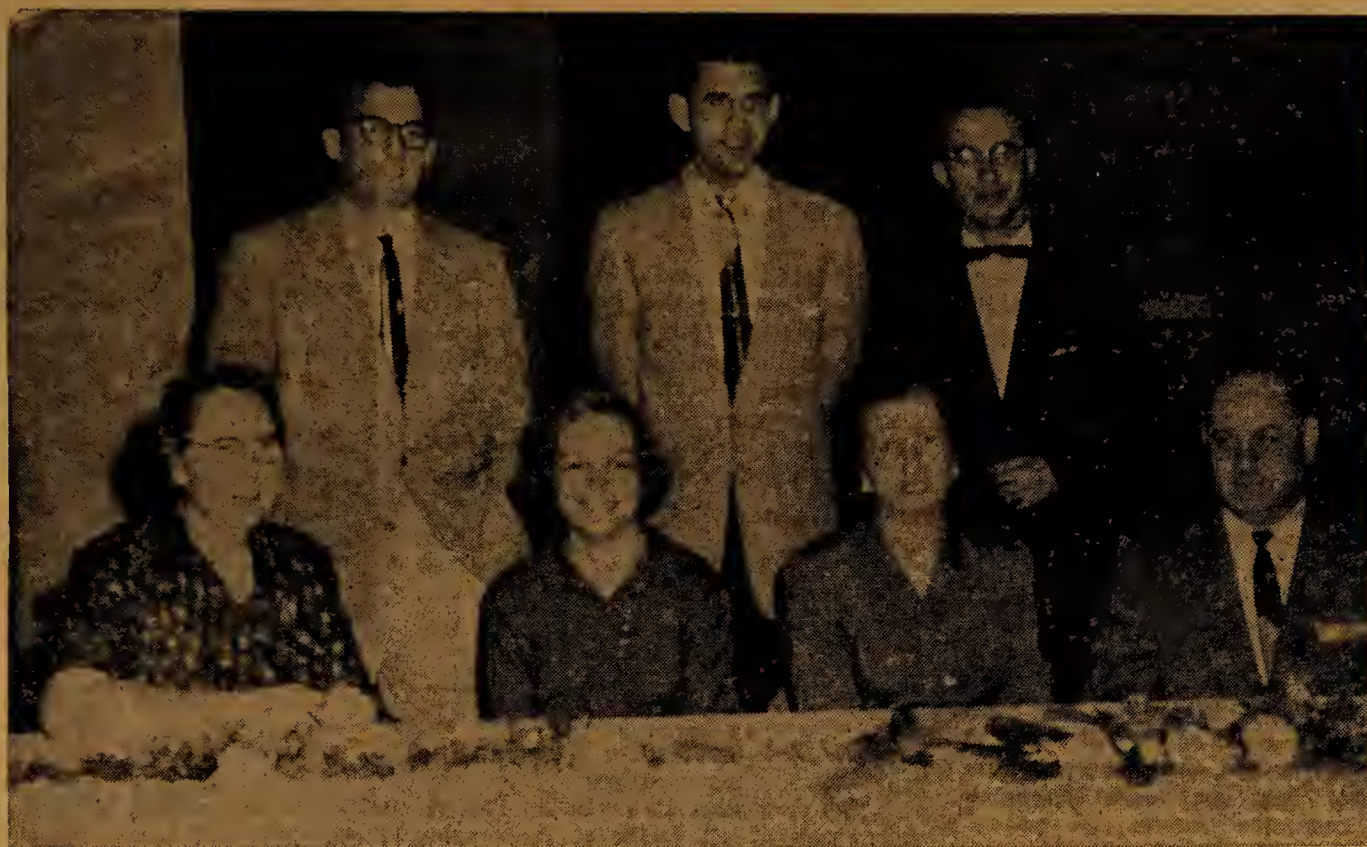
Conway-Perry County

The monthly meeting of the Conway-Perry Sub-district MYF was held recently at the First Methodist Church, Morrilton. The Rev. Bob Francis, Hendrix student and pastor of the Opello Church, directed activities. A business session followed.

A skit about the Methodist Youth Fund was presented by Claudette Ruff, Ed Montgomery, Sally Vilines, Monterey Tolley, Catherine Young, Jimmy Linebarger, and Barbara Turner, all of Morrilton. Some 80 members were present.

Mississippi County

The Mississippi County Sub-district voted to build a concession stand for the Methodist Camp at Wayland Springs at a recent meeting. The group also voted to make schedules of where the sub-district will meet, the district officers, and names of ministers. These will be distributed. Guest speaker at the meeting was Judge Phillip Deere



Leaders of the Youth Career Clinic were, 1 to r, second row, 1 to r, are: the Rev. Jimmy McLean, the front row: Miss Louise Sharp, Miss Patsy West, Mrs. Rev. Byrl Moreland, and the Rev. Ted Tether. Robert Miller, and the Rev. B. A. Galloway. On the

N.O. First Church Observes Youth Week

Youth Week was observed by a special worship service presented by members of the youth division, First Methodist Church, New Orleans, in the sanctuary, Sunday evening, Feb. 2.

Members of the youth division participating included Billy Shaw who presided; Walter Sikes who delivered the message on "Lord, I Believe, Help Thou My Unbelief"; and Donald Laird who read the scripture.

The MYF choir presented the special music which added to the service. The program was under the direction of the Rev. Art Baker, associate pastor.

who spoke on religious growth. Recreation and refreshments were enjoyed, according to the reporter, Jeannie Smith.

More than 75 senior high school young people and adult workers with youth from several Methodist churches in the Lafayette District attended the annual Christian Career Clinic held at the First Methodist Church, New Iberia, on Friday and Saturday, January 31 and February 1.

The purpose of the clinic was to guide the young people in their thinking concerning their lives in relation to a Christian career.

Several resource leaders were available to lead various groups.

The Rev. B. A. Galloway, pastor of the First Methodist Church, Houma, led the interest group entitled, "The Ministry."

Ted Tether, Wesley Foundation Director, Southwestern Louisiana Institute, Lafayette, led the group that discussed the field of "Religious Education." The Rev. Jim McLean, instructor and director of religious activities at Centenary College, Shreveport, led the group enrolled in "College Teaching."

Dr. Givens, from Thibodaux, and Mrs. George Hebert, Executive Secretary, Iberia Parish TB Assn., led the group interested in the field of "Medicine."

Mrs. Robert Miller, from Thibodaux, who is the district secretary of Missionary Personnel and the Rev. Byrl Moreland, pastor of the Asbury Methodist Church, Lafayette and district director of youth work, were instrumental in setting up the Career Clinic. They were

assisted by Miss Patsy West, Lafayette District representative, other members of the Methodist Youth Fellowship, and adult workers from the District.

Following registration Friday, a banquet was held in Fellowship Hall. Both the banquet and the Saturday dinner were prepared by members of the Woman's Society of Christian Service, under the direction of the president, Mrs. B. E. Fox.

After the banquet the group saw a film strip entitled, "Split Decision." After this everyone went into the various interest groups. When the first session of interest groups had concluded the young people were led in recreation by Don Lily, youth counselor from the Methodist Church, Franklin.

An inspirational experience during the clinic was the evening worship service led by the Rev. Robert Collie, Lockport, who was assisted by several of the young people from his church.

Saturday's session of the clinic began at 9:00 a.m. with morning worship. Then the young people went into their interest groups for their second session.

After lunch the group had an evaluation and sharing period. Valuable information was gained from this period and will be used in planning the career clinic next year. This was the first time that an overnight clinic had been held in the Lafayette District and it was unanimously agreed that it was successful.

The Rev. R. R. Branton, Lafayette District Superintendent, led the closing worship which included a Dedication Service and Holy Communion. The Career Clinic closed officially Saturday afternoon.

Logansport MYF Has Valentine Banquet

The third Annual Valentine Sweetheart Banquet of the Youth Division of the Logansport, La., Methodist Church was held Thursday evening February 13 at 7:00 p.m. The formal banquet, which was held in Carroll Fellowship Hall of the Educational Building, was sponsored by the teachers, counselors, and mothers of the youth.

Room decorations consisted of large red hearts around the walls with an extra large red heart centering the back of the stage, where a long white table, filled with beautiful valentine decorations, had been placed for the Queen's Court and their escorts. The guest tables were placed around the outer edge of the large hall and the guests were all facing the center of the room.

At the opposite end of the hall from the stage a large gold framed heart covered with small red hearts with a silver and red inset background formed the place of entrance for the Queen.

After the guests had assembled

and found their places, music by Mrs. Marie Horn announced the entrance of the Queen and her attendants. The Princess Kathy Cooper and her escort Norrell Thomas Jr. were followed by The Lady in Waiting, Emily Stewart, and her escort Thomas Russell. When the attendants reached the stage, the lights were lowered. A spot light was centered inside the large gold heart and the Queen, Miss Judy Hill, stepped into the Banquet Hall. She was greeted by her escort, Bill Garland, who escorted her to the stage, there he received the crown from 1957 Queen, Miss Betty Fay O'Donnell. The crown was then placed on the head of the new queen.

After dinner was served, an election of the 1958 Valentine Sweetheart was held. This honor went to Miss Lydia McGlathery and the Queen presented her with a red silk pillow in the shape of a heart as she announced her election. The Queen's escort presented

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THE YOUTHFUL ACCENT

By Hoover Rupert

WHEN YOU GO TO CHURCH

When you go to church for the worship services, what is your attitude? There are at least three factors which should characterize your attendance at worship.

Go expectantly. Church attendance, contrary to the belief of some, is not to be engaged in merely from a sense of duty, nor as a social obligation which one must discharge to be acceptable. The fellow with that as his sole motivation had better stay home. Come to church because you expect something to happen—to you. The service has failed if you do not leave it strengthened in your own Christian life. But that depends a good deal on your attitude on arrival at the service. If you come expecting

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Area Woman's Societies, Guilds Plan Conference Sessions



MRS. H. C. PLETZ

No. Arkansas Theme "For Thine Be The Glory"

Wesleyan Service Guild

The North Arkansas Wesleyan Service Guild will hold its Annual Week-End at the First Methodist Church, Fort Smith, March 8,9, with Mrs. Julian Vogel, conference secretary, presiding. Registration will be at 1 p.m., and the session will open at two with Miss Mary Chafin, deaconess, giving the devotional.

Mrs. H. C. Pletz, Jurisdiction secretary of the Wesleyan Service Guild, will speak at the Banquet Saturday evening. Mrs. Pletz lives in San Antonio, Texas. Other speakers will be Miss Ada Duhigg and Mrs. John M. Pearson.

Registrations should be sent immediately to: Mrs. Galen Gossett, 3724 Chaffee Drive, Fort Smith; The fee is \$1.00, Rooms for the night are furnished by the hostess guilds.

NA Woman's Society Of Christian Service

The Woman's Society of Christian Service will open its annual meeting at 2:00 March 11, with officers and guest speakers carrying out the theme.

Mrs. Milton Randolph, head of the Family Worship Department of The Upper Room, will speak Wednesday morning on "In Home and Family."

Members of the Executive Committee will register on Monday at 4:00 p.m. and will meet for dinner and the annual business session that

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MRS. MILTON RANDOLPH

Monroe To Entertain Louisiana Woman's Society and Guild At First Church

First Church, Monroe, will be hostess to the Conference Woman's Society of Christian Service March 19-21 and to the Wesleyan Service Guild, March 22, 23.

Mrs. C. N. Cadwallader, president, will preside over the meeting which will follow the theme: "Missions—Endless Line of Splendor." Mrs. Cadwallader is completing her fourth year as president of the conference society.

Registration will be held Wednesday, March 19 from 10:00 to 2:00 p.m. with the opening session at 2:00 p.m. The Executive Committee will begin its annual meeting Tuesday with luncheon at 1:00 p.m.

Mrs. G. W. Pomeroy, program chairman, announces that one of the guest speakers will be Miss Marguerite Twinem. Miss Twinem will be the Quiet Time Speaker on Thursday and the speaker at the Dinner meeting Thursday night at the Frances Hotel. She will also be one of the speakers for the Guild Week End, bringing the message



MISS MARGUERITE TWINEM

before Communion Saturday evening.

Miss Twinem was born in Nebraska, a farmer's daughter. Her second home has been the Meth-

L. R. Conference Guild At Pine Bluff

The Little Rock Conference Wesleyan Service Guild will hold its Tenth Annual meeting March 8,9, in the A. G. Wheeler Memorial Chapel, First Methodist Church, Pine Bluff, with Mrs. Hazel Dabney, conference secretary, presiding.

Registration will be at 1:00 p.m., Saturday, and the meeting will convene at 1:45 with Rosalyn Grandgeorge, Stuttgart, giving the opening meditation following the theme of the meeting: "Go therefore and make of All Nations."

Mrs. George Spencer, Jr., will preside at the dinner meeting in Fellowship Hall. Mrs. W. B. Landrum will speak at the evening session.

Following breakfast Sunday morning at 7:00 in Fellowship Hall, Mrs. J. L. Verhoff, conference treasurer, and the district secretaries will report. The delegates will attend the regular morning service at First Church.

Mrs. J. Russell Henderson, Little Rock, will speak at the closing session of the meeting. Mrs. Henderson is a member of the Woman's Division of Christian Service of the Board of Missions. She has served in many capacities in the Little Rock Conference and also as secretary of Christian Social Relations for the South Central Jurisdiction.

Woman's Society

The Little Rock Conference Woman's Society of Christian Service will hold a District Officers' Clinic the morning of March 12 preceding its annual meeting at the First Methodist Church, El Dorado.

Mrs. L. B. Tooley, program chair-

odist Church and served in and through its varied programs. After teaching three years and District Epworth League work, the doors opened for her to sail for China. She worked in China as teacher and Christian Educator. Miss Twinem spent two years without freedom in China during the war with Japan and spent two years in Nanking teaching in our Bible Teachers' Training School, while the Communists were in complete charge of the area.

She returned to the United States in 1951 and accepted a position in Riverside, California as Director of Christian Education at the First Methodist Church.

In March 1952 she was called by

Wesleyan Service Guild

If advance publicity and "talk about town" means anything at all, the Wesleyan Service Guilds of the Louisiana Conference may look with eagerness toward the convening of the Seventh Annual Spring Conference in Monroe, Louisiana March 22-23.

The entire Monroe District is assisting in advance publicity. Each

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MRS. J. R. HENDERSON

man, announces the theme of the meeting to be "The Voice of God Is Calling," addresses to be made Wednesday evening by Bishop Paul E. Martin and Thursday morning by Mrs. A. R. Marquardt of Lincoln, Nebraska.

Mrs. Marquardt was elected in 1957 as secretary of Work in Foreign Fields for the South Central Jurisdiction. She is a charter member and past president of her local church, and president of the Nebraska Conference Woman's Society. She has served on various committees in the Annual Conference, is a Trustee of Nebraska Wesleyan University, her Alma Mater, and for six years as a member of the Board of the United Church Women of Lincoln.



MRS. A. R. MARQUARDT

the Board of Missions to New York City to be Secretary of Missionary Personnel with special responsibility to guide the young women considering missionary service in various foreign countries to which the Methodist Church and the Woman's Division send personnel.

RUSTON DISTRICT PROMOTION WORKSHOPS

February 27 — First Church, Minden

March 5 — Trinity Church, Ruston

Sunday, March 2, 1s

"One Great Day Of Witnessing" In The
Tell Louisiana About Christ Program.

Here A Louisiana Pastor Discusses

People And God's Good News

Jack H. Midyett, Haynesville

"ONE Great Day of Witnessing" on March 2nd. This could mean that a lot of people will hear and respond to God's Good News! Let me tell you about going to Minneapolis in October where I attended the Council of Evangelism of The Methodist Church and where I took part in the pilot plans for the "One Great Day of Witnessing."

Let me also tell you of my observations of people while going to and coming from Minneapolis, as well as my observations of people while in that city.

You could call this "People and God's Good News."

People Are Funny

For one thing, I learned that Art Linkletter is right and that is "People Are Funny." Take, for instance, the woman who got on the train somewhere north of Shreveport. She talked loud enough to be heard in the whole coach. She was exasperated because she could not get on an earlier train with her little dog. She said, "You know they made me put my precious little dog in a crate and put him in the baggage car."

And then, there was a "carrot top" blonde who promenaded through the hotel where I was staying in Minneapolis. I didn't know they allowed dogs in hotel lobbies, but she was leading her poodle as she walked through. And, you wouldn't believe it, but the hair of the poodle matched the hair on her head—I guess they had both been to the same beauty shop!

One day between sessions of the Council of Evangelism, I walked around several blocks for a little fresh air and exercise. Going down one block I noticed an old lady coming down the sidewalk apparently talking to herself. Just as she got opposite me she said out loud: "Flea bag!" I didn't know whether she meant that for me, or whether she was still talking to herself.

Well, it seemed to me that some people are "going to the dogs." I believe they need to hear God's Good News!

People Are Fine and Friendly

I observed also, on my trip to Minneapolis, that people are fine and friendly.

There was that little waitress in the Curtis Hotel Coffee Shop. She was talking about the Methodist preachers and the Methodist laymen who were attending the Council meeting. This waitress who sees all kinds of people, and who waits on all kinds of people, said: "I want you to know that these Methodists are the nicest people that we have ever had in our hotel."

Maybe religion has something to do with people being fine and friendly. No doubt, these Methodists knew something about God's Good News.

People Are Fussy and Finicky

Let me hasten to say that I observed that some people are fussy and finicky.

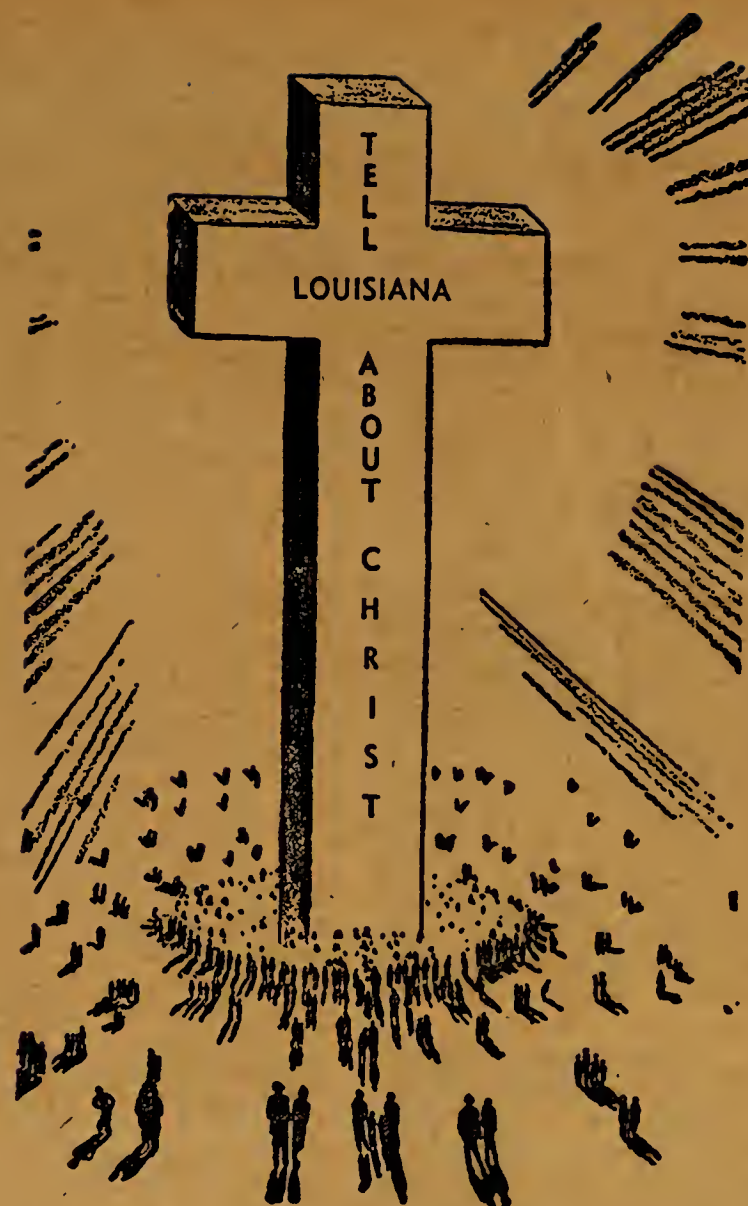
Speaking of waitresses makes me think of one day I was in the coffee shop when the waitresses were literally running with their tongues hanging out to try to wait on all the people. There was one woman (and I'm sure she was not attending the Council of Evangelism) who was demanding attention—she was snapping her finger at the waitresses, waving her hand, calling in an audible voice to all those around her, trying to get a waitress to wait on her.

The little waitress who was supposed to wait on her knew that the woman was there. She was going to get to her as soon as she possibly could. Finally, the incessant demands of this woman caused the waitress to break into tears.

It's true, fussy and finicky people make life hard on other people. Such people need to hear God's Good News!

People Are Fagged and Forlorn

Then, I saw more people than I could mention who looked fagged and forlorn. There was the woman who said on the train: "If I ever get back from this trip, I'll never leave home again."



Go out to the highways and hedges, and compel people to come in, that my house may be filled.

—Luke 14:23

I saw people whose expression said: "I just don't know whether I can make it or not."

On riding up the highest escalator that I have ever seen, in the Union Station in Kansas City, I saw a woman ahead of me carrying two heavy bags. She didn't seem to know that she could sit her bags down and the escalator would carry them for her.

You know, a lot of folks don't know the source of their help. They are fagged and forlorn because they have not heard, or have not paid attention to God's Good News.

People Have A Feeling of Futility and Frustration

And further, as I carried out my purpose of observing people for a whole week, I seemed to note that a lot of folk have a feeling of futility and frustration about life.

A man on the train going up to Minneapolis said: "I wish the boy would hurry up with that coffee. It's sure rough when you don't have any whiskey." If ever I saw a look of futility and frustration in a man's face, I saw it in his. I don't know where he was going. I don't think he cared.

I noticed that the cocktail lounge in a certain hotel was called "The Bird Cage." I saw a few "birds" going in and out, too—some of them had some right pretty "plumes." Some of them looked like they were all dressed up and had nowhere to go. My impression was that they were looking for something which they were not finding.

Now, people need more than a "Bird Cage" to overcome their feeling of futility and frustration. I believe they need to hear God's Good News!

People Are Looking For A Faith

From the people I observed, I had the strange feeling that, after all, most of these people were looking for a faith. Most of them didn't know it, but in their hearts, I believe that they longed for something they didn't have.

When I checked in my hotel room I discovered that the maid hadn't had a chance to straighten up the room after the previous occupants had checked out. I made a quick survey of the room. Here's what I saw. There was a church bulletin. They must have gone to Church. On the dresser was a wilted orchid. The day before must have been some special occasion, perhaps a wedding anniversary. In the waste-basket was several wine and liquor bottles. And in the bathroom was an empty aspirin box.

Here's the picture that came to me. Here was a couple who had come to Minneapolis for some special occasion. They started off fine by going to Church. The wilted orchid symbolized something they didn't find. They tried wine and liquor, but that was not the kind of spirit they needed. They ended it all by taking aspirins!

It's a shame that people are looking for a faith and don't know it, and what they try leaves them with a headache! It is said in the New Testament concerning Jesus Christ: "All men seek for Thee." But people don't know that they are looking for Christ. Someone needs to tell them of God's Good News.

(Continued on page 13)

PEOPLE AND GOD'S GOOD NEWS

(Continued from page 12)

People Who Tell God's Good News

I am glad to say that there were some people I saw who were anxious to tell God's Good News. These were the 500 Methodist ministers and Methodist Laymen from all over the United States attending the Council of Evangelism.

On Sunday during the six days that we were together, we held what was called "One Great Day of Witnessing." We did something that you never heard a group of preachers do in your whole life. Instead of preaching, we spent the whole day visiting in homes seeking to tell God's Good News—in fact, we visited for twelve hours on that Sunday.

On this "One Great Day of Witnessing" we were assigned to 62 some odd churches in and around Minneapolis and St. Paul. We visited all day with selected laymen from the churches to which we were assigned.

This was quite an experience. It was a strange feeling to go out calling on Sunday instead of going to church and preaching. But, nevertheless, we were out telling God's Good News.

All through the day, I visited with a layman—one layman in the morning, another one in the afternoon, and still another one in the evening. Nearly 500 preachers and laymen were doing this at the same time.

We stopped at homes where the men were out hunting pheasants. We were hunting, too—we were hunting for men!

We stopped at a home where the husband was building a cabinet in his house to store some of his goods—we were out seeking to persuade men to build other kinds of cabinets where they might "lay up for themselves treasures in heaven."

We stopped at another home where there was a pan full of fish on the steps. Evidently they had been caught that Sunday morning. We were fishing on Sunday, too—we were fishing for men!

We called at another home where the whole family was working to put up their storm windows. It gets cold in Minnesota. They tell me that often the snow comes in November and stays on the ground until March, and that the temperature often goes to 15 to 30 degrees below zero. These people need storm windows. But, we were seeking to tell people that they needed some storm windows for their souls. A lot of storms come in life and they catch so many unprepared.

"One Great Day of Witnessing"—that's what it was! Several thousand persons heard God's Good News that day. Nearly a thousand of them were won for Christ and His Church.

Now, we can make our "One Great Day of Witnessing" in Louisiana and Arkansas on March 2nd a day when thousands in our area will tell and hear God's Good News.

A gifted and consecrated Methodist preacher from England said: "Don't talk about redeeming society, go out and do it!"

This is what our Master told us to do: "Go out to the highways and hedges and compel (persuade, win, convince) people to come in, that my house may be filled."

Book Published Honoring Dr. Means

The late Dr. Eldred K. Means, who retired from the Methodist ministry in 1944 after serving in Rogers, Ark., and who then moved to Monroe, La., is the subject of a new book by H. H. Brinsmade of Monroe. "Sunset Gun," the title of Dr. Means' last sermon is the name of the book.

A signature day was held for the new publication recently in a Monroe book store.

In his retirement in Monroe, Dr. Means became one of the most popular speakers in the city and received many honors. His life was rather unusual. He started writing for Munsey's magazines when they had a nationwide circulation. Then he wrote a series of three "deep south" novels and from these was able to set aside \$40,000. The fund was unknown until after his death and will now soon go to the Methodist Children's Home in Ruston where the interest on the principal will produce yearly aid for the Home's budget. Also, he willed his home in Monroe to the First Methodist Church and it was recently sold for \$10,000.

Bunkie Holds Old Acquaintance Month

A special series of services was held at the David Haas Memorial Methodist Church in Bunkie during February, which has been designated as Old Acquaintance Month. This is a part of the observance of the seventieth year of Methodism in Bunkie.

During the month, former pastors of the church were invited to preach at the evening worship services.

On the first Sunday evening Dr. W. L. Doss, pastor of the Bunkie church from 1947 to 1953, preached at the evening service which was followed by a fellowship hour at which time Dr. and Mrs. Doss were honored. During the fellowship hour, C. W. Tebow read a history of Dr. Doss's ministry in Bunkie, and presented the history in a leather binding to Dr. and Mrs. Doss.

On the second, Sunday evening Rev. A. W. Townsend, pastor of the Bunkie church from 1942 to 1947, preached at the evening worship hour which was followed by a fellowship hour. Mr. C. M. Elliott reviewed the successful ministry of the Rev. Mr. Townsend and presented him with a book in remembrance of the occasion.

The Rev. R. M. Bentley, pastor of the Bunkie church from 1937 to 1941, preached at the evening worship hour the third Sunday. The service was followed by a fellowship hour honoring Rev. and Mrs. Bentley. Warren L. Constant reviewed the pastorate of the Rev. Mr. Bentley and presented him with a book containing memoirs of his pastorate.

On the fourth Sunday evening, Rev. J. G. Snelling, retired Methodist minister from Bunkie, preached at the evening hour. He was a member of the Bunkie church when he received the call to preach. A fellowship hour in honor of the Rev. Mr. Snelling was held following the worship hour at which time Mrs. L. M. Couvillion reviewed events in the life of the Rev. Mr. Snelling, and presented him with a book also.

Rev. S. H. Whatley was appointed to Bunkie as the first Methodist minister in 1788. The Rev. J. J. Caraway is now pastor.

TRAFCO Schedules Annual Meeting

Ruston Layman Will Attend

Nashville, Tenn. (MI)—The Methodist Television, Radio and Film Commission will have its annual meeting March 7 at the Conrad Hilton Hotel, Chicago. It was announced by the Rev. Dr. Harry C. Spencer, Nashville, general secretary of the commission.

J. C. Love, Ruston, La., businessman, is a member of the commission.

The commission (TRAFCO), with national headquarters in Nashville, is primarily a production agency of The Methodist Church. It serves Methodist boards and agencies in producing motion pictures, film strips and other audio-visuals. It produces television and radio programs and has several other functions.

Methodist Bishop Donald H. Tippett, San Francisco, is chairman of the 30-member commission and will preside at the annual meeting. Methodist Bishop Marvin A. Franklin, Jackson, Miss., is vice-chairman, and the Rev. Walter N. Vernon, Nashville, recording secretary.

The commission's executive committee will meet March 6 at the Conrad Hilton.

Opelousas Methodists To Participate In Attendance Movement

Louisiana Memorial Methodist Church, Opelousas, will participate in the World Wide Church Attendance Movement during the Lenten season, according to the Rev. R. E. Walton, pastor.

The church's six-point program will include the following activities: Week of Dedication, registration of attendance from Feb. 23-Mar. 30; a spiritual life preaching Mar. 9-14 with the Rev. John Kilpatrick, Pineville, as guest speaker, a 24-hour prayer vigil Mar. 8, roll call of membership Mar. 16 and 23, and Passion Week services from Palm Sunday until Easter.

The activities were planned and will be supervised by the commission on membership and evangelism. C. L. Robertson is chairman and Mrs. Felix Dezauche, secretary.

Springhill Church Schedules Revival

Revival services will begin at the Springhill Methodist Church on March 2 and continue through March 9, with services daily at 9:30 a.m. and 7:30 p.m., according to the pastor, the Rev. W. R. Wendt.

Guest minister during the week will be the Rev. Jolly B. Harper, now serving Trinity church in Ruston.

From the neighboring Cotton Valley church, the Rev. Wm. B. Shaw will lead the revival singing.

I. L. Park, chairman of the Commission on Membership and Evangelism, appointed Howard Shurtleff as attendance chairman. For several years, the system of appointing Pew Captains for each of the evening services has worked successfully to bring large numbers of members and friends of the church to participate. Posters, bumper stickers, letters, and personal contact are being used to invite everyone in the locality to join in the revival.

Telephone Company Complimented By N.O. Men's Club

The Men's Club of First Methodist Church, New Orleans, was host to the official board members and their wives Feb. 10 at the board's regular monthly meeting.

The meal was prepared by Mr. and Mrs. Robert McCreary and Mr. and Mrs. H. L. Brockman with the assistance of daughter Susan and son Billy. The dinner was served by members of the Men's Club.

President of the board, Ray Rooks, opened the meeting with a welcome address. Clyde Shaw, Men's Club president, announced that eight visiting ministers would be guests at the next regular club meeting. Buddy Brockman, vice president, said at the group's February meeting, someone would be selected to represent the church with a long distance call, courtesy of the Southern Bell Telephone Company.

The board sent a letter to the Bell Company with compliments because of the cover of the telephone directory which urges "Attend the church of your choice. See the yellow pages for church addresses."

The Rev. N. H. Melbert, First Church pastor, presented data on the progress of the building program. He said he hopes the ground breaking service can be an event of April.

Mrs. Al F. Hanson, representing the WSCS, reported on the activities of the Society which she said is steadily growing.

A salute of the month went to Irwin C. Rostrup, general chairman of the house committee. He spends many Saturdays at the church checking and working on repairs.

Al Hanson gave the closing prayer, according to the report from William J. Michon, publicity chairman.

Marthaville Couple Has Served Church For Many Years

Methodists at the Marthaville Church report they have a record believed to be one of the best in the entire state in that they have a couple with 145 years of service to Methodism.

Mr. and Mrs. George Pearce have been members of the Methodist Church for the greater part of their lives. He has been an active Methodist 74 years. He joined at a camp meeting held in Marthaville in 1883. Mrs. Pearce joined at the age of 11, and according to the report, has been just as interested and active in church work as her husband.

The couple has been married 66 years. He is 91 and she is 83. The Rev. E. C. Ruffin is their pastor at Marthaville.



Book Review

By Abingdon Press

Publication Date: Feb. 10, 1958

128 Pages—\$2.50

By A Family, For Families

We are often told that today's parents have left too much of the responsibility for the moral and Christian training of their children to the school, church, and community. But many parents would like to play a larger role in the spiritual upbringing of their children if they only knew how to go about it. To meet this longfelt need for specific guidance, *OUR FAMILY WORSHIPS AT HOME* was written.

Designed especially for families with children over nine, this book contains 49 daily devotion-discussions which demonstrate how family worship can become a reality. Often the discussions are opened by a child's informal questions or wonderings. Sometimes the reading of a scripture passage begins the meditation period.

Honest and down-to-earth, *OUR FAMILY WORSHIPS AT HOME* does not dodge the hard questions which children ask—Why war? Why suffering? Why the Crucifixion?—nor does it dodge the problems which both children and adults face every day—cheating, selfishness, lack of love, hypocrisy. The answers are never arbitrary; rather, we watch the process of a family seeking answers together, a process which involves, too, the other seeking families who will use this book.

An outstanding feature of the book is that it was written by an entire family—Anna Laura and Edward W. Gebhard with their four children, Charlene, Duane, Dennis, and Gwendolyn. Everything in it was lived before it was written.

LOGANSPOUT MYF HAS VALENTINE BANQUET

(Continued from page 10)

heart pillows and Valentine books to the Ladies of the Court.

The program consisted of: Toasts to the Queen, by Norrell Thomas Jr.; toasts to her escort by Kathy Cooper; Vocal Solo, "Embraceable You" by Miss Marilyn Siler; "Band of Gold" by Doris Virginia Alston, Lydia McGrathery, Judy Horn, Jeannie O'Donnell. The group singing of Sweetheart Choruses was featured with Mrs. Frances Alston as soloist.

The address of the evening was by the Rev. James B. Grambling, pastor, who spoke on the subject "The Master Lover."

Mrs. Doris Dowling, teacher of the Senior group served as General Chairman and Jack Averett, associate teacher, served as the Master of Ceremonies.

Sixty guests, including 47 young people and 13 teachers, counselors and leaders enjoyed the occasion.

And it was written in the hope that others would try a similar plan and then say with the authors: "It is good for our family to spend a few moments each day in worship together, thinking and talking about the values that matter most to us."

This book is available from Abingdon Press, Nashville 2, Tenn.

ABOUT THE AUTHORS: Edward W. Gebhard is minister of Excelsior Methodist Church, Excelsior, Minnesota. Anna Laura Gebhard is a frequent contributor to religious periodicals. Both are often called upon to address women's and parents' groups in the area of Christian family life. Mrs. Gebhard is the author of *HOLIDAYS AND HOLY DAYS AT HOME*, *PERSONAGE DOORWAY*, and *RURAL PARISH!*

Japan More Powerful Than Year Ago, Missions Leader Says

"The Japanese nation today is a far more powerful factor in Asia and in the World's life than even a year ago. This is largely because of the remarkably rapid development of Japan's industrial and commercial structure to a point in many respects above that of 1939 and 1940."

This opinion of the "recovery" of Japan of her place of leadership is expressed by the Rev. Dr. Thoburn T. Brumbaugh, an executive secretary of the Board of Missions, Methodist Church, who recently returned to the United States after six months in Japan and other parts of eastern Asia.

"The role which this development has played in Japan's admission to the United Nations and to membership in the Security Council cannot be exaggerated," says Dr. Brumbaugh. "Neither should its effect upon the Japanese people be underestimated. The activity of the Japanese in supporting United Nations efforts to bring about a cessation of thermo-nuclear bombing, to say nothing of a proposed ban on inter-continental ballistics, is evidence of Japan's new place in Asian affairs. So also is the visit of Prime Minister Nehru in Japan and the prospect of Indian-Japanese collaboration in the development of an Afro-Asian block of nations dedicated to opposition to all forms of nationalistic aggression."

Seek New Hymns On 'World Order'

The Rev. Deane Edwards, president of the Hymn Society of America, and Dr. Kenneth L. Maxwell, executive secretary of the Department of International Relations of the National Council of Churches, announce a "search" for new hymns (texts) which can be used in churches for "creating a new understanding of the nature of the international situation; and the responsibilities toward it, both personal and national, which spring from the Christian faith." Specifically, the new hymn or hymns chosen will be sung at the "Fifth World Order Study Conference" which is to be held in Cleveland, Ohio, November 18 to 21, 1958.

The hymns submitted should deal with the general theme of the Conference "Christian Responsibility on a Changing Planet"; with the aspirations of men and nations seeking peace, freedom, justice, and goodwill; or with one or more of the subjects to be discussed: "Theological and Moral Considerations"; "The Power Struggle and Security in an Atomic Age"; "Overseas Areas of Rapid Social Change"; "The Changing Dimensions of Human Rights"; "International Institutions and Peaceful Change"; "Missions, and Service, and International Relations."

The text of new hymns should be sent to the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y., not later than Sept. 1, 1958. Write to the Society for detailed specifications. For the present, hymn texts should be written to meters found in the standard hymnals of the churches.

THE YOUTHFUL ACCENT

(Continued from page 10)

something worthwhile to happen, most likely it will. You have doubtless heard of the church where a service of prayer was to be held because of the long drought. They were to pray for rain, and the preacher observed that only one small girl had faith to believe something would happen. She was the only one who brought along an umbrella! I wouldn't promise results like that, but I have heard so many persons testify to what their church's service of worship has



Prosperous Countryside, Japan

MISSIONS IN 'WORLD OUTLOOK'

The editors of *World Outlook* are preparing a special issue of the magazine for March, 1958, which is to contain a comprehensive summary and review of the total missionary program of The Methodist Church. Graphs, charts, maps, and a choice collection of photographs, many of them to be reproduced in color, will set forth the vast scope and variety of the work of the Board of Missions in the United States and more than forty foreign lands. Additional copies of this issue, which is intended to serve as a popular reference guide to Methodist missions, may be ordered at the price of 15 cents a copy or 8 for \$1.00 from *World Outlook*, 150 Fifth Avenue, New York 11, N. Y.

meant in their lives that I am anxious for every reader of this column to share their experience. Had you ever thought of the sermon as being a cooperative endeavor? In the preaching profession some of us regard the sermon as an effort in group counselling. The minister plays an important part in the effort, but only as there is cooperative response on the part of the congregation can the total effort be effective. As he leads the group in thinking, it means little to those who are unwilling to think!

Go regularly. Church attendance has cumulative effect. Any given service such as Christmas or Easter Sunday has much to offer of intrinsic value to the worshiper. But the really terrific impact of the Christian faith comes to those who share regularly in the services of worship. Church attendance is a habit—it can be a habit of attending regularly or it can be a habit of non-attendance. So often persons explain their continued absence from church with, "I guess we just got out of the habit." One cannot gain the blessings of his religion second-handed, in absentia, or on the pavement of good intentions. You only reach the shelf where the cookies are by going into the pantry.

Go prayerfully. The worshiper who gets the most from his worship is one who comes with a penitent heart for the mistakes he's made in life, with a grateful heart for God's goodness and care; and with a hopeful heart for the bright horizon of our faith. If you come to church with your heart filled with resentment against another, or with your mind clogged with the debris of the week's work, past or future, or in the spirit of anything that is unchristian, then your first task is to gain the prayerful spirit in the sanctuary. Your church provides a sanctuary, beautiful music, and printed thoughts for meditation. These can set the tone for the experience of worship which in turn can change your life from humdrum monotony into dynamic vitality.

"I was glad when they said to me, Let us go to the house of the Lord!"

RESOLUTION

WHEREAS, Almighty God in his infinite wisdom has called our beloved sister and co-worker, GERTRUDE E. DAUBS, to a more noble and glorious service in His heavenly kingdom, and,

WHEREAS, we cherish her memory and feel very keenly the loss of her companionship and Christian service, and,

WHEREAS, Gertrude E. Daubs had for many years been a member of the Wesleyan Service Guild of the First Methodist Church of Leesville, Louisiana, and had rendered outstanding service as an officer and member of our organization, and,

WHEREAS, we desire to commemorate her sacrificial service, honor her memory and pay tribute to her as a servant of Christ, a staunch supporter of the First Methodist Church, a devoted mother and faithful wife, now, therefore,

BE IT RESOLVED by the members of the Wesleyan Service Guild of the First Methodist Church of Leesville, Louisiana, in regular meeting duly assembled on this 27th day of January, 1958, that we pay tribute to the memory of Gertrude E. Daubs who departed this life on December 27, 1957, commemorate her outstanding Christian service and through the medium of this resolution, pay our loving respects to our departed sister and friend who served us so diligently, who loved the Lord so tenderly and who was always faithful to the trust that God, her church, her family and her friends repose in her.

BE IT FURTHER RESOLVED that a copy of this resolution be sent to the family of the deceased.—Wesleyan Service Guild, Connie Leach, Pres., Louise McAllister, Sec'y.

OBITUARY

HAIR—H. M. Hair, Sr., 80, Wright, Louisiana, a successful rice farmer and business man, died recently at the Kaplan hospital.

Mr. Hair had resided in the Wright community 59 years, coming to that community from Crowley in 1898. He was taught early in life to love the Lord and at an early age made the decision for the Lord and the Methodist Church.

On December 23, 1907, he was married to Miss Mamie-Walker. To this union was born nine children, all living except two. Twelve grandchildren and one great grandson.

He is survived by his wife, and seven children: H. M. Jr., A. T., W. C., Walton, Vernon, Edwin and Miss Velma Lee Hair all of Wright.

Mr. Hair was an active member of the Gueydan Methodist Church and was for many years an active steward. Recently he was made an honorary steward.

January 17, 1958 he answered the call of God to go home. His body was taken to the Gueydan Meth-

NO. ARKANSAS SOCIETY

(Continued from page 11)

evening. A Time Apart will be held for the officers Tuesday morning at 8:00 a.m.

The Service of Remembrance will be led by Mrs. Gilstrap and Mrs. Fulbright with Miss Irene Cook the soloist.

Mrs. Gilstrap will deliver the President's Message Tuesday evening; it will be followed by Holy Communion administered by Dr. Fred G. Roebuck, host pastor.

Election of Officers will be held Wednesday morning, with installation and Dedication being at the closing session Thursday morning.

WESLEYAN SERVICE GUILD

(Continued from page 11)

week since January 1st a Guild within the District has mailed to every Guild in the Conference an attractive reminder of the Spring Conference dates. In fact the presidents now eagerly watch the mails to see what next week will bring. It is rumored that the First Church Monroe Guild is preparing for 200 registrations and every detail is receiving advanced preparations.

Mrs. Mary Lee Barbee was named General Chairman by the President, Miss Ruth Whatley. Guild Members from Memorial Methodist, Monroe, West Monroe First Church, Bastrop and Rayville are assisting in entertaining the Conference.

Miss Lillian Johnson, General Secretary of Wesleyan Service Guilds, of New York, and Miss Marguerite Twinem, Secretary of Personnel from the General Board will be the featured guest speakers.

odist Church where it remained until the sermon was preached by his pastor, Rev. George Harkins, January 18 at 10:00 A. M.

The floral offering, the memorial fund set up at his church and the large crowd attending his funeral speak for the life lived by Mr. Hair.

Pallbearers were his six sons and burial was in the Gueydan Cemetery.—George W. Harkins

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The Upper Room

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1908 Grand Avenue, Nashville, Tenn.

Mrs. Minza Rabun, of Bastrop, Conference Secretary of the Louisiana Guilds, will preside. This conference will conclude Mrs. Rabun's four years as Conference Secretary. It is very fitting that her own district should host the Conference. That is just another good reason why plans are underway for the best and largest attended Conference to date. The District Secretaries are asking every one of the 98 Guilds to have representation. Registration blanks will be in the mail in a few days.

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Children's Workers' Conf. Begins March 3

By Ira A. Brumley

The time for the Children's Workers' Conference of the North Arkansas Conference is almost here.

We are urging that all persons planning to be in the workshop periods plan to be present for the Monday afternoon session, March 3, First Methodist Church, North Little Rock. The opening session will be the time for interpreting the unit of study.

These workshop periods have two definite purposes: that of helping children's workers better understand how to teach children; and an interpretation of a particular vacation church school unit, except with the nursery group where the current nursery materials for summer, "My Book for Summer," will be used.

The schedule below will give you an idea of the plan of the children's workers' conference.

Persons who cannot attend the daytime program will be welcomed for the night sessions.

The Monday night program will be at First Methodist Church and the Tuesday night program will be at Gardner Memorial Methodist Church. Each of these is a dinner meeting and tickets are to be secured in advance.

The following is the schedule for the Children's Workers' Conference:

Monday, March 3

1:00-2:30 p.m. — Registration at First Methodist Church
2:30-3:00 p.m.—General Assembly
3:00-5:00 p.m.—Discussion Groups
NURSERY led by Mrs. W. F. Bates
KINDERGARTEN led by Mrs. J. W. Neudecker
PRIMARY led by Miss Anna Rose Miller, Mrs. W. A. Wooten
JUNIOR led by Mrs. Leslie C. Thompson, Miss E. Mae Young
6:30 p.m. — Fellowship Supper at 1st Methodist Church
8:00 p.m. — Music with Children, leader, Dr. Bliss Wiant

Tuesday, March 4

9:00 a.m.—Worship, First Methodist Church, led by Dr. Wiant
10:00-12:00 a.m.—Age Groups (continued)
12:30 p.m.—Lunch, First Methodist

Church

3:00-5:00 p.m.—Age Group Discussions (continued)
6:00 p.m.—Evening meal, Gardner Memorial Methodist Church
7:30 p.m.—Panel on Missionary Education of Children

Wednesday, March 5

9:00-11:00 a.m.—Age Group Meetings
11:00 a.m. — Worship led by Dr. Wiant

Persons planning to attend the Children's Workers' Conference should bring the materials they have for the respective departmental group, or class group in which they are to take part. The following are the reference materials needed:

Nursery Workers:
Text: "My Book for Summer."
Booklet 109-BC, The Church Plans for Nursery Children.
Kindergarten Workers:
Vacation School Text, "Stories About Jesus," Brumley.
Booklet 117-BC, The Church Plans for Kindergarten Children.
Primary Workers:
Vacation School Text, "Outdoors in Palestine," Rauschenberg;
"Jesus Went About Doing Good," Hanson.
Booklet 127-BC, The Church Plans for Primary Children.
Junior Workers:
Vacation School Text, "People Who Lived in Jesus' Day," Smith; "Jesus Is His Name," Tilley.

WHAT THE EMC MEANT TO OUR CHURCH

(Continued from page 5)

see any hope of success.

Several were willing to "bet" that not over \$5,000 in pledges would be obtained. "These folks just won't make a pledge" . . . But the visitation began . . . The visitors made their own commitments and went out to make their first calls . . .

Reports began coming in almost immediately—"Of the first ten calls we made, eight families were not at home, give us another packet of cards."

Later in the evening, the heartening reports began to filter in. A team of visitors reported: "I wish we had waited to make our own commitments until after we visited these folks, their willingness to give, in the midst of their poverty made us ashamed of our own faith." And then came other teams

Booklet 147-BC, The Church Plans for Junior Boys and Girls.

Greene County Area School

The Greene County Area School was held at Paragould First Church, February 16-20. We have not had the final report on this school, but the attendance on the opening afternoon was the best for this school in a number of years. This was in spite of the fact that the temperature was down to zero on that Sunday morning and did not get very high during the entire day. The following courses were offered in the school:

"Christian Worship," Rev. H. L. Robison
"New Testament: Content and Values," Rev. J. Ralph Hillis
"Your Home Can Be Christian," Rev. Harold Spence
"The Child's Approach to Religion," Rev. William A. Stewart
"Recreational Leadership," (youth course) Rev. Raymond A. Dorman

with similar reports. Oh, there were those who were given "the cold shoulder" but such experiences were in the definite minority.

Because of the shortage of visitors, many extra hours had to be put in by those who did visit. Some calls were made six or eight times before they could be completed. And yet, by Victory Sunday, the amount pledged had come to within four hundred dollars of the established goal! And by the time the canvass had been completed 227 pledges had been received and the amount of those pledges exceeded \$26,000.00.

The program was a resounding success financially—but that was not all! Much was learned about the inactive members—some had joined other churches, some had even died. Others were "just waiting" for an invitation to re-establish a habit of church attendance and active support which had been broken earlier. Non-members on the prospect list, in several instances, joined the fellowship. And best of all, a spirit of "oneness" and justifiable pride for a job well done was developed through the entire working membership.

The first hurdle, "selling the practice of pledging," has been successfully surmounted. As plans are laid for the E.M.C. this year, attention can be turned to other aspects of the cultivation of a dynamic concept of Christian Stewardship. We trust that God will continue to lead us in this too-long neglected area of Christian growth.

'OPERATION PULPIT' IN RUSTON DIST. IN FEB.

(Continued from page 1)

sure that Operation Pulpit was a wonderful experience for everyone concerned.

Jason Smith hopes that because of the success of this program in Ruston District, other districts in Louisiana and across Methodism will be inspired to plan their own "Operation Pulpit."

Area Methodist Circulation Campaign

SUPPLEMENTAL REPORT NO. 2

LITTLE ROCK CONFERENCE

Charge and Pastor	New	Ren.	Not Due	Total
ARKADELPHIA DISTRICT—Total 1231**				
Hot Springs—Oaklawn, Clyde T. Parsons	20	43	8	71*
CAMDEN DISTRICT—Total 2814**				
El Dorado—				
St. Luke, W. S. Cazort	14	13	1	28*3
Vantrease, M. E. Scott	19	102		121**
Holly Springs Ct.—Claude R. Roy		22	2	24
Magnolia Ct.—				
First Ch., C. Ray Hozendorf	4	111	2	117
HOPE DISTRICT—Total 1316**				
DeQueen, Fred L. Arnold	15	52	3	70**
Hope, Virgil D. Keeley	24	113	7	144
Mena Ct., Weldon Rye	1	1		2
Texarkana—First Ch., Wm. E. Brown	51	100	5	156**
LITTLE ROCK DISTRICT—Total 2862**				
Little Rock—				
Capitol View, Orrie L. Thompson	8	47	3	58**
Highland, H. O. Bolin	8	50	2	60
Oak Forest, Irl Bridenthal	11	20	1	32
Salem-Congo, W. Roy Jordan	16	34	2	52**
MONTICELLO DISTRICT—Total 1217**				
Dermott, A. C. Carraway	10	37	3	50**
Dumas-Gould, Harold Scott	13	53	2	68**
McGehee-Arkansas City, D. Mouzon Mann	18	75		93**
Tillar-Winchester, Irl Lancaster	1	71		72*2
Wilmar Ct., W. W. Barron	3	22	2	27
PINE BLUFF DISTRICT—Total 1446**				
Glendale-Redfield	2	8		10
Pine Bluff—				
Lakeside, John M. McCormack	46	70	1	117
Sulphur Springs, Alva C. Rogers	6	16	1	23**
Stuttgart—Grand Avenue, Vernon Chalfant	5	58	2	65

NORTH ARKANSAS CONFERENCE

Charge and Pastor	New	Ren.	Not Due	Total
BATESVILLE DISTRICT—Total 1182**				
Batesville—Central Avenue, J. M. Barnett	10	86		96**
Desha-Salado, John W. Sandage	11	19	2	36
CONWAY DISTRICT—Total 1840**				
Morrilton—				
First Church, Floyd Villines, Jr.	52	75	2	129**
FAYETTEVILLE DISTRICT—Total 1066				
Bentonville, Martin Bierbaum	5	44	4	53
Decatur, Harold Bailey	23	14		37*3
Rogers, Harold Womack	12	37	3	52
FORREST CITY DISTRICT—1259**				
Marianna-LaGrange, Garland C. Taylor	10	90	1	101**
West Memphis—				
First Ch., Raymond L. Franks	14	30		44
Widener-Round Pond, James M. Meadors	1	31		32
FORT SMITH DISTRICT—Total 1574				
Ft. Smith—Goddard Memorial, Elmo Thomason	22	52	4	78
Van Buren—				
First Church, Jesse L. Johnson	15	71	3	89**
Waldron—				
First Ch., Oscar J. Evanson	4	28	3	35
JONESBORO DISTRICT—Total 1575**				
Blytheville—				
St. Marks, J. Harmon Holt	3	2		5**
Jonesboro—St. Paul, Lamar Davis	4	9		13**
Weiner, Ray Burrow	2	39	1	42**
PARAGOULD DISTRICT—Total 1038				
Marmaduke, John Barrett	14	10	1	25**
Pocahontas, Van W. Harrell	7	36	2	45
SEARCY DISTRICT—Total 1110				
Beebe-Ward, James W. Workman	39	69	2	110**
Heber Springs, Arnold Simpson	13	43	3	59**
Jacksonville, N. Lee Cate	11	23		34
Marshall	1	12		13
Quitman Ct., John Jump	6	19	1	26
Rosebud Ct., Tom Cowan	1	20		21

LOUISIANA CONFERENCE

Charge and Pastor	New	Ren.	Not Due	Total
ALEXANDRIA DISTRICT—Total 1318**				
Belah-Eden, Champ Breeden	5	14	1	20**
Mt. Zion, Dell S. Durand	15	7		22
Natchitoches—First Church, Geo. F. Pearce	31	51	2	84
BATON ROUGE DISTRICT—Total 1366				
Baton Rouge—				
First Church, Dana Dawson, Jr.	50	77	6	133
Istrouma, A. Jerome Cain	15	36		51
North, James L. Stovall	47	28	2	77
Franklinton, Dave Felder	20	39		59**
Ponchatoula, J. W. Matthews	1	46		47
Zachary, Robert Ed Taylor	6	18		24
LAFAYETTE DISTRICT—Total 1205**				
Church Point, Joe H. Robinson	8	12	1	21**
Lafayette—				
First Church, Fred S. Flurry	65	119	2	186**
LAKE CHARLES DISTRICT—Total 1257**				
Vinton, W. F. Howell	3	26	1	30**
MONROE DISTRICT—Total 1843**				
West Monroe—				
First Church, W. D. Milton	23	81		105
McGuire, Don Wineinger	3	17		20
NEW ORLEANS DISTRICT—Total 1224				
New Orleans—				
Algiers, John Redmon	18	12		30
Jefferson, Ted T. Howes	6	10		16
St. Matthews, C. Ebb Munden	17	1		18**
RUSTON DISTRICT—Total 1758**				
Clay-Ansley, V. Leo Westbrook	4	33		37**
Downsville, I. A. Patton	4	25		29**
Minden—				
First Church, Dan R. Robinson	9	83	2	94
SHREVEPORT DISTRICT—Total 2052				
Bossier City—				
Curtis Park, W. V. Sirman	11	6		17
First Church, A. M. Brown	20	27	4	51
Haughton, Edgar C. Dufresne	3	32		35
Mansfield, Merlin W. Merrill	29	41	1	71**
Pelican, H. M. Law	1	12	1	14**
Rodessa, William A. Blakely	5	9		14**
Shreveport—				
Cedar Grove, Roy E. Mouser	345	56		401*3
Wynn Memorial, K. G. Rorie	3	34	1	38

The Louisiana Methodist

"SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
Official Publication of the Louisiana Conference of the Methodist Church

VOL. X

THURSDAY, MARCH 28, 1958

No. 10

Jones Lectures To Be Given Mar. 25-27

Dr. John Knox, of New York City, will be the lecturer in the 10th series of the C. I. Jones Memorial Lectures scheduled to be delivered at the Rayne Memorial Methodist Church, New Orleans, Tuesday, Wednesday, Thursday, March 25, 26 and 27.

Dr. Knox, Baldwin Professor of Sacred Literature and Director of Studies, Union Theological Seminary of New York City, will use as the theme of the lecture series, "The Ethical Dilemma of The Christian." The lecture series was begun in 1949 as a memorial to a long time lay leader of Methodism in New Orleans and a member of the Rayne Memorial Methodist Church, the late C. I. Jones. This annual series has brought to New Orleans each year an outstanding religious leader for this series. Last year the lecturer was Bishop Arthur J. Moore of Atlanta, Ga.

Mrs. C. N. Cadwallader is the sponsor of the annual lectures.

Dr. A. M. Serex, pastor of Rayne Memorial, in behalf of Mrs. Cadwallader and the Rayne Memorial Church, extends a cordial invitation to Methodists and friends throughout Louisiana to attend any or all of the lectures.



REV. JAMES T. HARRIS

Honorary Degree To Be Awarded By Centenary

An honorary degree will be conferred by Centenary College this year on a Methodist district superintendent, President Joe J. Mickle has announced.

The Rev. James Thomas Harris, district superintendent of the Monroe district of the Methodist Church, will receive the honorary Doctor of Divinity degree. The minister is a member of the Centenary College Board of Trustees.

Rev. Mr. Harris was nominated by a committee composed of faculty members and Board members, and was approved by the college faculty and the Board of Trustees. The degree will be conferred at Centenary's annual commencement ceremonies on May 25.

A native of Dickson County, Tenn., the Rev. Mr. Harris was graduated as valedictorian of his class at Dickson County High School in 1921. He earned his BS degree, summa cum laude, at Centenary in 1925 and his BS degree, also with highest honors, at the same institution the following year. After travelling in the Holy Land with Dean R. E. Smith of Shreveport in 1926, he was admitted to the Louisiana Conference on trial and was appointed to Rochelle.

The Rev. Mr. Harris served at the Felicity Methodist Church in New Orleans from 1930 to 1932; at Rayville Methodist Church from 1932-36; at Franklin Methodist Church from 1936-40; at the Canal St. Methodist Church in New Orleans from 1940-46 and at the Istrouma Methodist Church in Baton Rouge from 1946 to 1953. The church and parsonage were built at Istrouma church during his pastorate.

Appointed to his present post in 1953, he served for ten years as secretary. (Continued on page 9)

Centenary Announces 50th Anniversary

Week-Long Observance Set For October 5-12

Centenary College will mark its fiftieth year in Shreveport with a gala week-long celebration next October 5 through 12.

The Rev. R. Leonard Cooke, vice president of the college, is serving as general chairman of the arrangements committee, which already is at work formulating plans for the event.

The program will include addresses by prominent Methodist church and lay leaders, open houses, concerts by the Centenary band and choir, an appreciation dinner, ROTC drills and parades, a dance for alumni and a number of other events.

Dean Leroy Vogel will head the faculty committee, and plans for student participation will be made by a committee headed by C. A. Hickcox, dean of students, and Miss Lenore Rees, dean of women. Joseph B. Gifford, head of the department of speech and drama, has been asked to produce a dramatic production during the celebration week, and Don Brown, head of the art department, will plan a special art exhibit.

Religious events will be under the direction of Dr. Webb D. Pomeroy, acting head of the Bible department, and Dr. W. F. Pledger and the Rev. James A. McLean. LeRoy Anspach, head of the music school, will plan for the presentation of a special Lyceum event during the week.

Paul M. Brown, chairman of the Board of Trustees, will work with other Board members in formulating plans for the group's participation in the golden jubilee, and civic club leaders in Shreveport also are being asked to take cognizance of the event with special programs.

At present, of course, all plans are coordinated by the various committees and sub-committees.

Centenary College, the oldest strictly liberal arts college west of the Mississippi River, was established in Jackson in 1825 and, until 1845, was known as the College of Louisiana. In 1839, the 100th anniversary of Methodism, the Mississippi Conference of the Methodist church established a college called "Centenary" at Clinton, Miss.

The two colleges were merged at Jackson in 1845, and the names of both were retained in the official name, "Centenary College of Louisiana," which is in use today.

When the railroads by-passed Jackson, it no longer held its former position as a cultural and industrial center, and college officials began to consider a new site for the college. Early in the new century, Centenary was invited to move to the growing city of Shreveport. Forty acres of land for a campus were offered by J. B. Atkins, J. W. Atkins and their associates. The citizens of Shreveport contributed money for buildings and equipment.

Centenary College of Louisiana opened its doors in Shreveport for the first time in 1908, and, with the support of the Methodist Church, has remained in operation continuously since that time.

Chicago Minister Named Speaker For "Meth. Men's Hour"

Chicago (MI)—A new voice will be heard on the widely-broadcast "Methodist Men's Hour" radio program beginning this fall.

The Rev. Dr. Charles Ray Goff, minister of the Chicago Temple (First Methodist Church), will become its regular speaker when the program's seventh (1958-59) series opens in October.

Announcement of Dr. Goff's acceptance of the responsibility has been made by Dr. Robert G. Mayfield, general secretary of The Methodist Church's Board of Lay Activities, 740 Rush street, Chicago. The board sponsors the radio program.

The "Methodist Men's Hour" is currently being carried over 376 radio stations in 42 states. It has been sponsored by the General Board of Lay Activities since 1954. During its first two years, 1952-54, it was a project of the church's South Central Jurisdiction Board of Lay Activities.

During the six years since its inception, the "Methodist Men's Hour" has featured as its speaker the Rev. Dr. Marshall T. Steel, who until recently was minister of Methodism's largest congregation—

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period March 6-15, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

March 6	Matthew 24:32-51
March 7	Matthew 25:1-13
March 8	Matthew 25:14-30
March 9	Matthew 25:31-46
March 10	Matthew 26:1-16
March 11	Matthew 26:17-29
March 12	Matthew 26:30-46
March 13	Matthew 26:47-56
March 14	Matthew 26:57-75
March 15	Matthew 27:1-10

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. March 9 begins Week I of the Simultaneous EMC. During this week Prospect Lists are prepared, the Congregational dinner is planned, all materials ordered, and a photographer engaged.
2. Week 2 begins on March 16. The photographer should take pictures of the church activities. These will be used in the Canvasser's Presentation booklet and other publicity. Also on this day the pastor and General Chairman select the Division Leaders of Visitation teams.
3. On March 18 the Program and Resources Committee holds its first meeting to begin preparing the Church's program.
4. March 19 the Chairman of the Program and Resources Committee holds a meeting of the Commissions and Committees of the church and distributes the proper Work Sheet to each one, asking that they fill them out with care.
5. On March 20 in large churches the Visitation Chairman and Division leaders select the Captains of Visitation teams.



Methodist Named Teacher of Year

Nashville, Tenn. (MI)—Miss Jean Listebarger, Ames, Iowa, who was selected from more than a million public school teachers as *McCall's* 1958 "National Teacher of the Year," says she feels indebted to The Methodist Church for its role in her personal and professional development.

The 29-year-old second-grade teacher was chosen for the honor by *McCall's* magazine in cooperation with the United States Office of Education. An article about her appears in the March issue of the magazine.

Among the qualities considered in

◀ The "McCall's" 1958 "National Teacher of the Year," Miss Jean Listebarger, Ames, Iowa, is shown with one of her second-graders. Miss Listebarger said that she tries day by day to "instill in each little life the very highest teachings of Christianity and democracy." An active Methodist and a graduate of a Methodist college, she also said she feels indebted to The Methodist Church for its role in her personal and professional development.

the annual selection are leadership, concern for individuals, creative interest in one's work, and love for children.

"Perhaps you would be interested in an expression concerning my feeling of 'indebtedness' to The Methodist Church," said Miss Listebarger in a letter to the Rev. Harold W. Ewing, Nashville, director of the Youth Department of the Methodist Board of Education.

"Since this honor has come to me," she wrote, "I have done some serious thinking about what has influenced my development as a teacher and a person. Very prominent in the answer is the church."

"Undoubtedly, the 'turning point' came when the pastor in our church in Fairfax (Iowa) suggested to my parents that they let me go to Clear Lake, Iowa, to a Methodist Youth Fellowship institute. After attending one summer, I anxiously looked forward to the experiences of several succeeding summers. It was at Clear Lake that I first became aware of the implications of attending a church-related college.

"So, when it was time to enroll in college, my choice was a Methodist institution (Cornell College, Mount Vernon, Iowa). It was at Cornell that I began to understand some of the deeper meanings of Christianity. I was made aware of my responsibilities as a Christian citizen. And it was there that I was helped to think more analytically and critically.

"Methodist caravans, work camps, conferences, workshops, sermons—all these have nourished my growth and my understanding of myself, of God, and of my relationship to Him and to His world."

Miss Listebarger has devoted several summers to volunteer service in various phases of Methodist youth work. She is active in Collegiate Methodist Church, Ames, serving on the official board and commission on education as well as teaching in Sunday school.

Referring to her leadership of a high-school group in Collegiate church, the Rev. G. S. Nichols, pastor, said, "I think she gave us the best lay leadership that I have known in almost 40 years of my ministry."

Miss Listebarger was Iowa's 1957
(Continued on page 15)

Methodist Heads New Interden. Committee On Alcohol Problems

A Methodist leader, Dr. Caradine R. Hooton, General Secretary of the church's General Board of Temperance, Washington, D. C., has been elected president of a newly formed Interdenominational Committee on Alcohol Problems.

Meeting in Washington, D. C., February 7, representatives of 14 Protestant churches and church organizations ratified a constitution calling for "close coordination of effort in dealing with national and international temperance issues."

Leading the newly formed Interdenominational Committee on Alcohol Problems will be top row, left to right: the Rev. James Renz, secretary; Dr. A. C. Miller, vice president; Dr. Hooton, president; and the Rev. Donald Gill, treasurer.

Seated are other members of the Executive Committee; left to right: Dr. L. D. Dellinger, Dr. Howard C. Maxwell, Dr. A. A. Scharffenberg.



Japanese Thank U.S. Churches For Aid

Tokyo. (RNS)—Emperor Hirohito received Dr. R. Norris Wilson of New York, executive director of Church World Service, in a half-hour audience here.

The Emperor expressed thanks on behalf of the Japanese people for the aid given by American Christian churches to his country since the end of World War II.

He also showed a deep interest in the efforts of American church groups to resettle Japanese emigrants in Brazil and cited his appreciation for the material aid given to some 8,000 of his countrymen who go to that South American nation annually.

Learning that Dr. Wilson was to visit Korea, the Emperor said he hoped CWS would also help the Korean people in their distress.

Church Construction Totalled \$68,000,000 In January 1958

Washington, D. C. (RNS)—Church construction got off to a good start in 1958, the Departments of Commerce and Labor reported, setting a new January record.

Construction of new religious edifices totaled \$68,000,000 during the month, \$1,000,000 above the previous record set in 1957, the report said.

Building activity by nonpublic schools and colleges totaled \$42,000,000 in January, which was \$1,000,000 less than in the same month a year ago.

Private hospital and institutional construction, however, continued booming, with \$47,000,000 worth of new construction put in place in January, an increase of \$14,000,000 over a year ago.

Divorces In Poland Blamed On Gov't

Vatican City (RNS)—The Vatican Radio said the "frightening" increase in divorces in Communist Poland has been caused by the government's attempts to draw the people away from religion.

"These efforts," the station said, "have inevitably resulted in a breakdown of family morals."

Last year, the Warsaw Radio reported that religious organizations were planning a campaign against the "steadily increasing" divorce rate in Poland.

Baptist Leaders Plan Visit To Moscow

Washington, D. C. (RNS) — Dr. Clarence W. Cranford, president of the American Baptist Convention, and Rep. Brooks Hays (D.-Ark.), president of the Southern Baptist Convention, announced here they will visit Moscow to worship and confer with Russian co-religionists.

At the same time, the leaders of the two major Baptist groups said they will propose at the next annual meetings of their Conventions that peace committees be established by each to give Baptists a more effective peace action program.

Dr. Cranford is pastor of Washington's Calvary Baptist church where Mr. Hays teaches a Sunday school class when he is in the city. The two Baptist leaders are long-time personal friends.

Mr. Hays said that the five Russian Baptist representatives who toured the United States two years ago expressed the hope that American Baptist leaders could return the visit and have recently renewed the invitation.

"I assume there will be no objection by the Soviet government to the visit," the Congressman said.

Mr. Hays, a member of the House Foreign Affairs Committee, said that the peace committees which he and Dr. Cranford propose would "explore the ways and means by which Baptists can make contributions to the cause of world peace."

The committees, the two leaders suggested, could arrange for a "Baptist chain of prayer around the world" for world peace and could serve as clearing houses for suggestions of individual Baptists in all countries as to how better world understanding might be fostered.

ANNOUNCE NEW EDITION OF WESLEY'S WRITINGS

Grand Rapids, Mich. (RNS)—For the first time in 86 years, a new edition of the complete works of John Wesley is planned by the Zondervan Publishing House here.

One volume a month will be published in a 14-volume series beginning in May, the firm announced. They will include the Wesley journals, his letters, lectures, essays and sermons, and a biography of the founder of Methodism.

The last unabridged edition of the Wesley works was published in 1872. The Zondervan edition will be a reprint.

Church Agency Places 15,000 TV Programs

New York (RNS)—More than 15,000 programs were placed on TV stations last year by the National Council of Churches' Broadcasting and Film Commission, it was reported at the group's annual meeting here.

Of these 56 were half-hour network programs presented over 140 CBS or NBC stations. In addition the agency sponsored 260 radio programs.

The commission's annual report was presented by Dr. S. Franklin Mack of New York, its executive director.

Dr. Mack cited three "hit" TV programs produced by the commission which have received awards and "avalanches of fan mail." These are, he said, Look Up And Live, a series for teenagers, which recently was given a Sylvania Award; Frontiers of Faith, in which segments of the series are presented alternately by Protestants, Roman Catholics and Jews; and Off to Adventure, a new children's series.

"A highlight of 1957 was the critical acclaim in the press for the summer TV program, The Seeking Years," Dr. Mack said. "Seldom have we had such press notices or such widespread industry approval of our programs." The program was part of the Look Up And Live series.

In his report, Dr. Mack noted a "continuing tendency to divisiveness" with some denominations undertaking TV and radio programming independently.

"There aren't enough channels on the air to compete," he said. "We must cooperate because certainly if we don't have enough pooled funds to work as effectively as we'd like to, individual denominations don't have enough either."

Dr. Mack said "exciting" on-the-spot recordings and films made in Hungarian refugee camps in Austria and Yugoslavia were broadcast during the year on the network series, Let There Be Light.

He also said the commission had released a 16 mm sound film, The Long Stride, a factual report of conditions in world refugee camps which "pulls no punches." The film was produced, he said, for Church World Service, relief agency of the NCC.

Mission Board's Fast Action Checks Epidemic

Rangoon, Burma (RNS) — Swift action by the Methodist Board of Missions in New York helped check an outbreak of diphtheria among school children here which might have reached epidemic proportions.

A cabled message for help from the Rev. Frank E. Manton, of the board of governors of the Methodist English School in Rangoon, brought a return cable saying: "Twenty-five hundred vials (about 13,000 injections) of anti-diphtheria vaccine arriving Rangoon by next KLM flight."

In two days' time after the shipment arrived, all the children of the Methodist school had been inoculated. The surplus vaccine was donated to the Union of Burma Health Department.

Prot. Population In W. Germany Grows

Berlin (RNS) — An influx of refugees from the Soviet Zone into West Germany has considerably augmented the Protestant population there and in many districts has drastically altered the traditional numerical proportion between Protestants and Roman Catholics.

Of an estimated 3,000,000 who have fled the Soviet Zone since 1945, about 77 per cent have been Protestants and 15 per cent Catholics.

As a result, many traditionally Catholic communities and regions of West Germany now have a large Protestant population.

Bonn, capital of West Germany, is a striking example of this development. Formerly an almost entirely Catholic center, it now has nearly as many Protestants as Catholics.

Other cities, including Duesseldorf, Mainz and Munich, capital of Bavaria, have undergone similar changes in the proportion between the two faiths.

The last West German census taken in 1950 recorded a population of which 50.7 were Protestants and 45.2 Catholics.

Membership in the Evangelical Church in the Rhineland has increased from 2,400,000 to 3,600,000 since 1945. This has caused an acute shortage of clergy to serve the large Evangelical population.

Preparations Now Under Way for 1960 Oberammergau

Oberammergau, Germany (RNS) — Initial preparations for the 1960 performances of Oberammergau's famous Passion Play were started here after the local council voted to earmark \$800,000 for the purpose.

The money will largely be used to finance the building of new streets and accommodations for the thousands of visitors.

Held every ten years with only a few interruptions, the Passion Play originated over 300 years ago. The last performances in 1950 were hailed by the committee in charge as the most successful in history.

Early this year, the organizers rejected an offer from an American motion picture company to film the performances.

The committee said that although the offer was "very high and tempting," the people of Oberammergau felt that the filming of the Passion Play might harm its religious purpose and reputation.

The Passion Play originated in a vow made by the villagers in 1633 when a plague devastated the land.

Communist Newspapers Join Campaign Against Rel. Observances

Berlin (RNS) — Communist newspapers in the Soviet Zone have joined in a campaign to induce East Germans to substitute "name-giving" ceremonies for Christian Baptism.

The new propaganda effort is obviously designed to give added impetus to a project which the East German Communists initiated in 1956 but which has met with a notable lack of success.

The first name-giving ceremonies were reported held in Rostock, Mecklenburg, in the fall of 1956. However, despite Communist announcements that such ceremonies would in the future be conducted regularly, there was little heard of these rites ever since.

Other pseudo-religious rites developed by the Communists to take the place of Christian marriage and burial have likewise failed to make any appreciable

headway, even among the ranks of the Socialist Unity (Communist) Party (SED).

Communist leaders recently found it necessary to increase their pressure upon SED members to sever their connections with religion and abstain from taking part in religious ceremonies.

They specifically demanded that SED members reject baptism, confirmation and church weddings. The Communist leaders complained that many party members were deferring to the wishes of their families, especially of their wives. They charged them with having to "make a decision in favor of superstition, thus undermining the materialist ideology and helping the enemies of Socialism."

"This state of affairs can no longer be tolerated," the leaders added.

'Operation Pulpit' A Success

ONE of the most significant developments in lay activity work that we have heard of in some time is the month-long program just carried out in the Ruston District. During February every church in that district had a worship service every Sunday. This was possible through the use of lay men and women who filled pulpits that otherwise would have been vacant. "Operation Pulpit" is concrete evidence that Methodist laymen and lay women are both willing and able to undertake responsible assignments when they have been challenged with great opportunity.

Jason Smith, Ruston district lay leader who resides in Homer, was the moving spirit behind "Operation Pulpit." He had been challenged by reports of the national Laymen's Conference at Purdue last summer that there are 15,000 vacant Methodist pulpits each Sunday. Since many Methodist charges have more than one church and since many Methodist pastors serving these "circuits" are unable to be in every church every Sunday, 15,000 Methodist churches do not have worship services on any given Sunday. Mr. Smith with the encouragement of the Ruston District superintendent, Rev. Luman Douglas, the Ruston district pastors and laymen set out to do something about the vacant pulpits in the Ruston District. "Operation Pulpit" during February put lay men and women in every vacant Ruston District pulpit throughout the month.

What Mr. Smith had expected to be his greatest difficulty turned out to be one of the easiest aspects of the program. Since there were to be approximately 63 vacancies during the month, he had anticipated finding that many men and women who were willing to participate in the program a difficult job. However, before the program began Sunday, February 2, he had the names of 70 persons, and during the month several more were added. He now believes that there are more than 200 lay people in the Ruston district who could and would share in another venture of this nature.

Whether a program of this nature could be developed on a more or less permanent basis depends, according to Ruston District leaders, upon several factors. But all agree that after a month's experience there is a great deal to be said for it. Leaders hope that before another year has past that it can be given another try.

Other districts would do well to look into "Operation Pulpit." Remember, this is a reversion to earlier Methodist patterns when many Methodist lay persons had such assignments regularly. They still do in British Methodism.

Guarding Their Business, Not Morals

THERE is a saying that there is no honour among thieves. It would appear that there is very little honour among those who sell spiritous liquors, especially those who operate within legal bounds and those who operate outside the law. Little Rock is a good case in point.

Many so-called "private clubs" have been operating in and around Little Rock in which a number of questionable activities were practiced. Under the guise of being a private operation for club members only, alcoholic beverages were being dispensed by the drink, a practice forbidden for the public. When this matter was brought to light several weeks ago, raids were carried out, some proprietors were brought into court, and it was thought that

The Living Scriptures— by Jack Hamm
Needed: A Double Missile Emphasis



something would be done about it. It seems that the package store operators who conduct their operations legally were losing some of their business to the so-called private clubs who mixed drinks for their customers. Package store operators can't do that.

However, the courts wouldn't convict the private club operators who were hailed before them. Not all of the private club operators had been brought in and, so the courts said, conviction would be difficult. This was, of course, an open invitation to the so-called private club operators to increase their numbers and their operations. Consequently, matters worsened, especially for the package store operators who began to lose more business. When the whole matter was again brought to the public's attention by the press, law enforcement officers again made their rounds, this time with more success. It remains to be seen how effective the voluntary closing of many of these private clubs will be. Although laws have been broken, few arrests have been made with owners and operators closing rather than risk future raids.

Who stands to gain by their closing? Certainly, Little Rock is a better place with many of the questionable activities having ceased at least in those particular clubs. Don't forget that among those who complained the loudest, the package store operators, the gain will be substantial for they stand to regain the business they had been losing to the private club operators, who are closing because without the drink business it simply isn't worth opening up.

This does not mean that the package store operators are the guardians of the morals of any community. They simply guard their business.

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"The success of EMC is attributable in a large measure to a great deal of planning and organizational work that was done in the weeks preceding the actual canvass."

Second In A Series Of Representative Churches

What The EMC Meant To Our Church

By Ramon Greenwood

A layman of the First Methodist Church, Crossett

The "Arkansas Methodist" and "The Louisiana Methodist" continue this week a series of several articles dealing with the Every-Member-Canvass program in representative churches in Arkansas and Louisiana. This second article is the account of the program as projected in a church of 750-800 members, which is apart from any metropolitan area but related to an industrial economy. This church is the First Methodist Church of Crossett, Arkansas, Rev. John B. Hefley, pastor.

J. B. Posey, Robert R. C. Miller, J. E. Meadows, Paul Johnson, W. E. Hastings, Ramon Greenwood, Mrs. K. G. Chesley, Bryan Harris, Mrs. E. C. Gresham and Rev. John B. Hefley.

This general steering committee was broken down into four sub-committees, including Supplies, Program and Survey, Education and Publicity, and Prospects and Visitations.

From this co-ordinating group, the work fanned out through the church to encompass eight teams made up of as many team captains and 71 volunteer workers, who actually made the visitations on Loyalty Sunday.

The Steering Committee was formed and initial work started ten weeks before the Canvass was to be made on May 5. At the very beginning it was agreed that the committee would meet once each week during the ten week period of preparation so that the total effort could be co-ordinated to the best advantages. Attendance at these meetings was good and as a result preparations for the canvass were on, and sometimes ahead of, schedule.

Just as soon as the steering group was formed, the Education and Publicity Sub-Committee began to prepare a series of four bulletins designed to keep the church membership posted and to make them feel that EMC was to be a thing in which every person had a part. Liberal use was also made of the varied and excellent printed materials and visual aids secured from the church's national publishing house by the Supplies Sub-Committee. One of these pieces allowed for the overprinting of local information and pictures to explain in detail the breakdown of the church budget.

In the meantime, the Program and Survey Committee was reviewing all of the information on file about the members of the church to set the stage for bringing such vital data up to date during the canvass. The Prospects and Visitation Committee prepared pledge cards and designed a "Suggested Schedule for Giving," which was given wide circulation via regular church bulletins and later during the visitations.

Mid-way through the ten week period, a church-wide pot luck supper was held in the Fellowship Hall with a large attendance. After the supper, the proposed budget was explained in considerable detail with a discussion following. A film on giving and support of the church was also used at this meeting.

The Steering Committee prepared a detailed publication of several pages with pictures of the church and a breakdown of expenses and the proposed budget. This booklet was used as an aid for canvassers to discuss point by point the program of the church. Many workers and members reported that the explanation of the church operations as outlined in this booklet provided the clearest picture they had ever had of their church. Thus, on Loyalty Sunday when the canvassers went out in pairs to call on every member of the church a solid foundation had been built. It paid off with success.

As the Crossett Methodist Church prepares to go into its second Every Member Canvass this year, one can find nothing but high praise and confidence in the program as a means of strengthening the Kingdom of God, both spiritually and materially.

THERE is no doubt but that it caused our members to have more information about their church, feel closer to their church, and therefore give greater support to their church."

That was the answer given by W. B. Anderson, Chairman of the Official Board of the Crossett Methodist Church, when asked to assess the effect of his church's first fully organized Every Member Canvass held last year.

Mr. Anderson, Rev. John B. Hefley and other church leaders at Crossett are in full agreement that results of the Every Member Canvass of 1957-58 can be seen throughout the church every day in many ways. This is most evident in the budget and in general interest in the affairs of the church.

Right now the church is organizing for another, and it is hoped even better, campaign for 1958-59.

When the records are examined, it is not hard to see why the EMC idea is so heartily endorsed at Crossett.

The church budget is the first, and most obvious, place where the success of EMC can be seen. In short, the picture there is that on the strength of pledges received during the campaign the Crossett Methodist Church was able to increase its budget by approximately 50 per cent over the previous year. From a budget of \$31,255 for 1956-57, the figure was increased to \$47,358 for the current year. The key to this increase is in \$16,500 set aside for church expansion. This item was given great emphasis during the EMC visitations.

Actually, on Loyalty Sunday and the first few days of that week last May, 310 families were visited by EMC workers. Of this number, 218 signed pledges totalling \$42,000.

From Church Financial Chairman H. M. Braswell there is every indication, so far, that the campaign success is carrying over into collections, too. His reports show that for the first eight months of this fiscal year collections are running almost 38 per cent over last year.

The consensus at Crossett is that the success of EMC is attributable in large measure to a great deal of planning and organizational work that was done in the weeks preceding the actual canvass.

Some 100 persons were directly involved in the campaign and this, in itself, was a plus factor toward the good effect of EMC. A steering committee of 15 lay people, plus the pastor, headed up the program. Paul Sullins, an attorney, was general chairman of this committee composed of Mrs. E. L. White, Dr. L. T. Sandborn, M. H. Russell, W. R. Purifoy, Frank Mohny, Mrs.

I

Saw

A Goodwill

Display

By
Rev. R. A. Tester



in a great daily newspaper. It gave a section of twenty-two pages to the Christmas idea. There was the birth story according to Matthew and Luke, followed by an eloquent message from a large department store and a brief discussion of Christmas carols. Scattered through the section were verses of eighteen carols with notes on the authors, dates of composition and occasions that brought them out. Every kind of business had displays of pictures and messages of merriment, joy, prosperity, good will. There was no merchandising, no selling slogans, no prices.

A significant sentence stood out: "Christmas without Christ is unthinkable." That is true. We could have the old Saxon Yule celebration and the Roman mid-winter festivities, but not Christmas. He gave not only the name but also the fundamental spirit and message of good will, and peace, the fruit of good will.

As the Christmas day sun went down I said: Tomorrow the doors swing open to a work-a-day world, the daily game of buying and selling. Every seller will seek a profit, every buyer will seek his own advantage. That is business. Some will apply the "dog eat dog" method. That is business without Christmas. How will the spirit of good will fare in this game where competition is "razor sharp" sometimes and sometimes brutally bruising? Will there still be kind words and generous deeds when the tinsel is gone and the lights are out? I am optimistic enough to answer, yes, for men want good business and many know that they cannot have good business without good will any more than we can have Christmas without Christ.

Everyone can give out good will every day and have not less but more. Jesus must have had something like that in mind when He said: "Give and it shall be given unto you . . . with the same measure you mete it shall be measured to you again."

Moscow Radio Complains Over Religion's Influence

London (RNS) — The Moscow Radio, in a German-language broadcast, complained that young Germans living in the USSR are becoming increasingly influenced by religion.

It blamed the situation on the Komsomol, the Communist youth organization, which, it said, fails to provide them with interesting ways of spending their free time.

As a result, the station said, these young people either "drift to drink or allow themselves to be enticed into places of worship where they are diverted into a superstitious, religion-ridden way of life."

PROTECTING THE STRONG

Some years ago a young man was added to the rolls of the church which I serve. He was a teacher of science in a university, a person of promising prospects. He did not enter into the activities of the parish. After awhile he dropped from the minister's sight.



Then a few years later a telephone message late at night summoned the pastor to this man's room. There he was found in a pitiable condition due to alcoholism. He was sent to a mission in the hope of helping him. But he did not remain. The superintendent of the mission explained the man's departure by saying he was not yet far enough down to surrender.

Someday perhaps that young man will reach the point where in desperation he yields to God, like countless others, will find the power to make him sober. But his years of youthful usefulness will have been wasted and his promising prospects at least partially blighted.

When people get down far enough, our Christian faith does seem to have power to save them, for many a prodigal has been brought back from degradation. When persons are weakened and wearied by the world, we have resources in religion which can restore them, for we preach the gospel of Him who said, "Come unto me all you that labor and are heavy laden, and I will give you rest." When men walk through the valley of the shadow of death, we have a gospel of comfort which leads beside the "still waters" and restores the soul.

But what are we doing for the strong—those who feel no need of a physician? Certainly good strategy demands we save them. Educators are recognizing the school makes a mistake when it gears its program to the duller pupils and neglects the development of the brightest. A society weakens itself when it ignores the cultivation of its sturdiest stock in its emphasis on the rescue of the subnormal and the weaklings.

The church, likewise, exists not merely as a hospital to mend broken lives and cure sick souls. It is also a vast public health service to prevent

moral disease and preserve the well-being of the strong. If we are seeking to establish the Kingdom of God, we must save the strong as well as the weak.

Therefore, consider what, if anything, the Great Physician can do for those who feel no particular need of His services. First of all, He can awaken the strong to what they are missing. One mark of a vital person is his desire not to miss anything. He wishes to be in on what is going on.

The restlessness of our time reveals our fear of missing something. Multitudes of us are tormented by the thought that we are not getting as much out of life as we ought to get.

We see our youth passing into age, with many hopes unfulfilled. We struggle for the prizes of business or profession, but even when we attain them, we look wistfully beyond for something more. We look forward to the romance of marriage and too tragically often it leaves the sense of something lacking.

Yet in all this restlessness we so rarely turn to the Great Physician to find out what we are missing. If Jesus were walking our streets today, He would no doubt say to our restless throngs what He said to those of His time, "Ye will not come to me that ye may have life."

Think what a full rich life Jesus lived. Possessed of no appraised property, He had something which made a rich young man come to learn His secret of living. Lacking our modern devices for pleasure, He was so full of good cheer little children clung to Him, and learned men desired Him as a dinner guest. His youth was spent in a carpenter shop and His death was on a cross, yet He fills a larger place in history than any other personality. Do not the strongest of us feel Jesus had a richness of life we lack?

Consider a second service which the Great Physician renders to the strong. He saves them from being deceived by their own strength. How often it happens a person is weakest where he thinks himself strongest. We feel so sure of our strong points we leave them unguarded. Or we become proud of our virtues, and pride spoils them.

God gives men the desire to be great and the dread of being called great, the wish to help and the distaste for praise. God imparts the strength to lift the weak and the self-control to safeguard the strong.

And we need God-controlled strong men to match our missiles.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



On A Wide Circuit

W. W. Reid

"AMEN" IN THE TECHNOLOGICAL AGE

I see that some inventive genius has produced a new gadget that could revolutionize sermonizing and a lot of other things as well. It has been named an "introspectometer," but really it seems much more simple than the length of name might imply; and it seems like a combination of a number of existing devices.

The speaker (or preacher) has before him a plate dotted with green and red lights. The green means "yes," the red says "no." And each member of the audience or congregation has, in his lap or beside him, a switch by which he can anonymously flash a "yes" or a "no" to the speaker watching the plate of lights. Thus, if the preacher says something with which a hearer especially agrees, he can flash a green "yes"—which I suppose is a modern equivalent of "Amen"; and, if the listener violently disagrees, he can flash an angry red "no." So the preacher can tell how he is getting his message across.

that someone from a larger city will say the same things about the largest city in Arkansas that this man is saying about our small towns.

Many of our small towns may dry up within the next fifty years, or even less. Many of our small churches may have to do the same thing. But who are we, who have concrete sidewalks in front of our houses, that we should be qualified to sit in judgment on the economic and spiritual value of the small community or the small church? Why don't we spend more time trying to improve and strengthen the smaller communities? Because out of these small towns and villages are coming more spiritual leaders than those whom we see coming out of the large towns and cities. An interesting study that I made a year ago showed that, of the 37 effective Bishops who are in The Methodist Church in the United States, 16 of them came from communities of less than 1000 inhabitants. You can take it from there in the fields of commerce and industry. The small community still produces much more than its proportionate share of our country's leadership.

The "introspectometer" certainly holds out hope of something I believe we have long and badly needed in our churches, and especially in the "fashionable" churches: a chance for the laity to "talk back" to the clergy. I have long objected to the sermon as a one-way avenue; there is really no facing traffic which the preacher has to consider, and watch, and make way for. And, as we grow in "culture," church members seem less and less apt to express what they really think about the preacher's ideas, and he is without the help that their attitudes would give him. Their "politeness" may be his undoing. With this gadget, a sudden flashing of a number of red lights would indicate disagreement or lack of understanding, and the preacher could clarify his position; or he could quickly have a "yes" and "no" response to any question, thus enabling him to build upon or combat beliefs or points of view held by his people.

But it is not likely that even the "introspectometer" could be entirely foolproof. There will always be the man in the congregation whose mind is a thousand miles away from the pulpit during the sermon, but who on coming-to feels he has to flash a green "yes": he now says as he leaves the church, "I enjoyed your sermon"—never hearing the call to himself to labor and sacrifice.

Whether or not we use this or any other gadget (or even the modern questionnaire) to establish communication between the pulpit and the pew, I am convinced that this is one of the great needs of the Protestant church in America today. Historically the sermon is successor to the discourses of Jesus and of the early disciples. In later years, when the clergy were almost the only persons in a community able to teach men "the better way," the sermon was a one-way road. But with the widespread education that is found in America today, with the ever-widening social concerns to which religion must be applied, *men in every congregation are thinking for themselves*, and their thoughts, and ideas, and actions run into many religious by-ways. Many laymen in our churches are daily making pioneer decisions in the fields of economics, of ethics, of morals. Many laymen are authorities in fields almost closed books to the clergy—but fields that shed new light on centuries-accepted views, attitudes, beliefs, and knowledge. The laymen have deep and serious questions to ask of the clergy; the clergy need to know what is in the laymen's minds, to learn from them sometimes, to correct them perhaps more often. To accomplish this, we all need the "introspectometer" or some other means of inter-communication.

SMALL TOWN: ASSET OR LIABILITY?

A wealthy business man who lives in Arkansas (and who is a Methodist, too, by the way) was quoted recently as saying that the little town has no cause for existence. The women can drive as much as 50 miles to shop when they want to, he says. The expense of operating small towns is too high for the benefits derived. The facilities offered by the small towns are much too poor when they are compared with those of the cities. Many of them are drying up, anyway, so why not close them out and move the people to the big towns and cities? These were his ideas, we were told!

The theory which this man expounded can be made to sound very good on paper. If we want to talk only in terms of profits from business; maximum results for taxes paid; super efficiency of political operations; then he may have a fairly good argument. The only trouble is that he has neglected a few basic qualities which cannot be made to show on a balance sheet or a profit-and-loss statement. And therein lies what is probably the saddest mistake that so many of our people are making these days . . . the idea of trying to resolve all of life into tangible profits or physical power. The intangible things; things of the Spirit; what are they? Who needs them to "survive"? Being "good" is enough, they say. This talk of "religion" is for the preachers, but please don't bore us with too much of it. . . .

The strength of personality that comes out of so many small towns and rural communities does not grow in the same proportion in great cities. More great preachers, civic and business leaders are produced from these small towns in proportion to their size than are those from large cities. After all, just what constitutes a "city"? The smug New Yorker laughs at Little Rock and calls it a "hick town" just as he does Peoria or Chattanooga. If we should start drying up the "small towns," where shall we stop? Does this business man think that his home town of Little Rock is going to be the measuring stick of what is large and what is small? It might be



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for March 16, 1958: EVANGELISM IN THE HOME COMMUNITY

READ MARK 5:18-20; LUKE 10:1-2; ACTS 5:42; 1 THESSALONIANS 1:6-10.

MEMORY SELECTION: *The harvest is plentiful.*

Today we have our third lesson in the series of six lessons under the general subject, "The Church's Ministry To Society." Our lesson for today discusses a very direct and a very vital ministry of the church to society under the subject, "Evangelism In The Home Community."

There are four short Scripture selections in our lesson text for today, each giving an example of effective evangelism in the home community. The first of these selections contains the concluding verses of the record of the healing of the man among the tombs possessed by a legion of demons. In the second selection we have a brief statement regarding the sending out, by Jesus, of the seventy by twos on an evangelistic mission to neighboring communities. The next selection consists of only one verse from Acts which climaxes a dramatic story of courage and devotion in community evangelism. The last selection, from 1 Thessalonians, tells of the widespread influence of a personal example of Christian living under difficulties which, in itself, was an evangelistic influence in surrounding communities.

Go Home To Thy Friends

Jesus, with His disciples, had crossed the Sea of Galilee and had landed on the eastern shore of the sea in the country of the Gadarenes. Immediately, on landing, Jesus was met by a demon-possessed man who commonly lived among the tombs. People of the country had tried to bind him with fetters and chains but these he broke and seemed to run wild in the mountains and tombs about. This was the occasion when Jesus cast the demons out of the man and permitted them to enter a herd of swine which immediately ran down a hill into the sea and were drowned. Luke tells us that, when the people came rushing out of the city because of the loss of their hogs, they "found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed in his right mind: and they were afraid."

The man who was healed "prayed" to be permitted to go with Jesus as he was about to leave the country. He was possibly surprised and disappointed when Jesus said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Regardless of how he may have felt about the command, the Record says, "He departed, and began to publish in Decapolis (Ten cities) how great things Jesus had done for him and all men did marvel."

We have reason to believe that this witness had amazing results throughout the whole region of Decapolis. At the time he was healed by the Lord, the people came out in mass from the cities and asked Jesus to get out of the country. It was quite different when Jesus returned to Decapolis six or eight months later. At that time Jesus and His disciples were received with wide-open arms. Thousands of people thronged Him for three days. Their food was exhausted and still they would not leave. In pity Jesus used the seven loaves of bread the disciples had and a few fishes and miraculously fed about four thousand of the hungry crowd, and then had to send them away in order to continue His ministry elsewhere.

Possibly the severest test of Christian character is to be able, successfully, to testify for Christ among those who know us best. In a meeting we were conducting, during an altar

service, we saw a woman out in the audience in tears. We went back to ask if we could help her in any way. Her answer was, "My grown son is there at the altar. How I would like to talk to him." We asked her why she did not do so. Her reply was, "I would not dare to do it. If I were to try to talk to him now, feeling as he does, he would likely leave the meeting and not come back." Professed Christian that she was, she had so lived that she knew that any effort she would make to be personally helpful to her son would do more harm than good. So she left him alone.

Our Most Powerful Testimony Is Based On Personal Experience

People, who are sincerely seeking Christ, want more than anything else a testimony of a personal experience in the lives of those who try to help them. We have likely all heard of the preacher who was telling a penitent about the wonderful conversion of Paul on the road to Damascus. The penitent broke into the recital to say to the minister, "Brother, that may all be true but that was two thousand years ago and more than three thousand miles away; what has Christ done for you?"

A Call To Lay Evangelism

It was true while Jesus was here, as it is true today, that there were not enough ministers to do all of the evangelistic work that should be done. Hence it was that Jesus selected seventy people out of His followers and sent them out two by two to teach and evangelize and prepare the way for His coming. The Record seems to indicate that these seventy were in addition to the twelve apostles, since the verse reads, "The Lord appointed seventy OTHERS." (RSV)

Lay preaching and lay evangelism were large factors in the early beginning of the Methodist movement. Wesley did not have enough preachers to fill his appointments and made large use of lay preaching. Lay evangelism has played a large part in the development of The Methodist Church since its foundation.

There have been times when lay evangelism became somewhat dormant in our church and the church suffered because of it. In recent years, there has been a revival of lay evangelism. One of the very hopeful signs for the future of The Methodist Church is the large group of laymen that has become active in filling vacant pulpits and in leading evangelistic movements. A precedent for such work is found in the ministry of Jesus.

The seventy people whom Jesus sent out were charged with two responsibilities. They were to be messengers and witnesses for Christ and they were commanded also to pray the Lord of the harvest to "send out laborers into his harvest." (RSV)

A Persistent, Insistent Effort At Community Evangelism

Our third Scripture selection in our lesson text reads, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." This is the last verse in chapter five of Acts which, from the twelfth verse on to the end of the chapter, is a recital of one of the most dramatic and heroic experiences in the lives of the apostles.

Briefly stated, we are told that the work of the apostles had created such an amazing response in Jerusalem that the high priest and his

associates had all of the apostles put "in the common prison." That night the angel of the Lord opened the door of the prison and commanded them to go back into the temple and continue their work. This they did and they were again brought into the Jewish courts. It was here that Peter, in answer to the demands that they be silent, spoke his immortal words, "We ought to obey God rather than man." After quite a discussion the apostles were whipped as though they were criminals, and released under the order that they should "not speak in the name of Jesus."

All of this, of course, was intended to frighten and still the voice of the apostles. Instead, we are told that "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

The Power Of Evangelism By Example

Our last Scripture selection in our lesson text is from 1 Thessalonians. Here Paul tells the Thessalonians, because they had been followers of him and of the Lord and had received the word of God with joy in spite of the afflictions it brought, that they were examples for all of the surrounding communities in Christian living. Paul indicates that we may be effective evangelists as the result of the character of lives we live.

Present Day Methods Of Evangelism

From the earlier days of our national life until about thirty-five years ago the commonly accepted method for evangelistic work was largely what we call "mass evangelism." The "revival meeting" for the first hundred and fifty years of our national life was the most effective way to reach the unchurched. In the earlier years of the writer's ministry, mass evangelism was still at high tide. The writer enjoyed that type of evangelism and at one time accepted from the conference an appointment as a full-time evangelist. Because difficulties, in that type of evangelism, have increased tremendously and results from that type of evangelism have decreased in about the same proportion, the church has, in recent years been casting about for other means of carrying on the work of evangelism.

Thus far about the most successful method to be adopted is a combination of preaching and house to house visitation by personal workers. In recent years, the heart of practically every plan of evangelism is the personal visitation in the homes.

As a result of this change in methods of evangelism, we often hear people expressing a longing for "the old time revival." The fact of the business is that the type of evangelism described as "the old time revival," so far as the entire history of the Christian church is concerned, is comparatively modern.

The real "old time revival" is found in the thing which happened in Decapolis when a redeemed man went back home and among his friends and told there the great things the Lord had done for him.

A study of our lesson today will lead us to see that our present-day plan of "visitation evangelism" is in fact the "old time" way of promoting the work of evangelism. In our selection from Acts, in today's lesson, we see that it was the apostolic method. We are told that the apostles ceased not to teach and preach Christ daily in the temple AND IN EVERY HOUSE. It would appear that in Jerusalem, at that early date, there was a campaign of visitation evangelism "in every house," along with preaching and teaching at the temple.

Nevertheless, regardless of the way the work of evangelism has been or is being done, our greatest responsibility today is to find the most effective way to carry the message of Christ to those who need it most and give ourselves to that "way" with every power of our ransomed soul.

Evangelism Is The Primary Mission Of The Church

Everything else we do at the church or for the church should have as its ultimate goal the generating of powers that can be finally focused on the job of seeking and saving the lost. The church is wise in fixing dates when these powers can be concentrated on the work of evangelism. Evangelism is successful, whatever the method used, only when those who are brought to a decision are properly related to the church of their choice.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. EWING T. WAYLAND, editor of the *Arkansas-Louisiana Methodist*, is the author of a short story in the March issue of *The Adult Student*, entitled "His Last Sale."

THE CHURCH SCHOOL WORKERS annual recognition dinner was held at the First Methodist Church, Lake Charles, Tuesday evening, March 4. Dr. Carl F. Lueg is pastor.

REV. LEONARD COOKE, vice president of Centenary College, and pastor of the Keatchie Methodist Church, was guest preacher at the Noel Memorial Methodist Church, Shreveport, Sunday morning, Feb. 23.

DEAN JOHN B. WILSON of La. Tech was the guest speaker at the Men's Club meeting of the Haynesville Methodist Church, Thursday night, Feb. 27. Rev. Jack H. Midyett is pastor of the church.

REV. JAMES L. STOVALL, pastor of the North Baton Rouge Methodist Church spoke to the Edgewater Kiwanis Club in Baton Rouge, recently. His subject was "Sputnik Makes Brotherhood A Necessity."

MRS. ELIZABETH LEVY, member and worker in the Slidell Methodist Church, was recently voted as the woman of the year by the civic clubs. She was crowned queen at the civic clubs annual party. Rev. W. H. Giles is pastor of the Slidell church.

REV. A. JEROME CAIN was installed as Grand Chaplain of the Grand Lodge of the State of Louisiana, Free and Accepted Masons at the recent session of the Grand Lodge held in New Orleans. Rev. Cain is pastor of the Istrouma Church in Baton Rouge.

REV. WILLIAM REED, pastor of the Plaquemine Methodist Church, is the guest preacher in the Visitation-Predaching Evangelism Program at the First Methodist Church, Thibodaux, March 2-7. Rev. Robert R. Miller is pastor of the church.

REV. ROBERT COLLIE, pastor of the Lockport Methodist Church, is the new president elect of the Lockport Rotary Club. The Rev. Mr. Collie has been a member of the club for the past two and a half years, and has served the club as secretary.

STEPHAN COUSSON of the Vocational Rehabilitation Department, State Department of Education, was the guest speaker at the meeting of the Men's Club of the First Methodist Church, Lafayette, Wednesday, Feb. 19. Rev. Fred Flurry is pastor of the church.

REV. SAM NADER, superintendent of the Lake Charles District, is the guest evangelist in a Preaching-Visitation Evangelistic program at the Carrollton Methodist Church, New Orleans, March 3-7. Dr. J. Henry Bowdon, Sr., is pastor of the church.

MEMBERS of the Lutchter and Reserve Methodist Churches began a "Visitation Evangel" with a fellowship supper at the Lutchter church Ash Wednesday night, Feb. 19. According to a report received from the pastor, Rev. Frank C. Lankford, the service and the supper was a success.

DR. G. W. POMEROY, pastor of First Methodist Church, Monroe, will be the guest evangelist in revival services at the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, March 9-14. Rev. Robert B. Crichlow, pastor of the church, assisted by John Hammond, minister of music, will direct the song services.

THE ADULT I SUNDAY SCHOOL CLASS of First Methodist Church, Franklin, has been named the Myrtle Brumby Class in honor of Mrs. R. E. Brumby, who has taught the class for many years. Mrs. Brumby has also served as president of the Woman's Society of Christian Service and as organist of the church. Dr. Albert S. Hurley is pastor of the church.

HIGHLIGHTING the third Sunday study of "Ways We Worship" was Rabbi David Lefkowitz, who spoke to the joint classes of the Senior High Department of the First Methodist Church, Shreveport, on the subject of "Hebrew Worship." The service was held at 9:30 a.m. Sunday, Feb. 23. Dr. D. L. Dykes, Jr., is pastor of the church.

DR. LESLIE ROSS, Director of Church Attendance Evangelism with the Board of Evangelism, was the guest preacher at both the morning worship services of the North Baton Rouge Methodist Church, Sunday, Feb. 23. Dr. Ross was in Baton Rouge in connection with the Christian Witness Mission. Rev. James L. Stovall is pastor of the church.

REV. GEORGE D. PARKER died at his home in Jacksonville, Florida, on February 13, 1958, after an illness of several years. He was 87 years old. Rev. Parker retired in 1937, after thirty-six years of missionary work in Brazil. Illness forced his early retirement from a mission field where he did pioneer work for The Methodist Church. He was born and reared in New Orleans, Louisiana.

DR. AND MRS. L. KEITH MASON were guest speakers at the February meeting of the Men's Club of the Morningside Methodist Church, Shreveport. Immediately following the evening meal, the meeting adjourned to the sanctuary of the church to hear Dr. Mason's talk on his trip to Russia and see the accompanying slides. The meeting was open to the entire membership of the church. Rev. Eldred Blakely is pastor.

DR. WM. E. TRICE, pastor of the University Methodist Church, Baton Rouge, was the speaker at the Men's Club meeting Wednesday, Feb. 12, at the Hammond Methodist Church. Ladies Night was observed at the meeting. During the past summer, Dr. Trice was an exchange pastor to England, spending the summer in that country. He told of his trip at the meeting. Rev. E. R. Thomas is pastor of the church.

REV. NORMAN SIMMONS, pastor of the Oak Ridge Methodist Church, was the main speaker at Youth Activities Week at St. Paul's Methodist Church, Monroe, Feb. 9-12. Recreation and discussion leader for the meeting was Rev. J. C. Skinner, pastor of the Montgomery Methodist Church. Rev. Carey Burchman, pastor of St. John's Christian Church, Monroe, also lead a discussion group. Dr. B. R. Oliphint is pastor of the host church.

THE MEN'S CLUB of the First Methodist Church, Alexandria, honored Dr. and Mrs. Guy M. Hicks on their 35th wedding anniversary at the club's annual "Ladies Night" Banquet, Friday night, Jan. 31. They were presented a large cake. The program included group singing led by the choir director of First church, Fred Tannehill, and several selections by Rev. John Kilpatrick, pastor of the Pineville Methodist Church.

MRS. G. W. POMEROY was guest speaker at the February meeting of The Pilot Club of Monroe, held at the Frances Hotel recently. Mrs. Pomeroy was introduced by Mrs. LaVerne Riddle, and used as her subject, "Juvenile Delinquency." She defined a juvenile delinquent according to law. The five point program for dealing with delinquents was also discussed. Mrs. Pomeroy is the wife of Dr. G. W. Pomeroy, pastor of First Methodist Church, Monroe.

DR. W. E. TRICE, pastor of University Methodist Church of Baton Rouge, will be the guest preacher in a series of services scheduled for March 9-14 at the First Methodist Church of Rayville. Rev. W. D. Boddie, Rayville pastor, also has announced that two services will be held each week day, at 9:30 a.m. and 7:30 p.m. Music will be under the direction of Rev. James C. Skinner, pastor of First Methodist Church of Montgomery.

DAY OF DEDICATION was observed at the First Methodist Church, New Orleans, on Sunday, Feb. 23. After the sermon, "Serving The Savior," by the pastor, Rev. Nathaniel H. Melbert, the membership was invited to approach the Altar, place their hand on an open Bible, and according to their own will make an offering, thereby dedicating themselves to Christ and His Church. According to a report received, the response by the members of the church exemplified a true spirit of Christian brotherly love and charity.

DR. CARL F. LUEG, pastor of First Methodist Church, Lake Charles, will be the guest evangelist in revival services to be held at the Trinity Methodist Church, Ruston, March 10-16. To guarantee good attendance the following groups have been asked to be responsible for church attendance on the assigned nights: Monday—The Official Board; Tuesday—The W.S.C.S.; Wednesday—The Older Adults; Thursday—The MYF; and Friday—The Ministers of the church. Revival services will also be held in the Tech Room at 10:00 a.m. daily. Rev. Jolly B. Harper is pastor of the church.

WEDNESDAY NIGHT, FEB. 12, those attending the Men's Supper at the Live Oak Methodist Church, Watson, voted to apply for a charter and become an official Methodist Men's Club. Officers of the Club include James Z. Underwood, president; John W. Jones, vice-president; Alvia Fugler, secretary-treasurer; Clarence Lee Fugler, chairman of the Membership and Attendance Committee; Adrian Rushing, chairman of the Program and Devotions Committee; and Victor Hancock, chairman of the Projects and Publicity Committee. Rev. Henry Bowdon, Jr., is pastor of the church.

REV. ROBERT JAMIESON, pastor of the First Methodist Church, DeRidder, has a speaking part in the moving picture, "Damm Citizen" which was shown at the Uptown theatre in DeRidder, Feb. 16-17. The story is one concerning the state crime commission's investigations conducted by Col. Francis Grevenberg, head of the state police, during the administration of Gov. Kennon. The scene is laid in New Orleans where the Rev. Mr. Jamieson, then pastor of St. Mark's Methodist Church, took an active part in the fight against crime. In the picture he plays the part of an assistant to Col. Grevenberg. Included in the cast of the picture are only 11 professional actors, all the other parts being played by local citizens of the state.

COLLINSTON METHODIST CHURCH'S extra session of Church School, which meets every Tuesday afternoon, has just completed a Unit of study on Japan. On the 25th of February a doll festival was held, where all types of dolls were displayed. On the night of the 21st of February the group held a World Day of Prayer Service. Great interest has been shown, and a Sunrise Service is now being planned for Easter Sunday. The MYF, which also meets in the Tuesday session, recently elected new officers for the year. They are: Melanie McNett, president; Judy Keller, vice president; Wanona Harper, secretary-treasurer; Susan Pipes and Kay Justice, reporters; and Jinny Keller and Vickie Carter, Program Leaders. Rev. S. B. Dampier is pastor of the church.

GEORGIA DAILY has joined the public relations staff of Southern Methodist University, according to an announcement by SMU public relations director Marshall Terry. For two years Miss Daily was director of Methodist Information, the church's news bureau, in Arkansas and Louisiana. From October, 1954, to February, 1957, she was a copy editor for the Arkansas Gazette at Little Rock. For the past several months she has been on the staff of the Texarkana Gazette. As assistant to the public relations director at SMU her responsibilities will include interpretation of the schools and colleges and connected community service institutions of the university, liaison with the Methodist Information service, and work on university publications. Miss Daily is a graduate of Scarritt College, a Methodist school in Nashville, Tenn. She is a member of the College Hill Methodist Church in Texarkana and while in Little Rock attended Oak Forest Methodist Church.

Nat'l Library Week To Be Observed During This Month

One way to deepen one's spirit and further one's knowledge is to read—and "Wake Up and Read" is the slogan for this country's first National Library Week, March 16-22, which will be observed in Louisiana, as it will all over the country, with a wide variety of programs. The campaign is being given enthusiastic support by the highest levels of leadership in churches, education, government and business.

Librarians tell us that there is an increasing demand for books with a religious or inspirational theme and religious leaders are urging their congregations to read more literature founded on Christian values. Ministers point out that reading is not only essential to a free society but that it enriches the individual and that the understanding of other people and of other races will serve to further the cause of lasting peace through brotherhood.

In Louisiana National Library Week's emphasis will be on reading—what books can do for people—with the idea that people need to be stimulated to read for inspiration, for pleasure, and, indeed, for all the reasons that make the printed word vital in our daily lives.

National Library Week was organized by the National Book Committee, a non-profit citizens' organization devoted to the wider and wiser use of books. Among its aims are to foster reading activities for all ages in every area of American life, to increase the awareness of the importance of libraries as a major educational resource, to attract wider attention to library services already available and build support for their expansion, and to inspire more people to do more thoughtful reading. This program has the full cooperation of the American Library Association and has received the endorsement of the National Education Association and many other national groups.

Churches Represented On Committee

Over 30 prominent Louisianians, chosen from a number of fields of interest and from various parishes over the state, are serving on the Louisiana Committee, with the ministry represented by the Most Reverend Bishop Charles P. Greco of Alexandria and the Very Reverend Leonard E. Nelson, Dean, Christ Church Cathedral, New Orleans. Mr. Ovey Trahan of Winnfield, president of the Winn Parish Library Board, is state chairman.

Suggested Programs

Church people are urged to participate in National Library Week by planning special programs of their own as well as participating in community-sponsored ones. A church program might, for instance, take the form of book reviews and perhaps an exhibit of other books of inspirational or denominational character that members would be interested in reading. Or the exhibit could be integrated with other church meetings.

Ministers are planning sermons aimed at inspiring their congrega-

Franklin Sunday School Teacher Honored

The Adult I Sunday School Class of the First Methodist Church in Franklin, has been named the "Myrtle Brumby Class" in honor of Mrs. R. E. Brumby, who has taught the class for years.

Besides having taught Sunday School for about 50 years, and all but about three of these in the Franklin Church, she has served as church organist and later as president of the Woman's Society of Christian Service, in which her leadership was of the finest, said the report.

During these years she gained the respect of all, by her thorough preparation and knowledge of the lessons and by her broad-minded attitudes. She was always gracious in considering opinions of others and always concluded the lessons with application of the truths in one's life.

The genuine regard and esteem in which Mrs. Brumby is held makes her resignation as teacher a matter of deep regret, according to Mrs. M. A. Keenze, reporter.

Opelousas Methodists Hold Mission Study

A church-wide Mission Study, "Lands of Witness and Decision," was held recently on four consecutive Sunday nights at the evening worship hour at the Louisiana Memorial Methodist Church, Opelousas.

On Sunday night February 9, the Woman's Society of Christian Service presented the discussion on Bolivia with Miss Claire McKinnon as the leader, assisted by Mrs. B. A. Rose and Mrs. H. C. Stubblefield.

The Wesleyan Service Guild presented the discussion February 16 on Sarawak with Miss Maree White as the leader, assisted by Mrs. Lois Joubert, Mrs. Cornelia Staples, Mrs. Bessie Fairley, Miss Dorothy Dunbar, and Miss Leola Clark.

February 23, the Methodist Men presented the discussion on Korea with B. A. Rose as the leader, assisted by M. H. McLeod and Rev. R. E. Walton. As a part of the presentation the film "Korean Victory" was shown.

The Methodist Youth Fellowship presented the final discussion on the Congo with Frances Burleigh as the leader, assisted by Penny Stubblefield, Cora Lee Aymond, Susan Quirk, Kathleen Dufilho,

tions to do more thoughtful reading.

An accent on the use of libraries by all ages can be obtained by showing one of the films obtainable from the Louisiana State Library's Film Department, Box 131, Baton Rouge. A new one in color, 29 minutes in length, is entitled Books For All. A 15 minute color film, The Library Story, shows the various services provided by a modern public library; and The Impressionable Years, 30 minutes, explains the appreciations which may develop in children through reading.

It is the hope of the Louisiana Committee that the churches in the state of all denominations will participate in National Library Week, March 16-22.



MRS. R. E. BRUMBY

Prospect Church Has Regular Fellowship

Prospect Methodist Church held its monthly fellowship meeting Wednesday evening, Feb. 5. According to the report, there was excellent attendance despite weather conditions and illness in the community.

After the evening meal, fellowship was enjoyed and a film was shown on the life of Christ. The film was "Discipleship," and depicted Jesus choosing his 12 disciples and teaching them how to pray.

Similar films have been shown at the fellowship meetings. Others have been "Escape to Egypt," "Boyhood and Baptism," "Men of the Wilderness," and "The Challenge of Faith and Discipleship." The last in the series, "Return to Nazareth," will be shown at the next meeting, March 5, according to Arvel D. Miller, reporter.

Douglas Walsh, and Bill Yates.

The action growing out of the study was a Communion Offering taken on March 2 for the purpose of helping construct a church and parsonage in Elisabethville which is a special project being sponsored by the Arkansas-Louisiana Area. The Rev. Mr. Walton is pastor of the Opelousas church.

Retired Minister Dedicates New Home

On Thursday evening, Dec. 26, the Rev. and Mrs. D. B. Boddie dedicated their new home. The Rev. Mr. Boddie is a retired member of the Louisiana Conference.

The Rev. and Mrs. Boddie purchased the home of his parents in Jena a number of years ago. They have remodeled and added to it, making it a comfortable and attractive home where they are always glad to receive friends.

At the dedication service, the Rev. W. O. Lynch, pastor of Nolley Memorial Church, Jena, presided and delivered the address.

Music was presented by the children and grandchildren of the Rev. and Mrs. Boddie who are the Rev. and Mrs. W. D. Boddie and three children of Rayville; Mr. and Mrs. Rarbin Boddie and son of Shreveport; and Mr. and Mrs. Jack Boddie and son of North Carolina.

Monroe Church Sanctuary Named For Local Physician

The sanctuary of Monroe Southside Methodist Church was formally named in honor of Dr. Irma S. Jones during ceremonies Sunday Feb. 23, according to the Rev. Miss Lea Joyner, minister. The dedication was in acknowledgment of Dr. Jones' "long and continued services rendered to the church."

The audience was comprised of physicians, nurses and many business and professional people in addition to the regular congregation.

Pete Medak, of the church board, made the presentation to Dr. Jones as she stood at the altar. He said: "It is a privilege to pay tribute to one who has meant so much to this church and community. A tribute to her is evidenced by this unusually large audience. The church has been blessed by the fine life of this good woman. A scroll type plaque will be hung in this chapel hereafter dedicated in honor of Dr. Jones." The sanctuary was named "The Irma S. Jones Chapel."

Later the formal sermon was given by Rev. James T. Harris, superintendent of the Monroe District.

Following the conclusion of the service, a throng of persons including Mayor Jack Howard and many friends from other churches of the city, congratulated Dr. Jones.

HONORARY DEGREE TO BE AWARDED BY CENTENARY

(Continued from page 1)

retary and chairman of the Committee on Conference Relations and Ministerial Relations. He has served as secretary of the Conference Board of Education; vice chairman of the Commission on Higher Education; member and past secretary of the Board of Managers of the Methodist Home Hospital and is a member of the Jurisdictional Board of Evangelism.

A 1956 delegate to the Jurisdictional Conference, he also was official visitor in 1956 to the World Conference, Junaluska. He conducted two preaching missions to Cuba and built a chapel there from funds contributed by the Monroe district. The Rev. Mr. Harris has served for more than 30 years at various youth camps, assemblies and conferences.

Married to the former Miss Cora H. Varnado of New Orleans, the couple has three children, Mrs. Shelly Curry of Wilmington, Del., Lt. James T. Harris, Jr., with the U. S. Army at Ft. Sill, Okla., and Mrs. Frank S. Harris, Jr., of Berkenfeld, Germany. All three attended Centenary College.

CHICAGO MINISTER NAMED SPEAKER

(Continued from page 1)

Highland Park Church in Dallas, Texas.

Dr. Steel has just assumed the presidency of Hendrix College, Conway, Arkansas.

Describing Dr. Goff with a phrase which has frequently been applied to him, Dr. Mayfield said: "We are exceedingly happy that this new arrangement makes it possible for 'the Shepherd of Chicago's Loop' to take all of America into his great, warm heart with his gospel message on our 'Methodist Men's Hour.'"

BR Dist. Is Host To Pilot Christian Witness Mission

The Baton Rouge District was host to a Pilot Christian Witness Mission on the week-end of February 21-23. Rev. James W. Lawton, Minister of Education at the North Baton Rouge Methodist Church, was director of the Mission. Miss Louise Sharp, Conference Director of Youth Work, and Rev. J. M. Wilkes, District Director of Youth Work, were also in Baton Rouge to assist in planning and conducting the Mission.

Rev. Leslie Ross, Director of Church Attendance Evangelism from Nashville, attended to train the young people who came from all over Louisiana to visit in a Christian Witness Mission. These young people went out to different areas in Baton Rouge to visit prospective young people, and also conducted a survey in a new area where a church has been started. There were 48 young people from out-of-town and 40 from the Baton Rouge area who participated.

Service Projects Chosen For Methodist College Students

New York (RNS)—Nine volunteer service projects for Methodist college students will be undertaken next Summer under the joint sponsorship of the denomination's Student Movement, Board of Education and Board of Missions.

The Board of Missions announced here that 140 students are sought to participate in the projects which will include community service programs in Boston and Seattle, Wash., work camps in home and overseas mission fields and a "School of Political Processes" to be held in Washington, D. C.

The work camps are in the Do-
(Continued on page 14)

Community Worship Service Concludes Conway Youth Week

Miss Virginia Upton, Hendrix College freshman and member of First Methodist Church, was the main speaker at the Community Youth Week Worship Service, Sunday, February 2 at 3:00 p.m. at St. Peter's Episcopal Church, in Conway. It was the closing event of Youth Week, sponsored by the United Christian Youth Movement Council. Miss Upton used the Youth Week theme, "Lord, Help Our Unbelief," as her subject.

Frank Pascoe, UCYM president, was leader, and Thyla Oldham was organist. Marylea Fobes, assistant secretary of the UCYM Council, led the responsive reading. The Youth Week Statement and Scripture were read by Patricia Embry, and Molly Paulk sang.

After the closing hymn, a brief dedicatory service was held for the following new UCYM executive committee: president, Marylea Fobes, First Presbyterian Church; vice president, Marilyn Bright, Union Baptist Church; secretary, Patricia Embry, St. James Methodist Church; and assistant secretary, Ann Griggers, Wesley Memorial Methodist Church. Mrs. Daisy Hill, Union Baptist Church, and Miss Eloise Rhodes, First Methodist Church, are counselors.

Half the offering was sent to World Youth Projects and half will be used for UCYM work in Conway.

This was the Seventh Annual Observance of Youth Week in Conway. Other activities included Youth Sunday Services in several churches January 26, prayer times, discussion groups, and visiting in pastors' homes.

Other churches taking part besides the ones mentioned were Ebenezer Methodist, First Baptist, and Salem Methodist.

Monroe District MYF Council Announces Plans For Christian Career Clinic Mar. 7, 8

The MYF District Council of the Monroe District has planned a District-wide Christian Career Clinic for all senior high youth and older youth to be held March 7 and 8, at the St. Paul Methodist Church in Monroe. As district director of youth work, Rev. Brady Foreman will be the director of the clinic.

The following persons will be in charge of the following areas of interest at the clinic: Dr. Clyde Stuntz, foreign missions; Dr. Harold Porter, the ministry; Miss Louise Sharp, youth work; Miss Tennie V. Severtson, directors of religious education; Miss Jo Ann Richardson, short term missionaries; and Mrs. John Birchfield, church music.

THE YOUTHFUL ACCENT

By Hoover Rupert

CRIME BILL VS. CHURCH PLEDGE

What would happen in your church next year if each member-family were to contribute an average of \$425.00? I mean what would happen besides the pastoral heart attack and the Commission on Finance's fainting spell! Let's say you have 100 families in your parish. Does your church operate on a budget of \$42,500? It could if that were the average. If your church has around 600 members, that means its income would approach pretty close to the \$100,000.00 mark. And in a particular church with which I happen at the moment to have a close relationship, we would have \$10,000 left over after spending a half-million dollars this year! Fantastic! Astronomical! Impossible! Well . . .

Why mention it here? Simply because every family represented by a reader of this periodical will contribute this year of 1958, approximately \$425.00 as its share of the crime bill in the United States. At least that is the word a recent FBI agent left with a group with whom I am affiliated when he visited us to make a speech this past week.

He reported the annual crime bill totals up to about \$20,000,000,000.00 annually in this land of the free and home of the brave. This

Dr. Porter is from the General Board of Education. On Friday evening he will speak to the ministers of the Monroe District present at the clinic on recruitment and the pastor's responsibility in the field of the ministry. Mrs. Sue Boydston, enrollment counselor for Centenary College, will be present to talk to youth interested in attending Centenary College.

Other ministers participating in the clinic will be Rev. James T. Harris, district superintendent, and Dr. Ben Oliphint, pastor of St. Paul Methodist Church. Mrs. James T. Harris, chairman of the conference committee on Christian Vocations, and Mrs. Robert McCammon, W.S.C.S. District secretary of youth work, were among those present at the planning of the clinic.

Registration will begin at 4:30, Friday, March 7. The banquet will begin at 6 p.m. Dr. Harold Porter will be the special speaker at the banquet and will speak on subject of Christian Vocations. The clinic will close Saturday morning at 11:00 o'clock with a service of dedication and of Holy Communion. The registration fee is \$2.50 per person.

includes the costs of police agencies, jails and prisons, and the value of stolen goods.

It wasn't surprising to hear that among the 2,000,000 arrests in this country last year, more than 800,000 of them were in the age group from 10 to 17 years of age. Each day there are 800 automobiles stolen, and this teen-aged group accounts for 482 of them. That's right, youth reader, your crowd accounts for 40% of the total arrests of all kinds, and 62% of the auto thefts. And that's a pretty fair bite into the family contribution to the total crime bill. Moreover, you may decide how much you as an individual or as a family are going to give to your church as your fair share of the financial end of Christian stewardship. Your contributions to the Methodist Youth Fund (which by the way totaled almost \$600,000 last year) are pretty much up to you. But friend of mine, you have no choice about this aforementioned four and a quarter hundred bucks for the criminal expense of our national society. Your family will pay and so will mine to the extent of another 20 billions of those pieces of paper which carry the picture of our first president.

Now don't clock me as being unduly naive at the point of figuring that if the money didn't go for crime it would go to the church. But don't you be naive either in realizing that if it went to the church there's a good chance most of it would not be needed for criminal activities.

This is simply to suggest that the
(Continued on page 14)

Sweetheart Banquets Are Events of Feb. in Texarkana, Elton

Rev. Wilson Watson Speaks To Riceland Sub-district

Rev. Wilson Watson, Eunice, was guest speaker at the Riceland Sub-district MYF Sweetheart Banquet held in Elton, La., Friday, Feb. 14.

In his talk, Rev. Watson told the group that on their left was a reluctant past and on their right an expectant future.

Essie Dell Haristy was crowned Sweetheart of the year by the past year's Sweetheart, Pat Bruchhaus of Elton. The new Sweetheart is from Eunice.

Judges in the sweetheart contest were Mrs. Arden Clement, Walter Miller, and Rev. Ned Branton.

Other candidates for Sweetheart were Linda Phenice of Raymon; Bonnie Baker, Gueydon; Susan Stewart, Lake Charles; Mary Elizabeth Horn, Jennings; and Sandra Aylsworth of Elton.

A devotional on Love was presented by the Elton MYF. Those taking part were Harvey Finch, Jimmy Tonn, Brenda Finch, Rudy Tonn, Sandra Aylsworth, Linda Faulk, and Pat Bruchhaus.

A special song, "Sitting in the Sand," was done by Edith Nell McLawchlin, Delores Bolles and Pat Bruchhaus.

Harvey Finch, as Master of Ceremonies, presented a corsage to Pat Bruchhaus, sub-district president and past sweetheart.

Rev. Don Hall, pastor of the Elton Methodist Church, gave the invocation before the dinner. The Methodist WSCS of Elton prepared and served the meal.

Approximately 118 MYF members attended the banquet from Elton, Raymond, Gueydon, Lake Arthur, Eunice and Jennings.

College Hill Group Has Third Annual Program

The MYF members of Texarkana, Ark., College Hill Methodist Church, held their Third Annual Sweetheart Banquet, Saturday night February 15, in the recreation room of the church. The room was very colorful, with red cupids, bows and arrows, hearts and candles.

Green ivy was entwined over the entrance, on the tables and at vantage points around the room. The head table held an arrangement of white stock with cupid and hearts, with red candles. The dinner was enjoyed by candle light, and Ray Watson, MYF president, acted as Master of Ceremonies.

Miss Eltonette Elrod was chosen by secret ballot, to reign as MYF Sweetheart for the ensuing year. Miss Jane Perkins, retiring Sweetheart, placed the "crown of jewels" upon Miss Elrod's head.

Miss Elrod was attended by her escort, Bill Templeton.

The Rev. Howard Williams, accompanied by Mrs. Weldon Smith, sang two solos, then led the group in singing "My Wild Irish Rose," "When Irish Eyes Are Smiling," and "Let Me Call You Sweetheart."

Others introduced were, Mr. and Mrs. Gus Nelson, Intermediate Counselors, and Mr. and Mrs. Glenn Tanner, Senior Counselors.

Other helpers were Mr. and Mrs. Bart Mullins, Mr. and Mrs. Elbert Watson, Mrs. Elrod and Mrs. W. E. Downs.

About 40 MYFers signed the guest register. Miss Pat Walker was chairman of decorations and Miss Edrene Downs was chairman of banquet food.

No. Arkansas W.S.G. To Meet In Ft. Smith Bishop Martin To Speak At Conferences



MRS. JULIAN VOGEL



MRS. JESSIE GILSTRAP

Mrs. Landrum Guest At LR Guild

Mrs. W. B. Landrum, Field Worker for the Woman's Division of Christian Service of the Board of Missions, will be one of the Guest Speakers at the Tenth Annual Meeting of the Little Rock Conference Wesleyan Service Guild at the A. G. Wheeler Memorial Chapel, First Methodist Church, Pine Bluff, Mar. 8, 9, 1958.

Mrs. Landrum will speak at the Evening Session, Saturday, March 8. Her topic will be "The Call to Witness and Decision." Included in the session will be a message: "To Know—To See—To Give" by Mrs. M. E. Scott, Conference President of the Woman's Society.

Mrs. Hazel Dabney, conference secretary of Wesleyan Service Guild, will preside at the meeting. As customary, "Corsages for Missions" will be given rather than flowers. The Pledge Service, "Go Therefore and Make Disciples of all Nations," led by Mrs. J. L. Verhoeff, conference treasurer, will close the meeting.

Officers other than Mrs. Dabney are: Miss Anna Green, recording secretary; missionary education, Mrs. Ross Beard; Christian social relations, Mrs. C. C. Thomas; and Spiritual life, Mrs. Bill Comer.

District secretaries are: Arkadelphia, Miss Gertrude Mann; Camden, Miss Eunice Cannon; Hope, Mrs. J. L. DeLony; Little Rock, Mrs. M. O. Bettis; Monticello, Mrs. Edwin Norton; and Pine Bluff, Mrs. Lauretta Survant.



MRS. W. B. LANDRUM

When the North Arkansas Wesleyan Service Guild holds its Annual Week-End at the First Methodist Church, Fort Smith, March 8, 9, Mrs. Julian Vogel will conclude four years as secretary of the organization. Serving with her this year has been: Mrs. Allan Mount, secretary; Miss Virginia Lowrie, Spiritual Life; Miss Martha Milburn, Christian Social relations; and Mrs. Vida Fry, Missionary education and service.

Guest speakers at the meeting will include Mrs. H. C. Pletz, jurisdiction secretary, Mrs. John M. Pearson, Newburg, N. Y., and Miss Ada Duhigg, Bingham Canyon, Utah.

Mrs. Pearson is Vice-President of the Woman's Division of Christian Service, and Chairman of the Department of Work in Foreign Fields. She will be the inspirational speaker Sunday afternoon.

Miss Duhigg is Deaconess and Head Resident of the Highland Boy Community House at Bingham Canyon, and will speak at the afternoon session Saturday.

Woman's Society

Mrs. Pearson and Miss Duhigg will also speak at the Annual meeting of the Woman's Society which will have as its theme: "For Thine Be the Glory." Mrs. Pearson's message: "For Thine Be the Glory—O'er All the Earth" will be given Tuesday afternoon, and she will be introduced by Mrs. Elmer H. Hook, secretary of Missionary Projects.

Miss Duhigg will address the Woman's Society Wednesday afternoon on the subject: "My Utmost for His Highest." She will be introduced by Miss Mildred Osment, vice-president and program chairman.

Mrs. Jessie Gilstrap, conference president, will be the featured speaker Tuesday evening as she delivers The President's Message, "For Thine Be the Glory—Now and Always."

Officers and secretaries of lines of work are: President, Mrs. Gilstrap; vice-president, Miss Osment; Honorary vice-president, Mrs. Paul E. Martin; recording secretary, Mrs. Bessie Andrew; treasurer, Mrs. William Hall; promotion, Mrs. James Upton; missionary education, Mrs. Elmus Brown; missionary projects, Mrs. Hook; Christian Social relations, Mrs. Jeff Brown; Wesleyan Service Guild, Mrs. J. H. Vogel; Student work, Mrs. Olin Shockley;

Bishop Paul E. Martin, resident Bishop of the Arkansas-Louisiana Area, will speak at the annual meeting of the Little Rock Conference and the annual meeting of the Louisiana Conference Woman's Societies of Christian Service. At both places he will tell of the trip to missions in Africa which he and Mrs. Martin took last summer.

March 12 he will speak at the evening session of the Little Rock Conference at First Methodist Church, El Dorado. Following the program a reception will be held courtesy of First Church, Vantrease, St. Luke, Centennial and Parkers Chapel. Dr. Cecil R. Culver is the host pastor.

Roll Call of local societies by districts will be held Wednesday afternoon, with election of officers following. Present officers are: Mrs. M. E. Scott, president; Mrs. Paul E. Martin, honorary vice-president; Mrs. Alvin Stone, vice-president; Mrs. Arthur Terry, recording secretary; Mrs. J. L. Verhoeff, treasurer; Mrs. Ross Helvie, promotion; Mrs. Joe Carmichael, missionary education; Mrs. Howard Elder, Christian Social relations; Mrs. Hazel Dabney, Wesleyan Service Guild; Mrs. L. B. Tooley, student; Mrs. Milton Teague, youth; Mrs. Eugene E. Fohrell, children; Mrs. Charles Ashcraft, spiritual life; Mrs. Murray B. McLeod, literature and publications; Mrs. Walter Birch, supply; Mrs. Victor Huselton, status of women; Mrs. Charles Primm, missionary personnel; Mrs. Fred R. Harrison, historian; and Mrs. R. H. Cole, nominations.

Mrs. Scott will deliver her president's message at the opening session.

The Thursday morning session will include the Memorial Service, and the address by Mrs. A. R. Marquardt, South Central Jurisdiction secretary of Work in Foreign Fields.

The concluding session on Thursday afternoon will include a talk by Rev. Phillip B. del Rosario, Crusade Scholar, the installation of officers by Mrs. Marquardt, and the Pledge Service.

District officers are reminded that clinics will be held for each office Wednesday morning from 9:30 to noon, preceding the convening of the conference.

Louisiana

The Louisiana Conference Woman's Society of Christian Service will have the privilege of hearing Bishop Martin on Wednesday evening, March 19, at the First Methodist Church, Monroe, at 7:30 p.m.

Following Bishop Martin's address, Communion Service will be held. Dr. G. W. Pomeroy is host pastor and Rev. James T. Harris, host district superintendent.

Mrs. C. N. Cadwallader, president of the Louisiana Conference, will deliver the President's Message immediately after the convening of the Annual Meeting at 2:00 p.m., Wednesday, March 19.

youth, Mrs. A. J. Mitchell; children's, Mrs. M. L. Kaylor; Spiritual life, Mrs. H. H. Fulbright; Literature and publications, Mrs. S. B. Wilford; supply, Mrs. T. L. Hunt; status of women, Mrs. A. M. McKennon; and missionary personnel, Mrs. L. W. Blakely.



BISHOP PAUL E. MARTIN



MRS. C. N. CADWALLADER

Louisiana Conference Activities

MARCH

Missionary education: Begin the study on Mark, "Disciples to Such a Lord."

Wesleyan Service Guild: Hold a Lenten Communion Breakfast arranged by Committee on Spiritual Life.

Student Work: Suggest to the Program Committee that a deputation team of students be invited to lead a worship service for the Woman's Society.

Children's Work: Attend Vacation Church School Institute.

Literature and Publications: Order materials for Officers' Training Day.

Little Rock DCE Named Delegate To World Conference

Mrs. V. B. Story, Director of Christian Education, Pulaski Heights Methodist Church, Little Rock, has been appointed one of sixty-seven delegates of the Methodist Church to the World Convention on Christian Education to be held in Tokyo, Japan, August 6-13.

The Tokyo World Convention on Christian Education marks the 14th such world meeting, the first one being held in London, England in 1889.

The selection of Tokyo as the site of the 1958 World Convention is significant as this year marks the 100th anniversary of Protestant Christianity in Japan. The conference will also open exactly 12 years, to a day, after the bombing of Hiroshima and Nagasaki.

More than 3000 Christian education leaders and experts from all parts of the world will gather together to discuss the theme "Christ—The Way, The Truth, and The Life."

Mrs. Story will travel with a group of Methodist leaders leaving Seattle July 28, going to Juneau, Anchorage, Seward and other points in Alaska visiting mission churches, colleges and camps of the Methodist church. The group will arrive in Tokyo August 3 and remain until the close of the convention August 13. Following the convention they will go to Miyano-shita, Yokohama, Kamakura, Yokosuka, Kyoto, Nara, Osaka, visiting the mission work and schools we have in Japan.

From Japan they will go to Honolulu and will visit Camp Kailani where the mission staff will be in attendance at the mid-year meeting. They will also visit the Methodist church of Hilo and the Orchard Gardens, returning to San Francisco on August 23.



MRS. V. B. STORY

"Unless the vast stream of college graduates who flow into society to speed and develop our defenses and the material side of our civilization is infused with Christian ideals, the fate of Japan might conceivably be the fate of America. Japan adopted Western technology without a foundation in faith and ethics. Always we should remember that the greatest qualities of our civilization come out of our Christian tradition. If these qualities are lost, even though the race for military supremacy is won, we lose everything."—Dr. John



From left to right, Mrs. Roy I. Bagley, District Director of Children's Work, Mrs. C. B. Murphy, 2nd grade primary teacher, Mrs. J. P. Adams, Educational Assistant, and persons who took the In-service training course—Mrs. George Keener, Mrs. James Sullivan, Mrs. Tom Bogard, Mr. Tom Bogard, Mrs. Elmer Riddle, and Mrs. John Benson.

Fayetteville Cent'l Has In-Service Training

By Mrs. Frankie Adams, Educational Assistant

A long-planned dream has been realized in the Children's Division at Central Methodist, Fayetteville, because an in-service training program has been started. It proved to be so successful that perhaps many other churches would like to use some of the same plans in setting up a program of this type in their own church.

To begin with, recruitment was made by personal contact, in order to explain in detail the purpose of this training program.

Mrs. Roy I. Bagley, Director of Children's Work in Fayetteville District, who is an accredited teacher in the course "Understanding Children," offered her services to instruct a 2-hour opening and closing session with the six persons enrolled in the class. This class was set up to last over a period of six weeks. After the introduction session, these six persons went into Mrs. C. B. Murphy's second grade, primary room each Sunday morning for four weeks, to observe — in a laboratory type situation — teaching in a typical church school class. Mrs. Murphy was well qualified as the teacher, having attended several Laboratory Schools at Mt. Sequoyah. The second grade was chosen because it is midway in the Children's Division.

The text book "Knowing Children Better," by Lewis was used, and a folder was set up for each student. This folder included a copy of Child Guidance — Christian Home — inspirational articles such as "The Ten Commandments for Children's Workers," — a form to fill out after having observed one child (throughout the course) in addition to the entire group. The class also completed an Evaluation Sheet at the end of the session.

At the end of the course, each person was asked which age group they preferred to work with. They were given a chance to visit the class before making final commitments.

All six students — without ex-

O. Gross, general secretary, Division of Educational Institutions, Methodist Board of Education

ception — are so enthusiastic about the department they are working in now that they call it "their group."

This plan was approved by the Leadership Education Board, and was conducted as a 1st series course — eight hours in total teaching and learning time.

Since this type training was so successful, another class will be started April 13, and three persons have already signed up for it. Try it—it worked at Central Methodist.

No. Highlands Church Announces Theme For March Family Meetings

"Christians View Their World" will be the theme for special Sunday evening family meetings at North Highlands Methodist Church, Shreveport, during the month of March.

Guest speakers will be, on successive Sundays: Mrs. Joe Mickle on "Japan," Dr. Keith Mason on "Russia," Dr. Sin ming Chiu on "China," Dr. W. F. Pledger on "India," and Rev. Ben Youngblood on "Church Work with the Refugee."

Dr. Chiu and Dr. Pledger are from the faculty of Centenary College. Dr. Keith Mason, layman of First Methodist, Shreveport, recently visited Russia and will present slides of pictures taken behind the Iron Curtain. The Rev. Mr. Youngblood, associate pastor of

Vacation School Coaching Conf. March 18, 19

"Jesus" will be the theme of the 1958 Vacation Church School Coaching Conference to be held at First Methodist Church, Little Rock, March 18, 19, according to Mrs. Marie Tucker, Little Rock Conference director of children's work. Teams from each district in the Little Rock Conference are expected to attend.

Registration will begin at 1 p.m., on the 18th, and Dr. J. Kenneth Shamblin, pastor of Pulaski Heights Methodist Church, Little Rock, will be inspirational speaker for the opening session at 1:15. Class sessions will complete the afternoon, and a dinner will be held at 6 p.m.

Dr. Roy Fawcett, executive director of the Little Rock Conference Board of Education, will present a preview of 1959. A presentation of new songs will follow and a preview of new films will be given.

Dr. Aubrey G. Walton, pastor of the host church, will deliver the closing message at 11 a.m., March 19, following the final class sessions.

A story containing more details and announcing the faculty for the conference will appear in next week's issue of the "Methodist."

Mangum Memorial Methodist of Shreveport, has just returned from Europe where he spent some time at work with displaced persons.

The children and young people of the church will be engaged in a mission study on Japan during the series. Their leaders will be: Mrs. John Dixon, Primary; Mrs. Jim Thompson, Junior; Miss Carol Solomon, Intermediate; and John Johns, Senior. The Rev. B. E. Bond is pastor.



Four staff members of the Methodist Church's general boards and Bishop Paul E. Martin, Little Rock, conducted the final in a series of district interboard schools last Friday for the Little Rock Conference at Pulaski Heights Methodist Church here. Held primarily for chairmen of local church commissions and the official boards, the schools were an endeavor to increase the effectiveness of local churches by offering training, and by helping relate the pastors to the local church commissions and boards. Shown above (from left) are Dr. Ashton Almand, representative of the Methodist General Board of Missions, New York City; Dr. Walter

Towner, General Board of Education staff member, Nashville, Tenn.; Bishop Martin, who conducted the workshop for pastors; Earle H. MacLeod of Chicago, representing the General Board of Lay Activities; and Dr. C. Lloyd Daugherty, General Board of Evangelism staff member, Nashville, Tenn. Dr. Arthur Terry, Little Rock District superintendent, conducted the workshop for Little Rock District official board chairmen, and Rev. James E. Major, executive secretary of the Little Rock Conference Town and Country Commission, was host to the general board team. (Methodist Information Photo)

Arkansan Being Inaugurated Today As OCU President

The Methodist Church's South Central Jurisdictional Council will meet in Oklahoma City March 7, according to an announcement by Dr. Aubrey G. Walton, chairman of the council and pastor of Little Rock's First Methodist Church.

Major emphasis will be given to Christian higher education. Presidents of the 13 colleges and universities in the jurisdiction and chairmen of the 17 annual conference Commissions on Higher Education have also been invited to attend the meeting, Dr. Walton said.

The group will be guests at the Chamber of Commerce Forum luncheon honoring Dr. Jack S. Wilkes, new president of Oklahoma City University, who will have been formally inaugurated on the previous day—March 6.

Certain committees of the council will meet on March 6. These include the convocation committee, headed by Bishop Paul E. Martin of Little Rock, head of the Arkansas-Louisiana Area; the committee to study episcopal areas, to be convened by Bishop W. Angie Smith, head of the Oklahoma-New Mexico Area of the church, and host bishop.

The Methodist Church's South Central Jurisdiction embraces Arkansas, Louisiana, Oklahoma, Texas, New Mexico, Nebraska, Kansas, and Missouri.

A New Orleans Pastor Discusses Helpfully The Question

Gambling: Symptom Or Disease?

By John Winn

I believe we should behave toward our community as women behave toward the men they love. A loving wife will do anything for her husband except stop criticizing him and trying to improve him.

We should cast the same affectionate but sharp glance at our community. We should love it, but always insist on telling it all its faults, remembering that the noisy, empty politician is the dangerous citizen, not the enlightened critic.

In life there is no problem, there is no situation, there is no event where man stands face to face with man, and a decision is to be made, that he must not also ultimately stand face to face with God in the making of that decision. And if a situation is worth discussing at all, it's worth discussing in church!

We can be sure that if the Protestant Christian and the Protestant Christian Church does not have something to say about gambling, somebody else will—and that could be tragic! We are faced with a situation that threatens to become more contaminating than it is. We have to get to the root of the matter.

A physician does not give a tubercular patient cough syrup. He is not primarily concerned with the cough. He is primarily concerned with tuberculosis. In other words, he treats the disease, not the symptom.

So it should be in our approach. Is gambling a symptom or a disease? Is there a reason or reasons why people buy lottery tickets? Or exercise themselves by pumping slot machines? Or playing the horses down at the track? Let's keep our concern on people and not on devices!

I submit to you that for every poor old

lady who needs her bingo on Thursday night to make life worth living, there is another golden ager who is finding better ways to combat the loneliness that often is ours when we outlive our contemporaries.

For every juvenile who gains a sense of superiority that superficially overcomes his inferiority complex by pounding a pin-ball machine or jerking a slot machine, there are parents who are able to convey to their children the real meaning of the surge for freedom and the inevitable responsibilities that accompany adolescence.

For every high-powered, home-made hand-capper that frequents the race track anxious to release the mounting tension of the day, there are sturdy, though just as tense, neighbors who gain a miraculous sense of release in the togetherness they find in their family group.

What I am saying simply, perhaps all too simply, is that gambling is not complex enough to be a disease. It is a symptom. A symptom of loneliness or inferiority or anxiety or a multitude of other complex afflictions of our generation.

It would take many hours of counselling with countless individuals and weeks of study and maybe even a few sermons, to uncover the suppressed diseases that express themselves through gambling. It would not be simple, but goodness knows, it would be worth the effort.

But what is this to you? How few of you take a second look at a slot machine! I dare say most of you have never seen a lottery ticket. And yet, this symptom that is making itself known in our communities effects us, too. We are all sick.

The accelerated return of gambling to our

communities is symptomatic of the most common disease that effects American life today—Apathy—that state of indifferent existence in which we are sitting when we should be standing; standing when we should be walking; walking when we should be running.

We read about gambling within blocks of our church, possibly. We talk it over briefly at mealtime or during TV commercials. We may even wearily shake our heads over it in public. But that's as far as it goes. If this is you—then you've got it—Apathy! And when it happens to a Christian, that's the worse kind!

We hear Jeremiah lamenting again over the corruption and ruin of Jerusalem, "Is it nothing to you, all ye who pass by?" His generation had it, too. We are judged by John's challenging words about Christ, "And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone who does evil, hates the light, lest his deeds should be exposed. But he who does what is true, comes to the light, that it may be clearly seen that his deeds have been wrought in God."

We who have "received the light" and have the disease—Apathy—have placed the light under a bushel. And remember, if the Protestant Christian does not say something, somebody else will—and that could be tragic!

"What! Me write a letter of protest to the sheriff? Preposterous!" "What! Me get up a petition calling for a realistic approach to gambling by searching out our communities needs? Absurd! I'm no trouble-maker!" "What! Me join a committee to visit the Governor. Why, I wouldn't be caught dead. . . .!"

And the prophet Amos chastises us in the midst of our FHA and GI and Revolving Credit Plan luxury:

"Woe to those who are at ease in Zion And to those who feel secure on the mountain of Samaria, The notable men of the first of the nations. Woe to those who lie upon beds of ivory, And stretch themselves upon their couches—

But are not grieved over the ruin of Joseph!"

A Rural Center Serves

By Leon Miller

San Carlos, Costa Rica

"To seek for the application of the principles and spirit of Christ in rural life . . ." This statement pinpoints the objectives of the San Carlos Rural Center in its busy mission to Costa Ricans of the province of Alajuela.

More than fifteen years ago a Methodist pastor visited the area, fording swift rivers and following muddy trails through the lowlands and forests. Numerous people accepted Christ, but the believers were widely scattered, making the encouragement of congregations difficult. It was several years before a church was established in Villa Quesada, principal village of the San Carlos district. Still church leaders dreamed of serving this vast area with even greater effectiveness.

This desire finally gave rise to the plan for a rural center. San Carlos was a potentially rich agricultural area, but unfavorable health conditions and the lack of roads had impeded its progress. It was felt that the establishment of such a rural center, instead of a school, would make it possible to meet the needs of the people in the area with a minimum of personnel, a more flexible program, and without the dangers involved in the

Oldest Missionary Dies At 101 In N. Y.

Miss M. Estella Files, believed to have been the oldest Methodist missionary in the United States, died February 4 at a nursing home in Brockport, N. Y. She had observed her 101st birthday on December 8.

Miss Files, who served 13 years in India and Burma, was born in 1856, the year when Methodist mission work was opened in India. She served periodically from 1887 to 1906, when she retired because of ill health. The steamship, "China," on which she returned from India arrived in San Francisco Bay during the immediate aftermath of the great San Francisco earthquake of 1906 and Miss Files remembered vividly the sight of the ruined city and the plight of the victims.

A native of Otis, N. Y., Miss Files helped her father rear three younger children after her mother's death.

"Those Were Hard Days"

"Those were hard days," she recalled. "Sewing the family clothes, baking the loaves of homemade bread, cooking the meals, making candles that provided the light."

Miss Files entered mission service in 1887 under the Woman's Foreign Missionary Society of the former Methodist Episcopal Church. For five years she was principal of a Methodist school in Rangoon, Burma. She returned home in 1892 because of illness, but recovered sufficiently to go back to the Orient in 1898. For eight years she served at Naini Tal, Than Daung and Ponna, all in India, but in 1906 her illness returned and she came back to the



Mr. Miller and a Costa Rican neighbor study a soil contour map. " . . . to strengthen the work of the church in the villages."

establishment of an "institution."

The conception and final realization of the Rural Center of San Carlos were made possible through the efforts of the Rev. George A. Miller and Enrique C. Balloch. The plan was implemented in 1952 by the purchase of a hundred acre tract near Villa Quesada. The present director arrived in the fall of 1953 and in 1954 was able to take up residence in the rural center.

The Work Today

Today the Rural Center has two resident missionary families, and a circuit pastor carries on the evangelistic and visitation work of the church.

From the outset, the Rural Center has tried to relate its activities to those of the church in Villa Quesada. Religious services in the immediate neighborhood of the Center are conducted two nights a week. Those interests are referred to the local church and every effort is made to have the people feel a part of the work of the church and not isolated from it. Where possible the Center tries to cooperate in the special activities of the local church as well as enriching the spiritual life of the rural population by means of institutes conducted for youth, laymen, and women.

The agricultural program has been related to the practices and experience of the people of the area. This has done much to establish a point of contact with them and also a feeling of confidence in the work of the Rural Center. The director feels that every effort should be made to help the people develop a more effective use of the equipment and knowledge that they already pos-

United States "more dead than alive" for permanent residence.

Special Birthday Service

Miss Files' 101st birthday was marked December 8 in her home church, the Methodist Church in Garland, by a special service. A tape-recording of the services was taken to her bedside in the nursing home.

Through the years, Miss Files maintained an active interest in church work, especially missionary support. She aided a number of young persons to obtain training for full-time church work. She is survived by a brother, Albert C. Files, Clarkson, N. Y., and several nephews and nieces.

SERVICE PROJECTS CHOSEN FOR METHODIST COLLEGE STUDENTS

(Continued from page 10)

minican Republic, Mexico, Alaska, Henderson, Ky., and Calexico, Calif. A combination work and travel seminar in Europe is also planned.

The Rev. R. C. Singleton, a director of student work for the Board of Missions, said here that to be eligible for the projects students must have completed the sophomore year of college or its equivalent.

Student applications will be received by Mr. Singleton at the mission board office here and by Dr. Harvey C. Brown at the education office in Louisville, Ky.

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THE YOUTHFUL ACCENT

(Continued from page 10)

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OBITUARY

JONES—METHODIST MAN OF MEDICINE was the title of an article in our Home Quarterly in the January, February, March issue 1953. The article was written by a free lance writer from Los Angeles, Edith M. Dean. She had gone to the little town of Hartford, Ark., to interview this great "Methodist Man of Medicine," Dr. Elisha Baxter Jones. This was soon after Dr. Jones had paid off the mortgage on our beautiful church there, which the people in appreciation of Doctor and Mrs. Jones have named for them, "The Jones Memorial Methodist Church." This article which carried a good picture of Dr. Jones said many fine things about him, none of which were exaggerated in the least.

Dr. Jones was born at Huntsville, Arkansas March 5, 1860, and died Dec. 4, 1957. Had he lived until March the 5th he would have been 98 years old. He was of a family of ten children, three of whom became doctors. Dr. Jones studied in Vanderbilt University and obtained his degree from the College of Physicians and Surgeons in St. Louis, Mo. He practiced medicine for 70 years, 55 of these were at Hartford. Hartford, when he went there, was a coal mining camp but a little more than a cluster of tents and a few frame buildings. In those early days like other doctors he made his calls by horseback and in a buggy. It was not until 1904 that he began driving a car. It is also noteworthy that even after he was 96, he continued driving his car and making calls. One thing of which Dr. Jones was justly proud, according to his estimate, he had delivered at least a thousand babies, and had never lost a mother at childbirth.

Instead of aging, he simply grew beyond his youth. He kept up with the latest drugs and discoveries and stored up an enormous amount of medical knowledge in his seventy years of practice. He was not only a great "Man of Medicine" because of his unusual skill and ability, but from the standpoint of his many years of vast service to his town and community. His chief concern was not the money in it but the attention and care of his patient, his deep and sincere desire to relieve suffering.

Dr. Jones had a magnificent physique, tall, erect, strong, with placid blue eyes, soft even voice and the very essence of kindness. His very presence inspired such confidence that his patient was better even before he administered the

TO MISS IDA L. SHANNON

By Gay E. Hart, Jan. 26, 1958
"Her own works praise her in the Gates." (Prov. 13:31)
She has slipped away from us Dear sweet lady of our heart, Left us here to mourn and miss her Since she's flown to realms apart. Came first a selfish thought to wish God has stayed his reaping hand When he plucked our lovely lady To crown a place within His land.

In far Japan they mourn her For the years spent in their midst Teaching them the Gospel Story, Which their souls could not resist. They too will not forget her Christian love is deep and wide, Happy will they be to greet her When they reach the other side.

What though we miss her sorely We could not wish her back, The Book reveals too much of glory That this old world is far alack. Long the years she served and well But now 'tis blessed peace and rest For she hath done her Master's will, Our Ida Shannon stood the test.

METHODIST NAMED TEACHER OF YEAR

(Continued from page 2)
"Teacher of the Year," and an article about her in the *Des Moines Sunday Registrar* mentioned that out of a take-home pay of \$274 a month she gave The Methodist Church \$35 to \$50 a-month.

Though Miss Listebarger considers herself a Christian teacher, she wrote, "I do not make use of prayers, Bible reading or religious in-

drops.
Early in his medical career he met and married Emma Davis of Fort Smith. She was a great and good woman, active in the work of the church and a devoted faithful wife who meant much to the success and service of the Doctor. She preceded him in death only by a few months. Men of his profession in other communities spoke of him as a "very devout man." The people of the area who knew him, believed in him and when he went away, said many wonderful and fine things about him and the best of all, with a tear in the eye and a throb in their voice said, "He was a good man." Yes, he was a Methodist and loved his church and supported it not only liberally with his money but with his presence, prayers, and his counsel as a member of the Official Board. He was not only "Methodist Man of Medicine" but "Christian Man of Medicine."—A former pastor.

struction of any kind in the classroom (the second grade at Edwards School in Ames)."

"Yet," she continued, "I feel that day by day, I am able to help instill in each little life the very highest teachings of Christianity and democracy."

"I believe that a teacher's love can transform a classroom," she continued. "One of the greatest satisfactions of teaching is to see a child with emotional problems respond to the warmth of love."

"As a Christian teacher, I have a very deep concern for each individual child in my classroom—one of the basic tenets of Christianity and democracy."

Miss Listebarger, whose aim in life is "to serve humanity," said, "It is in teaching that I feel I can best help God in His plan for our world."

Though the blue-eyed blonde is a Phi Beta Kappa, she does not believe in all study and work and no play. She leads an active social life and participates in recreational ac-

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Christian Youth Mission In Little Rock

By Jeanne Mason

Director of Methodist Information

More than 300 young Methodists participated in the Little Rock Conference Pilot Christian Witness Mission February 21-23, at Pulaski Heights Methodist Church, in Little Rock. The visitation evangelism program resulted in a total of 805 personal interviews of Little Rock young people, 21 renewed church vows, 34 transfers of membership, and 82 professions of faith. At top right, Miss Ann Hansen (left) and Miss Jan Snow (right), both of Little Rock, provide registrant Miss Hilda Hancock, Monticello, with name badge and workers' materials. At middle left, Darrell Smith of Hot Springs and Miss Jeanine Scott of Malvern discuss the art of Christian witnessing with Rev. Howard W. Ellis, Nashville, Tenn., director of the Christian witness mission and member of the General Board of Evangelism. An artist, speaker, interpreter of Christian art and understudy of Warner Sallman, Chicago artist famous for his drawing of the head of Christ, Mr. Ellis is shown at middle right with pastels and easel. In lower left corner, Miss Sue Janske of Oak Forest Methodist Church, Little Rock, pays registration fee to E. F. Price, Little Rock Sub-District Counselor for the Methodist Youth Fellowship. Rev. Johnny Hassler, Little Rock Conference director of youth work, lower center, talks with Miss Hansen and Mrs. D. A. McCorkle, after delivering the final inspirational message during the mission. At lower right, Rev. Woodrow Smith, associate minister at Pulaski Heights Methodist Church and local director of the mission, is shown with Miss "Liz" Terry, Little Rock, and Jackie Bennett, Nashville, conference president of the MYF.



The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, MARCH 13, 1958

No. 11

The Revs. James E. Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. March 16 begins Week 2 of the Every Member Canvass. During this week the Program and Resources Committee begins its work of formulating the church's program and Division Leaders and Captains of Visitation teams are selected.
2. Week 3 begins March 23. Photographs of church activities to be included in publicity are completed.
3. On March 24 the Program and Resources Committee will select the people who are to estimate the financial potential of the congregation. (pages 25-28 of the Manual.)
4. By March 25 the Materials Committee will have completed the Resources Work Sheets.
5. On March 26 those who are to help with estimating will be notified of the meeting for the work Sunday afternoon, March 30.
6. By March 27 the photographs should be delivered and halftones ordered.

Methodist Layman Takes Outstanding Citizen Award, Amite

Arthur E. Hood, Sr., president of the Hood Motor Company of Amite, and long-time leader in First Methodist Church, was named the community's "Outstanding Citizen" on February 25.

He was selected by a panel of judges of the Amite Junior Chamber of Commerce, sponsors of the annual award, because of his generous contributions of leadership and resources to all phases of community life. The award was made to the civic leader in a special dinner-ceremony by the president of the local Jaycee group.

"In addition to his outstanding work in community leadership, Mr. Hood has been, for many years, a devoted churchman and a faithful member of the Methodist Church," said his pastor, the Rev. James E. Christie. He has served as a member of the Official Board and as a Trustee, and was for ten years chairman of the Commission on Finance of the local church. He was a member of the building committee during the crucial days following the destruction of the church building in the 1940 tornado, and recently served as a member of the building committee of the Wesley Foundation at Southeastern Louisiana College.



A. E. Hood, Sr., recipient of Amite's "Outstanding Citizen" award, with Mrs. Hood.

Ringgold Methodists Dedicate Parsonage

The service of dedication for the Ringgold Methodist Church parsonage was held Dec. 8, with the Rev. Luman Douglas, Ruston District superintendent, in charge. The parsonage was completed in 1951 and paid for in full in 1956.

Members of the building committee included G. R. Weaver, chairman, C. R. Wilkie, deceased, Mrs. Vadna Culpepper, Mrs. Audry Fletcher, and Mrs. Dora Gillon.

Those on the furnishings committee were Mrs. Christine Thom-

as, chairman, Mrs. Jesper Crump, Mrs. Audry Orr, Mrs. Tavia Givens, and Mrs. C. J. Frye.

The Rev. W. C. Barham was pastor at the time the building was constructed. Pastors serving during the period of payment included the Rev. D. F. Anders, the Rev. W. H. Carroll, and the present pastor, the Rev. Roy Grant.

The fellowship committee in charge of the service of dedication was headed by Mrs. J. E. Henderson, chairman.

Language Was Different But Same Message

The language was different, but the message of temperance was the same back in 1866.

The now-silenced guns of the Civil War still echoed in the memories of Louisianians in July of that year when an earnest young Centenary College student named William Y. Dixon delivered an address entitled, "Intemperance — The Demon of Desolation."

Centenary College then was located in Jackson, and it was only one year previously that its doors had been reopened. The minutes of the college for Oct. 7, 1861, recorded simply: "Students have all gone to war. College suspended and God help the right." From that day until October, 1865, the college did not operate as such but served, instead, first as a hospital for wounded warriors of the Confederacy and later, after its capture by the enemy, as a headquarters for Yankee troops.

Dixon, about whom college records have little to say, was a member of the Franklin Institute, one of Centenary's two literary societies. His address presumably was delivered at commencement ceremonies, for he was the highest-ranking member of his class that year and, in that capacity, was invited to speak on a subject of his choice.

A copy of the address he made on that memorable occasion has been sent to President Joe J. Mickel of Centenary by Mrs. G. C. Heidelberg of Baton Rouge, who said in an accompanying letter that Dixon was a first cousin of her mother.

The speech, written on ruled paper in a florid script, is still legible although the writing has faded with the years. A stern denuncia-

tion of the use of alcoholic beverages, the address warns Centenary students to beware the path of drunkenness.

"As we pause in our onward march, amid the ruins of a demolished government, and look abroad o'er the dismal scenes of this tottering sphere, and contemplate the moral condition of man, we find few subjects more worthy of deepest thought than that of **INTEMPERANCE**," the young speaker had declaimed almost a century ago.

The speech, soon to be placed in the permanent archives of Centenary, warns the listener to "firmly resist all temptations and turn indignantly from the glance of the deadly enemy of mankind — that monster, **INTEMPERANCE**."

The fate of the wife of the in-

(Continued on page 5)

1958 Daily Bible Reading Schedule

Below is the schedule for the period March 13-22, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

March 13	Matthew 26:47-65
March 14	Matthew 26:57-75
March 15	Matthew 27:1-10
March 16	Matthew 27:11-26
March 17	Matthew 27:27-44
March 18	Matthew 27:45-54
March 19	Matthew 27:55-66
March 20	Matthew 28:1-10
March 21	Matthew 28:11-20
March 22	Mark 1:1-13



'General Minutes' Now Available From Publishing House

CHICAGO (MI) — One of The Methodist Church's biggest annual reports — the 797-page General Minutes — came from the press Feb. 5.

Published by the Council on World Service and Finance, the big volume contains a composite statistical and factual report on the work of the church's 100 "domestic" annual conferences (those in the United States and its possessions and Cuba.)

The volume is edited by the Rev. Albert C. Hoover, director of the Statistical Office.

Included in the book are the answers to the basic Disciplinary questions asked at each annual conference. It also has statistical tables, giving essential data about each local charge, a recapitulation for each jurisdiction, and an over-all statistical review.

It requires 124 pages of index, three columns to the page, simply to list the church's 26,872 ministers. The listing shows when they entered the ministry and their present conference affiliation.

If you know a Methodist preacher named Smith, he has plenty of company in the index. It has 356 Smiths. The Joneses and the Johnsons each total more than 200, and there are 180 Browns.

The volume also contains addresses of the bishops, conference secretaries, and jurisdictional conference officers; recent decisions of the Judicial Council; a death roll; and a list of all who entered the ministry at 1957 annual conference sessions.

The General Minutes are available from the Methodist Publishing House through its Cokesbury Book Stores.

Methodist Bishops Approve Constructive Use of July Fourth

The Methodist bishops have unanimously endorsed the movement to make July 4, 1958 a day of patriotic rededication and renewal. The action was taken in their recent Council session in Atlantic City.

The movement was launched by the Theodore Roosevelt Centennial Commission as a recognition of the former president's dedication to teaching and exemplifying the responsibilities of good citizenship.

The plan, endorsed by high ranking religious, civic and industrial leaders, calls for reduction in Fourth of July sports and picnicking to permit a review of the foundations of freedom and for the acceptance of its responsibilities.

The "Call to the American People" which the bishops have approved, summons churches to ring their bells at intervals during the day and tower chimes to play America. Citizens' meetings are called for, editorials in the press and over the airways, dramatic programs, music and commentary all designed to enlarge appreciation of liberty.

TRAFICO Plans New Television Series For This Year

NASHVILLE, TENN. (MI) — The Methodist Church is planning a new "two-way communication" approach to presenting the gospel through television in a series of programs entitled "Talk Back," which it expects to introduce in October of this year.

The announcement was made here by the Rev. Harry C. Spencer, Nashville, general secretary of the Methodist Television, Radio and Film Commission, which will produce the series.

Each of the programs in the general audience series will consist of a filmed drama concerning a human problem or need followed by a live discussion of the problem. The live discussion portion will be done by persons in the communities where the programs are telecast. It will relate the Christian faith to the problem presented in the dramatic part and seek to prepare viewers for further participation.

The plan is that viewers respond to the programs by discussing the program content with their neighbors, in community discussion groups, in church meetings, and other ways.

To Sponsor Tour To World Convention

NASHVILLE, TENN. (MI) — The Methodist Church's Interboard Committee on Missionary Education will sponsor a tour to the World Convention on Christian Education, to be held August 6-13 in Tokyo, Japan.

About 30 persons from the United States will go on the tour, which

America's Debt To Meth. Circuit Riders

The centennial of the birth of the late president Theodore Roosevelt is of special interest to Methodists. It has revived their pride in the tribute this history-loving chief executive paid to the part played by Methodist circuit riders in opening up the West.

The address from which the following paragraph is quoted was made to the General Conference of 1908 at the American University, Washington, D. C.

"Methodism in America entered on its period of rapid growth just about the time of Washington's first presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent. Methodism spread even among the old communities of the long-settled districts of the Atlantic tidewater; but its phenomenal growth was from these regions westward. The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

will include Alaska and Hawaii, said the Rev. Edwin F. Tewksbury, Nashville, who is in charge of the tour.

The group will leave Seattle by plane on July 28 and go to Alaska, where they will visit Methodist missionary work, including the new Alaska Methodist University.

They are scheduled to arrive in Tokyo by plane on August 3. In addition to attending the world convention, they will visit Methodist missionary work at several points in Japan.

They will be in Hawaii from August 19 to 22 visiting missionary work and other points of interest and are scheduled to return to Seattle on August 23.

Minister In Haiti Preaches In Three Languages Each Sunday

NASHVILLE, TENN. (MI) — The pastor of a Methodist church at Port-au-Prince, Haiti, has three separate congregations in the one church, and he preaches in three different languages each Sunday — English, French, and Creole.

The minister is the Rev. H. Ormond McConnell, who is superintendent of Methodist work in Haiti. He also is in charge of The Upper Room's French edition which is published there.

The editor of The Upper Room, the Rev. Dr. J. Manning Potts, Nashville, and two of his staff members from Nashville, visited the Port-au-Prince church on Sunday, February 2. Dr. Potts preached to the English-speaking congregation. The Rev. Willy N. Heggoy, who speaks French fluently, preached to the French-speaking congregation. And the Rev. Brooks B. Little preached, with the aid of an interpreter, to those who speak Creole.

The Upper Room is a devotional guide published for interdenominational use in 29 languages and 36 editions by the Methodist General Board of Evangelism, Nashville.

Painting of Old John Street Will Be Viewed By Millions

Vistors to the Brussels World's Fair this summer will have a visual impression of the house of worship of America's first Methodist society.

Wesley Chapel, now known as John Street Church, is the central feature of a painting to be exhibited in the United States building, in the section on early American life.

The painting is about seven feet long and is the work of Joseph B. Smith. The artist was famous in his day, and was a trustee of John Street Church.

The painting is to be part of an exhibition sponsored by the Smithsonian Institute. Until its recent shipment to Belgium, the painting has been hanging as a loan in the Museum of the City of New York. It is the property of Miss Ethel

(Continued on page 14)

The Cross At Umtali, Southern Rhodesia



See there! God's signpost, standing at the ways
Which every man of his free will must go—
Up the steep hill, or down the winding ways,
One or the other every man must go.
He forces no man; each must choose his way,
And as he chooses so the end will be.
One went in front to point the Perfect Way,
Who follows fears not where the end will be.

—John Oxenham

Nat'l Council Calls For Fight On Alcohol Problems

NEW YORK (RNS) — The National Council of Churches called on its 144,000 member churches to attack the "menace" of alcoholism on all fronts through pastoral care, education and more clinics.

The plea was issued in a statement adopted by the council's 250-member policy-making General Board at its meeting here.

It said that the use of alcoholic beverages "is a serious threat to the health, happiness and welfare of many people and the stability of families and communities."

Once drinking has passed a certain point, the statement warned, "it becomes alcoholism, an affliction which cannot be met effectively by the unaided efforts of the victims."

The declaration was the first on alcoholic problems ever issued by the Council, which comprises 34 Protestant and Eastern Orthodox communions with some 38,000,000 members. It was prepared after a two-year study by a joint committee of 15 churchmen, counselors, educators and social and public health workers.

"Alcoholics are persons in need of diagnosis, understanding, guidance and treatment," the statement declared. "They are especially in need of pastoral care and the divine love which the church can bring them."

Asserting that while there need be no "condoning" of a heavy drinker, it said, "neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families."

"Ministers and churches should not be content merely to direct alcoholics to treatment centers, the pronouncement emphasized.

"We recognize the complex origins of alcoholism and excessive drinking in social pressures, emotional instability, bodily functioning and the nature of alcohol itself," it continued.

"We assert our conviction that the ethical aspects of the use of alcoholic beverages should be of deep concern to the churches and the community as they seek to help the victims of drinking."

The board urged churches to disseminate sound information on counseling, assist pastors in becoming more effective counselors, and encourage effective use of the

(Continued on page 15)



This giant 24-sheet Traffic Safety poster here being viewed by Arthur G. Petry, National Coordinator, Public Service Campaigns, Outdoor Advertising Association of America, Inc. and John T. Kenna, Director, Church Safety Activities, National Safety Council, will be displayed during March-April on outdoor poster panels throughout the nation. Designed to emphasize the efforts of churches of all denominations to make the motorist aware of the moral aspects of safe driving, this poster is part of the Outdoor Advertising Association of America's continuing Traffic Safety program developed in cooperation with the National Safety Council.

Outdoor Adv. Supports Safety Campaign

A new campaign by the National Safety Council to emphasize moral and religious aspects of safe driving will be supported by the Outdoor Advertising Association of America, Inc., in a nationwide moral-emphasis safety program for March and April.

Impetus for the program was the belief by National Safety Council leaders that the religious and moral reasons for safe driving have not been sufficiently stressed in past traffic safety campaigns. This belief led the Council to set up a special Church Safety Activities Division.

Leaders of the new Division are reported highly gratified by the number of clergymen of many denominations who have endorsed the National Safety Council's move. These clergymen have asked drivers in their congregations to apply constantly both moral principles and a sense of decency

in their everyday driving, and to keep in their minds the Commandment: "Thou Shalt Not Kill."

The Outdoor Advertising Association, impressed by the National Safety Council program, decided to apply the techniques of Outdoor Advertising in support of the moral approach to safer driving, Association spokesmen said.

A 24-sheet poster has been designed, in the standard size of 12 by 25 feet, which carries the message "YOU ARE MORALLY RESPONSIBLE FOR SAFE DRIVING" in large easily read type. Both the poster itself and the display space are contributed by local members of the Association as a part of its continuing traffic safety program.

Gift Associated With Gambling Rejected By Methodist College

LEXINGTON, Ky. (RNS)—Kentucky Wesleyan College has returned a \$1,000 gift to the Kenneland Foundation here because of the foundation's association with Kenneland race track.

Dr. Oscar W. Lever, president of the Methodist institution at Owensboro, Ky., said the college "stands at variance with gambling," and that its trustees had forbidden the acceptance of gifts from those engaged in gambling and the liquor business.

The college also rejected a gift of \$333 from the Falls City Brewing Co., Louisville, Ky.

Pastor Proposes Peace Secretary In President's Cabinet

Miami, Fla. (RNS)—A Secretary of Peace in the President's cabinet was proposed here by Dr. Roy A. Burkhardt, minister of First Community Church, Columbus, Ohio.

The noted clergyman also called for a non-governmental program of "world compassion"—a united drive backed by Protestants, Roman Catholics, Jews and labor and business. Dr. Burkhardt is a former president of the National Council of Community Churches.

He said he had a tentative appointment with President Eisenhower to present his two proposals.

"For us to take this step would thrill the whole world," Dr. Burkhardt declared. "We would continue to develop our defenses, but we would stop talking about war and start talking about peace."

The minister presented his suggestions in a series of prayer seminars he is conducting at Coral Gables First Congregational Church here.

He said a Secretary of Peace would work on the basis of morality, not diplomacy; deal with peoples, not

nations; work with educational officials to promote education in peace and world understanding in schools; collaborate with Protestant, Catholic and Jewish leaders in united church action for peace; work with the U. N. in setting up commissions on world development for areas in South America, the Middle East, Africa and the Far East; and be in charge of all economic aid.

Dr. Burkhardt said the aim of his world compassion plan would be to enlist 50,000,000 Americans to give \$25 annually for five years. This money would be used to share with overseas countries our know-how in agriculture, child care, public health and literacy.

"Such a program would keep 1,500 million people in uncommitted countries out of Communist control," he said. "But it would not be aimed at fighting the Reds, just helping people because we love them."

He suggested that the entire program should be operated through the U. N. to make it obvious this country "has no axe to grind."

Eisenhower Praises Religious Groups For Overseas Relief

NEW YORK (RNS) — President Eisenhower hailed the current Protestant, Roman Catholic and Jewish appeals for overseas relief funds as a "great mission" and an "inspiring example," of America's efforts "to build a future in which the peoples of this earth can live together in strength and friendship."

The President endorsed the appeals in identical telegrams from the White House to the heads of the religious relief agencies carrying on the Protestant "One Great Hour of Sharing" United Appeal, the "Bishops' Relief Fund Appeal" of Catholic Relief Services-National Catholic Welfare Conference, and the "Emergency Rescue Fund" of the United Jewish Appeal.

Conveying "congratulations and best wishes for success," the messages were addressed to Dr. R. Norris Wilson, executive director of Church World Service; Msgr. Edward E. Swanstrom, executive director of CRS-NCWC; and Herbert A. Friedman, executive vice-chairman of the United Jewish Appeal.

The target date of both the Bishops' Relief Fund Appeal and the "One Great Hour of Sharing" is Sunday, March 16. On that day contributions will be made in tens of thousands of churches in the country to support Protestant and Catholic overseas relief work.

The United Jewish Appeal Rescue Fund effort, which has special significance during Passover, April 5-11, is a drive continuing throughout the year.

Together, the common-purpose programs of the three major faiths account for more than 80 per cent of America's voluntary overseas relief efforts.

Plane Anti-Liquor Bills Hearings To Be Held By Senate Committee

WASHINGTON, D. C. (RNS) — The Senate Committee on Interstate Commerce announced that it will hold public hearings "at the earliest possible date" on a bill by Sen. J. Strom Thurmond (D-S. C.) to ban the serving of alcoholic beverages on all domestic and military airliners.

The committee took the action upon the recommendation of its Aviation Subcommittee. Church and temperance groups have strongly supported the legislation.

Also to be considered by the committee is a series of amendments offered by Sen. George A. Smathers (D-Fla.) which would, among other things, prohibit serving alcoholic beverages at any airport terminal which receives Federal aid; make it unlawful for any passenger to carry alcoholic beverages on his person aboard an airliner; and provide that no pilot or co-pilot could drink any alcoholic beverage for three hours before take-off of a scheduled flight.

Drama On The High Seas, Maybe

WE have suggested from time to time that as soon as international conditions permit, every effort should be made to end once and for all atomic and hydrogen bomb tests. Over a long period of months our government's policy of continued testing seems to have modified somewhat, with an occasional reference to a willingness to suspend tests if Russia will do the same, desist from making such weapons, and permit inspection so that the free world will know that she is keeping her end of the agreement.

Most Americans, we believe, are now sympathetic with this point of view. There are those, however, who feel that under no circumstance should testing be ever abandoned so that the ultimate in weapons of total destruction and some defense against these weapons may be perfected. There are still others who believe that the U. S. should immediately cease such tests as a testimony to the entire world of the utter futility of the use of force in settling international disputes.

Drama on the high seas may be in the making. A group of men holding to the latter point of view just mentioned will sail next week from the west coast. Their destination is the South Pacific where atomic tests are scheduled in April. The crew of four plan to sail straight into the area where the tests would be held as a protest against continued manufacture and testing of atomic weapons.

This will be the crew's second attempt to make the voyage. Their little 30 foot craft, the Golden Rule, returned to port February 20 after making a start to the testing area only to be forced back by high seas and storms. The crew was quoted by the New York Times as having said that the group could not believe that the tests would proceed with lethal hydrogen bomb explosions in the face of four people who mean no harm.

Lawyers are searching for a law which could be used to keep the group out of the testing area. Thus far Justice Department officials have not been able to come up with any legal provision that would aid in barring the pacifists group from the testing area. Nothing has been said as yet by the government as to what it would do about the testing if the group succeeds in reaching the area which has been previously announced as out of bounds for shipping.

Foolhardy, you say? Maybe. Dangerous? Absolutely. What will it prove? That is another question. When four people believe in something so much they will give up their lives for it—well, you can be sure that if they get to the area the whole world will be interested.

Have You Been Accused?

ACCORDING to an Evangelical Press Service release, communist leaders are complaining that Baptists in Russia are too evangelistic. Every Baptist layman is actively seeking the conversion of others to the Christian faith. This, according to the communists is going too far in one's religious faith. If a person has to be religious, he or she, according to the communists, should be content to let the matter rest there instead of being actively engaged in trying to win others to their point of view.

Whether or not the communists realize it, they could not have paid our Baptist friends a greater compliment. One sure bit of evidence that one has an active, meaningful religious faith is his or her concern about the spiritual welfare of others. Christian his-



tory is replete with accounts of the evangelistic concern of Christians, many of whom have left an indelible mark on history.

Communists, who are altogether familiar with evangelistic endeavors of their own, could very well take a few lessons from committed Christians who are moved by an inner compulsion to share their experience with non-Christians. Christians, on the other hand, who are lacking in evangelistic zeal, could very well take a page out of the communist handbook of action about being devoted to the point of fanaticism to their cause.

Arkansas and Louisiana Methodists are now engaged in evangelistic movements to tell their respective states about Christ. Conceivably, such a program would reach its highest point of effectiveness when all Methodists in these two states were so concerned that they lost no opportunity to talk with all those they met about the wonder and completeness of a life lived with Christ. This program seeks to enlist the active support and participation of all Methodists in telling and retelling about Christ. All the organization, special services, use of public relations media, and skilled leadership means little if there is not a measure of witnessing and evangelistic appealing by those who profess to be followers of Christ.

The communists in their complaints about the evangelistic fervor of the Baptists may help us to see what may be one of our major weaknesses of the current revival of interest in religion in our times. Those religious groups in our own country which are making percentage-wise the greatest strides numerically are those whose evangelistic fervor outstrips those larger church groups which are having a greater popular appeal. God could use in a wonderful way the Methodists in a great evangelistic movement if a larger number of us could be rightfully accused by the materialists, the indifferent, the self-complacents, the humanists and others of being too evangelistic.

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"Not only did the Every Member Canvass help the Building Program, but it helped every other interest of the church. Through the cultivation program people became better informed of the church's program. Their giving was more purposeful and more generous."

What The E M C Meant To Our Church

Third In A Series Of Representative Churches

By Branch T. Fields, James H. Woodward, and Rev. Worth W. Gibson
Lakewood Methodist Church, North Little Rock

The ARKANSAS METHODIST and THE LOUISIANA METHODIST continue this week a series of several articles dealing with the Every Member Canvass program in representative churches in Arkansas and Louisiana. This third article is the account of the program as projected in a relatively new situation in a large city area. A 1000 Club project of the North Arkansas Conference, this church is well on its way to becoming a great church. The Every Member Canvass program played its part in this unusual development. Rev. Mr. Gibson is the pastor, and Mr. Fields and Mr. Woodward lay leaders in the church program.

LAKESWOOD METHODIST CHURCH of North Little Rock, Arkansas, is one of the newer churches of the North Arkansas Conference. As a Thousand Club or Church Extension Project, it has received some financial support from the Conference. Its first meeting was held in the Lakewood Elementary School on June 5, 1955, with thirty-eight persons present. It has continued to meet at the school since that date but will move this summer into its new \$95,000 building, which is presently under construction. From its original thirty-eight members, Lakewood Church has grown to its present membership of 270 (as of March 2, 1958), representing 125 families. The average Sunday School attendance for the last six months is 220.

However, statistics can never be an accurate measuring stick of a church. Proper consideration must be given to the church's fellowship and spirit. Much credit for the unusually fine fellowship and spirit of Lakewood Church is due to the Christian Stewardship program, including the emphasis on Every Member Canvass.

Truthfully though, the Every Member Canvass was not met with great enthusiasm when it was first presented to the Official Board of Lakewood Church in February, 1957. It probably would have been well received except for the fact that the members of the church had just completed a program to raise funds for a building. An extensive program had been carried out, the entire membership had been canvassed, over 90% of the membership had pledged to the Building Fund, and the total amount of pledges was \$70,000.00 to be paid over a period of three years. Thus, it was a natural feeling in a church of 175 members that the financial resources had been pretty well tapped. Yet the members realized that as great as was the need to financially undergird a new building, still they could not neglect the ongoing, overall program of the church. It, too, would have to be undergirded financially. And what was of even greater importance was that all of our people needed to grow in the area of Christian Stewardship. Yes, the church would carry out the Every Member Canvass Program. It was officially adopted and approved by the Lakewood Official Board at its February, 1957, meeting.

We followed closely the program as outlined in the booklet, "The Methodist Manual for an Efficient Every Member Canvass." Things went along pretty smoothly until the night of the presentation of the budget for the new year to the Official Board. This budget of \$15,700.00 represented a sizeable increase over the previous year. Some thought it was much too high. "After all," it was

pointed out, "this would be expecting our members to pledge this amount over and above their pledges to a rather sizeable building fund. It's too large a budget." Then the Board took another look at the budget to see what items could be left out. It was realized that the budget would have to be considerable higher than for the previous year; because \$900.00 received by the Conference Board of Missions during the current year would not be forthcoming in the new year. On June 1, 1957, only two years after its organization, the Lakewood Methodist Church would be completely self-supporting. After thorough consideration of the proposed budget, the Official Board announced that it was unwilling to cut a single item. The budget stood at \$15,700.00.

There were other difficulties. Since we had no building of our own and since we had Lakewood Elementary School rented only for Sunday Services, we had no place to hold our Congregational Dinner. Reluctantly, we omitted this important part of the EMC program. On Loyalty Sunday, the usual difficulties presented themselves. Unforeseeable circumstances kept some from fulfilling their obligation as canvassers. Some canvassers found most of the families gone. There would have to be considerable follow-up work in order that every family would be contacted. Yet despite all the hindrances, 70% of the budget was reported pledged that evening. 90% was reported pledged by the following Sunday, Victory Sunday. Over 100% had been pledged by the next Sunday.

Some had feared that the Every Member Canvass would hinder the payment of Building Fund pledges which had been solicited and received only a few months earlier. This fear proved to be without basis. Instead, the opposite appeared to be true. And not only did the Every Member Canvass help the Building Program, but it helped every other interest of the church. Through the cultivation program people became better informed of the church's program. Their giving was more purposeful and more generous. Some relatively inactive members began to show up at Sunday services to see how their money was going to be spent. Some non-members who pledged became members.

Any church program should have as its goal the enrichment of the spiritual life of its people. The Every Member Canvass is no exception. The materials prepared by the General Board of Lay Activities for the Every Member Canvass are excellent. If properly carried out, the Every Member Canvass will do two important things: (1) It will give individuals and families the opportunity to express their love for God through their Christian stewardship of material possessions. (2) It will successfully undergird the financial program of the local church so that its ministry may be improved and extended. Both must be objectives in the Every Member Canvass, or else the canvass will be mechanical or irrelevant. We, of Lakewood Church, feel that a proper emphasis was given to both in our EMC program.

And now, the time is here to plan another Every Member Canvass. Because of the cultivation carried out last year, the job will be more thorough this time, if not easier. On January 25, 1958, the General Chairman and the other chairmen were appointed. Every phase of the program thus far has been carried out on time, and most responsibilities carried out well ahead of time. Because of spiritual and financial values of the Every Member Canvass, our people are looking forward to it this year as a vital and necessary part of the church's program.

I

Saw

My Own
Back Yard

By
Rev. R. A. Teeter



one day from a new and different angle. It didn't look as good as I had thought. The dog's house was off color and set askew, the clothes line looked ragged, and a number of other things were scrappy. The yard was exactly as it had been for weeks, the difference in appearance lay in the point of view. I had never looked at it from that spot before. I thought of the Bible verse: "They made me keeper of the vineyards, but my own vineyard I have not kept." I didn't have a vineyard, but I had a yard which I had not kept very well.

The importance of the point of view goes far beyond back yards or front yards either. We may be sure that neither our yard nor our personal appearance and behavior look to our neighbor exactly like they look to us. And the same is true in reverse. This is quite all right. Variety in such things is "the spice of life." If some of the differences trouble us it is important that we do not make an issue of them—let the spice get in our eyes. Here is where frictions and factions arise and grow taller as we stand and look from one familiar spot only.

We have to share God's point of view in doing the work he wants done. St. Paul once believed that there was a vast difference between Jews and Gentiles. If a Gentile was ever to mean anything in the economy of God he had to come to it through Jewish channels. But he finally came to say: "There is no difference, for all have sinned and come short of the glory of God." Turning the same thought around he said: "There is no difference . . . for the same Lord over all is rich unto all . . ."

LANGUAGE WAS DIFFERENT BUT SAME MESSAGE

(Continued from page 1)

temperate man also is described in language both flowery and terrifying in its implications:

"Oh! Unfortunate woman. Better had she long since taken her flight from earth and soared aloft to regions unknown than to have cast her lot with the man who had purchased his first ticket on the downward train of INTemperance."

Generously sprinkled with allusions to Greek and Roman mythology and containing unbelievably complicated metaphors, the speech concludes with this paragraph:

"Through horrible scenes of terror and strife the intemperate man passes down life's restless tide; finally we see the boisterous waves of a raging deep sweeping him down and forever down through the infernal regions of black despair; we hear the passing zephyrs breathing a mournful requiem o'er the grave of this fallen man, overwhelmed forever beneath the dark and turbid billows of intemperance."

TO DO AND UNDO

Every Sunday in most of our churches the congregation confesses in prayer: "We have left undone those things we ought to have done and we have done those things which we ought not to have done."

When we feel truly sorry for what we failed to do, we can redouble our efforts and try to make up for lost time and opportunity. But how about undoing the wrongs we have done?



We may be inclined to say at once that we cannot undo what has been done, so why bother about it? And here we come to one of the very important questions of successful living: when to go forward and forget and when to go back and remember.

It is folly to torture our minds with futile regrets over what cannot be changed. We must master the art of leaving if we are to master the art of living.

Jesus made much of this point. He said once: "No man having put his hand to the plough and looking back is fit for the Kingdom of God."

And on another occasion a man came to Him, saying, "I too would follow thee but first let me go and bury my father." To this would-be disciple He replied, "Let the dead bury the dead." As I understand it, that was Jesus' short, sharp, surgical, enigmatic way of saying, "Let the dead past bury itself."

There are some parts of our past that should be left for dead. They cannot be changed. So do not dig them up. We must learn to know how to let bygones be bygones, how to close the gate on what should be forgotten so that yesterday's pack of yelping worries do not keep hounding us to destroy today's peace of mind.

Most of us have a tendency to keep some things which should be left behind. When we move from one residence to another, we discover how many articles we have kept stored up which we shall probably never use, but which we hate to throw away.

We preserve many customs which no longer serve any useful purpose. Dorothy Canfield Fisher, in a chapter contributed to Ruth Elmquist's book, "Fifty Years of Christmas," calls attention to the buttons sewed on the out-

side seam of men's coat sleeves, right back of the wrist. What are those buttons used for?

Their usefulness disappeared with the last lace ruffles worn by men and that was a long time ago. A century and more ago gentlemen wore white ruffles at the wrists and, to keep them from being soiled, they were buttoned snugly back. Now the buttons are still put on our coats long after their useful purpose has disappeared.

This is a rather trivial illustration of our tendency to keep things which we no longer need. This trait can become very troublesome. Our minds are clogged with regrets and remorse, with grudges and grouches which should have been discarded.

"Don't cry over spilt milk" is the old adage learned in childhood. Dr. Leslie Weatherhead of London has given a more colorful translation of the same advice: "Don't follow your own hearse."

We need the courage to change what should be changed, the patience to endure what cannot be changed, and the wisdom to know the difference.

And wisdom should tell us there is a difference between forgetting the evils done to us and forgetting the sins we ourselves commit. Suppose a reckless driver ran into my car last summer. The damage was done. The incident is over. I should forget it. It does no good to keep thinking about it.

But if I were the reckless driver who caused the damage, then that recklessness is in my own nature. It remains with me unless I get rid of it. If I don't care enough about my carelessness to correct it, I add to the sinfulness of it. Hence I must not try to bury my own wrongdoing in forgetfulness. If I do, I am likely to go on repeating the evil deeds.

It is foolish to sit brooding over our sins and mistakes in bitter remorse. We must turn from remorse to repentance. The Scriptural promise is: "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Who of us cannot remember what a difference it made when in our childhood we stopped trying to hide our wrongdoing and went to our father and made a clean breast of it? When we took our father in on our trouble, he helped to take us out of it.

He may have scolded us, but he showed that he still loved us. He could not undo all the damage we had done. But the knowledge of his love gave us strength to outgrow the scars. So is it with our Heavenly Father.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



NATIONAL LIBRARY WEEK

One of the many unusual facts about the United States that distinguishes our country from all others is our custom of observing all sorts of special "weeks," when we give emphasis to something which, to some people at least, may seem very important. From the way that we continue to add new special weeks, we may well be hearing about new ones like National Frustrated Parakeet Week, or perhaps National Fishing Worm Week. In a culture as rich and as varied as ours is, though, there are many subjects of interest which will profit our people to think of for a few days in some special manner.

Such a week is that from March 16 through March 23. It has been designated as National Library Week. During this week, many groups over the entire country will be urging our people to do more reading; and certainly more serious reading. The value of such an emphasis is hard to determine. In a day when the most serious reading that many persons do is the "funnies," we need to tear ourselves away from our television sets and do something which would be more profitable to our minds than to see how fast a western hero can draw.

This article is not intended to suggest a reading list for readers of The Methodist. Probably they are considerably above the average in their reading tastes. There is one area of our life, though, which has been sadly neglected by many Methodists, among others. It is the reading . . . or, better . . . the regular reading of the Holy Bible. Many of us who teach in our Church Schools regularly have not gone to the trouble to do any systematic Bible reading. Our knowledge of this wonderful book is narrowed to the materials that we have laid out for us in the "lessons." True, our Church School lessons contain a good deal more emphasis on Bible reading than they formerly did, but nothing can take the place of daily Bible reading in order to become familiar with the Book. During this week before us, then, why not make a new start on this worthwhile habit. Here are a few suggestions.

On A Wide Circuit

W. W. Heid

WHAT'S THE OTHER FELLOW THINKING?

One of the first things a good debater will do, in getting ready to outline his argument, is to work out carefully the points that his opponent will probably make. "If I were on the other side, what would I be apt to say?" he asks himself. Only thus can he know his opponent's weakness, his own strength . . .

There is a very real sense in which the so-called "cold war" between the communist nations and the democracies has the major elements of a continuing debate. Each side presents its "irrefutable" arguments, and denies or ridicules the counterpoints made by the other. This kind of thing could go on for a long time without changing minds, without resolving anything: it could also continue to generate fear, and hate, and misunderstanding to a bursting point . . . and the explosion could be a world-wrecking physical struggle.

So nearly as I can judge, my America is less concerned with considering the other side's point of view than are most other countries. Perhaps

Do not try to read the Bible from cover to cover the first time you read it seriously. It does not carry a story continuously as a novel does, so if you try to read it as you read a novel, you will bog down and become discouraged. Start with the New Testament. If you read only one chapter a day you will complete it in less than nine months. The Old Testament is considerably longer, so you might profit to read the New Testament twice before tackling the Old Testament. Read the Bible slowly. Read it aloud at times, especially when you are reading the words of Jesus. Keep your pen or pencil handy, and underline every passage that appeals to you. A well-worn and frequently underlined Bible is a much-loved friend and a valuable companion at all times. Now is a good time to start. Why not celebrate National Library Week by beginning the serious reading of the greatest one volume library in the world, the Holy Bible.

that is because America long has been something of a "spinster nation" (or would you prefer "gay bachelor"?), living quite alone, and not having had to make those fine adjustments and compromises that go with close family existence. Today, however, as head of a family, she needs to know that understanding of the viewpoint of each member—yes, and the viewpoint of neighbor families of different background—is essential to community peace and happiness.

One wonders sometimes if our statesmen ever stop to consider—or to listen to—what Russia and her allies think of our "ringing" them with missile-launching bases, half the world away from our own land; of our reaching out for the Near East's oil, for Africa's minerals, for the gold of all the world. It is not much of an argument that if we don't get them the communists will. If we were in Russia's geographic position, would we not think it good statesmanship to ring ourselves with satellite states? Russia's people still remember French and German invasions! These are fears to be played upon by politicians.

Today, as never before in human history, the two giants who face each other in cold-war ideological debate (that *could* ignite) need to know each other—not as governments but as people—to discuss their fears, their purposes, their ideals. They need to discuss missiles, disarmament, cessation of nuclear testings, peace, *beginning each from the other's viewpoint*. They need to say aloud, as both know, that armed conflict will ruin both, *as it has done in all history*. But "leaders" are saying, "What's the use? There's no hope of working out anything!"

Dr. Clarence-Poe, senior editor of *The Progressive Farmer*, notes: "Is it not to the self-interest of Russia as well as our own self-interest to keep our two countries from being devastated? Is it not folly to neglect the possibilities of conference and arbitration that could start us toward disarmament and peace?"

Dr. O. Frederick Nolde suggests that we all need to "take reasonable and calculated risks" to break the present impasse; noting that "we must guard against inflexible attitudes which make effective negotiations impossible."

Senator Hubert Humphrey says: "If we continue to build armaments—a race in which no one can win—we are going to follow a dead end street. We must constantly, endlessly, creatively seek to negotiate." And—I would like to add—begin with learning why "the other fellow" hates, and fears, and acts the way he does. Has he any reasons for it . . . historically or currently?"

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for March 23, 1958: THE CHURCH AND WORLD EVANGELISM

READ MATTHEW 28:18-20; ACTS 13:1-3; ROMANS 1:14-18.

MEMORY SELECTION: Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit.
—Matthew 28:19 (RSV)

We are still studying "The Church's Ministry To Society." The lesson for last Sunday and today both emphasize the matter of evangelism. Last Sunday we studied, "Evangelism In The Home Community." Our lesson today covers the broader aspect of evangelism under the subject, "The Church And World Evangelism."

In these two lessons we cover the basic reason for the very existence of the Christian Church. The Christian church was not organized for any particular generation of earth or any particular people of earth. Its mission is world-wide and in purpose it encompasses all humanity.

While we now commonly think of missions as an effort of the church to minister, religiously, to the underprivileged of earth, it was not so in the beginning of the Christian movement. At that time the "underprivileged" were considered to be all of those who had not been privileged to hear the story of the resurrection and the new way of life taught by Jesus.

The command of Jesus to His disciples had been to "Go ye into all the world and preach the gospel to every creature." Nevertheless, the fact remains, if we view it from a human standpoint, that the Christian movement would likely have remained a Jewish sect within Palestine but for the missionary zeal and breadth of vision of the Apostle Paul.

In Acts, Luke tells us that Jesus commanded His disciples to "begin at Jerusalem in the plan of world-evangelism. On the part of the original twelve apostles, there seemed to be not only a tendency to "begin at Jerusalem," but also a reluctance to go very far from Jerusalem. The special vision Peter had, which led him to accept an invitation to preach at the house of Cornelius, a Gentile, and the success Paul had with preaching to Gentiles outside of Palestine, finally convinced them that they held in trust a message that should be carried to the ends of the earth.

A Brief Look At The Great Commission

We believe that a brief look at the Great Commission will show us something of how comprehensive it is in its outreach as evidenced by the repeated use of the word "all."

(1) Jesus gave evidence of His authority to give such a command to His disciples when He said, "ALL authority in heaven and on earth has been given to me." (RSV) Jesus here declares His authority to make such appointments and commands as seemed best to Him, in the promotion of the work of the kingdom.

(2) With such authority granted to Him, Jesus commanded His disciples to "Go into ALL the world and preach the gospel to the whole creation." (RSV) In this command, Jesus includes the whole world in His redemptive purposes.

(3) Jesus commanded His disciples, on the world-wide mission to which He had called them, to teach all newly made followers "To observe ALL that I have commanded you."

(4) Jesus added to this command the promise, "Lo I am with you ALWAYS, to the close of the ages."

So we have it. A command from One who had ALL authority to go into ALL the world and teach people to observe ALL His commandments with the promise that ALWAYS He would be with them. Jesus the Christ is the authority for the work of missions; His followers are the

agents through which He works and the world the object of His love and saving grace.

What Our Lesson Teaches About Obligations For Missions

In the first section of our lesson text, taken from Matthew, we are told, as indicated above that Christ is the authority for the program of world evangelism as promoted by the church.

In the second selection, taken from Acts, we are told that the Holy Spirit gave the command that caused the church at Antioch to send out the first "foreign missionaries."

In our last selection in our lesson text, taken from the Book of Romans, we are taught that the command to tell the world the good news of the gospel came from the promptings of a Christian conscience, as Paul declares his indebtedness to all men everywhere regardless of race or cultural advantages.

The Great Commission, A Revolutionary Command

This command of Jesus must have been as surprising to His disciples as it was revolutionary in content. Until that day, no religion had ever contemplated a program of world evangelization. Some of the Jewish prophets had indicated that God was the God of all people, as well as the Jewish race. However there had never been the slightest effort on the part of Jewish leaders or the Jewish church to promote a plan to evangelize the world. To the Jew the outside world was composed of barbarians, pagans and "dogs," as they termed the Samaritans.

No other religion of earth, until that time, had ever thought of bringing the rest of the world to worship as it worshiped or to worship the gods it worshiped. Hence it was that this command of Jesus was a revolutionary conception of the purpose and objectives of a religion. In the Apostle's Creed, so old that it is thought by some to have been formed by the apostles, we find the statement, "I believe in the holy catholic church." This statement simply meant that those who formed the creed were giving expression to this same revolutionary conception embodied in the Great Commission—namely that the Christian church is universal in its intent and purposes. It was something startlingly new in a religious concept. It was this concept of the purpose of the Christian religion which so often brought it into conflict with government through the centuries past.

Some Essentials In A Strong Missionary Church

(1) A strong missionary church must have a strong, unwavering faith in the Great Commission. It must believe in world evangelism with a consuming faith.

(2) A strong missionary church must have a strong home base from which to operate if its missionary program is to continue in strength. It is not wise nor is it good Christian strategy or statesmanship to extend our missionary lines so far that they cannot be fully supported by the home church. We had some experience of that nature at the time of the Centenary Campaign. This is to say that, in proportion as we want to extend our work in world evangelism, we must keep strong our church at home.

(3) A strong missionary church must have a strong missionary spirit. We sometimes hear it said that all our people need in order to lead them to adequately support our missionary pro-

gram is to give them the facts. In order to be a strong missionary church, our people must have something more than the bare facts. It is necessary for a church to have a spirit and attitude toward missions that will give meaning and urgency to facts and cause our people to want to do whatever is possible to meet the needs which the facts reveal. The only way we can have a strong missionary program is to have a strong church at home with a missionary spirit.

(4) A strong missionary church not only must have a great missionary program, it must have strong financial support of that program by its membership. If we believe in world missions, we will want, so far as we are able, to have a part, financially, in the support of our missionary program. Any other course would put a big question mark after our profession of faith in world missions.

Some Profess To Disbelieve In World Missions

Those who say that usually mean that they do not believe in world missions NOW. They believe in the great missionary tours of the Apostle Paul as he turned ever westward in his missionary endeavors, even to Rome. They believe in the great western sweep of missionary work until it reached our Anglo-Saxon forefathers in England and changed them from near savagery to good citizenship. They believe in the missionaries from the old world to America in its formative years who helped lay the foundation for our Christian culture.

The Willingness Of A Church To Share

Paul and Barnabas had been eminently successful as leaders in the church at Antioch. It is possible that the work they did there was the reason that "the disciples were first Christians at Antioch."

The remarkable thing about the church at Antioch is the fact that it thought so much of Paul and Barnabas that its members wanted to share them with other more needy places. That is a somewhat different pattern than is sometimes found in our present Methodist policy. With us, when a pastor is eminently successful and acceptable in a church, regardless of how badly he may be needed elsewhere, there is a tendency on the part of our appointive powers to leave him there lest the church be offended by a change. It was evidence of a wonderful, unselfish spirit in the church at Antioch when we find it initiating a plan, which would deprive it of its most acceptable leadership in order that people elsewhere might have the advantage of the ministry of their beloved leaders.

Methodism And World Evangelism Today

It should be inspiring to our people to know something of the bigness of our missionary program of world evangelism at the present time. At the recent meeting of our Board of Missions at Buck Hill Falls, the Board appropriated 20½ million dollars for missions at home and abroad for the next year. The major portion of that amount was for the support of world evangelism overseas.

At the present time The Methodist Church is at work in thirty-six countries outside the United States. We have fifteen hundred missionaries at work in these countries, who use one hundred twenty-five languages as they minister there. We have in these countries eight thousand, four hundred thirty churches and preaching places. We have three hundred seventy schools and colleges and one hundred eight medical centers. We have, also, on hundred twenty-five social service institutions.

It is through such a marvelous program that we, as members of The Methodist Church, have opportunity to make our contribution to world evangelism. Only a few people are privileged to actually work on mission fields for Christ. Every member of The Methodist Church has opportunity, through World Service, to have a part in everything that is being done out there by churches, schools, hospitals and social service centers.

The Just Shall Live By Faith

In today's lesson from Romans, Paul climaxes his statement of his indebtedness to people in all conditions of life and of his faith in the gospel as the remedy for the world's ills with the statement, "The just shall live by faith." The faith of which Paul speaks will bring us the sense of indebtedness to others and faith in the power of the gospel which stirred the life of this great missionary.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. WILLIAM J. REID, pastor of the Plaquemine Methodist Church, was the guest evangelist in revival services at the First Methodist Church, Thibodaux, where Rev. Robert R. Miller is pastor.

REV. ROBERT CRICHLLOW, pastor of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, was guest preacher in a Lenten Preaching Mission held at the Greta Methodist Church the week of Feb. 23-28. Rev. A. B. Cavanaugh is pastor of the church.

REV. LAEL JONES, pastor of the Mer Rouge Methodist Church, preached at the First Methodist Church, Parksdale, Arkansas, during the Monticello District Evangelistic Campaign, March 2-7. Rev. James R. Sewell is pastor of the church.

CLYDE FANT, former mayor of the city of Shreveport, was guest speaker at the regular monthly meeting of the Men's Club of the Wynn Memorial Methodist Church, Shreveport, Tues. evening, February 25. Rev. K. G. Rorie is pastor of the church.

DR. AND MRS. B. C. TAYLOR were honored at a reception held in the Reception Room of the Activities Building of the Noel Memorial Methodist Church, Shreveport, Sunday afternoon, March 9. Dr. Taylor is pastor of the church.

MRS. SAM DUNBAR, member of First Methodist Church, New Orleans, was general chairman of the observation of the World Day of Prayer service held at First Methodist Church, New Orleans, Feb. 21. Dr. Nathaniel H. Melbert, pastor of the host church, pronounced the benediction.

DR. WM. E. TRICE, pastor of the University Methodist Church, Baton Rouge, was the guest speaker when the First Methodist Church, Baton Rouge, observed Family Night, Wed. March 5. A Charles Wesley Hymn Festival was featured with music by the church choirs. Dr. Dana Dawson, Jr., is pastor of the church.

THE MEN'S BIBLE CLASS of the Carrollton Methodist Church, New Orleans, celebrated its 32nd anniversary Sunday morning, Feb. 23. Charter members, former teachers, officers and also families of deceased members were honor guests for the anniversary celebration. Dr. J. Henry Bowdon, Sr., is pastor of the church.

REV. W. D. BODDIE, pastor of the Rayville Methodist Church, will be the guest preacher in a "Four Nights for God" revival meeting at the Nolley Memorial Methodist Church, Jena, March 17-20. Services will be held each evening at 7:30 p.m. Rev. W. O. Lynch is pastor of the church.

REV. WILLIAM STOKES, Director at the Wesley Foundation, Ruston, was guest preacher at the morning worship service of the Trinity Methodist Church, Ruston, Sun., March 2. The pastor, Rev. Jolly B. Harper, was conducting Pre-Easter services at the Springhill Methodist Church, where Rev. W. R. Wendt is pastor.

EV. JAMES E. CHRISTIE, pastor of the Amite Methodist Church, was guest evangelist in revival services at the First Methodist Church, Fordyce, Arkansas, the week of March 2. Mrs. Christie and Ken accompanied the Rev. Mr. Christie to Arkansas. The Rev. Mr. Christie is the son of Rev. A. J. Christie, pastor of the Fordyce church.

H. B. CONNER, SR., was the guest speaker at the February dinner meeting of the Men's Club of the Winbourne Ave. Methodist Church, Baton Rouge. Mr. Conner, a state bank examiner, is a former state treasurer, past grand master of Louisiana Masons, and past worthy patron of the Order of Eastern Star. He has been an active member of First Methodist Church, Baton Rouge, for many years. Rev. A. A. Collins is pastor of the Winbourne church.

H. H. BRINSMADE was honored with an autograph reception party Feb. 3 at Ferd Levi's Stationery Store, Monroe, and autographed about 65 copies of his book, "Sunset Gun." The volume is on the life and public addresses of the late Dr. Eldred K. Means, Monroe Methodist minister. Brinsmade, who has been connected with the Monroe Morning World and News-Star for 33 years, writes the daily column for the World entitled "Jes' Ramblin'."

DR. J. HENRY BOWDON, SR., pastor of Carrollton Methodist Church, New Orleans, will be the guest speaker at a fellowship dinner to be held at the St. Claude Heights Church in Arabi. This dinner will climax a stewardship and finance campaign. It will also be the first fellowship dinner to be held in the new education building, the first unit for the St. Claude Heights Church, where Rev. Robert I. Galatas is pastor.

REV. CHARLES FLURRY, Louisiana Moral and Civic Foundation Leader was guest speaker at a Youth Rally held at the First Methodist Church, Lafayette, each evening, March 3-5 at 7:00 o'clock. Immediately following the message each evening the young people were invited downstairs to the Fellowship Hall where the Rev. Mr. Flurry answered questions and led a discussion period. Rev. Fred Flurry is pastor of the church.

REV. RUSSELL STELLWAGON, a missionary to Japan, on leave at this time, was the guest speaker for the World Day of Prayer program, Feb. 21, at the Choudrant Methodist Church. The program was a combined meeting for the Choudrant Baptists, the Sibley Presbyterians, the Douglas and Choudrant Methodists. The Rev. Mr. Stellwagon spoke on Prayer, and his work in Japan. A covered dish luncheon was served during the noon hour. Rev. George P. Goodwin is pastor of the Choudrant-Douglas charge.

LANDS OF WITNESS AND DECISION was the theme of the one night Churchwide study at the Rayville Methodist Church on Friday, Jan. 21. Some one hundred seventy-five adults, youth and children attended the event which included a Family Night pot-luck supper. Following the meal, those attending divided into three groups, children, youth and adults, for the study. According to a report from the pastor, Rev. W. D. Boddie, this was the second annual such affair, and was considered an even greater success than last year.

DURING THE ILLNESS of the pastor, Rev. D. B. Boddie, the pulpit of the Trout Methodist Church has been filled by R. L. Holliday, a layman in the local church; Rev. Roy L. Garrett, pastor of the Horseshoe Drive Methodist Church, Alexandria; Rev. Champ Breeden, pastor of the Belah-Eden Charge; Rev. W. O. Lynch, pastor of the Jena Methodist Church; and Will Baker, layman of the Jena church. According to a report received in our office, the members of the Trout Methodist Church feel deeply indebted to these fine speakers.

ADULT CLASS TEACHERS and other leaders in adult Sunday School work from twenty Methodist churches in the Monroe area met at First Methodist Church in West Monroe, Feb. 9, to discuss the work of adult education in the church. Leaders were: Rev. Ralph Cain, pastor of Memorial Methodist Church, Monroe, and Rev. Eskel Tatum, pastor of First Methodist Church of Oak Grove. A research session was conducted, designed to give instruction in the best ways to secure the correct literature for all adult groups. Rev. W. D. Milton is pastor of the host church.

MRS. DOUGLAS NESOM was the general chairman for Family Night at the Live Oak Methodist Church, Watson, on Wed. evening, March 5. Mrs. Scott Underwood was in charge of entertainment. Mr. and Mrs. A. C. Meinke were in charge of publicity. Mrs. Jobelle Ever-

ette and Mr. and Mrs. Dudley Truax were in charge of getting the Fellowship Hall ready for the evening meal. Mr. and Mrs. E. A. Tate were Host and Hostess for the evening. These committees were appointed at the last Family Night observance in an effort to increase attendance. Rev. Henry Bowdon, Jr., is pastor of the church.

CAPT. KENNETH MCINTOSH, U. S. Navy, retired, was guest speaker of the Men's Club of the Elysian Fields Methodist Church, New Orleans, at the dinner meeting held Monday evening, Feb. 3. Capt. McIntosh spoke on the subject of guided missiles and outer space activity. Following the talk, a question and answer session was held. Gordon Elliott, president of the club, presided and reports were given from the functioning committees. It was also decided that the club would be responsible for the soft drinks and ice cream at the church picnic to be held in May. Rev. Glendon R. Messer is pastor of the church.

REV. EDWARD R. BARCUS, pastor of the First Methodist Church, Sherman, Texas, was the speaker for the Noonday Lenten Services at The Church House, New Orleans, Monday through Friday, March 3-7. His topic for the week was "The One Great Security of Faith." Presiding chairmen for the services Monday through Friday, respectively, were: Alva Groth, layman, Rayne Memorial Methodist church; Rev. C. K. Poole, pastor of the Third Presbyterian church; William Bergman, layman, Munholland Methodist church; and Dr. Myron Madden, pastor of the St. Charles Ave. Baptist church.

THE MEN'S CLASS and the Adult Class of the Elysian Fields Methodist Church, New Orleans, met in joint session Sunday morning, March 2, for discussion and study on the lesson subject for the day, "One Lord, One Faith." Joe D. Perry presided over the session held previous to the Sunday School Class hour. According to a report received, "Views were presented on the theme by the two class teachers, John Stewart and Fred Donaldson. Since the subject of unifying faiths is worthy of many views, this session of the two classes proved very successful in presenting several sides to the discussion following the teachers' viewpoints." Rev. Glendon R. Messer is pastor of the church.

MISS NEY ANN BAILEY of Shreveport is the initial recipient of a scholarship just established by 22 of the 148 chartered Methodist Men's Clubs in the Louisiana Conference of the Methodist Church. Miss Bailey is the daughter of Mr. and Mrs. J. Edwin Bailey, Jr. She is a senior at Centenary College, and the scholarship will provide \$225 toward the expenses of her final semester. Active in many campus organizations, Miss Bailey is president of the James Dormitory Council, president of the Centenary chapter of Panhellenic, vice president of Chi Omega social sorority, president of the Student Senate, clerk of the Honor Court and an active member of the Methodist Student Movement. She teaches a Sunday school class at the Broadmoor Methodist Church and takes part in many other church activities. The establishment of the scholarship was spearheaded by the Louisiana Conference Board of Lay Activities, headed by Bob Lay of Gilliam.

ST. PAUL'S METHODIST CHURCH of New Orleans was host, Feb. 21, to the Protestant Churches of East Jefferson Parish in observance of the World Day of Prayer. The program, "Bread of Life," was presented by various members of the churches represented. The group was honored by the presence of Mrs. Maud McCaskey, vice-president of the Louisiana United Council of Church Women. Other guests were Mrs. Margaret Conrd, Leadership Chairman of the United Council of Church Women for Louisiana. Following the program, the newly created United Church Women of East Jefferson met for the purpose of organization. A constitution was presented and passed upon, and the following officers elected: president, Mrs. Charles Hunter; vice-president, Mrs. Ray Ferrell; secretary, Mrs. Robert Fine; and treasurer, Mrs. Merlin Keefe. Upon adjournment of this meeting, luncheon was served to the guests by the W.S.C.S. of St. Paul's Church, where Rev. Harvey G. Williamson is pastor.

THE LOUISIANA METHODIST

Elysian Fields, N. O. Has Tithing Month

Roll Call Sunday was observed at Elysian Fields Church in New Orleans on Feb. 23 with a special program.

The Official Board has adopted a program of tithing for the month of March with most of its members participating in the tithe for that month and it is hoped that many of the members will join them in an effort to make tithing a regular part of their church giving.

Mrs. Ruth Bodry of the WSCS, and Robert F. Smith of the Board, made short talks during the service on the subject. John Payne read the Scripture; Ken Richardson and David Duke alternated calling the church roll.

To the satisfaction of all, the church was nearly full with a large percentage of the families listed present. The choir, under the direction of George A. Christensen, sang, "I Walked Today Where Jesus Walked," and Dr. Grady Gordon with Miss Naomi Smith, sang a duet, "Love Divine." The pastor, the Rev. Glen Messer, delivered the sermon for the day, "For A Complete Life."

Centenary Represented At Spring MSM Meet

The Centenary College Methodist Student Movement was represented by 21 members at the annual MSM spring conference held last weekend in Baton Rouge.

The Rev. James A. McLean, director of religious activities at Centenary and faculty sponsor of the MSM, accompanied the local delegates. Miss Marcella Flynt of Baton Rouge, who is president of the Centenary MSM and secretary of the state group, led the delegation.

Others who attended were Lynda Scurlock, Dottie Slider, Dean Thompson, Sandra Hacker, Richard Herman, Philip Andrews, Spiller Milton, Charles Wilder, Jannis Johnson, Raymond Robertson, Harold Price, Linda Fisher, Linette Davis, Roberta Jackson, Mary Lou

Greenwood Methodists Report Program Progress

The Greenwood Methodist Church reports much progress in its program. "Spiritually, the condition of the church is good, and the work of the church school teachers is to be commended," according to Mrs. Florence Trosper in the report.

There is an active group of young people in the Methodist Youth Fellowship, and this group has sponsored a special mission program recently. Also, the youth made a house to house canvass on Halloween instead of the usual Trick or Treat. Some \$26.90 was collected for UNICEF. At the time Hurricane Audrey hit the Louisiana coast, the group collected clothing in co-operation with the Salvation Army at Shreveport. The youth attend Sunday night services and constitute the choir under the leadership of the counselor, Mrs. Joe Phillips. At present, members of the group are helping redecorate the church's recreation room.

The regular church choir, directed by Mrs. H. H. Haggard, Jr., and accompanied by Miss Mary Flournoy, provides music for regular church services and special occasions. Christmas and Easter cantatas are presented, and are attended by people in Greenwood and surrounding communities. In co-operation with the Greenwood Baptist Church, a cantata to be given at Easter is now being planned.

The Woman's Society is active in all phases of its work and meets each month. Jurisdictional Awards were received in 1956 and 57 on two study courses. A new circle for young mothers is now being organized. This was made possible because several members of the society volunteered to serve as baby sitters.

The finances are reported in good condition and ten per cent of the regular budget is being raised for a new parsonage.

In addition to keeping up with his regular pastoral duties, the Greenwood pastor, the Rev. A. T. Law, maintains an active interest in painting. He won second prize at the 35th Regional Exhibition of the Shreveport Art Club last year. His painting, "American Boy," won highest honors in the oil portrait group, and a landscape, "A Peaceful Place," won recognition from Lincoln Borglum and Clarence Millet.



Mrs. James T. Harris, wife of the district superintendent of the Monroe District, pours coffee for Mrs. G. W. Pomeroy, wife of First Church, Monroe, pastor, who with Pamela are seen in the family room of the new parsonage.

Monroe First Church Has New Parsonage

Open House and a Service of Consecration were held recently for the new parsonage purchased by the First Methodist Church of Monroe. Located at 1303 Speed Ave., on a lot landscaped, well drained, in a setting of trees and with an outdoor sprinkler system, the house is modern in every respect.

Of contemporary design, the house is built of Roman brick and has a two-car carport with a large storage room. The living-dining area, family room panelled in oriental ash, three bedrooms, two tile baths, breakfast room, electric kitchen with dish washer, disposal, and vented hood, provide ample space for the parsonage family.

The house was purchased from the owner and builder and included

Jones, Diane Holloway, Courtne Craighead, Gaynelle Morgan, Joan Phares and Gene Bennett.

Dr. William E. Trice, pastor of University Methodist Church of Baton Rouge, was principal speaker at the event, which extended from Friday through Sunday. Resource persons were Mrs. Hiel Bollinger of Nashville, Tenn., and the Rev. Ed Thomas of Hammond. Theme of the conference was, "Whom Shall I Send?"

ed carpets, and draperies. The glass doors which open from the family room into the garden look out upon a patio which includes a barbecue pit.

Perhaps the outstanding feature of the parsonage is its location within walking distance to an elementary, junior high and senior high school, one block from a shopping center and a bus line. Located in a choice neighborhood, it is felt that the house will provide a beautiful and adequate home for parsonage families for many years.

Dr. G. W. Pomeroy is pastor of the First Methodist Church, Monroe.

Bunkie Adult Group Chooses Its Officers

The Adult Fellowship Club of the David Haas Memorial Methodist Church of Bunkie, held its second supper meeting in Fellowship Hall of the church on Friday, February 14, at 7:30 p.m., and officers were elected.

Theme of the meeting was "Valentine," and the Banquet Hall had appropriate decorations made by Mrs. W. D. Mantiply and Mrs. T. M. Butler. Others taking part in preparations were: table committee, Mrs. W. K. Poole, Mrs. Emery Johnson; telephone committee, Mrs. J. Y. Sexton, Mrs. J. O. LaPrairie, and Mrs. W. K. Poole.

After a delicious supper Mrs. W. C. Lee presided at a brief business session at which time the following officers were elected: president, Mrs. W. C. Lee; vice-president, Mrs. A. B. Blakewood; and secretary-treasurer, Mrs. Robert Harper.

It was decided that the next meeting be held Friday, May 9, at 7:30 p.m.

Following the business session, Rev. J. J. Caraway accompanied by Mrs. J. W. Sudduth, pianist, led the group in fellowship singing and appropriate Valentine games.

The meeting was closed by Dr. J. G. Snelling.

Centenary Spring Registration Likely To Show Gain

Registration for this year's spring semester at Centenary College is running abreast of that for last year's spring semester, although indications are that it will be higher this year when late registration is completed.

Dean Leroy Vogel said that, at last count, a total of 699 students had enrolled for the spring semester, the same number who were registered for the 1957 spring semester. However, late registrations still are being accepted, and the figure can be expected to rise considerably by the time all are tabulated.

This year's registration includes 233 freshmen, 192 sophomore, 139 juniors and 135 seniors. Last year's total for the spring semester included 251 freshmen, 161 sophomores, 126 juniors and 161 seniors, the dean said.

Classwork for the spring semester began last Tuesday on the local campus, following the annual mid-semester holiday recess.

N.O. 1st Church Men Hold Monthly Meeting

A regular meeting of the Men's Club of First Methodist Church, New Orleans, was held on February 21. The opening prayer was given by Leo Wagner, Sr. A broiled steak dinner was prepared by Mrs. Winnie Cook and Bob McCreary, and served by Clyde W. Shaw, Buddy H. L. Brockman, Bob Ruano, Bill Cook, John Mallard, Jack Simpson, James Evans, Jewett Barnett, and Harry Miller.

After the meal, a film was shown by Fred Selby showing a tour of Indiana of the celebration of the 100th anniversary of the Studebaker Corporation. All models and makes of automobiles from the year 1901 were shown.

Harry Miller spoke on the part the Men's Club will take in furnishing the kitchen for the new church. Rob Ruano spoke on a plan to increase the Club's membership. V. P. Brockman presented a plan for raising money for the kitchen project.

The Club was told that through the courtesy of the Southern Bell Telephone Company, the church will be allowed a long distance call anywhere in the United States, and a loud speaker will be installed to reproduce and make the out of town voice legible to all the room. A unanimous vote was cast to place the call to James Kelly now of Philadelphia, a former member of the church, and past president of the board of stewards. He is associated with the Gulf Refining Company and was recently transferred.

President of the Club, Clyde Shaw, called on the Rev. N. H. Melbert, First Church pastor, to introduce the visitors at the meeting. He welcomed the Rev. Edward W. Barksdale, pastor of Parker Memorial Methodist Church, New Orleans, and the Rev. Don W. Alverson, pastor of Napoleon Avenue Methodist Church, also of New Orleans.

Methodist Student Named Honor Guide For Brussels World's Fair

**Katherine Jane Lyles
Of Centenary College
Is One of Six Selected**

Concentrated study of French language and customs is paying off in a material way for Katherine Jane Lyles, 19-year-old Methodist student at Centenary College.

"Jane," as she is called by her friends on the campus, has been selected to serve as an honor guide at the Brussels World's Fair in Belgium with other outstanding college students and French scholars from the United States. Her ability to speak French fluently and to discuss intelligently the customs and history of France won for her the right to represent her country in Belgium.

A member of the First Methodist Church of Shreveport, Jane is the daughter of Mrs. John D. Lyles of 705 Oneonta St. and the late Mr. Lyles. She is a sophomore student at Centenary, where she is majoring in English and taking her minor in foreign languages.

The Centenary student is the youngest of the six Louisiana students selected for the honor. All the other winners are either 22 or 24 years old, and four are graduate students who already have earned their baccalaureate degrees at Louisiana State University or Tulane. Only one other of the winners still is working toward her bachelor's degree, and that is Ann Coco of Newcomb College, who is three years older than Jane.

Answered Questions In French

"I went to Baton Rouge on January 30 to be interviewed and tested," Jane recalls. "We had to answer, in French, a good many questions about ourselves, about French history and about international relations. There were more than thirty students from all over the state, and I was not too hopeful when I saw how nervous they all were."

Jane was so astounded when told, by telephone, that she had won that she called back three times to make certain there had been no mistake in compiling the list of winners.

"Then I called my mother long distance from Baton Rouge to tell her the good news," Jane says with a laugh, "and she was just as disbelieving as I had been. I had a lot of trouble convincing her that it was true and that I really had been chosen to go to Belgium."

Government Sponsoring Program

The federal government is sponsoring the program, but the selection of the honor guides from each state was left to the state department of commerce and industry, or its equivalent, in the various states. Jane says representatives from the Belgian and French consulates in the United States also were on hand to assist in the interviewing.

Jane has never flown before, and



Happily informing Dr. E. L. Ford, left, of the fact that she has been selected to serve as an American honor guide at the Brussels World's Fair in Belgium from April through October is Katherine Jane Lyles, right, a Methodist student at Centenary College. Dr. Ford is the Centenary sophomore's professor of French, and it was her knowledge of the French language and customs which won the honor for her. The 19-year-old student competed against much older students, some of them graduate students, for the trip abroad. (Photo by Sidney Gras)

she is looking forward to the air trip to New York on March 26. She will sail for Brussels the following day aboard the SS America and will dock in Brussels on April 4. After a week of indoctrination, she will serve for about 28 weeks at the Brussels World's Fair at a salary of \$150 per month plus a \$5 a day living allowance. Her housing and uniforms will be provided without cost.

To Promote Good Will Toward Americans

"All we were told is that we will be working in the American Pavilion and Auditorium-Theater at the Fair," Jane explains. "We are supposed to be guides and demonstrators and do anything else to promote good will toward America and Americans at the Fair."

Almost as happy as Jane over her successful competition for the honor is Dr. E. L. Ford, her French teacher and head of the modern language department at Centenary. Jane is studying third-year French under Dr. Ford after having studied the language earlier at Southfield School and Byrd High School in Shreveport.

Dr. Joe J. Mickle, president of Centenary, is doing his share of boasting, too, on the theory that Centenary's prize student of French is "too modest to do her own bragging, so someone else has to do it for her."

THE YOUTHFUL ACCENT

By Hoover Rupert

THE CHURCH OF TOMORROW

We talk pretty glibly about the youth of today being the citizens of tomorrow's world and the youthful members of our churches as forming the potential church of tomorrow. Because we say it glibly does not remove the fact that it is true, but saying it thus may well neutralize any efforts we may have in mind to assure both good citizens and good church-men. We can become callous even to this challenging fact!

For example, we can take for granted that education is a good thing. Yet, it poses both a threat and a promise in our day. The youth who give authorities most trouble in terms of delinquency are seldom the dolts, dullards, and dunce-cap boys and girls. The real problems are those who are keen-minded, quick to learn, and sharp in their understanding, and use that keenness to move into areas of delinquent activity. And Sputnik was never shot into the skies by a nation of scientific knuckleheads. Its departure certainly sent scurrying any patronizing attitude we Americans may have had about Russian intellectual and scientific ability! And our fears are enhanced because we can imagine

Area Youth Attend UN-Washington Seminar Recently

New York, N. Y. (MI) — Four Methodist youth from Arkansas and Louisiana were among a group of 60 youth and adult leaders visiting New York City and Washington, D. C., Feb. 23-28, to gain first-hand knowledge of the processes of international cooperation and national government. They were: Carol Cooley, Russellville, Ark.; Harold Wells, Conway, Ark.; Joe Crain, Hope, Ark.; and Fred Schwendimann, Coushatta, La.

The group from all over the country participated in the Methodist Youth Fellowship's annual United Nations-Washington Seminar.

In New York, the youth visited the United Nations buildings and talked with United Nations delegates and other UN personnel. They also conferred with leaders of the Methodist Board of Missions and the Commission on International Affairs of the World Council of Churches.

In Washington, they had interviews with U. S. senators and representatives, worshipped at the Lincoln Memorial, and visited the U. S. Department of State, the Soviet Embassy, and sessions of the Senate and House of Representatives.

The seminar was sponsored by the Youth Department, Division of the Local Church, Methodist Board of Education, Nashville, and the Methodist Board of World Peace, Chicago.

Elysian Fields MYF Has World Day of Prayer Program

In an effort to further its work along a line of combining worship with its fellowship meetings, the MYF of Elysian Fields Church in New Orleans recently held what they consider a "conspicuous first" in the city. On Sunday night, February 23, they held the first Youth World Day of Prayer program ever to be presented in New Orleans, according to the report.

The service was held in the church sanctuary following the regular Sunday night supper and fellowship of the MYF, and was attended by over 80 youth and counselors. The program followed material supplied by the United Church Women of New Orleans with an inter-denominational theme. The theme, "Bread of Life," included meditations, responses, hymns, silent prayers. A special offering was taken to help in the work of the United Church Women in foreign and home fields.

what such knowledge can do in the context of a mind trained in atheistic materialism and political totalitarianism. So, I for one am very much interested in the kind Christian faith to reclaim problem drinkers and alcoholics.

In regard to education, the board said churches should reach adults and youths with accurate, scientific and factual material about alcoholism "intelligently graded and imaginatively presented."

Through their programs, the statement continued, churches

(Continued on page 15)

With The Districts

Fayetteville

The executive meeting of the Fayetteville District Woman's Society of Christian Service met in the home of Mrs. R. K. Bent Jan. 30.

Mrs. Bent opened the meeting with the reading of the forty-sixth Psalm.

Mrs. Lillian Fountain, president, presided over the business session. Each officer reported some growth in the work she represented.

Mrs. Lea Schneider, vice-president, reported on the conference workshop. It was decided to have Mrs. Schneider conduct two workshops in the district. Miss Mary Chaffin, deaconess, reported on the work in her area, with two new societies having been organized; one at Elkins and one at Delaney-St. Paul.

Mrs. A. W. Martin was a special guest, reporting on the work at Wesley Center at the University.

Mrs. Fountain was elected delegate to the Fifth Assembly to meet in St. Louis. Mrs. Leo Schneider was named as alternate.

The following officers were present: Mrs. E. H. Hook and Mrs. Jeff Brown, conference officers; district officers: Mrs. Fountain, Mrs. Schneider, Mrs. Russell Broyles, Mrs. Bent, Mrs. F. M. Meade, Mrs. Ernest Standley, Mrs. Vernia Harris, Mrs. Carl Watson, Miss Chaffin, Mrs. C. G. Chandler and Mrs. Arch Thompson.

A delicious dessert was served by Mrs. Bent after which the meeting adjourned.

Pine Bluff

The Executive Committee of the Pine Bluff District Woman's Society of Christian Service met on February 11 in the home of Mrs. Walter Ryland, Pine Bluff, Secretary of student work for the district, for the regular quarterly meeting. The following attended: Mrs. Tommy Shell, vice-president who presided during the day in absence of Mrs. Merrit, president; Mrs. T. L. Greenlee, Mrs. Ralph Sallee, Mrs. Claude Clark, Mrs. Robert Kirkwood, Mrs. Vernon Chalfant, Mrs. U. V. White, Mrs. Lev Goodrich, Mrs. Pat Mullis, Mrs. W. E. Arnold, Mrs. T. S. Lovett, Mrs. Ross Helvie, Mrs. William Hargrove, Mrs. R. A. Marshall.

Reports from officers and secretaries were heard and plans for the coming months made. The group accepted an invitation from the Gillette Society for the Annual Meeting of the District Society, and April 10th was set for the day. Mrs. Verhoeff, Treasurer of the Conference Society, will be the speaker from the Conference.

The program committee, headed by Mrs. Kirkwood, presented tentative plans for the meeting, and it was agreed that an Officers Training period be held during the day. Other members of the program committee are, Mrs. Pat Hosty, Mrs. U. V. White and Mrs. Victor Huselton.

The hostess, Mrs. Ryland served a buffet luncheon at noon to the Committee members and the meeting adjourned at 1:30 o'clock.

Camden

The Executive meeting of the Camden District W.S.C.S. met Tuesday in parlor of First Methodist Church, Magnolia. Mrs. Wal-

Louisiana Theme:

"Missions - Endless Line of Splendor"

The Louisiana Conference Woman's Society of Christian Service, meeting at First Methodist Church, Monroe, March 19, 20, 21 and the Conference Wesleyan Service Guild, meeting March 22 and 23, will have as its theme: "Missions—Endless Line of Splendor."

Guest speakers for the conference society will include Bishop Paul E. Martin, speaking Wednesday evening; and Dr. Wesley H. Hager, speaking Thursday evening.

Dr. Hager has been pastor of the Grace Methodist Church, St. Louis, since March 1949, coming there from Mount Vernon, N. Y. He is a graduate of Hamline University, St. Paul, Minn., and holds graduate degrees from Columbia University and Union Theological Seminary. He spent the year 1932-33 studying in New College, University of Edinburgh, Scotland, and traveling in Europe and visiting mission fields around the globe.

Society To Honor Guild

Speakers for both the conference society and guild will be Miss Marguerite Twinem, secretary of Missionary Personnel of the Woman's



MISS LILLIAN A. JOHNSON

Little Rock District Guilds

On February 14, the Little Rock District Guilds met at Capitol View Methodist Church with the Bea Thomas Guild and Dorothy Deal Memorial Guild as hostesses. Mrs. Murray B. McLeod, WSCS Conference Secretary of Literature and Publications gave an interesting resume of her trip to Literature Headquarters last fall. Mr. M. W. (Mike) Willis, Director of Aldersgate Camp was the inspirational speaker.

The following officers and chairmen were elected for a term of two years beginning June 1, 1958: Mrs. M. O. Bettis, District Secretary; Miss Jessie Ehlers, Recording Secretary; Mrs. J. O. Turner, Chairman of Spiritual Life; Mrs. Christia Hendricks, Chairman of Christian Social Relations; Miss Mary Florence Scobey, Chairman of Missionary Education and Service; and Resource Committee: Mrs. E. E. Biggers, Chairman; Mrs. Pauline McDermott; and Mrs. Nancy Raborn.

Division, who will speak at the conference Thursday morning and at the Thursday dinner, and for the guild at the Saturday evening session; and Miss Lillian A. Johnson, who will speak at the Guild breakfast Friday morning and at the dinner for Missions, Saturday.

Miss Johnson was born in Connecticut, attended Teachers College, New Haven, and taught in the public school system of Ansonia. She received her bachelor's degree from Hartford Seminary Foundation, and master's degree from Columbia University, majoring in Religious Education. She served as Minister's Assistant to Bishop Earl Ledden when he was pastor of Trinity Church, Albany, New York. She later served as Dean of Women at Wood Junior College, one of the schools of the Woman's Division. Since 1951 she has been Secretary of Wesleyan Service Guild of the Woman's Division of Christian Service.

One of the special events will be the Wesleyan Service Guild Breakfast on Friday morning, when Miss Johnson will speak to members of the conference society.

Miss Johnson will speak to the Guild at the Dinner for Missions Saturday evening, at the Frances Hotel.

Clinics For District Officers

Conference officers will have the opportunity of meeting with their district officers at breakfast on Thursday morning, from 7 to 9. This will enable each officer to get information concerning her particular line of work.

The dinner on Wednesday evening will be under the leadership of Mrs. Wideman Watson, who will present Mrs. Clyde Stuntz. Dr. and Mrs. Stuntz are now residing in Monroe, after serving in Pakistan.

Mrs. C. N. Cadwallader, president of the conference society, will be honored with an open house at the home of Mrs. E. N. Jackson, 209 Roselawn on Thursday afternoon.

Special music will be given Thursday evening when the Choir of First Church presents a Charles Wesley Hymn Festival.

The installation of officers will be held Friday morning, and the conference will conclude its annual session with an address by Miss Johnson, "To Continue the Splendor."

Conference Officers

Conference officers are: Mrs. C. N. Cadwallader, president; Mrs. G. W. Pomeroy, vice-president; Mrs. James C. Whitaker, recording secretary; Mrs. C. W. Tebow, promotion; Mrs. J. H. McSween, treasurer; Mrs. James T. Harris, missionary personnel; Mrs. C. B. McGowan, supply; Mrs. W. E. Trice, youth; Mrs. D. W. Poole, student; Mrs. S. E. Richardson, children; Mrs. W. W. Paxton, spiritual life; Mrs. Minza Rabun, Wesleyan Service Guild; Mrs. A. F. Hanson, status of women; Mrs. Wideman Watson, literature and publications; Mrs. M. R. Tatum, Christian social relations; Mrs. F. C. Haley, missionary edu-



DR. WESLEY H. HAGER

cation; Mrs. Lonnie Clark, missionary service.

Mrs. Glenn E. Laskey, member of the Woman's Division; Mrs. Lee Tidwell, jurisdiction secretary of promotion and Mrs. Sam Dunbar, jurisdiction secretary of supply work are also members of the Executive Committee.

Guild Committee

The Conference Guild Executive Committee will convene at 10:30 a.m., Saturday, March 22, with Mrs. Minza Rabun, secretary, presiding. A luncheon will be held at La Casa Tea Room.

The conference guild will open its meeting at 2:00 p.m. in the sanctuary of the First Methodist Church. During the afternoon session Mrs. C. N. Cadwallader will lead the pledge service. A tea in the Recreation Hall will be at 4:15 p.m.

Mrs. F. G. Phillips will preside at the Dinner for Missions on the Frances Hotel Roof; at this time Miss Lillian Johnson will be the guest speaker.

Evening Session At Memorial

The Saturday evening session will be in the Memorial Methodist Church with Miss Marguerite Twinem speaking before the communion service.

Sunday, March 23

Sunday activities for the Guild will open with breakfast at the Hotel Frances, Miss Arline Tyler, presiding. Miss Tyler is secretary of the Monroe District Guild. The general business session will follow at the hotel.

All Guild delegates will attend the regular morning worship service of the First Methodist Church, Dr. G. W. Pomeroy, pastor, at 11:00 a.m.

The annual week-end will conclude with a buffet luncheon in the Educational Building of the First Methodist Church.

Guild Officers

Serving with Mrs. Rabun as conference guild chairmen are: Miss Helen Adams, spiritual life; Mrs. F. G. Phillips, missionary education and service; Mrs. E. T. Cowell, Christian social relations; and Miss Margaret McGowan, supply.



NA Conf. Notes—

Children's Workers' Conference Held In North Little Rock

By Ira A. Brumley

The North Arkansas Conference held the annual session of the Children's Workers' Conference in North Little Rock, First Methodist Church, March 3-5, with each district of the conference being represented. A number who had registered for the conference were kept away by sickness or other reasons, yet the attendance was just about the attendance of former years.

Many who have attended during the past three or four years expressed their appreciation for the splendid program of this year. The attendance on the workshop periods was the most consistent we have ever had. We have been trying to help our children's workers to understand that the workshop part of the conference was such that persons should plan to be in on the total program to get anything worth while out of it.

There were six workshop groups: Nursery, Kindergarten, Primary, Junior; there being two in primary work and two in junior. These groups were under the following leaders: Nursery, Mrs. W. F. Bates; Kindergarten, Mrs. J. W. Neudecker; Primary, Mrs. W. A. Wooten and Miss Anna Rose Miller; and Junior, Miss E. Mae Young and Mrs. Leslie Thompson.

Dr. and Mrs. Bliss Wiant made a splendid contribution to the program through their music experience and missionary experience. They were the leaders for the Monday evening program. Dr. Wiant was leader in two hours of worship and music, one on Tuesday and one on Wednesday.

Miss E. Mae Young, assisted by Mrs. W. F. Bates, Mrs. M. L. Kaylor, and Dr. Wiant, led a program on Tuesday night on Missionary Education of Children. Many of our workers now have a better understanding of this program of our church.

First Methodist Church did a great job of entertaining the conference. They had planned well with the assistance of the other churches of North Little Rock.

Three lovely meals were served: two by First Methodist Church, and one by Gardner Memorial Church.

The workers at First Methodist Church prepared an excellent book display to show the possibilities of a worker's library.

Vacation Church School Institutes

A number of the districts have already set dates and places for institutes on vacation church school work. We are certain that the others will be planned at an early date.

It is hoped that each local



The Rev. Jolly B. Harper (at right), pastor of Trinity Methodist Church, Ruston, La., is shown presenting a pin to a member of the church, J. C. Love, who has a 35-year perfect attendance record for Sunday School.

church will begin plans at once to have a vacation church school. It would be well to have the workers in the district institute, but if they cannot be in the institute let them have their materials early so they can plan well for the vacation school.

The following materials are being suggested for this year for our churches: Kindergarten, Stories About Jesus, Brumley; Primary, Outdoors in Palestine, Rauschenberg; or Jesus Went About Doing Good, Hanson; and Junior, People Who Lived in Jesus Day, Smith; or Jesus Is His Name, Tilley.

There are yet other units from which you can choose.

If you do not have a list of vacation church school materials for 1958 please write our office and we will send you the catalogue of materials.

You should have enough report forms so you can prepare four forms: one for your record, one for our office, one to go to the district director of children's work, and one to the district superintendent.

Job Analyses For General Officers Available

"General Officers Analyses Set" (8347-C) is available to churches for 25 cents cash with order, from the Service Department, P. O. Box 871, Nashville 2, Tennessee.

The set contains job analyses for the following church school officers: church school superintendent, membership cultivation superintendent, chairman of the Commission

12th Annual Juris. Recreation Workshop Set for April 9-15

The Rev. John Hassler, Little Rock, is chairman of the administrative group for the 12th Annual Recreation Workshop of the South Central Jurisdiction to be held April 9-15. The session will be at Glen Lake Methodist Camp, Glen Rose, Texas.

The Rev. Mr. Hassler, director of youth work in the Little Rock Conference, said the workshop is a project in recreation leadership sponsored by the Division of the Local Church, General Board of Education, Nashville, Tenn., and Board of Education.

Nationally known leaders will direct the various courses. However, since many of the registrants are competent recreation leaders, the workshop will afford an opportunity for sharing ideas and experiences.

More details of the workshop will appear in the Methodist in future issues. Information and registration blanks may be secured from: The Rev. John Hassler, 1723 Broadway, Little Rock, Arkansas.

on Education, general secretary, general treasurer, the person who orders the literature, church school librarian, and an analysis of the pastor's relationship to his church school.

The analyses have been prepared by the Department of General Church School Work, General Board of Education.

Faculty Announced For Vacation School Coaching Conf.

Conference-Wide Session Set for March 18, 19 At First Church, Little Rock

The faculty for the 1958 Vacation Church School Coaching Conference has been announced. The session is set for March 18, 19 at the First Methodist Church, Little Rock, and teams from throughout the Little Rock Conference will attend.

Miss Evelyn Briant, Hope, will lead the nursery group; and Mrs. Herbert Monday, Little Rock, the kindergarten group. Leader of the primary group will be Mrs. W. Neill Hart, Camden; and Mrs. N. E. Camp, Pine Bluff, will lead the junior group. Mrs. C. E. Snuggs, Jr. will present new vacation church school songs; and Mrs. Marie Tucker is conference director of children's work.

Theme for the session is "Jesus." Registration will be from 1-1:15 p.m., March 18, and Dr. J. Kenneth Shamblin, pastor of Pulaski Heights Methodist Church, Little Rock, will be inspirational speaker for the opening worship service. Class sessions will complete the afternoon, and a dinner is scheduled for 6 p.m. Dr. Roy E. Fawcett, executive director of the Little Rock Conference Board of Education, will speak at the evening program. New songs will be presented, and previews given on new films.

Class sessions will begin at 9 a.m., March 19. The closing worship service will be led by Dr. Aubrey G. Walton, host pastor for the conference.

Members of the teams who will attend and the districts they will represent are as follows: Arkadelphia — Mrs. Eugene Fohrell, district director, Mrs. Virgil Efird, Mrs. Violet Gephart, and Mrs. Harold Clem; Hope — Mrs. W. O. Blake, Mrs. C. H. Binkley, Mrs. John Braden, Mrs. Weldon Smith, and Mrs. A. J. Davis; Monticello — Mrs. R. O. Beck, district director, Mrs. John Hefley, and Mrs. N. J. Garrett.

Camden — Mrs. R. A. McLeon, district director, Mrs. M. W. Miller, Mrs. W. Neill Hart, and Mrs. Margaret Patrick; Little Rock — Mrs. L. C. Thompson, district director, Mrs. Herbert Monday, Mrs. Glen Johnson, Mrs. George Moon, and Mrs. Lester Lowrey; Pine Bluff — Mrs. G. E. Snuggs, Jr., district director, Mrs. W. D. Wells, Mrs. H. M. Crofoot, Mrs. N. E. Camp, and Mrs. John Ed Cook.

Mrs. Tucker said there is a special request this year for offerings at district institutes and vacation church schools to be directed to the children's laboratory school at Tanako to purchase needed equipment.

In The Beginning God

This sermon written and delivered by the late Dr. John J. Rasmussen was one of the last Dr. Rasmussen delivered to the Noel Memorial congregation in Shreveport where he had been the pastor since 1951. The sermon was delivered on Sunday morning, January 5. Dr. Rasmussen succumbed in a Shreveport hospital on Tuesday, February 4.

ALL of us are familiar with those magnificent words in the first chapter of the first book of the Bible, 'In the beginning God.' How shall we begin? That is the important question at the beginning of a new year. To make a success of it we must begin well. Do you recall the oft-told tale of the traveler who found himself staring at an unwelcome detour sign which pointed to a muddy road of deep ruts? The sign at the approach read: "Choose your rut well, you will be in it for a long time."

Let me suggest that we begin, as the Bible begins, with God. "In the beginning God." We are sons of God. To begin the year without Him will cause us to get hopelessly stuck. To begin the year with Him will prove to be a thrilling and exciting adventure.

There are people, I know, who do not care to begin with God. They want to live a carefree life, unrestricted by the moral restraints of a God who would cramp their style of living. Others have no use for God because they can no longer believe in an old gentleman with a long white beard who sits on a celestial throne and speaks the Hebrew language. They may be surprised to learn that no mature Christian believes such nonsense either. But having given up their childish belief in the old man on his throne, they haven't bothered to replace him with a God who, though unseen by human eyes, can be felt by every pure and sincere heart. Still others do not feel the need of beginning with God, because they believe that man's fate lies in his own hands. Man must help himself. They are the devotees of the 'do-it-yourself' cult which is so popular in our day. They are interested in every good cause and give themselves to their promotion, but faith in God to them seems such a waste of energy and of time.

Sooner or later every man comes to the place where he cries out for a God who can do more than turn the wheel of fortune for him. We will suffer and in our suffering we'll cry out for a God who can ease our pain and bring peace to our mind. We will carry the mark of evil upon our life and wish for someone who will wipe out the memory of the past and cleanse our life from the evil thing. We will hear the rustling of the wings of the angel of death and be afraid to go out into the dark alone. We long to hear the voice of one who whispers, "It is I, be not afraid." When we begin the year with that kind of a God, we have access to resources which will make us adequate to face anything the new year may hold for us.

Resources For Temptations

If we begin the new year with God we will have, first of all, resources with which to meet temptation. Temptations come to all of us. Life would be so much easier, wouldn't it, if our temptations would sound a warning before they knock at our door. But most of them do not come gradually, but suddenly, unexpectedly, and violently. One of the most heartbreaking experiences a minister has to face is to see the bewildered amazement of someone who has done something evil and then suddenly realizes that he has done it. He hardly can believe that he has done it. He doesn't know why he did it. But in an unguarded moment temptation knocked at his door and he permitted it to come in. Once it has moved in, it comes to stay. You

see, evil has a peculiar fascination for us. We seem unable to resist going back to it again and again. It holds us in an iron grip.

Resources For Happy Home

2. If we begin with God we discover resources for a happy home. Marriage is often a difficult experience for many young people. There are so many causes for unhappiness. Sometimes they are not sure if they really love each other, and wonder if they would be happier if they had married someone else. The first few years of married life are a confusion of babies and bills that can't be paid, moving about from place to place, giving up old friends and making new ones, changing from a relatively secure life to one of ever increasing responsibility. A young woman is frequently disturbed by the multitudinous demands that are made upon her. There are those days when everything seems to go wrong. Junior throws a ball which breaks Mrs. Harding's window, the dog digs up Mrs. Peterson's flower bed, and the dinner burns while she is apologizing to the neighbors. Everything goes wrong. Is it any wonder that sometimes young people feel as if they want to get out of it all, believing that they can find happiness somewhere else?

Dale Carnegie, in one of his books, talks of a man that did just that. He wanted to get away from his unpleasant family situation so he decided to go to Florida. As he boarded the train, his father handed him a sealed envelope, asking him not to open it until he had arrived in Florida. In Florida he discovered that he was more wretched away from home than he was at home. He opened his father's note and read, "Son, you are 1500 miles from home and you don't feel any better, do you? I knew you wouldn't because you took with you the one thing that is causing all of your troubles—yourself." The cause of unhappiness in many homes is not an unhappy outward circumstance, but the lack of inner resources with which to meet these difficult circumstances. We cannot find these resources within ourselves, we need help, the help which only God can give. Let God come into your home at the beginning of this year. You will be surprised what a difference His presence will make.

Resources For Troubles And Difficulties

3. Beginning with God gives us resources with which to meet the troubles and difficulties of life. There are situations we have to face which are beyond our power to meet. We are carrying burdens too heavy to carry much longer. Illness may have come to live with us. Our resources are exhausted. "I can't hold out much longer," we say and we literally can't, not



JOHN J. RASMUSSEN

by ourselves. Some time ago the newspaper reported finding a young woman in a hotel room with her dead baby in her arms; she herself was in a coma. The note she left behind read, "Bury us both in the same box. I can't make it for her, no matter how hard I try." Of course we can't make it by ourselves, no matter how hard we try. We need help, the help which comes from God.

It is, therefore, well to begin the year with God to enable us to meet whatever adversity we may have to face. God is like a beloved doctor who comes to us when we need him. Having had occasion to deal with doctors a great deal, I think I know what I am talking about. He will not come unless we call him, but when we call him, he will come with understanding, sympathy and healing. The doctor we call is usually the doctor we know best and who knows us best. Sometime ago we needed our doctor in the middle of the night. After he had left, our teenage daughter, who had been quite disturbed, said cheerfully: "Isn't he a wonderful man? The moment I saw him come through that door, I relaxed completely. I had that unzipped feeling." That, my friends, is what the presence of God will do for us. Why not begin the new year with God and you will understand not only a modern teenager, but you will also understand that grand old man, Paul, a prisoner of Rome, when he wrote to his young friend Timothy, "When I had to defend myself the first time no one was on my side—yet the Lord Himself stood by me and gave me strength." Beloved, whether you are ill, troubled, or in prison, from experience I can say, God will do that for you. He will stand by you and give you strength.

Resources For A New World

4. Finally, when we begin with God we have resources with which to fashion a new and better world. We are living in one of the most revolutionary eras in human history. We are witnessing the death of an old world and the birth pangs of a world that is struggling to be born. It is tremendously important, my friends, how we enter this era of the world's history. We are being told, somewhat noisily, that the new world will be brought into existence with the instruments of modern science. 'Give us more scientists and do it quick' is the hysterical cry heard in our land today. We are appealing frantically to young men and young women to dedicate themselves to the study of pure science. The man in the street is somewhat bewildered by this frenzied interest in science. Could it be, he wonders, that at last we realize that science can eradicate every illness, every sickness man is suffering, can change every desert into a garden, and turn scarcity into plenty for people everywhere. Is that why we want more scientists? But listen to Roy Pearson as he writes in a recent issue of the Christian Century, "There is nothing pure about the kind of science the nation is clamoring for today. What we want of the scientist is not disinterested knowledge but superior weapons. The laboratory has become a modern munitions factory. We still believe that the best way to deal with an enemy is to destroy him before he destroys us. What we want is more power to put the Russians in their proper place again. We have forgotten that force is ultimately impotent. It can destroy the body of our enemy, but it cannot win his heart!" The amazing thing in our present situation is that, while preachers have been strangely silent, scientists are turning preacher to warn us of the dangers that confront us. They are frightened by what they have created. They know better than anyone else that if man gains all the sputniks and missiles in the world, but loses his soul, he has lost everything.

I believe with all my heart that the God who made the world and every man who dwells therein will not permit sputniks, and satellites and missiles, be they Russian or American, to defeat His ultimate purposes. Our dangers may be great but our God is greater. We had better watch in which direction God is going and keep step with Him. Let us then begin the New Year with God—whatever dangers and lonely places may lie ahead—He will be at our side. And when we face tasks we have never faced before, He will give us strength we have never had before if we begin with God.

Methodism Grows In The Philippines

By Leonard Perryman, Board of Missions

Methodism continues to grow in one of its newest mission fields—Mindanao, the southernmost major island of the Philippines.

A recent report from the Rev. C. L. (Spotty) Spottswood, the flying evangelistic from Florida who opened Methodist work on Mindanao in 1951, shows that the average Sunday school attendance has more than doubled in three years and that the number of congregations has increased one-third. Sunday school attendance in 1957 averaged 1,815, contrasted with 952 in 1954. There were 46 congregations in 1957 as against 33 in 1954.

Other signs of growth, according to Mr. Spottswood who is the official Methodist news correspondent on Mindanao:

In 1954 — 20 church buildings; in 1957 — 29.

In 1954 — 1,046 members; in 1957 — 1,601.

In 1954 — 233 members of the Methodist Youth Fellowship; in 1957 — 512.

In 1954 — 13 Woman's Societies of Christian Service; in 1957 — 20.

The latest project of Mindanao Methodists in a comprehensive ministry to the people of the island, much of which is dense jungle, is a mobile medical-dental clinic with an evangelistic thrust. The staff includes Dr. Herman Reyes, physician; Miss Leticia Umengin, nurse, and Miss Andrea Agatep.

In two months the mobile clinic visited eight villages, staying from three to six days in each. The staff treated 612 patients and held 12 evangelistic services.

"The number of evangelistic services is important and revealing," Mr. Spottswood commented. "Can you imagine taking a young doctor and a young nurse right out of one of our Methodist hospitals in the United States and having them start holding evangelistic services? After only a little training and study, our team does some excellent evangelistic work."

The work on Mindanao is organized through the Mindano Provisional Annual Conference, the newest (1954) of four Methodist annual conferences in the Philippines and one of the newest conferences in Methodism. The center of activity is at Kidapawan, combined medical, educational, social and evangelistic headquarters built by hand from the ground up by the Spottswood family and Filipino and American volunteers.

PAINTING OF OLD JOHN STREET WILL BE VIEWED BY MILLIONS

(Continued from page 2)

Howell of Brooklyn, N. Y., a daughter of a former pastor of John Street Church.

The simple chapel shown was built in 1768 by a society led by Irish immigrants. They had earlier worshipped in a sail loft in nearby Horse and Cart Lane, now William Street.

Captain Thomas Webb of the British army contributed 30 pounds. He had been a follower of Wesley in England. He also secured subscriptions for the chapel from the rector of Trinity Church and from other notable New Yorkers of the day.

The chapel was built with a fire place to comply with colonial law. Legally this made it a house, rather than a place of worship.

Protestant Churches Announce Stand On Alcohol Problem



What official stand have the Protestant churches taken on the problem of alcohol?

The answer to this question is answered by leaders in 20 different denominations in a new pamphlet, "Here We Stand."

"Here We Stand" is the result of questionnaires which were sent to major Protestant bodies representing some 34,441,967 church people throughout the nation. These specific questions were asked on the questionnaire.

(1) What is your official position in regard to total abstinence?

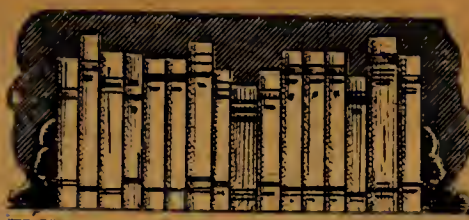
(2) What is your official position in regard to legislation prohibiting the advertising of alcoholic beverages in interstate commerce?

(3) What is your official position in regard to legislation prohibiting the serving of alcoholic beverages on commercial airliners?

Hearings on the advertising of alcoholic beverages is scheduled for April 22 before the Senate Interstate and Foreign Commerce committee. The bill, S. 582, which would ban interstate alcohol advertising, was introduced in the 85th Congress by Senator William Langer of North Dakota.

"Here We Stand" can be obtained from TEM Press, 100 Maryland Ave. NE, Washington 2, D. C. for 25 cents per copy.

Through "Church World Service"—arm of the National Council of Churches—American Protestants shipped 366,022,013 lbs. of relief supplies during 1957 for free distribution to hungry, homeless, destitute, and underprivileged persons abroad. The overseas relief shipments, valued at \$35,522,382 and consisting of food, clothing medicines, tools, education and self-help materials went to 35 countries.



BOOK REVIEW

THE CALL OF THE CONGO by Ann L. Ashmore, is the fascinating story of a man and his wife who were pioneer missionaries in the Congo. Dr. and Mrs. W. B. Lewis gave their lives for the cause of Christ in this important land.

Bishop Newell Booth, Congo Belge, Africa said: "I know a doctor whose service in Africa has meant a great deal more to the development of the African people and the advancement of the church in the Congo, than even the work of the great Dr. Schweitzer. Dr. Lewis has no equal."

Bishop Marvin Franklin, Jackson Area: "Those who read these pages will be shamed for their selfishness, shaken out of their complacency, and moved to commit themselves to the spread of the gospel."

Mrs. Paul Arrington, Vice President World Federation of Methodist Women: "The trail of life and light which these made in the African Congo cannot help create within the reader a desire for a more effective and unselfish living. This is a book which should be widely read."

STATE TIMES editorial: "As the author takes you over the 173 pages of this volume, you sense the monumental dedication which propelled Dr. Lewis from a comfortable medical practice to the Congo wilds with his wife at his side. Their heartbreaks, trials and tribulations move the reader to sympathy beyond adjectival description."

The book is available at the Methodist Publishing House. Price \$3.00.

'Retired' Springers Return To Africa For Missionary Work

Bishop and Mrs. John W. Springer, of Chicago and Mulungwishi, Belgian Congo, are on the high seas en route to Africa. Retired from active missionary service and from the episcopacy since 1944, the Bishop expects that Mulungwishi will now be his permanent home. He and Mrs. Springer will, despite official retirement, be active in educational and evangelistic work in Mulungwishi, a station which he

Methodist-Trained Korean Praised In Press Reviews

Miss Suk Soon Kim, a young Korean soprano trained at Methodist's Ewha University in Seoul, and at the Manhattan School of Music in New York, gave a recital on February 1 in Carnegie Hall, New York City. Her program listed works by Handell, Mozart, Verdi, Faure, and Schubert, as well as a group of Korean folk songs. Miss Kim's performance was widely acclaimed in the press.

A critic (L. T.) in the *New York Herald-Tribune* wrote: "In addition to a fine, clear voice, the singer disclosed an unusually sensitive musical disposition: one which enabled her to range from Mozart and Verdi arias to the gentle line of Faure's 'Après un reve' with complete conviction and evocativeness. Here and there, one sensed that the voice has not yet reached its optimum of roundness and polish. But the voice is a splendid one, and its full development cannot be far away."

founded, and especially in the Springer Institute, in the community, which he organized for the training of young Africans as pastor-teachers and their wives as practical nurses and teachers.

Bishop Springer first went to Africa in 1901, and was chosen a missionary bishop for Africa by the General Conference of the Methodist Episcopal Church in 1936. Mrs. Springer, the former Miss Helen Everett, of Westwood, Mass., was a nurse-missionary in the Belgian Congo from 1921 to 1943, when she returned to the U. S. A. to care for her parents, since deceased. She was married to Bishop Springer in 1956.

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OBITUARY

HALLIBURTON — Mr. Walter Dillard Halliburton had reached the age of 85 before he passed away at Mansfield on February 19th. He had been a faithful worker in the Methodist Church since his conversion as a youth.

Born in Jacksonville, Missouri in 1872, he was just the right age to take part in the Spanish American War, for which he enlisted while at Greenville, Iowa. He served through the whole period of that conflict.

In 1902, while at Pollock, Louisiana, he met and was married to Miss Lucy Gooding, who survives him. They had no children of their own. In 1911 they came to Mansfield where they have since lived. Not long after coming to Mansfield he became active in the work of the Methodist Church. He was made Sunday School Superintendent and a Trustee of the Church, being on the Official Board for more than 33 years. During his lifetime he worked as a carpenter and it was as such that he helped in the building of the present church in Mansfield.

"The good that he doth liveth after him" is truly said of Brother Halliburton. The influence of his life was felt by every one who knew him, and is destined to be carried on through the influence of those who have been led by him. Two of his nephews have become ministers. One, the Rev. Otis McQuarry, is now pastor of the Christian Church in Rolfe, Iowa, and another, the Rev. Rodney McQuarry, is serving a Christian Church in Minneapolis, Minn.

After a brief illness he was called home on February 19th in the home at Mansfield. After services in the Methodist Church in Mansfield by the Rev. Fern Cook and the Rev. Brady Cook he was placed in his final earthly resting place in the Coop Prairie Cemetery, just east of Mansfield.

THE YOUTHFUL ACCENT

(Continued from page 10)
of education that takes place among our youth.

And one increasing danger today is that our reaction to Sputnik may lead us down the road to an over-emphasis on the physical sciences to the exclusion of the humanities with the result we will have the scientific know-how, but we shall have failed to help youth understand himself, his historical reference, and the relationship of character and religion in the world of our day.

All of which is to say I am glad the Methodist Church is in the business of Christian education—through the Church School in 40,000 local congregations, and through the church schools in the field of higher education which are vitally church-related. Our Methodist colleges and universities deserve a much higher measure of financial support than our churches have been willing to provide.

But what of the thousands and thousands of Methodist youth who

are enrolled in state-supported colleges and universities. Shall we leave them to the tender mercies of whatever vagrant spiritual values may happen to wander into the curriculum? Can we shunt them into a religious vacuum during the four years of getting the rest of their higher education, and assume some miraculous method by which they will achieve a similar spiritual maturity?

The Methodist Church answers with a resounding No! And on 186 such campuses an official Wesley Foundation ministers in the name of the church. Ten of those campuses are in Michigan and minister to 12,000 Methodist students. In case, someone happens to have missed you in the go-around, it is not too late to pledge your share in the million dollar campaign to make possible a more effective ministry to these students on our state-supported campuses, through our Wesley Foundations.

NAT'L COUNCIL CALLS FOR FIGHT ON ALCOHOL PROBLEMS

(Continued from page 3)

"should clarify and explain the nature and strength of the pressures toward drinking and aid in the development of mentally and spiritually healthy people who can resist pressures rationally and ethically as mature persons."

Churches were also urged to encourage public and private agencies in the dissemination of accurate information about alcoholic beverages and to cooperate with many other groups working in this field.

WITH THE DISTRICTS

(Continued from Page 11)

ter Birch gave the devotional, "What If They Had Quit," based on the disciples and the challenge presented today to each. Mrs. Jesse McKinnon, president, heard reports from: Mrs. A. C. Hale, vice-president; Mrs. C. Z. Couch, treasurer; Mrs. Howard East, secretary; Promotion, Mrs. N. Thornton; Christian Social Relations, Mrs. H. K. Caulkins; Student Work, Mrs. Ray Hozendorf; Youth, Mrs. John G. Rickey; Children Mrs. M. W. Miller; Spiritual Life, Mrs. Floyd Babel; Literature and Publications, Mrs. C. A. Proffitt; Status of Women, Mrs. Jimmie Burton; Missionary Personnel, Mrs. Joe Gunn; Wesleyan Guild, Miss Eunice Cannon.

Mrs. McKinnon announced that Mrs. Birch was the research chairman for the district and Mrs. R. H. Cole for the conference. These two were present for the meeting, as were the conference president, Mrs.

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M. E. Scott, Mrs. Howard Elder, conference secretary of C.S.R. and Mrs. Charles Primm, conference secretary of Missionary Personnel.

The School of Missions will be the third week in July at Aldersgate, the Annual District Meeting April 17, the place to be announced later. Meeting was dismissed with prayer by Mrs. Scott.

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Lent Among Protestants

Wesley Ruetz

Markham Methodist Church, Little Rock

More and more Protestant Churches are making use of Lent as a season of effort to instruct new converts in the Christian faith, to win the lost to Christ and the church, or to make sacrificial efforts for the budget of the church, or a special building fund. But beyond this our thinking about Lent is often obscure, if not evasive. Too often when we speak of Lent people think of Catholicism and Catholic practices. And we as Protestants not being sure whether it is in the Bible or not, are consequently somewhat reticent to laying real stress on Lent that would really mean something in the way of sacrifice or service during the season.

Perhaps a better Biblical understanding of Lent, its origin, history and purpose would do much to clarify the subject and ease our minds of the idea that it is of Catholic origin. Lent is older than Roman Catholicism. That there was an Easter Festival preceded by a fast in Apostolic times is made clear by St. Paul himself in his reference to it in I Corinthians 5:7-8, where he writes: "For Christ, our Passover, has been sacrificed for us. Let us celebrate the festival . . . with sincerity and truth." Here we learn that during the lifetime of St. Paul the church celebrated a festival called Passover, or Pascha in the Greek. This was not the Jewish Passover the Christians were celebrating because as St. Paul clearly states, Christ is our Passover or Pascha. Thus it was a Christian celebration of Christ our Pascha. What is the meaning of Pascha? Coming as it does from the Greek verb, "pascho" which means "to suffer," Pascha was the early Christian celebration of the suffering and resurrection of Christ. Eusebius in his Ecclesiastical History, Book 5, Chapter 23 calls Easter "the pascal season . . . the festival of the Saviour's passover; . . . the mystery of our Lord's resurrection." Everyone knows the connection of Easter with the Jewish Passover for as John 19:14 states, Jesus was crucified "on the day of Preparation for the Passover," which would make Easter and the Jewish Passover fall near the same time of the year. Then too, since Christ is the "lamb of sacrifice" of which the Jewish Passover lamb typified, it was but natural for the early Christians to apply the name Passover or Pascha to the season that commemorated his suffering and resurrection.

Eusebius also indicates that there was a fast preceding the Easter season which ended with the Easter celebration. One practice in the early church which naturally led to this was that Easter was a favorite season for baptism and reception of new converts into the church so that the newly initiated might participate in the Easter joy. Justin Martyr in his Apologia I:61, writing about A.D. 150 tells us how they were received into the church: "All who are persuaded and believe . . . and promise to . . . live accordingly, are taught to pray and beg God with fasting, to grant forgive-

ness . . . and we (the church) pray and fast with them." So before the convert was received into the church he was instructed, he believed, he made his vows, and after praying and fasting was received into the church. Not only did the convert fast, but the whole church fasted with him. Since the new convert was received into the church on Easter, he and the whole church fasted before Easter. Thus, the early church became accustomed to fasting before Easter. At first the pre-Easter fasting lasted only forty hours, during the time of Christ's stay in the tomb. Then it was lengthened to include Holy Week and by the time of the Council of Nicaea in A.D. 325 it had become the present forty day fast of Lent.

The use of forty days is significant when one considers its use in the Scriptures. Milton S. Terry in his Biblical Hermeneutics, page 385 reminds us: "The number forty designates in many places the duration of a penal judgment, either forty days or forty years, that it may be regarded as symbolic of a period of judgement." He then illustrates by the forty days of the flood, the forty years of Israel's wandering in the wilderness, the forty stripes with which a convicted criminal was to be beaten, the forty years of Egypt's desolation, and the forty days and nights during which Moses, Elijah, and Jesus fasted. Thus, the forty days of Lent reminds us that it is a season of penitence, of confession and forsaking our sins and seeking God's forgiveness in preparation for entering into the joys of the resurrected Christ on Easter morn.

"Thus when the Christian sets himself to sober reflection and solemn consecration, throughout the days of Lent," writes George Hedley in Christian Worship, page 79, "he shares personally in the intense moral struggle which Jesus underwent from the beginning to the end. He lives in the conflict of goals and means as he must all through his life, and looks ahead to that final choice of his Lord in which life everlasting was attained by choosing the way of death." Any season as this celebrated with such high spiritual motivation will soon become a season of such spiritual recovery that no one need hesitate to follow. Like St. Paul, let us celebrate the festival in all sincerity and truth. Then Lent will not be just giving up something; it is adding something; it is bringing our lives into subjection to the will of God so that He may direct and control and all be done for His glory.

Now, let us come to the real problem that a Protestant faces concerning Lent: how can I, a Protestant observe Lent? What can I do to make it most meaningful. The Catholic is told; his church prescribes, but so often the Protestant is merely baffled until finally he merely gives up and says that's not for me.

Ways in which the Protestant can make Lent meaningful are:

First, Lent is a good time for

About Your World Service Dollar

The Board of

Lay Activities

In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies are being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

In addition to its regular and rapidly expanding programs in the fields of Methodist Men, general stewardship cultivation, and lay speaking, the General Board of Lay Activities two years ago took on the new job of promoting the Every Member Canvass throughout the entire church.

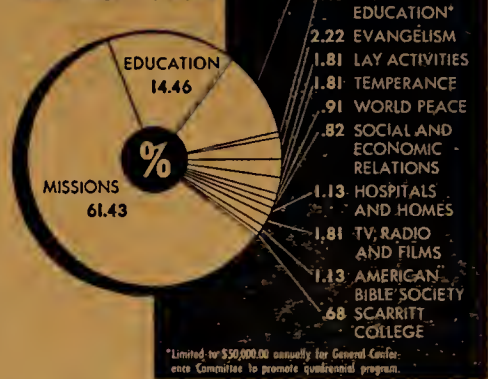
A remarkable thing about this development was that the Board undertook its new assignment without any increase in financial support from World Service. Some idea of the magnitude of the new work is suggested by the fact that the Board in the last year produced in this one field nearly 8 million pieces of literature of all types.

The response to the new emphasis has been so dramatic that a severe strain has been placed upon the Board's resources of manpower and money.

In order to promote the Every Member Canvass in the Areas, Conferences, and Districts, the Board's small staff has already added thousands of miles of extra travel

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR

1956-1960
Annual Budget \$12,200,000



ANNUAL FIXED SUMS	PENSIONS	\$200,000
	PENSIONS FOR DEACONESSES	\$ 45,000
	THE AMERICAN UNIVERSITY	\$100,000
	SCHOOL OF INTERNATIONAL SERVICE	\$250,000

to its yearly routine. The literature for local canvassers to use in their training and in the canvass itself has cost, in printing alone, hundreds and thousands of dollars. But the returns, not merely in increased local church budgets, but in wider and deeper interest of the people in their church as a result of the multiple face-to-face contacts are rewards beyond price to the staff of the General Board of Lay Activities and to the thousands of local, District, and Conference lay leaders. These over 30,000 men do the all-important "leg work" which translates the Board's program into effective action at the place where Methodist people live and work — in their local church.

In this sense the Board of Lay Activities has the largest unpaid staff in Methodism with less than two cents (1.85) of the World Service Dollar being used to activate them and supply them with needed materials.

self-introspection and self-analysis in which the Christian takes cognizance of his real self, asking himself such pertinent questions as: am I really a Christian? Do I believe with all my heart? Do I honestly believe the Bible is the infallible Word of God? Am I living according to its teachings? Am I trying to teach it to someone else? Am I ready to (as much as we dislike thinking of it) die? When we seriously consider such things about ourselves: our faults, our sins and our mistakes, it calls for forthright honesty and humility; honesty to see right and humility to admit it. And when one is both honest and humble—about himself, it's bound to do a lot of good.

Then, too, since Lent is a season of remembrance of the passion of Christ and His sacrifice for us, we can make it a time of special sacrifice for Him. We can show our love for Him by doing something, by making some sacrifice to advance His cause or His Kingdom. As He died for us, we can live for Him. We can make a special effort to worship with every opportunity, to witness wherever we go, and to work with greater zeal, that

the Christ who died for all may draw all men unto Himself.

Then, lastly, Lent is a season of repentance and prayer; a season of forsaking our sins and seeking our God. The silent seeking of God and the earnest prayer to Him will not go unheeded nor unanswered. What a time is Lent for spiritual growth and attainment! It is so easy to get behind with our prayers. Lent is the season to catch up. It is a challenge to spend more time on our knees, in prayer and daily devotions. It is an opportunity for sacrifice and service; for spiritual growth and advancement; for inventory and achievement. And most of all it is the time for God—Anyone who needs God, needs Lent, for it is then we see the Lamb of God that taketh away the sin of the world, crucified, dead and buried, but the third day He rose from the dead and Lent is changed to Easter and sorrow is changed to joy, and death is changed into life. This is the Christian Gospel, the believer's faith and the disciple's hope. It is the message of Lent and the experience of Easter. "Let us celebrate the Festival . . . with sincerity and truth."

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 Morris Bookbinding Co

Louisiana Methodist

ING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
 Official Publication of Louisiana Methodism

VOL. X

THURSDAY, MARCH 20, 1958

No. 12



Dedication ceremonies for the new Moore Student Center, above, at Centenary College will be held at 3 p.m. Sunday. The \$310,000 structure is the gift of the late Randle T. Moore and his

family to Centenary College. Moore was a member of the Centenary College Board of Trustees for approximately 36 years prior to his death.

New Centenary College Building Will Be Dedicated Next Sunday

The new Moore Student Center at Centenary College will be dedicated with appropriate ceremonies at 3 p.m. Sunday.

The \$310,000 structure, which incorporates the former small one-story building, is the gift of the late Randle T. Moore and members of his family to Centenary College. Moore served on the Centenary Board of Trustees for approximately 36 years prior to his recent death.

Dr. Joe J. Mickle, president of Centenary, will open the ceremonies with a brief address, after which Dr. D. L. Dykes, pastor of the First Methodist Church of Shreveport and graduate of Centenary, will give the prayer of consecration. The Centenary College Choir, under the direction of Dr. A. C. Voran, will present several vocal selections during the rites.

Charlton H. Lyons, representing the Board of Trustees, will give words of appreciation for the new structure, and Dr. Mickle will respond in the name of the college.

Miss Ney Ann Bailey of Shreveport, president of the Student Senate, will respond on behalf of the student body.

The cornerstone will be laid by members of the Moore family, and the cornerstone-laying response will be led by the Rev. R. Leonard Cooke, vice-president of Centenary, with the audience joining in the responses. Dr. Webb D. Pomeroy, acting head of the Bible department, will give the benediction.

The building contains two full floors and a basement. Included on the first floor are a large auditorium-type room, a modern snack bar, rest rooms, a raised stage for the presentation of student programs and storage space. The second floor contains a faculty secretary's office, alumni offices, rooms for student publications, a room for office machines and mimeographing, the Lewin N. Semon, Jr. Memorial Faculty Lounge and ad-

(Continued on page 9)

Family To Furnish Cent. Alumni Office

Mrs. Nellie Kilpatrick of Shreveport and her two daughters are providing the furnishings for the new alumni offices of Centenary College as a memorial to their husband and father, the late L. B. Kilpatrick.

Dr. A. C. Voran, director of alumni relations, estimated that the furnishings will cost from \$2,500 to \$3,000. He said they will include desks, chairs and file cabinets for both offices, as well as carpeting for the director's office and draperies for both rooms. A couch, pull-up chairs, table and lamp also are planned for the director's office.

Mrs. Virginia Kilpatrick Guy, one of the daughters, is a graduate of Centenary College. Mrs. Kilpatrick, Mrs. Guy and the second daughter, Miss Ann Kilpatrick, long have been friends of the college.

The director's office and its adjoining secretarial office are located on the second floor of the new Moore Student Center, now nearing completion on the local campus. The Center is the gift of Mrs. R. T. Moore and her late husband, Randle T. Moore, who was a member of the Centenary College board of trustees prior to his recent death.

Several Activities Scheduled For La. This Week And Next

Several activities of major importance are scheduled for this week and next in Louisiana Methodism.

Convening this week in the First Methodist Church at Monroe is the annual meeting of the Louisiana Conference Woman's Society. Bishop Paul E. Martin heads the three-day program which began on Wednesday.

Mrs. C. N. Cadwallader of New Orleans is president of the conference organization and will preside at conference sessions.

Scheduled to follow the Woman's Society Conference is the Wesleyan Service Guild week end. The two-day session will be concluded with a luncheon at the First Methodist Church on Sunday. Mrs. Minza Rabun of Bastrop, the secretary of Guild work, will preside at the Guild sessions.

Also scheduled for this week are the Willson Lectures on the Centenary College campus. Lectures are being delivered by Dr. Humphry Lee of Dallas on Tuesday, Wednesday, and Thursday of this week. The lectures are the gift of Mr. and Mrs. J. B. Willson of Floydada, Texas.

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period March 20-29, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

March 20	Matthew 28:1-10
March 21	Matthew 28:11-20
March 22	Mark 1:1-13
March 23	Mark 1:14-28
March 24	Mark 1:29-45
March 25	Mark 2:1-12
March 26	Mark 2:13-22
March 27	Mark 2:23-3:6
March 28	Mark 3:7-19
March 29	Mark 3:20-35

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. The week of March 23, week three of the EMC, is principally a week of preparation for the meeting of the group which will estimate the financial potential of the church.
2. On March 30 the group meets to estimate the giving of the congregation. (On this same day the Congregational Dinner on April 15 is announced.)
3. On March 31 the estimates the above group has made are averaged by the Chairman and others from his committee. (See page 28 of the Manual)
4. These average estimates are reviewed by a committee composed of the Pastor, Church treasurer, Resource chairman on April 1.
5. On April 3 the Program and Resource Committee meets to compare the program proposals from the Commissions and the financial potential of the church.
6. On April 5 a letter (A-1 on page 35 of the Manual) announcing the Congregational Dinner is mailed.



Above are pictured some leaders attending the South Central Jurisdiction Board of Hospitals and Homes meeting in Little Rock last week. They are, L to R, Bishop Martin of Little Rock, Dr. E. Clifton Rule of Pine Bluff, Dr. Olin E. Oeschner of Chicago, and Dr. Paul D. Womeldorf. Dr. Rule is chairman of the Jurisdictional group. Dr. Oeschner is the general secretary of the general board of hospitals and homes. Dr. Womel-

dorf is the executive secretary of the South Central Jurisdiction Council. The one day session was held in the First Methodist Church of Little Rock. Members of the board include representatives from several of the conferences in the South Central Jurisdiction including Dr. G. W. Pomeroy of Monroe, Louisiana. Following the session several members of the board visited the Methodist Children's Home in Little Rock.

Methodists Conclude Evangelistic Mission In Alaska

Arkansas Pastor Participates In Week-Long Program

Nashville, Tenn. (MI) — Twenty-two Methodist ministers and one layman from the United States assisted the Methodist pastors of Alaska in a visitation evangelism mission there February 23 to March 4.

A total of 205 persons engaged in visitation evangelism, and they secured 264 commitments to Methodist church membership from interviews with 781 prospects. One hundred of the commitments were by profession of faith, 37 from other denominations, and 127 transfers from other Methodist churches, in nearly all cases from churches in the States.

The mission was a cooperative effort of Methodist Bishop A. Raymond Grant, Portland, Ore., the Methodist General Board of Missions and the Methodist General Board of Evangelism.

Bishop Grant heads Methodism's Portland Area, which includes the Alaska Mission.

The visitation program in Alaska was under the direction of the Rev. Fred McGinnis, Anchorage, superintendent of the Alaska Mission, and the Rev. Leroy H. Walker, Nashville, Tenn., a staff member of the General Board of Evangelism.

The Methodist Church has about 3,000 members in Alaska and 15 pastoral charges. (A charge is one or more churches served by a pastor.)

"Assuming that all those who made commitments during the mission do become members," said Mr. Walker, "the total new members since the conference year began last May 17 comes to 512. This is 102 more than were received all the previous conference year."

In addition to Mr. Walker, the United States ministers who participated included Rev. Lloyd Conyers, Batesville, Arkansas.

Board Sets Meeting For Associate Pastors

Nashville, Tenn. (MI)—The Methodist General Board of Evangelism will sponsor its first national workshop for ministers of evangelism April 15-21 in Nashville.

Associate pastors of some of the largest Methodist churches in the nation will attend the seven-day workshop, said the Rev. Dr. George H. Jones, Nashville, a staff member of the General Board of Evangelism.

Among the speakers for the meeting will be Methodist bishops Hazen G. Werner, Columbus, Ohio; Roy H. Short, Nashville; and W. Angie Smith, Oklahoma City; and Dr. Harry Denman, the Rev. Dr. Lawrence L. Lacour, and the Rev. Dr. G. Ernest Thomas, of the General Board of Evangelism, Nashville.

The Rev. Eugene E. Golay, Phoenix, Ariz., will lead discussions of methods and techniques of evangelism, as will several staff members of the General Board of Evangelism.

A former staff member of the General Board, Dr. Golay is now minister of evangelism at Central Methodist Church, Phoenix, which last year received 722 new members, more than any other Methodist church in the country.

Believes Candidates Should Have Sense Of Rel. Vocations

Washington, D. C. (MI)—Candidates for political office and government appointment should be recruited from "among men and women with a high sense of religious vocation," an eminent Protestant clergyman emphasized here.

"I believe that politicians and government workers should have the same sense of religious vocation from the standpoint of public service as a minister or missionary," said the Rev. Dr. Edward L. R. Elson, pastor of National Presbyterian Church. Members of his congregation include President Eisenhower, Secretary of State Dulles and numerous other high government officials.

Dr. Elson spoke at the March 3 meeting of the Capital Religion and Labor Fellowship, an interfaith

group of church workers and union leaders.

"Politics is not a dirty business," Dr. Elson said, "and we have no grounds for complaint if we vacate positions of leadership to opportunists and scoundrels."

Urging church groups and other organizations to join in backing candidates of high religious standards, he added that "once they are in office let us not abandon them, but continue to encourage them, pray for them and keep them in our fellowship."

He added:

"Be slow to accuse a person of using religion for political purposes or to suspect the motives of a political or government leader who attends church . . . who knows the secrets of a man's heart?"

Dr. Elson also cautioned against evaluating politicians solely on the basis of their support or lack of support of specific legislation.

"There can be no exact religious yardstick, for example, in measuring voting records any more than there can be a fair evaluation solely from the standpoint of labor, business or any other group," he said.

"Our chief concern should be that politicians keep in mind the best interests of all the people, and our evaluation should be based on their total careers weighed against the national and international issues of the day."

Stewardship UEM Films Are Now Available

Chicago (MI)—For the first time in Methodist history, churches are making wide use of professionally-produced sound motion pictures to promote stewardship and the every-member canvass.

The Rev. Dr. Edwin A. Briggs of Chicago, director of the department of stewardship and finance of the General Board of Lay Activities, reports growing interest and effective results from the use of two new stewardship films — "Split Level Family" and "Stranger in the House."

The films were produced by the National Council of Churches' department of broadcasting and films and are being used by several denominations, including The Methodist Church. Both films feature professional Hollywood casts, including such well-known names as Victor Moore.

"Split Level Family" deals with the stewardship problems of a typical family as it develops a growing conviction that it should lift its standard of giving. This film is

recommended for congregational meetings when a build-up for stewardship and the every-member canvass is desired. It is available in either black and white or color, and has a 29-minute showing time.

"Stranger in the House" deals with a young business executive who comes to town to take a new position. He rooms with a devoted church family who gradually win him to a stewardship point of view and greater commitment to the work of the church. Available only in

(Continued on page 3)

Go therefore and make disciples of the nations...

YOUR EASTER OFFERING
FOR WORLD SERVICE
HELPS CARRY OUT CHRIST'S COMMAND

Christian Century Marks Anniversary

Chicago (RNS)—Sporting a new cover, stylistic changes and redesigned layout, The Christian Century passed its 50-year mark with a declaration that it was adding "enough that was fresh and new to suggest the vim with which we push into our new chapter."

Preparations began months ago for the new design to help celebrate the undenominational weekly's golden anniversary, Dr. Theodore Gill, managing editor, said.

He said the "new look" was "representative of what we've been after for the last half-century and what we'll continue to be after." He admitted that the magazine has had "stormy weather" for 50 years, but added: "We'd be worried if in the next 50 years things got too calm."

His reference was to the many times the publication had aroused criticism of its editorial positions on matters affecting the life and work of all denominations.

Just where The Christian Century stands was summed up in the lead editorial in the anniversary issue, Entitled "Beyond Conformity," the editorial said: "The church recovers its mission when it preaches rebellion against a world politics which devotes its major resources to preparations for frying men in nuclear fire."

Founded in 1908 by Dr. Charles Clayton Morrison, The Christian Century was edited by him for 39 years. Now 83, he continues to serve it as contributing editor, and he has a long article in the anniversary issue.

Dr. Morrison was succeeded by the late Dr. Paul Hutchinson, who served as editor from 1947 to 1955. Dr. Harold E. Fey is the current editor.

National recognition has been won by the Century for its studies of major Churches of America and for its articles on the churches' concern for the United Nations and the peaceful use of atomic energy.

STEWARDSHIP UEM FILMS ARE NOW AVAILABLE

(Continued from page 2)

black and white, it has a showing time of 35 minutes.

Prints of both films are available from the Methodist Publishing House on a rental basis or a free-will offering to be remitted to the General Board of Lay Activities. "Split Level Family" rents for \$12 in color and \$8 in black and white. "Stranger in the House" rents for \$8.



This modern pavilion of glass and aluminum will be the center of a Protestant ecumenical exhibit at the 1958 World's Fair in Brussels, Belgium. Methodists are invited to help finance the project by sending gifts of \$5 or more to the International Christian Committee, 156 Fifth Ave., New York 10, N. Y.

Contributions Needed To Finance Protestant World Exhibit In Brussels

Methodists have been invited to join with other Protestants in helping finance a Protestant exhibit at the 1958 World's Fair in Brussels, Belgium.

The project was started by a small group of Belgian Protestants (there are only 75,000 in the country) "without a penny but with faith" that Protestants around the world would participate.

The Central Committee of the World Council of Churches has recommended the project as worthy of support. The Belgian sponsors have already received gifts from Germany, Scotland, Holland, Switzerland, France, New Zealand and the United States.

An American committee has been formed with a leading Methodist layman, Charles C. Parlin of New York, and Mrs. T. O. Wedel of Washington, D. C., president of United Church Women, as co-chairmen.

The committee has launched a campaign to raise \$100,000 in free-will gifts as American Protestantism's share. Donors are asked to send \$5 or more to:

International Christian Committee
156 Fifth Ave.
New York 10, N.Y.

Names of donors will be listed on the Protestant Witness Roll at the exhibit.

Compared to the huge, costly exhibit of the Roman Catholic Church, the Protestant exhibit will be small and simple.

Located in a choice spot on the grounds, the pavilion will be a modern structure mainly of glass and aluminum, housing a circular chapel and an exhibition hall to feature ecumenical aspects of Protestant life and work.

The building is prefabricated so that after the fair closes it can be relocated as a worship and training center for Belgian Protestants.

The fair will open April 17 and run for six months with an expected attendance of more than 30 million visitors.

Adventists Report Record Giving In 1957

Washington, D. C. (RNS) — A record \$62,964,789 was contributed by members of the Seventh-day Adventist Church to the denomination's various causes in 1957—an increase of more than \$8,000,000 over the previous year, it was announced here.

H. W. Klaser, statistical director, said the 1957 total represented a per capita giving of \$212.80, highest in the denomination's history. Per capita giving in 1956 was \$202.02, the largest of any major Protestant denomination.

Seventh-day Adventists, who practice tithing, number nearly 310,000 in this country and Canada and more than 1,051,000 throughout the world.

Rel. Publications Scarcity To Most E. German Protestants

Berlin (RNS)—Religious publications are available to only 345,000 of the 18 million Protestants in the Soviet Zone of Germany because of severe newsprint restrictions imposed by the Communist authorities on church papers, a survey here disclosed.

Publishing licenses issued by the Press and Information Department of the East German government include precise specifications regarding circulation, size, number of pages, time of publication. The authorities have invariably turned down bids for increased paper allotments, giving an alleged lack of newsprint as an excuse.

All publications entering the Soviet Zone are subject to rigid censorship by the Press and Information Department. The department has frequently banned and confiscated individual editions of church publications publishing reports of church meetings and decrees unpalatable to the Communist regime.

Protestant Editors To Meet In Chicago

Chicago (RNS)—Assistant Secretary of State Andrew H. Berding will address Protestant editors on the "Foreign Policy of the U. S." at the 39th annual meeting of the Associated Church Press here April 9-11.

The talk will be followed by an open discussion on the subject by the church newspapermen from this country and Canada.

Founded in 1916, the ACP comprises 148 Protestant and Orthodox publications with a circulation of more than 13,000,000. Peter Day, editor of The Living Church, Episcopal news weekly, is president.

Another featured speaker at the meeting will be Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, whose subject is "Satan Attends a Press Conference."

A feature of the meeting will be three one-hour simultaneous editorial workshops and panel discussions on promotion and circulation, layout and advertising, and church paper management.

Two addresses on religious topics will be made by Dr. Roswell P. Barnes of New York, executive secretary of the U. S. Conference for the World Council of Churches, and Dr. Joseph Sittler, professor of theology, Federated Theological Faculty, University of Chicago. Dr. Barnes' subject is "A New Look at the Ecumenical Movement," and Dr. Sittler's, "New Trends in Theology."

Other speakers include Harold E. Fey, editor of The Christian Century, undenominational weekly, and Rabbi David Polish of Beth Emet Synagogue, Evanston, Ill., both of whom will speak on prospects for world peace.

publications shall be 50 per cent of those charged for profit-making newspapers and magazines.

Another provision in the Senate bill which will hit small religious periodicals is an increase in the minimum per piece rate in second class. At present this minimum is

(Continued on page 15)

Bill Would Double Postage of Many Religious Publications

Washington, D. C. (RNS)—The Senate passed and sent to the House a bill raising postage rates that would increase—in some cases as much as 100 per cent or more—the postage paid by religious and other non-profit publications that are entered in second class.

Defeating 49 to 35 an amendment by Sen. John A. Carroll (D.-Colo.) that would have retained the same rates that were provided in the measure passed by the House last year, the Senate adopted language that would sharply increase the postage bill of most religious and educational publications.

Since the Senate measure differs in many respects from that approved by the House, including the fact that it would raise first class postage to five cents an ounce instead of four cents, as voted by the House, the bill (H.R. 5836) will go to a joint House-Senate conference committee in an effort to reach a compromise.

Before a bill can become law, it must be approved by both Houses of Congress in identical language,

which means that the conference report will have to be accepted in both the House and Senate before Congressional action is completed.

Sen. Carroll protested that the Senate Post Office and Civil Service Committee brought out the proposed increase in mail rates for non-profit publications without holding any public hearings to give the affected publications a chance to testify and without giving any advance notice to the Senate of its unexpected action.

Postmaster General Arthur E. Summerfield did not ask for an increase in the mail rate for the non-profit periodicals. He specifically exempted them from his proposals for sweeping rate increases to eliminate the Post Office deficit.

The Senate, however, has approved language which abolishes the present flat one and one-half cent per pound rate for non-profit publications in second class.

Instead, it provides that the rates for non-profit

Methodists Are Telling

METHODISTS are currently engaged throughout Arkansas and Louisiana in a mighty evangelistic effort of telling all who will hear about Christ. Perhaps not since 1951 and 1952 have as many local churches been engaged during one period in the holding of special evangelistic services and visitation programs as during this period leading up to Easter. Indeed, what is happening in these two states is being repeated throughout the United States in Methodism's "Tell America About Christ" program of evangelism.

There can be no question as to the ultimate wholesome effect which this all out evangelistic effort will have for the Kingdom and Methodism. Members will be strengthened as they participate in their local church programs; churches will experience a new surge of spiritual power; church programs will be strengthened generally; most important, unchurched and uncommitted people who respond through commitment to Christ and His Church will be reached.

We believe that among Methodism's finest hours are those when through prayer and sincere concern for the uncommitted, it sends its representatives in the name of Christ to seek out and bring to Christ those who know Him not. This is an effort which is worthy of the best of any of us. And with all that is being offered man today, Methodism is telling about the Ultimate Answer, Christ.

Preparing For Easter

EASTER will mean for each individual exactly what that individual has prepared himself or herself for it to mean. Easter can be a time of renewal of hope, of spiritual power, of faith in the ultimate triumph of righteousness, and of belief in immortality. Easter on the other hand could mean anything less in varying degrees; its significance will largely depend on how each individual prepares for its observance.

Lent is the season for preparation which is climaxed during Holy Week. During this period each Christian should devote more time than usual to personal meditation, the cultivation of holy habits of devotional reading and prayer. Our fathers and forefathers were not unaccustomed to prayer and fasting during periods of special spiritual preparation. The outward expressions of inner disciplines are not as important as the inner discipline itself. What is more important is that within one's soul there is a conscious effort to develop further one's spiritual nature.

With proper preparation, Easter can mean infinitely more than joining the Easter parade, a reunion with the family, or a day or two of respite from the routine of daily living, as important as any one of these experiences may seem to be. Your Easter depends on you.

Trying To Buy Respectability

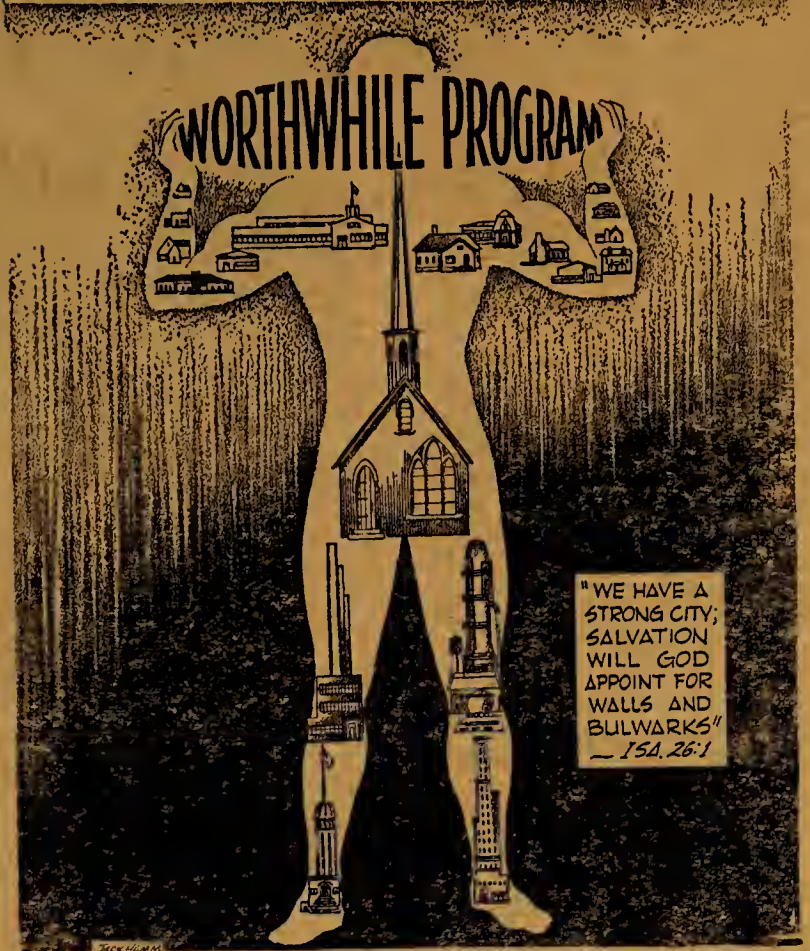
A RECENT NEWS REPORT reveals that a Methodist institution of higher learning in Kentucky recently turned down two gifts, the combined total of which was \$1,333, because the gifts were offered by officials of liquor and gambling businesses. The president in commenting on the matter indicated that the college stands at variance with gambling and that its trustees had forbidden the acceptance of gifts from those engaged in such businesses.

This incident, which we are sure is typical of many which church school leaders could tell about, highlights something of the pressing needs which are facing private and church related schools today. While we know practically nothing about Kentucky Wesleyan College, we are sure that it could very well have used the money

The Living Scriptures—

by Jack Hamm

Backbone of a Community



and a lot more besides, to a very good advantage. A church related college that couldn't use additional funds for operational and capital purposes is practically unheard of. The important aspect of this matter is that church colleges and universities are engaged in the task of fitting maturing young people for the responsibilities of abundant and creative living, the very opposite of the businesses that oftentimes seek to salve their own consciences by such contributions.

This same thing happens in federal, state and city governments. Where is there a government or school district or needy person who couldn't do with extra funds? So a government exchanges its blessings or consent for liquor and gambling enterprises, many times allowing the tax money derived to be earmarked for some worthy purpose, knowing that if this can be accomplished the tax will be all the harder to repeal. Right now, Hot Springs leaders are considering licensing certain gambling operations, although any one of the operations under consideration is illegal in the state of Arkansas. Every time some serious question is raised about outlawing beverage alcohol sales and horse and dog racing, supporters of these enterprises let it be known that the schools and old people will suffer severely, which of course no one wants.

During this period of emphasis on Higher Education in Methodism, Methodists should make their institutions of higher learning financially sound so that their every legitimate need may be met. Hendrix and Centenary Colleges are worthy of liberal support by Methodists of their respective states. This support should be so liberal that Methodism can unashamedly continue its aggressive stand against everything that the liquor and gambling industries stand for. Furthermore, a more liberal support of higher education in church related institutions will better enable these institutions to accomplish their missions, preparing young people for a full, creative life. That would be one without beverage alcohol and gambling.

The Louisiana Methodist

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THE LOUISIANA METHODIST

"The Proportionate Giving Campaign In Our Church
Each Year Has Had The Same General Effect
As An Old Fashion Revival."

What The E M C Meant To Our Church

Fourth In A Series Of Representative Churches

By Dr. Dana Dawson, Jr.
First Methodist Church of Baton Rouge

The ARKANSAS METHODIST and THE LOUISIANA METHODIST continue this week a series of several articles dealing with the Every Member Canvass program in representative churches in Arkansas and Louisiana. This fourth article is the account of the program as projected in a large church in a metropolitan area. The First Methodist Church of Baton Rouge, Dr. Dana Dawson, Jr., pastor, has a membership of more than 4,500. Its leaders credit the Every Member Canvass as being one of the significant aspects of its annual program.



The Plan

On the Sunday set as Dedication Day, every member of the Church was asked to come, and, as a part of the service, Proportionate Giving Pledge Cards were distributed, filled out, and brought to the Altar of the Church as an act of worship. For the benefit of those who could not be present at a regular worship service, the Church was left open for one week with the Pledge Cards available at the Altar. Every member was again urged to come and make his pledge quietly and reverently. Most of the members of the Church took advantage of this opportunity.

The Sunday after Dedication Day the Visitation Teams met together for lunch. They received instruction and were sent out two by two to visit the members of the congregation. The visitation followed the theme of Proportionate Giving. No one was asked for a specific amount, but rather they were reminded: "If your pledge pleases you and if it pleases God, it is the right amount."

The Results

The Proportionate Giving Campaign in our Church each year has had the same general effect as an "Old Fashion Revival." People have worked who have never worked before; people have pledged who have never pledged before; and, the congregation has experienced the true meaning of Christ's words when He said "It is better to give than receive."

Although no budget is drawn up until after the pledges are received and although the selling point of Proportionate Giving is simply: "Give as God has blessed you," the total pledges to the Church have increased forty-four per cent in three years. Even more important

is the fact that the Proportionate Giving Campaign has enabled our Church to do more for God and His Kingdom and has deepened the spiritual life of the congregation.

The new look in Church Financing is important because it puts giving on a strictly Christian basis. It challenges each member of the Church to consider his blessings; to come to the Altar of the Church; and, dedicate his gift and his life to the service of Jesus Christ.

Church Construction Down In February

Washington, D. C. (RNS)—Church construction, which has been enjoying the greatest boom in history, may be starting to feel the effects of the present business recession, the Departments of Commerce and Labor disclosed here.

New construction of church edifices totaled \$64,000,000 during February, \$1,000,000 less than the figure for February, 1957. It was the first time in two years that church construction has failed to set a new monthly record.

Construction dropped \$4,000,000 from the January figure. New construction for the first two months of 1958 totaled \$132,000,000, exactly the same as for the first two months of last year.

The decline was significant because other lines of building activity, which have been showing a downward trend for three or four months, started to pick up in February, reaching a point 2 per cent above a year ago.

Scores 'Glamorized' Liquor Advertising

Minneapolis, Minn. (RNS)—Publicity and "glamorizing advertising" which urge increased use of alcoholic beverages have been condemned by the church council of the Evangelical Lutheran Church.

The council of the million-member denomination said "it has become apparent that publicity and advertising glamorizing the use of alcoholic beverages, without any counter-attention drawn to its obvious dangers, is more likely to increase than to subside."

Because of "the intense and varied social pressures of our age," the resolution said, such dangers "are possibly more acute than at any

I

Saw

A Padded
Cross

By
Rev. R. A. Teeter



around which some one had wrapped cotton and covered this with colored crepe paper. Its miniature size fitted very well into the physical setting, and the rounded lines and soft color tones were restful to the eye. In a limited way it was an artistic success and that seemed to be the objective in this situation.

But it was set up and used in a church program during Passion Week. Its softness was out of line with the truth which the program builders were trying to lift up. For in that season, if in no other, the cross is a rugged truth and no softening art can improve its appeal.

About seventy different variations of the Latin cross on which Jesus died have been used in Christian symbolism. These variations inject some idea of a particular group, country, order or office; adding themselves to the basic truth of the crucifixion. They have had a limited meaning in a limited field. But they have also become a sort of spiritual padding, weakening for many the appeal of the cross. They tend to obscure it as an instrument of self-sacrifice which Jesus voluntarily accepted as essential to his purpose of revealing God's redemptive purpose.

Much theological controversy has revolved about the meaning of the cross. The battle goes on in every man's mind who has thoughtfully read the New Testament, and in every man's conscience who sincerely tries to live the good life. None of us can think of the cross as a soft and easy thing. We have felt its weight and sharply defined angles. Any other picture of it belies the facts of experience.

Taking up the cross as Jesus directed is a personal enterprise. It is done voluntarily or not at all. We must bear its weight and ruggedness without complaint, and in the spirit of sharing with Christ in the long process of clarifying how God would rule our lives—his sovereignty through sacrificial love.

other period in our history."

Alcoholic addiction, drunkenness, broken homes, moral laxity, physical and mental deterioration and an increase in automobile accidents were listed among "problems" encouraged by alcoholic beverage advertising and publicity.

The statement singled out "our highly impressionable young people" social acceptance of the use of alcoholic beverage promotion.

For them, the council warned, "there is almost no escape from exposure to attractive examples of the social acceptance of the use of alcoholic beverages."

The resolution called on Christians to "recognize their responsibility" to "help restrain the tide of drunkenness and alcoholic addiction, and to offer personal Christian counsel and example, preferably by abstinence."

BEING RESPONSIVE AND RESPONSIBLE

James Boswell in his memorable biography of Doctor Samuel Johnson tells us Johnson spent all his days under the shadow of one stupendous text which hung over him like a daily judgment. This was the text: "Unto whomsoever much is given of him shall be much required."



Every thoughtful, decent person feels himself judged by that statement of Our Lord. Like Doctor Johnson he feels responsive to what has been given him and he feels responsible for what is required of him. In order to make good in life, we must be both responsive and responsible.

Consider first this matter of being responsive to the much that has been given us. According to Herbert Spencer, life is correspondence with environment. Hence the more points at which we respond to what is around us, the more we are alive.

How the mother watches her infant child for the first signs of response to her care. When that first smile of recognition steals across the baby's face, the mother's heart bounds with joy. The teacher in school may be irritated by a mischievous pupil, but she is baffled by a child that shows no response. When a pupil begins to respond, then the learning process starts.

Perhaps you have tried to entertain an unresponsive guest. You have taken him around your city. You have shown him all the things of which your townspeople are proud. Yet he shows no response. It is rather irritating, isn't it? It is exhausting business trying to kindle a fire of enthusiasm under a "dead-pan" face.

One of Jesus' most difficult problems was in dealing with unresponsive people. We can almost hear the note of exasperation in His voice as He cries, "Having eyes, see ye not? Having ears, hear ye not?" He went around pouring out the passion of His soul for His oppressed and suffering people while the well-to-do and comfortable looked on unconcerned, until finally He shouted, "Woe to them that are full."

Christ made and makes men more alive to nature. He walked through the fields with His countrymen, who were longing to see the ancient glory of Solomon revived in their land, and He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Christ also makes His followers more alive to human nature. He sat one day by the temple treasury and watched a poor widow put in her gift of two mites, an act which the average person would have passed without notice. But Jesus saw the significance of common things and heard the overtones of seemingly humdrum existence.

Jesus helps His followers to see the meanings beyond the appearances, to see the heroic fortitude of uncomplaining sufferers, the milk of human kindness given by uncouth persons in rough places, the human appeal which a Jane Addams could find in the drabest slum, the loveliness of unlovely people.

And now here we are living in the age of space travel the "sputniks" have opened for us. Are we awake to the wonder of it all? When Gilbert Chesterton was asked to write a message for the opening of the Century of Progress Exposition in Chicago in the 30's, he wrote that we will never run out of wonders but we may lose our sense of wonder. Inventions are coming so fast we may cease to feel the marvel of them. Let us not lose our sense of wonder in this marvel-producing age.

We who live in great free lands like the United States and Canada show gratitude for our blessings by assuming the responsibility which goes with strength. We shall be ingrates in these rich lands we have inherited if we take it easy, concerned mainly about longer cars and shorter hours of work.

Five years ago on a Sunday afternoon in Calcutta, I saw a crowd of 50,000 milling around some Communist speakers. They were the landless, property-less, and in large part jobless people of Calcutta—very fertile soil for the Communist seed. But build men into a community, make them feel they have a responsible part in the homes, the schools, the churches, and you have persons who are pretty immune to the Communist germ.

The spirit of community is our best defense against Communism.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



PRICE TAGS

A number of years ago I had the experience of sharing the program when the audience was made up of young children. The other man had been a school teacher for years, but the approach that he made on a certain matter of everyday life struck me with astonishment. He said, among other things, "I wouldn't take a drink of liquor for a twenty-dollar bill." It wasn't that I disagreed with him in principle, but that he had, by implication, placed a price tag on the act. If this man wouldn't drink for a certain price, then just what would be his price to do either act? If twenty dollars wasn't enough to encourage him to begin drinking, just what was his price?

I have attended sessions of juvenile courts at times. Probably the most often heard statement of most parents in those courts will be, "I've tried to give him (or her) a good home. I've bought him the things he needed. We've always had plenty to eat, and good clothes. I can't understand why he has done this." The very statement of the parent is an unconscious admission that he or she has put the price tag on real living as nothing better than a good suit of clothes and a well-painted home to live in. A man recently told me that he had been to see a psychiatrist because, he said, "I've been worrying so much lately. I really haven't anything to worry about. I don't owe any money, and I have a good farm. What should I be worrying about?" He said that the psychiatrist had given him some pills. He admitted that he had not read his Bible regularly since boyhood. Evidently his price tag for a life of serenity is a trip to the doctor and a tranquilizer pill when sleep was hard to come by.

Jesus was describing price tags when He asked if it was worth it to gain the whole world and lose one's soul. Paul was doing the same thing when he said that it was well worth making every necessary sacrifice for the "Surpassing worth of knowing Jesus Christ." We also are doing it when we are willing to stay home from church to meet a man and make a profitable business deal. Only we are putting a pret-

On A Wide Circuit

W. W. Reid

THESE ATTEST TO RESURRECTION AND IMMORTALITY

"What proof have you that Jesus rose from the dead three days after his crucifixion?" demands my friend whose avenue to knowledge is the laboratory.

Well, frankly, I can't prove it: and I doubt if anyone (on earth) will ever be able to prove by modern scientific methods that a stone was or was not rolled away, that Jesus walked out of that tomb in the flesh or in the spirit, or that he again conversed with his disciples. There are many other things from other centuries that I can't prove either: but many of them I am forced to accept from the records—concerning the Caesars, the rule of Rome over Jerusalem, the state of morality and religion and education in the known world of the day, etc. In all this story, including the meager Bible report of the Resurrection, I soon realize that there were no trained objective journalists and no students of psychology or other sciences in those days. I have to trust and interpret the records we do have.

But, to me, the Book of the Acts of the Apostles is all the "proof" we need that Jesus arose from the dead. There would have been no such Book if there had been no Resurrection. Acts is basically the story of the eleven men who saw Jesus, their leader, put to death. They had had their nights of despair, their temptations to return to their old trades. But they had seen the empty tomb, they had walked with the Risen One, they had talked with him, and they had been empowered by the

low figure on our price tag of Christian discipleship when we do something like this. The father and mother who urge their children to learn to "drink socially" in order to meet the "right people" are putting a pitifully low price tag on the future spiritual lives of their children. After all, God will be the one to review finally the price tags that we have put on the affairs of life. Our "going-out-of-business" prices then will seem pitiful to us when we recall how we might have tagged our lives at such higher and finer levels.

Holy Spirit. Acts is the story of what these men wrought during the next six decades because they had been observers of the Resurrection. Not one of the eleven doubted that their Master had arisen from the grave; not one doubted that the power which came to them—the Spirit that drove them to self-effacing ministry, even to martyrdom—came from their Master who lived eternally with God.

In this year 1958, we still live in new chapters of the continuing Book of the Acts of the Apostles. The story of Christianity (as distinguished from the story of the church) is replete with the acts of new disciples, new martyrs, new apostles—all empowered by the Holy Spirit that comes to men from the Risen Christ. Every one of us has evidence of this power in human life. No dead imposter—no Caesar, nor Napoleon, nor Hitler—and no dead Christ—could wield such power.

Intertwined with this belief in the fact of the Resurrection is the Christian's faith in the immortality of the soul—the human spirit. One cannot be considered apart from the other: and together they give meaning to our faith. Indeed, wherever we turn we find witness to the truth of resurrection-immortality.

The physicist says that "no matter can be destroyed, only changed"—not even the 98 cents worth of chemicals we are told compose the human body. As the physicist probes deeper into the atom, and probes farther into interplanetary space, the less is he willing to define the universe as an impersonal mathematical "machine." What is the cause? the purpose? the goal? the "realm" beyond? If matter and energy cannot be destroyed, how can the human spirit be destroyed?

Some scientists now say frankly, "We don't know." Others, "We don't know—but it seems impossible not to believe there is a master power, and a master source, and a master purpose. You call the Maker of that master plan God. But that Power—your God—must be far more wonderful, and resourceful, and omnipotent than even your Scriptures indicate. We, too, are awed by that Power." And of immortality more and more scientists say, "It appears to be a very real probability."

Then there comes the philosopher-preacher who from life and learning affirms: "The fact of death means nothing more to me than the disintegration of a body in which I am privileged to live, a body bequeathed to me from the brutes and which has more or less adapted itself to the sort of life one must live in this world. Death means only the destruction of a house. It does not touch me."



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for March 30, 1958: THE CHURCH OBSERVES THE SACRAMENTS

READ: ROMANS 6:3-11; 1 CORINTHIANS 10:14-22 and 11:23-29.

MEMORY SELECTION: As oft as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. —1 Corinthians 11:26 (RSV)

In "The Church's Ministry To Society," the observance of the sacraments is a vital, spiritual ministry to those who would be Christian.

On this Palm Sunday, the beginning of Passion Week, we think it is very appropriate that the subject of our lesson is "The Church Observes The Sacraments." It was during Passion Week that one of the two sacraments was instituted. Thursday evening of Passion Week as Jesus was eating the Passover Feast with His disciples, He instituted the Lord's Supper as a memorial of His sacrificial death on the cross for the sins of the world.

A Difference In Protestants And Catholics Regarding The Sacraments

Among Protestant church only two sacraments are observed. One is the sacrament of baptism and the other is the sacrament of the Lord's Supper.

In addition to these two sacraments observed by Protestantism, the Catholic Church observes five additional sacraments: the sacrament of confirmation, penance, orders, matrimony, and extreme unction.

Among Protestant churches, as with the Catholics, the sacrament of baptism is administered to an individual but once. That is true because there is no need to repeat the act of baptism in one's life. The purpose for which baptism is administered is served by the one baptism.

The sacrament of the Lord's Supper is repeatedly and usually regularly administered in Protestant churches, as it is among Catholics. This is true because it is helpful for Christian people to frequently call to mind the fact of Christ's sacrificial death on the cross for man's redemption. We should open our hearts afresh to the reality of that fact, as we pass through Passion Week which begins today.

The Purpose of Baptism

While all Christian churches believe in baptism as a sacrament which should be received by all Christians, there is a difference of opinion regarding the purpose for which the sacrament of baptism is administered.

(1) Some churches teach that baptism is essential to salvation since, by this theory, one's sins are washed away in the act of baptism. In the mind of those who so believe, baptism is the door into the Christian life and it is entered in no other way.

(2) Other churches, including our own, believe that Paul had salvation in the right order when he said, "By grace are ye saved through faith." In such churches, baptism is simply "the outward and visible sign of an inward and invisible grace." It is administered and accepted in obedience to the command of Christ and is a public sign that the person being baptized has accepted Christ as Saviour and has been separated to the service of God.

(3) In some churches, including our own, baptism may be administered to infants, as a public sign that the child is being dedicated to the Lord's service, with the pledge of the parents that, by precept and example, they will teach and train the child for service in the work of the kingdom. While this form of baptism has the full approval of our church, it is in no sense a requirement.

What Some Churches Believe About The Mode of Baptism

As there is a difference among churches

as to the purpose of baptism, there is also a difference of opinion among churches regarding the manner or mode of baptism that should be used.

Unfortunately, this difference, regarding the mode and purpose of baptism, has been the occasion for some unholy controversies between churches, in time past, which have done more harm than good.

In the Protestant church, especially, every individual has a right to read the Bible and come to his own conclusions regarding controversial questions. When one claims that right for himself, by the same token he should grant the same right to others. Our difficulties have come as a result of the fact that some exercise this Christian privilege for themselves and attempt, inconsistently, to deny the same right to others. Some even attempt to unchristianize those who do not interpret the Bible as they do concerning baptism.

As we all know, there are three modes of baptism in use, sprinkling water on the head of the person, pouring water on the head of the person and immersing the person in water. Some churches baptize only by sprinkling or pouring. Some baptize only by immersion. Some allow the person to be baptized to choose the mode of baptism he personally prefers.

What Methodism Believes About The Mode Of Baptism

It has always been the feeling of the leadership of The Methodist Church that the mode of baptism is not of such importance as that the church should determine for all who enter its membership the manner or mode by which they are to be baptized. Methodism believes it is more important for the person to be satisfied with the mode of his baptism than for the church to be satisfied because the member has been baptized by a mode prescribed by the church.

Consequently, in The Methodist Discipline, the opening sentence in the section concerning baptism reads, "Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring or immersion." Methodism accepts the viewpoint of the writer of I Peter which says in 3:21, concerning baptism, that it is "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." The Methodist Church is satisfied with any mode of baptism that satisfies the conscience of the one being baptized. It is our feeling that the time will come, eventually, when all churches must respect the will, the wish and the belief of the individual regarding this matter.

Baptism, as a means of publicly witnessing to one's faith in Christ and as a symbol of what has happened in one's heart, is a very sacred sacrament. There is no more beautiful or sacred service than that in which parents stand at the altar of the church and, in baptism, dedicate their baby to God and His service. It is one of the very regrettable things that, in the development of the Christian church, baptism has been at the center of so much useless, worthless controversy.

The Sacrament Of The Lord's Supper

The other sacred sacrament recognized by the Protestant church is the sacrament of the

Lord's Supper. The Communion service is possibly the most sacred, meaningful service of the church. This is a memorial service which commemorates the fact that Christ voluntarily died on a cross that man might know something of the length, breadth, height and depth of God's love for a lost world.

Because this is such a sacred service some hesitate to partake of the Lord's Supper lest they do so "unworthily." It is our feeling that such fears are the results of being confused over the words "unworthy" and "unworthily." Some say I do not feel worthy of taking part in the Communion service. No one is really worthy to take the elements of the Communion service which are symbols of the broken body and shed blood of our Lord. Nevertheless, let us remember that there is a great difference in partaking of this sacrament, although we feel we are unworthy to do so, and taking of the sacrament "unworthily." One indicates a condition of life of humility and meekness; the other indicates wrong motives or purposes. No one should dare to take the Lord's Supper unworthily. All who take it in the proper spirit, however, should feel that they are unworthy of what it stands for.

What Some Churches Believe About The Lord's Supper

The Catholic Church lays much stress on the Communion service. It may well do so if its members believe what the Catholic Church teaches about this service. One big difference in the Catholic and Protestant Churches is the fact that the Catholic Church teaches the doctrine of "Transubstantiation." This is a big word which means that Catholics believe that, when the Priest has finished the consecration of the elements for the Communion, the bread and wine have become the actual body and blood of the Christ. This belief Protestants reject as unreal, unnecessary and untrue.

Some churches refuse to join with other churches in observing the Lord's Supper. Some even refuse to administer the Lord's Supper to members of other denominations who happen to be worshipping with them. Some churches will administer the Lord's Supper only to members of their own congregation. They will not administer the Sacrament to members of their own denomination who come from other congregations. Some churches will not allow anyone except ordained ministers to administer the sacrament. One church, of which we know, depends entirely upon the laymen to consecrate the elements and administer the sacrament.

What The Methodist Church Believes About The Lord's Supper

While The Methodist Church holds to the view that only ordained ministers should administer the sacrament, at practically all other points it is very liberal in its viewpoint regarding the Communion service. The Methodist Church will join in the Communion service with all other denominations that are willing to enter a joint service. The Methodist Church will also administer the sacrament to members of any church who will receive the sacrament from our ministers. The invitation to the Communion table, as found in our Discipline is quite broad. This invitation carries no denominational earmarks and includes all who profess faith in Christ.

The Spirit Of Methodism Essential To Religious Progress

We believe in The Methodist Church and we believe it has a great future, under God, in the work of kingdom building. Nevertheless, we are not saying, in this heading, that The Methodist Church is essential to religious progress in the future. However, we do say and we do believe that the SPIRIT of Methodism is essential to the larger progress of the church in the years ahead.

We believe that the SPIRIT of tolerance and cooperation which characterizes Methodism in its willingness to join hands and hearts with Christians everywhere, in the work of the kingdom, is essential to the church of the future. The Christian church will never deliver its full powers in its efforts to evangelize the world until that spirit prevails throughout Christendom.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. LOUIS M. COPPAGE, associate pastor of First Methodist Church, Lake Charles, was guest preacher at the Maplewood Presbyterian Church Sunday morning, March 9.

DR. G. W. POMEROY, pastor of the First Methodist Church, Monroe, was guest pastor in revival services at the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, March 9-15. Rev. Robert B. Crichlow is pastor of the church.

NEWLY ELECTED OFFICERS of the Men's Club of the Haynesville Methodist Church are: president, Roger Pemberton; vice-president, Don Rush; secretary-treasurer, Dr. Tom E. Cochran. Rev. Jack H. Midyett is pastor of the church.

THE GILLIAM METHODIST CHURCH is to be dedicated on Sunday, March 30, at 11:00 a.m. The public is invited. The church is on the Belcher-Gilliam Charge, where Rev. J. L. Beasley is pastor.

REV. JAMES B. CONSTABLE, pastor of the Bienville Methodist Church, was the guest preacher in revival services at the Sun Methodist Church, Feb. 24-28. The pastor, Rev. Rose P. Carithers, was in charge of the song service.

REV. TOM WADE of Trinity Episcopal Church, DeRidder, was the guest speaker at the evening worship service of the DeRidder Methodist Church, Sunday, March 9. Rev. Robert H. Jamieson is pastor of the church.

HALE SHADOW of Ruston was the speaker at the Men's Club meeting of the Homer Methodist Church, Wednesday, Feb. 19. J. B. David is president of the Men's Club, and Rev. Wm. P. Fraser is pastor of the church.

THE CONTRACT for the first unit of building for the Castle Manor Methodist Church, New Orleans, was signed in the office of the church architect, Sharp Stanfield, Sunday evening, March 2. The amount of the contract was \$24,990. Charles Pumila is the building contractor. Rev. S. P. Emanuel is pastor of the church.

REV. C. D. PINKARD, pastor of the Lasseigne Memorial Methodist Church, LaPlace, will be the speaker at an Easter Sunrise Service to be held at 6:00 a.m. in the Shell Stadium at Norco with LaPlace Baptist, Norco Baptist, Good Hope Presbyterian, Lasseigne Methodist and St. John Methodist Churches cooperating.

FATHER AND SON banquet was sponsored by the Men's Club of the Franklin Methodist Church, Wednesday, Feb. 12. Norris Dodge was in charge of the program which included a film depicting space travel. Donally Lilly is president of the Men's organization. Dr. Albert S. Hurley is pastor of the church.

GORDON RUSSELL is the newly elected president of the Men's Club of the Logansport Methodist Church. Other officers elected to serve with him are: L. H. Vidler, vice president; and Price Calhoun, secretary-treasurer. Committee chairmen will be appointed and announced at the March dinner meeting. Rev. James B. Grambling is pastor of the church.

REV. CHARLES FLURRY, Louisiana Moral and Civic Foundation Leader, was guest speaker at First Methodist Church, Lafayette, March 3, 4 and 5 at a Youth Rally. Young people from all denominations came to hear Mr. Flurry, and according to a report received in our office, "25 to 35 young people made the decision for Christ. It was a wonderful rally." Rev. Fred S. Flurry is pastor of the church.

REV. JAMES T. HARRIS, superintendent of the Monroe District, and Mrs. Harris, attended the Men's Club "Ladies Night Banquet" at the Vidalia Methodist Church on Thursday, March 6. The Rev. and Mrs. Harris showed slides of their trip to Europe. Dolph Henry is president of the Men's Club, and Rev. Harold Hine is pastor of the church.

A CONCERT by the Centenary College Choir will be one of the highlights of the Home

and Garden Tour sponsored by the Shreveport Beautification Foundation March 22 and 23, according to Harry S. Stephens, chairman of the annual event. This will mark the choir's third appearance as a part of the Spring Garden Tour. A. C. Voran is director of the choir.

REV. D. W. POOLE, superintendent of the Baton Rouge District, and Rev. A. G. Taylor, pastor of the Blackwater Methodist Church, were speakers at the Center Methodist Church, Greensburg, Wednesday evening, March 5. Homecoming will be held at the Center church Sunday morning, April 13, beginning at 11:00 a.m. Rev. James A. Knight is pastor of the church.

REV. W. H. BENGTON, pastor of the First Methodist Church, Winnsboro, was guest evangelist in a series of revival service held at the Pharr Chapel Methodist Church, Morgan City, March 9-14. In preparation for the services the Commission on Membership and Evangelism, working under the direction of Mrs. Margie Lavine, conducted a visitation campaign. Rev. R. W. Bengtson, pastor, is the son of the Rev. Mr. W. H. Bengtson.

JOHN S. GARRETT, a member of the Haynesville Methodist Church, was the lay speaker for White Hall Methodist Church, on the Shongaloo-Whitehall charge, Sunday, Feb. 16. J. W. Kilpatrick, lay leader of the White Hall church, was in charge of the service. Ralph Lowe, another outstanding layman of the Haynesville church, was the speaker the preceding Sunday on the first layman's program of the month. Rev. Wm. Paul Cassels is pastor of the White Hall church.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, preached at the Hodge Methodist Church, Sunday morning, Feb. 23, and held Quarterly Conference in the afternoon. At the Quarterly Conference William Douglas McLean, Hodge, was recommended for license to preach. Mr. McLean will graduate from Louisiana State University this spring and will enter Perkins School of Theology, SMU, Dallas, Texas, next September. Rev. G. A. Morgan is pastor of the Hodge church.

REV. EDWARD THOMAS, pastor of the First Methodist Church of Hammond, was the guest minister for revival services held at the Tallulah Methodist Church, March 16-21. The following groups in the church sponsored attendance during the services: Monday, the Official Board; Tuesday, the Young Adults; Wednesday, the Men's Bible Class; Thursday, the W.S.C.S., the W.S.G., and the Ladies Class; Friday, the Intermediate, Senior, and Youth Departments. Rev. William F. Mayo is pastor of the church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Trinity Methodist Church of Buras-Triumph Charge, were in charge of the program at the monthly fellowship supper held recently. The program included numbers by family groups, which proved original and entertaining. Families participating on the program were, the Ramseys, Fishers, McDonalds, Edgecombs' Grices and Huffmans. At the close of the program a shadow picture of the pastor's family was shown. Rev. L. W. Taylor is pastor of the charge.

DR. GUY M. HICKS, pastor of First Methodist Church, Alexandria, was elected chairman of the Finance Commission of The South Central Jurisdiction of The Methodist Church by the delegates of the eight states involved at a meeting in Oklahoma City recently. Other officers serving with Dr. Hicks will be Dr. C. C. Sessions of Fort Worth, Texas, secretary; Dr. Trent Root, SMU, Dallas, Texas, vice-chairman; and Dr. T. Russell Reitz, Manhattan, Kansas, treasurer.

THE TENTH charter for Scouting at Munhol-land Methodist Church, New Orleans, since 1953, was presented to Troop 225 on March 3 by Neighborhood Commissioner F. E. Leas. Munholland is the only institution in the Keystone District that sponsors a Pack, Troop and Post. Serving on the 1958 Troop Committee are: C. O.

Beauchamp, chairman; A. M. Brewer, F. E. Leas, M. E. Matthew, W. L. Chapman, J. C. Nichel, Jr., and B. R. Capell, institutional representative. Rev. Edward W. Harris is pastor of the church.

DR. CARL F. LUEG, pastor of First Methodist Church, Lake Charles, was guest evangelist in revival services at Trinity Methodist Church, Ruston, March 11-15. The following groups sponsored attendance for the services: Monday, the Official Board (a men's service); Tuesday, W.S.C.S.; Wednesday, Older Adult Group; Thursday, Youth Division, and Friday, the ministers of the church (retired and students). On Friday evening the Ruston High School Glee Club presented the music for the service. Rev. Jolly B. Harper is pastor of the church.

REV. JOHN T. REDMON, pastor of the Algiers Methodist Church, New Orleans, reports, "The Algiers Methodist Church observed the Week of Personal Visitation Evangelism with the Commission on Membership and Evangelism sponsoring the calling. S. J. Primm is chairman. On Sunday, March 9, there were 20 members received into the church and 4 babies baptized. One family from the Catholic church, two from the Baptist church and one from the Presbyterian church. There were 305 in attendance at the worship service and 285 at Sunday School and 32 at MYF."

THE GUEYDAN METHODIST CHURCH is planning services for Wednesday, Thursday and Friday nights of Holy Week. The subject for Wednesday night will be "Prayer, what it meant to Jesus, and what it can mean to you." Thursday night will be a Communion Service, and Friday night the message will be, "The Crucifixion." The services will be led by the pastor, Rev. George Harkins. A Sunrise Service will be held on Easter morning with the Easter message being given at the regular 10:00 o'clock service, by the pastor. The MYF will have charge of the service on Easter Sunday night. They will present in song and verse "The Seven P's of Easter." These being, Prayer, Palms, Pain, Plight, Power and Peace. The Methodist and Baptist Churches of Gueydan are planning a joint service Palm Sunday night at the Methodist church with Rev. Joe Hilbun, pastor of the Baptist church, preaching.

A MEMBERSHIP CULTIVATION PROGRAM at First Methodist Church, Alexandria, was started in the fall and has shown increased attendance and interest. With a goal of 20% increase over past average attendance, the Church School Membership workers, under the leadership of George Wheelis, have shown that such a program will produce good results. On Sunday, Feb. 16, the Church School went "over-the-top" with 614 present. Past average attendances last year had been 505 and the goal was 606. Several Sundays recently the attendance has been over the goal, according to a report, with 630 being the highest attendance. The Church recently was host to the Alexandria Christian Workers' School, which was reported a success, with 103 enrolling and 78 receiving Course Cards. The School was held Feb. 17-20 with workers from the five local Methodist churches attending. There were 4 courses covering Children's, Youth and Adult work. Dr. Guy M. Hicks is pastor of the church.

MRS. EDWARD THOMAS, Hammond, was the guest speaker in a World Day of Prayer observance at the Asbury Methodist Church, Lafayette. Mrs. Thomas spoke on Migrant Work around Hammond. Other services during the day included: a morning service at the Church of the Ascension, and an evening service at Davidson Memorial Methodist Church. Mrs. Byrl Moreland, from Asbury, showed slides of Migrant Work at the evening worship service. Committee in charge of worship was, Mrs. J. L. Love, Mrs. Joyce Prejohn, and Mrs. Winnie Brown. Mrs. Fred Flurry, wife of the pastor of First Methodist Church, Lafayette, presented the speaker. Mrs. John Standridge, member of Asbury, was the Program Chairman in charge of the day's observance. Mrs. R. R. Branton, wife of the Lafayette District Superintendent, and outgoing president, reported that the service was better attended than in any previous year. Rev. Byrl Moreland is pastor of the host church, and Rev. Woodrow Hearn is pastor of Davidson Memorial.

**UPPER ROOM Chapel
To Be Dedicated**

Nashville, Tenn. (MI)—The Rev. Dr. Edwin T. Dahlberg, St. Louis, president of the National Council of Churches, and Bishop W. Angie Smith, Oklahoma City, president of the Methodist Council of Bishops, will speak here April 22 at the dedication of the Methodist General Board of Evangelism-Upper Room Chapel building.

The dedication will be a feature of the General Board of Evangelism's annual meeting, which will be held April 22-24 at the board's headquarters.

The three-story brick building at 1908 Grand Avenue was completed in the spring of 1953, when the General Board last met in Nashville. The structure and site cost about \$1,000,000, and payment of this amount has recently been completed.

According to Methodist policy, a building cannot be dedicated until it is paid for, and this is the reason the dedication is scheduled five years after the structure was built.

The Upper Room Chapel is at the center of the building, and in it is a life-sized wood carving of "The Last Supper." More than 200,000 people have visited the chapel since it was completed.

Dr. Dahlberg, pastor of Delmar Baptist Church, St. Louis, will give the principal address at the dedication. Bishop Smith, who is also president of the General Board of Evangelism, will be in charge of the dedication.

Among other speakers for the Board of Evangelism annual meeting will be Methodist Bishop Gerald H. Kennedy, Los Angeles.

**SEVERAL ACTIVITIES
SCHEDULED FOR LA.
THIS WEEK AND NEXT**

(Continued from page 1)

The Moore Student Center Building is scheduled for dedication next Sunday afternoon on the Centenary College Campus. Details of this program are outlined elsewhere in this issue.

Dr. John Knox of New York City will deliver the tenth in the series of the C. I. Jones Memorial Lectures next week in the Rayne Memorial Church in New Orleans. Lectures are scheduled for Tuesday, Wednesday, and Thursday, March 25, 26, and 27. Two lectures will be delivered each day. Mrs. C. N. Cadwallader is the sponsor of this annual lecture series.

**NEW CENTENARY COLLEGE
BUILDING WILL BE
DEDICATED NEXT SUNDAY**

(Continued from page 1)

ditional storage space. The basement has been planned to provide facilities for the campus post office, campus book store, storage and expansion space.

Prior to the actual dedicatory ceremonies, the Student Senate will sponsor a semi-formal dance in the center for all students, alumni, faculty and administrative personnel. This event will be held from 9 p.m. to midnight Saturday under the general direction of Miss Bailey.

Members of the Centenary Women's Club, headed this year by Mrs. A. E. Blizzard, Jr., will serve as hostesses at a reception to follow the dedication rites Sunday afternoon.

Dr. and Mrs. B. C. Taylor Honored



A party in honor of Dr. and Mrs. B. C. Taylor (pictured above) was held Friday, Feb. 28 at the home of the Executive Secretary of the Conference Board of Education, Dr. Bentley Sloane, 451 Sandefur, in Shreveport. All the ministers and their wives of the Shreveport District were present from 11 a.m. to 1:00 p.m. A luncheon was served at 12 noon. A series of talks and appreciation gifts were presented to Dr. and Mrs. Taylor honoring them for their six years of service on the Shreveport District.

Rev. Tracy Arnold spoke on "My Impressions of a District Superintendent." This was followed by a poem by Rev. Roy Mouser. Rev. Geo. Harbuck made the presentation of the gifts to Dr. Taylor which consisted of an engraved watch and a large comic gift certificate entitling Dr. Taylor to a Wesley Pulpit Robe. Mrs. R. E. Smith made the presentations to Mrs. Taylor, a watch and purse. Dr. and Mrs. Taylor responded with words of appreciation. Following the program luncheon was served to the guests who remained for fellowship and congratulations to the Taylors on the occasion of their appointment to Noel Church in Shreveport.

**Gueydan Methodists
Plan Special Revival
Services March 23-28**

The Rev. Sam Nader, superintendent of the Lake Charles District, will be the minister for revival services in Gueydan March 23-28. Services will begin Sunday, and continue each evening at 7:30.

The Rev. Ray DeHainaut, Wesley Foundation director at LSU, will be in charge of the singing.

Plans were begun in October last year for the revival. The Commission on Evangelism, under the direction of Monroe Baker, has done extensive work and made plans for the event. Six weeks prior to the revival, prayer services are being held at the church on Wednesday evenings, and visitation is being done. Every member of the church will have been contacted by the time the revival begins, along with those who are unchurched and list a Methodist preference.

The Commission on Education and the Woman's Society are planning and working to bring every church school member to the services. The MYF members have asked to have the responsibility of filling the pews one night.

"Truly the work for this revival has been a wonderful experience for the church," according to the pastor, the Rev. George Harkins.

**Couple Celebrates 50th
Wedding Anniversary**

Pictured are Mr. and Mrs. J. H. Cain of DeRidder, who celebrated their 50th Wedding Anniversary March 2.

Prior to the reception and other special events planned, members of



**N. O. Elysian Fields
Organizes Scouts**

Elysian Fields Church in New Orleans announces its participation in another phase of Scouting with the formation of Boy Scout Troop 86 to be wholly sponsored by the church.

The church already has a Sea Scout Ship and cooperates with a Girl Scout Troop and this is the latest project in its efforts to serve all ages of the membership as well as the community.

Gordon Elliott is Scoutmaster and Coit Rodgers is Assistant Scoutmaster. The following church men are serving as Troop Committeemen: Chairman, George Bodie; secretary-treasurer, Mark Walters; Outdoor Men, Joe Gibson and Gwinn Bryant; Advancement Man, Henry Szczepanski; Publicity-Activity, Fred Donaldson; and Institutional Representative, Rev. Glendon Messer.

The number of boys who came out for the first meeting was many more than was anticipated and it was decided to keep the troop at its present size until parent groups organize to help along with the program. The committee already has plans for outdoor meetings, overnight hikes, and emphasis on the clean living that are the basis of Scouting.

Mr. and Mrs. Cain's immediate family were invited to a religious service. The short devotional and thanksgiving prayer service was led by the Rev. Robert Jamieson, pastor of the DeRidder First Methodist Church.

Mr. Cain is a district steward, lay delegate to conference, district trustee, and has been active in the church on all levels.

Mrs. Cain is teacher of an adult Bible class, and is much in demand as a speaker.

"Many foreign missionary projects of the church are a result of the couple's deep dedication to the church and its work — especially in India where they have an adopted family," the Rev. Mr. Jamieson said.

WITH THE SUB-DISTRICTS

W. F. Cooley

The W. F. Cooley MYF Sub-district held its March meeting, the 3rd, at the Dover Methodist Church. The program was presented by the Dover MYF which later led the group in games and served refreshments. There were 77 attending.

Polk County

The Polk County Sub-district MYF held its monthly meeting Monday, March 3, at the Shady Grove, Ark., Methodist Church.

For the program, the film, "A Gallery of Witnesses," was shown. This film showed how many different ways young people can witness for Christ.

After the film, the business meeting was conducted by the president, Jerry Rodgers. The minutes of the last meeting and the minutes of the council meeting held February 20, were read by the secretary, who also called the roll.

A report was given on the Christian Witness Mission which was held in Little Rock February 21-23. Four young people from the sub-district attended this meeting. They were Ann Lance from the Shady Grove Methodist Church, and Jerry Rodgers, Shirley Griffin, and Flora Lee from the First Methodist Church in Mena. These young people were instructed in youth evangelism by Rev. Howard Ellis, of Nashville, Tenn.

The Mt. View adults-of-the-month for March are Mr. and Mrs. John Goodrich. It was also announced that the senior MYF had been reorganized.

The business meeting was adjourned and the group was led in singing by Mrs. Loyd Davis. Maxine Crane and Flora Lee also entertained the group with some motion songs.

After refreshments were served, the friendship circle was formed, and the group was dismissed with the MYF benediction.

The next meeting will be Monday, April 7, at the Cherry Hill Church. The Cove church will have the program; Shady Grove the recreation, and the Cherry Hill church, the refreshments.

Galloway-Tollison

The Galloway-Tollison Sub-district met at the Clarendon, Ark., Methodist Church March 10 with 96 members present.

The Clarendon Methodist Youth Fellowship presented a worship program and showed a film entitled, "Jesus Attends the Passover."

The president, Sara McGregor from Cotton Plant, presided during the business session. The secretary, Sue Calloway from Holly Grove, read the minutes of the previous meeting and called the roll.

The Holly Grove Methodist Youth Fellowship won the membership plaque for March as a result of having 31 members present.

There were four members nominated to run for district offices. They were: Sue Calloway from Holly Grove; Ralph Ligon from Moro; Dotty Richardson from

New Orleans 1st Church Youth Visit MacDonell Center In Homer

The counselors of the MYF of First Methodist Church, New Orleans, planned a truck ride on Saturday, March 8, to the MacDonell Methodist Center at Homer, La., and returned the same day.

The object was to give the youth a first-hand view of the good work that is being done at the Methodist Home which provides a better and happier world for little folks who are less fortunate, according to the report.

It was a basket lunch event also. The counselors in charge were Mr. and Mrs. W. Wigle, who provided the truck, Mr. and Mrs. James Evans, and Mrs. Muriel Vonderhaar.

Clarendon; Carolyn Jo Waldron from Clarendon.

The Clarendon Methodist Youth Fellowship provided recreation and refreshments for the members. Rev. Gail Anderson from Wheatley led the group in singing. Linda Parnell is reporter.

Belcano

The Belcano Sub-district held its regular meeting and Rally Night at Gardner Memorial Church in North Little Rock, February 17.

Before the meeting was called to order, Bettye Bryles and Patsy Merritt lead group singing. The meeting was then called to order by Anna Belle Dent, acting president, because of the absence of the president, George Bartsch.

The Rev. Norris Steel of the Sylvan Hills Church, gave a humorous reading, which was followed by a mock wedding. The members of the wedding party were: Jean Evans, the bride; Kenney Frizell, the groom; Sue Martineu and Ralph Smith, bride's parents; Jan Preston and Bruce Mohott, groom's parents; Richard Winter, best man; Linda Murray, brides maid; Jean Head, flower girl; Danny Cook, ring bearer; Kathy Bryant, pianist; and Charlie Beavers, the preacher.

There were 93 present at this meeting. Ann Wiegand is reporter, and Jean Evans, secretary.

Fayetteville MYF Visits County Home

A group of 14 MYF members of Central Methodist Church, Fayetteville, visited the County Home on a Sunday afternoon recently. Pictured left to right, are: Tom Utley, Cam Cameron, John Slaven (back to camera), Susie Weddington (standing), Martha Nan McKinney, and Marcia Wilson (standing), and some of those who live at the home.



Hymn singing was led by Marsha Wilson; Tom Utley played piano accompaniment and presented solo numbers. Karen Russell sang two selections, and Diana Deatherage gave the devotion. Others taking part were Robert Channers, Cam Cameron, Martha Nan McKinney, Linda McFarland, Lynda Rowden, Regina Rushing, John Slaven, Susie Weddington, and the program chairman, Donnie DeWeese.

The Senior MYF, with Beverly Melton, counselor, also accompanied children of a family being helped by the group on a Saturday morning shopping tour recently. Purchases included trousers, shirts, and belts for the two boys, and material for the girl. The clothes were Easter gifts to the children.

THE YOUTHFUL ACCENT

INESCAPABLE

By Hoover Rupert

One of my favorite portraits of Jesus is the one in which the artist has portrayed the Master just at the moment of Simon Peter's third denial. (Luke 22:54-62) Jesus is standing on the stairway outside Pilate's court. Peter is warming himself by the fire in the courtyard below. The girl has just identified Peter as one of the disciples. Three times this exchange takes place as she suggests that Peter must be one of them. Three times he violently denies any acquaintance with Jesus, let alone discipleship. The oath of the third denial is still echoing in the night air, when Peter looks up as the rooster crows announcing the dawn, and sees Jesus looking at him. Luke reports that "The Lord turned and looked at Peter. And Peter remembered."

It is Jesus at this moment whom the artist has so graphically caught in his portrait of the Master. The hands of Jesus are bound at the wrists. He stands looking back over his left shoulder. And, the intricate

thing about the portrait is that wherever you are in the room with it, the eyes of Jesus are upon you!

These Lenten days should have been preparing us for the glorious coming of Easter. They are a period of preparation, and for the young Christian there is no escape from the demand for spiritual preparation, for the eyes of Jesus are upon us, and we cannot get away from their demanding glance.

The young man, Simon Peter, who had sworn by all that was holy that he would never be guilty of denial, now finds himself looking into the eyes of a captured Jesus enroute to a trial that will bring him death on a cross. Peter knows that Jesus has heard the rooster summon the sun. He knows that Jesus has heard at least the third violent denial. And he remembers that Jesus had predicted that just such a situation would develop. "Before the dawn — you — deny me — three times," the words stabbed into his heart and forced a sob surging up into his throat. "I did it! I who had said I would stand by him through thick and thin. I who vowed my loyalty to the death. I am the one who in the first little test here by this fire have sent a shaft of disloyalty and desertion into the heart of my Lord. What would I do, what will I do, when the testing time really comes for me?"

Well, that story is too close for comfort to all of us who name Jesus as Lord! Who of us — youth and adults alike, have not the bitter memory of some courtyard of denial where we failed to stand firm and true! Is there any young person who cannot fully identify himself with the feelings of Simon Peter as he goes out weeping bitterly because he has failed his friend and leader at this crucial moment?

If so, keep the story in its proper perspective and realize that it was this same Simon Peter who stood up on the Day of Pentecost and became the spokesman for the risen and living Christ. So persuasively, in fact, that 3000 converts joined the fellowship. From failure to victory, from denial to staunch witness, from cowardice to heroic courage — this is the path for all who follow Jesus!

Epps MYF Has First Sweetheart Banquet



The MYF members of the Epps, La., Methodist Church held their first Sweetheart Banquet, Wednesday night February 18, in the recreation room of the church. The room was very colorful with red hearts, balloons, and other decorations using the Valentine theme.

Miss Wanda Hall was chosen queen of 1958. The king was Philip Sims. They were crowned by Rev. J. B. McCann, and are pictured at left.

Miss Mary Lou Holley sang two songs. The adults gave a skit which was enjoyed by everyone.

The banquet was given by the church. The WSCS women served, and some 38 attended the banquet. Barbara Roberson is president of the group.



WITH THE DISTRICTS

Monticello

The Executive Board of the Monticello District of the Woman's Society of Christian Service, met for an all day meeting and luncheon in the home of the District President, Mrs. R. A. Adcock in Dumas, February 20, 1958.

Mrs. Adcock opened the meeting with prayer, and presided during the business session. At this time plans were discussed concerning the annual meeting to be held in the McGehee Methodist Church April 16, 1958. Mrs. John L. Mairer, Jr., President of the McGehee society was a guest. She extended the group a most hearty welcome to have our Spring Meeting in McGehee.

Mrs. B. W. Phillips of Dumas was introduced as the new vice-president, to fill the vacancy caused by the resignation of Mrs. Mataz Bickham.

Each officer present gave her reports. Mrs. Harould Scott, District Promotion Secretary, reported two new societies in the District, Gould and Wesley. She also reported there are thirty societies.

The Treasurer's report sent by Mrs. John Valentine was read by

Mrs. Horace Everett. Her report showed an increase over each period last year.

Mrs. Irl Lancaster, District Spiritual Life Secretary, reported two new prayer groups had been organized, one at Selma and one at Tillar.

Officers present were Mrs. Adcock, Mrs. B. W. Phillips, and Mrs. Harould Scott, Dumas; Mrs. Taylor Prewitt, McGehee; Mrs. Kenneth Spore, Mrs. Barnett Miles, Mrs. J. H. Hutchinson, and Mrs. L. C. Harvey, Monticello; Mrs. Sam Bond of Warren; Mrs. John Hefley of Crossett; Mrs. Irl Lancaster and Mrs. Paul Teeter of Tillar; Mrs. Booth Hope and Mrs. Horace Everett, Fordyce.

A delicious luncheon was served at noon by the hostess. Mrs. Irl Lancaster dismissed the meeting with prayer. — Mrs. Horace Everett, Reporter.

Lafayette

Twenty members of the Woman's Society of Christian Service from the northern half of the Lafayette district joined in a Promotion Workshop Feb. 26 at the Asbury Church, Lafayette. Mrs. P. D. Lam-

Second Church, New Orleans, Observes Golden Anniversary

The Woman's Society of Christian Service of Second Methodist Church, New Orleans, recently celebrated its 50th Anniversary in connection with a welcome party for the newly organized Home Prayer Circle for Shut-Ins.

Four of its charter members were present: Mrs. A. Suthjens, Mrs. A. Tabony, Mrs. W. J. Helmke and Miss Sophie Wendt. Three district officers were also present: Mrs. C. J. Tackaberry, Mrs. Jules Corkern and Mrs. H. Gallaher.

A playlet portraying the seven stages of life from babyhood to old age was presented.

Mrs. W. J. Helmke was presented with an Honorary Life Membership for 50 years of continuous leadership and service. The presentation was made by the president, Mrs. C. Graci.



bert, district president, presided.

The group enjoyed "Group Climate," Panel discussions on Relationships, problems within the Local Societies discussed, and the Evaluation of the whole workshop at the end of the day.

Those participating were Mrs. Lambert, Mrs. Paul Lasseigne, Mrs. Martin Welch and Rev. Byrl Moreland.

Paragould

The spring meeting of the Paragould District Woman's Society of Christian Service was held in the First Methodist Church in Hoxie, February 20, 1958, with 18 societies represented by 78 members and nine ministers.

Devotional was conducted by the Rev. William Hightower, pastor of the Hoxie Church. A beautiful vocal solo was rendered by Mrs. Johnny Shields with Mrs. S. R. Richardson at the organ. District President, Mrs. C. W. Nickles, presided during the business session. President of local societies reported on their year's work. A motion was made and was passed that the societies of Paragould District give \$1,000.00 on the furnishings of the Methodist Student Center being built at State College, Jonesboro. Mrs. Ben DeVoll, District Treasurer, gave a talk on "Finances Within Our Organization."

Officers were elected as follows: President, Mrs. Pearl Ward, Paragould; Vice President, Mrs. Harold Spence, Piggott; Recording Secretary, Mrs. Mabel S. Pope, Piggott; Treasurer, Mrs. Ben DeVoll, Paragould; Secretaries of Lines of work: Promotion, Mrs. Don Richardson, Piggott; Missionary Education, Mrs. James Bowen, Paragould; Christian Social Relations, Mrs. Leon Williamson, Biggers; Supply, Mrs. J. L. Bledsoe, Pocahontas; Youth, Mrs. Everett Bates, Pocahontas; Children's Work, Mrs. O. R. Winemiller, Paragould; Spiritual Life, Mrs. J. W. Moore, Rector; Literature and Publications, Mrs. Winfred Polk, Corning; Student Work, Mrs. Vinnie Hagood, Poyner; Status of Women, Mrs. W. J. McDonnell, Mrs. L.

(Continued on page 15)

NEWS IN BRIEF

The Woman's Society of Christian Service of Doddridge Circuit held its regular monthly meeting at Doddridge Club house, February 3. The meeting was called to order by the President, with 18 members and 2 visitors present. The devotional was read by Mrs. Eva Templeton. Mrs. Ozella Cauthorn gave a talk on the third chapter of "Understanding the Methodist Doctrine." Mrs. Bobby Roberts, the President, read "What My Church Means to Me." The group voted to sell the Friendship quilt that the Doddridge branch had made for \$10.00. Mrs. Willie B. Vestal is to read the devotional at the next meeting and Mrs. Mae Dean Ledbetter will read "Understanding the Methodist Doctrine."

New Hope Church of Bussey was joined by Beacon Baptist and Sharon Methodist in observing World Day of Prayer Feb. 21 at 7:00 p.m. Mrs. Marshall Wright gave the opening and Mrs. Gerald Whaley gave the introduction.

Those serving as leaders were Mrs. Roy Robertson, Mrs. Wright, Mrs. Guyton Keith and Mrs. Everett Whaley. Others participating were Mrs. W. V. Griffin, Mrs. Roy McCormick, Mrs. Ellis Souter, Mrs. Lloyd Bearden, Mrs. Hillard Whaley, Sarah Whaley, Mrs. Oran Barton, Mrs. Jim Keith and Mrs. Orles Gunnels.

Refreshments were served to 31 ladies by members of the hostess society.

First Church, New Orleans, Society elected officers at its regular meeting March 4. Those elected included: president, Mrs. Al F. Hanson; vice-president, Mrs. H. J. Walther, Jr.; rec. secretary, Mrs. N. A. Wigle; and treasurer, Mrs. C. F. Rolufs. Presenting the devotional were Mrs. Sarah Selby, Mrs. A. C. Porter and Mrs. Lowery Carruth.

A skit, "Missions — in Healing — Brewster Hospital" was presented by Mrs. W. J. McDonnell, Mrs. L.

(Continued on page 14)

North Arkansas Conference
Woman's Society of Christian Service

THIRD QUARTER REPORT—1957-58

Mrs. William Hall, Treasurer

Balance brought forward	\$10,170.43	Narcotic Education	250.00
RECEIPTS		ADMINISTRATIVE	
Pledge:		District Cultivation	833.04
W.S.C.S.	\$10,840.13	Conf. Cultivation	172.96
W.S.G.	3,211.36	Miscellaneous	37.89
Memberships:			\$ 1,726.14
W.S.C.S.	915.00	Total other disbursements	\$ 1,726.14
W.S.G.	163.00	Total disbursements	19,460.06
Result Study:		Balance in bank	9,873.58
W.S.C.S.	174.51	Total accounted for	\$29,333.64
W.S.G.	35.02		
In Remembrance:		SPECIAL MEMBERSHIPS	
W.S.C.S.	82.30	BATESVILLE DISTRICT—Adult: Mrs. Eddie Campbell, Mrs. Roy Leggett, Batesville Central; Mrs. Audney McNeill, Calico Rock; Mrs. John Robinette, Newport Umsted.	
Supplies—Foreign:		CONWAY DISTRICT—Adult: Sarah Emma Blair, Levy; Mrs. Myrtice Pryor, Morrilton, WSG; Baby: Robert Claire Counts, Levy, WSG; David Wallace Garrison, North Little Rock, Washington Ave., WSG.	
W.S.C.S.	982.25	FAYETTEVILLE DISTRICT—Honorary Life: Mrs. Alfred H. Hathcock, Fayetteville First; Adult: Mrs. Eugene Miser, Mrs. Marshall Shinn, Farmington; Mrs. Cora Miner, Fayetteville First, W.S.G.; Mrs. E. C. Aumick, Mrs. Ed Parks, Mrs. Jackie Looper, Fayetteville Wiggins, Junior; Larry Dean Miser, Farmington. Baby: Steven Earl Phillips, Marsha Ann McNeal, Farmington.	
W.S.G.	241.23	FORREST CITY DISTRICT—Adult: Mrs. Louis Cox, Mrs. J. J. Jordan, Mrs. Webb Sweet, Mrs. R. O. Bryan, Forrest City; Mrs. Chris Traicoff, Marianna; Mrs. Frank H. Holland, West Helena; Mrs. Vernon Paysinger, West Memphis Rosewood; Mrs. G. G. Turney, Wynne. Baby: Dixie Lee Dilday, Sue Angel Gettinger, Louis Lockhart Sweet, Forrest City; Cynthia Jeanette Conner, West Helena.	
Supplies—Home:		FORT SMITH DISTRICT—Adult: Mrs. Gertye Pennebaker, Booneville; Mrs. Frank Hasler, Mrs. J. M. Maddux, Fort Smith Goddard, WSG; Miss Irene Cook, Fort Smith Goddard; Mrs. G. G. Ragon, Greenwood. Baby: Jan Cravens Deal, Jacquelyn Jackson, Clarksville; Sherrilyn Hayes, Robert Wheeler McDaniel, Richard Clark Srygley, Fort Smith Goddard.	
W.S.C.S.	948.75	JONESBORO DISTRICT—Adult: Mrs. Amy Bowers, Mrs. Charles Stuck, Mrs. J. W. Watson, Jonesboro First; Mrs. Fred Hodges, Mrs. John Miller, Jonesboro First, WSG.	
W.S.G.	215.81	PARAGOULD DISTRICT—Adult: Mrs. Harrell Simpson, Pocahontas. Baby: Sheryl Lynn Hill, Paragould Griffin; Christopher Westbrook Read, Johnny Westbrook, Paragould First; James Blake Richardson, Piggott.	
Week of Prayer:		SEARCY DISTRICT—Adult: Mrs. Mollie Hunter, Mrs. Amanda Halbrook, Clinton; Mrs. Floyd Rogers, Harrison; Mrs. W. N. Herrod, Jacksonville.	
W.S.C.S.	590.03		
W.S.G.	213.60		
Narcotic Education:			
W.S.C.S.	113.90		
W.S.G.	31.51		
Pins: W.S.G.	3.50		
Exchange: W.S.C.S.	2.00		
Supplementary, W.S.C.S.	40.00		
Total—W.S.C.S.	\$14,688.87		
Total—W.S.G.	4,115.03		
Total received from			
District Treasurers	\$18,803.90		
OTHER RECEIPTS			
M.Y.F.	347.04		
Children	12.27		
	359.31		
Total—other receipts	359.31		
Total to be accounted for	\$29,333.64		
DISBURSEMENTS			
TO DIVISION			
Pledge:			
W.S.C.S.	\$ 9,777.03		
W.S.G.	3,211.36		
Memberships:			
W.S.C.S.	910.00		
W.S.G.	160.00		
In Remembrance	82.30		
M.Y.F.	347.04		
Children	12.27		
Total—W.S.C.S.	\$11,128.64		
Total—W.S.G.	3,371.36		
Total on appropriations	\$14,500.00		
Week of Prayer	803.63		
Supply—Home	1,164.56		
Supply—Foreign	1,223.48		
Pins	2.25		
Supplementary	40.00		
	\$ 3,233.92	3,233.92	
Total to Division	\$17,733.92		
OTHER DISBURSEMENTS			
COOPERATIVE			
Booneville Project	\$ 124.99		
Car expense	307.26		



NA Conf. Notes—

Training Schools Scheduled For March

By Ira A. Brumley

The month of March has two outstanding weeks of training work, the period from March 16-30.

Dr. Meredith F. Eller is to teach in three centers as follows: Salem, March 21-23; Cotter, March 24-26; Melbourne, March 27-29. These three training schools will make it possible for the churches of the western part of the Batesville District to be in one of these schools.

East end of the Batesville District will have a three-unit school, March 26-28, with the following courses being offered:

"The Vacation Church School," Mrs. W. F. Bates; "Home and Church Working Together," Rev. John Workman; and "The Meaning of Methodism," Rev. Frank Jones.

These four schools will make it possible for a large per cent of the churches of the Batesville District to be in a training enterprise in March.

There is to be a three-unit training school at McCrory for all the churches within reach of McCrory, March 23-25, with the following courses being offered:

"Teaching Children," Mrs. H. E. Tomlinson; "How to Teach in the Church School," Mrs. Elmus C. Brown; and "Helping Adults Learn," Rev. Samuel P. Auslam.

The Paragould District is having a Rural Life Training School at Walnut Ridge, March 16-18 under the leadership of Dr. Marvin Judy.

There is to be a Jonesboro Area school March 16-20 for the churches of the Jonesboro Area with seven courses being offered, as follows:

"Teaching Pre-School Children," Mrs. J. W. Neudecker; "Teaching Primaries and Juniors," Mrs. Delbert W. Hill; "Guiding Seniors and Older Youth," Willard Douglas; "The Life of Jesus," (youth only) Ben F. Jordan; "Helping Adults Learn," I. L. Claud; "Christian Beliefs," J. William Watson; and "How to Improve the Church School," Ira A. Brumley.

There is to be a four-unit first series school at Dardanelle for Pope and Yell Counties, March 23-25, with the following courses being offered:

"Use of the Bible with Children," Mrs. Delbert W. Hill; "The Methodist Youth Fellowship," James S. Upton; "Life of Jesus," George Meyer; and "How to Improve the Church School," Ira A. Brumley.

The Arkansas Valley training school for that section of the Fort Smith District is to be held at Ozark, March 26-28 with the following courses being offered:

"Use of the Bible with Children," Mrs. Delbert W. Hill; "The Methodist Youth Fellowship," Herschel McClurkin; and "How to Improve the Church School," Ira A. Brumley.

There are also a number of local church one-unit schools being completed during the month of March.

New Certifications

Six persons in the coaching conference held in Batesville in February have completed their work for certification on the course, "Guiding Seniors and Older Youth": W. L. Douglas, Caraway; James Beal, Imboden; Joseph Tay-

lor, Worth W. Gibson, and Norris Steele of North Little Rock; John S. Workman, Cabot.

Arvill C. Brannon has recently been certified for the first series course on "Planning for Children in the Church," and the second series course on "The Children's Division of the Church."

Camping Conference

Plans are being made for a camping conference to be held April 24 and 25. This program will be for directors of intermediate and senior camps.

Conference Youth Rally

Plans are being completed for the conference-wide Youth Rally to be held on the Hendrix College campus, April 11. One thousand youth and adult workers with youth are expected for the Rally. This program has been planned for seniors, older youth and adult workers with youth. There will be no place in the program for intermediates.

Mr. Herman Will of the Board of World Peace of The Methodist Church is to be the inspirational speaker.

The afternoon program will begin at 3:00 p.m. with a general assembly in the auditorium. At 3:30 p.m. the group will be divided into smaller groups under capable leadership for the discussion of international situations. We realize that many cannot come in the afternoon, but each of the past three years we have had a large number in the afternoon session. This was true last year in spite of the exceedingly bad day.

Letters will go out soon announcing to pastors that they can arrange for groups to eat at Hulen Hall by making advance arrangement. Only four hundred persons can be thus provided for the evening meal. Thus, the first four hundred places requested will be accepted.

New Film Available On Christian Family

A new filmstrip, First Steps in Religion, is now available in the field of the Christian Family.

The filmstrip is not available for rental but may be purchased for \$10, including script, recorded narration and questions for discussion. "While it was planned for the use of parents' groups, it will have greatest value if followed by discussion," a spokesman said. "It will be suitable also for family night in the local church."

First Steps in Religion may be

Applications Now Being Filed For Schisler Awards

Deadline Is April 15

Persons wishing to take advantage of the John Q. Schisler Awards should write to their conference executive secretaries for application blanks and information on procedure in filing the application, reminds Dr. Leon M. Adkins, general secretary of the Division of the Local Church, General Board of Education.

Conference executive secretaries in the Arkansas-Louisiana Area include: Little Rock Conference, Dr. Roy E. Fawcett, 1723 Broadway, Little Rock, Ark.; North Arkansas Conference, Dr. Ira A. Brumley, Hendrix Station, Conway, Ark.; and Louisiana, Dr. Bentley Sloan, P. O. Box 4156, Shreveport, La.

The awards are available to a limited number of qualified graduate students for study in schools approved by the University Senate of The Methodist Church.

Dr. John Q. Schisler, whose name the awards bear, before his retirement in 1956 was for many years executive secretary of the Local Church Division.

Applicants must be preparing for leadership in the field of Christian education as directors of Christian education, including persons who serve individual churches, and district or conference staff members who have responsibility for Christian education in the local church.

Annual amount of each scholarship is \$1000. The scholarship may be renewed for a second year upon presentation of evidence of academic achievement, the recommen-

Lafayette Davidson Memorial Church Reports New Class

A new Sunday School class for adults has been organized by the Davidson Memorial Methodist Church in Lafayette. The new class, called the Fellowship Class, is for both men and women and meets each Sunday morning in the living room of the parsonage for lack of space in the church building.

Before the organization of the Fellowship Class, Davidson Memorial had two adult classes, the Girard-Givens class for women and the Men's Bible class. Now adults may choose from the three classes the one which best fills their need and interest.

The new class decided to select one of the elective units for adult study on the "Life and Teachings of Jesus" as their first study subject. Woody Broussard is president of the class and George Fernandez is secretary. The Rev. J. Woodrow Hearn is pastor of Davidson Memorial.

dation of the administrative officer of the school being attended, and the approval of the John Q. Schisler Scholarship Committee.

No applications will be accepted after April 15 and awards will be announced by the National Committee on May 15.

Application forms, properly filled, should be sent to the National Committee on John Q. Schisler Graduate Awards, Department of Student Loans and Scholarships, Board of Education of The Methodist Church, P. O. Box 871, Nashville 2, Tennessee.

Speaker Named For Family Life Conf.

Bishop Hazen G. Werner, Columbus, Ohio, will head the array of distinguished persons who will address the Third Conference on Family Life.

The conference will be held at the Conrad-Hilton Hotel, Chicago, October 17-19, 1958.

Bishop Werner, who is chairman of the General Conference Committee on Family Life, will be the keynote speaker on the theme of the conference, "Faith, Freedom and the Family."

Other speakers, who already have been selected and have agreed to address the conference, are Bishop Gerald H. Kennedy, Los Angeles; Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C.; Dr. Katherine Oettinger, chief of the Children's Bureau, Washington, D. C.; Dr. Howard A. Rusk, an associate editor of the New York Times; Dr. Norman Cousins, editor of the Saturday Review of Litera-

ture; and Gov. William G. Stratton of Illinois.

One feature of the conference will be a panel of young people on "What Our Families Mean to Us." There will be 100 special youth delegates in the conference.

Because of the size of the Conrad-Hilton ballroom, the number of delegates has been limited to 3000. Delegates will include parents of pre-school children, parents of school-age children, one youth from each annual conference, 100 world representatives, two lay couples from each district, one superintendent or minister and his wife from each district.

Quotas will be based upon six persons (three couples) per district, and will be held until July 1, after which anyone is free to register for the conference.

A promotional flyer is now available from the executive secretaries of the conference boards of education, or from the Department of the Christian Family, P.O. Box 871, Nashville 2, Tennessee.

ordered from The Methodist Publishing House.

Foreign Policy In

The Nuclear Age

By CHRISTIAN A. HERTER, Under Secretary of State

RECENT events have given a tremendous stimulation to consideration of America's position in the world today—consideration of the policies that might be most effective in meeting what is a great challenge. The American people are beginning to recognize this challenge more clearly than ever before.

New Relationships In New Age

The nuclear age has created an entirely new relationship with respect to the question of the use of force in settling disputes. Today no nation which is in difficulties and feels that it has to extricate itself through the use of force can be confident that that use of force isn't going to trigger off a major and catastrophic world war.

The concept of localized wars, of so-called "brush fire" wars, has had to be reappraised entirely. There are great differences of opinion as to whether or not in this new era a localized war can every be restrained from becoming a great world war.

Again, there obviously is no agreement whatever between the Communist world and the free world. There are no guide lines. The question of prestige being involved on one side or the other is a terribly serious one. We have recently seen the Russians engage their prestige pretty seriously in an alleged and somewhat trumped up threat of a Turkish and Syrian war. We have had our prestige engaged in various areas of the world. But the basic question constantly facing this country and all the free world is whether or not the use of force can at any time be limited and used as an instrument of foreign policy without precipitating what would be a world-wide holocaust.

That means, of course, that when you have these two conflicting forces straining at the leash in a cold war, you have to examine very carefully what means are available, what policies can be slowly evolved or carried on from present policies. Such policies must be effective in two ways: (1) in the maintenance of the free world and (2) in the avoidance of what I think everyone wants to avoid—the triggering-off of a great disaster.

What About Existing Alliances?

First of all, we have to take a look at our alliances. We have formal alliances with 39 nations through multilateral agreement. In addition, we have three bilateral agreements—with Japan, Korea, and Formosa—whereby we have agreed to go to their aid in the event of an attack, entirely aside from the more general commitment that we have under the United Nations.

Because of the development of intercontinental missiles however, a serious problem arises in the minds of our allies. Many of them—whether they be in Europe, in the Far East, or in the Middle East—are wondering if American public opinion would support this Government's backing up its allies under treaty agreements, in view of the fact that we ourselves might very well become the prime target and might be seriously injured in an initial surprise attack. The Russians undoubtedly believe that they would have to destroy our capacity before they could carry out any lesser objective in the Leninist-Marxist blueprint for world conquest.

And so the whole problem of military cooperation with our allies is under re-examination today. It is one of the major problems discussed at the recent NATO conference in Paris. It is one of the problems that our SEATO allies naturally are concerned about. It is one of the topics continually debated from the point of view of the weakening of alliances; and it boils down to one basic factor: *confidence*. Through frequent consultation we can reassure our allies that, as far as we are concerned, two steps will be taken prudently: one, that we will defend them where they request help; second, that we will not engage ourselves in what might be considered by some as a frivolous triggering-off of a major catastrophe. And to find a balance in that situation, so that decisions can be made following full discussions among free allies, is one of the major problems that we have to face.

What About The New Nations?

There is another important phase of this whole situation. We are vitally concerned with the need for holding together the free world, which

in the last decade has changed very materially. There are today 20 newly independent nations. They may not yet be included among our alliances, but nevertheless they constitute an integral part of the free world. All of them are struggling to raise their standard of living. They have the normal urge to create conditions of social and economic progress; but certain elements within these countries are pressing the governments suddenly to revolutionize their economic life—not realizing that this development must come slowly, through gradual industrialization and better utilization of their own resources.

New Nations Subjected To Pressures

In addition to that, these nations are being subjected to strong pressure from the Communist bloc, who are telling them continuously, "Send missions to Peking, send missions to Moscow, and we will show you what we have been able to do in a very brief period of time from the point of view of industrialization. The standard of living of our people is steadily rising. Our power has risen tremendously and we will soon be in a position to produce consumer goods equaling or outstripping the West. We have been able to do all this because of our own system of government. You had better reappraise your system of government and not be fooled by the capitalist nations who tell you that it's only through a free-enterprise system that you can advance quickly."

That is what the Communists say. But what they fail to say is that any nation which subjects itself to Soviet aid runs the strong risk of being forced to surrender its freedom and independence. Of course, the Communist totalitarianism system has had a measure of material accomplishment, but this accomplishment has come only at the expense of human freedom and dignity. As President Eisenhower put it, "Tyranny can, for a while, effectively present a false facade of material accomplishment. But that illusion is no substitute for the freedom that men and women cherish from raising their children in family loyalty—choosing their jobs or their friends and associates—practicing their religious faith without fear."

Military And Economic Means

The problem of holding together sections of the free world is a very serious one. As you know, we have had large programs of economic aid and of military assistance. I will not go too far into the military side at this time, since all of us are quite familiar with it. On the periphery of the Soviet bloc there are today very effective and really deterrent standing armies — deterrents against Communist encroachment which would certainly occur if those armies did not exist. These armies are far beyond the economic capacity of the various countries to maintain. They would be far beyond our capacity to maintain if they consisted wholly of American troops.

One the economic side, we are faced with a continuing challenge and one that is growing very materially. At the outset of our economic aid program, the Soviets professed to pay no attention to it. They refused to join the Marshall Plan. I think they felt that we were over-extending ourselves economically in various areas of the world, and that this was an area that they were going to let alone. They have changed their minds. They are today extending and accelerating their economic and technical aid to nation after nation. What they are actually doing, however, is probing deliberately to find out where the weakest spots may be, where, through a Trojan horse economic infiltration, they can pursue their subversive activities.

They are doing this with great skill. They are training their people well before they send them on such missions. They train them in the language, culture, and customs of the nations receiving aid. The Soviets are apparently convinced that, for them, this is the most effective method of gaining the controls necessary to subvert governments.

And so the cold war has taken on the aspect of an economic war of major proportions. It is a war of a much subtler kind. It is a war of techniques in which we ought to be able to excel. If we cannot excel in the economic field in which we have been preeminent throughout the world, the prospect for the future will be dark, indeed.

Consequently, we must have the technical and administrative skills to make even more effective, and to carry out on a larger scale, the economic aid which so far has been extraordinarily successful in keeping the free world free.

The Struggle Will Continue

But this is going to be a continuing struggle; a struggle in which the fortitude and the lasting power of the American people are going to be tested to the limit. Unless we read daily headlines of disaster or failure of one kind or another facing us, we are apt to think with complacency that these things are a long way off. This is a habit we can no longer afford. We must not relax our guard for a moment. Nor can we forget for a moment that this is a long struggle. It may well last for generations. Do we have the necessary fortitude? Are we willing to make the sacrifices needed to carry on this cold war through economic and other channels while at the same time we gain and maintain a posture of military strength to help deter Communist aggression?

Those, in brief, are the major problems in this nuclear age. There is no sense of minimizing them. They are very real, very troublesome problems. They are problems on which I think the best brains of the world are being applied, whether in government or out. The government is the servant of the people. The government is expected to provide leadership—not necessarily of the type to be followed blindly, but a leadership which the American people are willing to sustain.

'Christ For All of Life' Is Motto Of Methodist Rural Center In Kidapawan

By David Williams, Philippine Islands

With the motto, "Christ for all of life," the Methodist Rural Center in Kidapawan is making an effort to move forward in many-sided witness.

One of the newest projects is a monthly newsletter, which has met with such a fine response that it is impossible at present to fill all requests for subscriptions. The newsletter gives agricultural and health information as well as the latest church news.

Staff members maintain regular visitations in the area, not only to discuss farming matters but to bring Bible teaching as well. Occasionally films, lectures, and demonstrations are used. When possible, trips of several days duration are made beyond the immediate community. A vegetable garden might be planted, or sanitation facilities enlarged or cleaned up on such visits. One pastor in an outlying area reported that interest in the church definitely grew as a result of a sanitation drain that was made for him.

The Rural Center takes part in community affairs as much as possible. In the fall they participate in the town Fiesta with an agricultural booth, where they distribute staff-prepared bulletins on pig and chicken raising.

An important part of the work of the Center is the farm itself.

Continuous effort has raised the yield of grain considerably above the average. This has been a factor in gaining the confidence of the farmers who come to the center for seed and advice.

Pigs are an important part of the agricultural program. The center tries constantly to improve its stock while maintaining a small amount of native blood in the herd for vigor and disease resistance. Piglets are distributed to church members and friends at nominal cost in order to encourage a far-reaching breeding program.

Chickens of improved breeds are particularly important in Kidapawan. The area presents a special challenge since the nights are so cool and damp. Sickness strikes often and poultry projects frequently fail. By constant study and improvement, the Center believes that it has found a way to make poultry profitable in the area.

The low protein diet of the Filipinos will be further supplemented if plans of the Center materialize. They have already started a pigeon project and hope soon to add rabbits and goats.

NEWS IN BRIEF

(Continued from page 11)

A. Johnson, Mrs. W. J. Johnston and Mrs. George H. Hudson. Talks were made by Mrs. Leo Wagner, Sr. and Mrs. William J. Michon. A "shamrock" lunch was served under the direction of Mrs. W. T. Harkey, with green aprons being made by Mrs. E. J. Hamback.

Mrs. L. C. Friedrich is leading the weekly day sessions of the study of Mark, March 6, 13 and

Evangelist Sees India Following Way of Peace

Vellore, India (RNS) — India is "following the way of peace," Dr. E. Stanley Jones, American missionary to India for 51 years, said here.

On an evangelistic tour of South India, Dr. Jones preached for four days here, during which he met with the famed medical missionary, Dr. Ida S. Scudder.

"We are glad that India is not following East or West," he said. "She is following the way of peace. I spend six months in the East and six months in the West because I feel the needs of both are essentially the same."

Dr. Jones said he agreed with Prime Minister Nehru that India's greatest need was "to produce a nation of character." The Christian church, he said, has "a great opportunity to help" in this effort.

18th in the Educational Building.

At a meeting of the Georgia Chevis Circle, First Church, New Orleans, Feb. 11, Mrs. George Hudson gave the devotional and Mrs. William J. Michon reviewed a book of her own work, "Except The Lord Keep the City" describing the first and every step of progress, religious persecution embodying Christianity, Romance, Tragedy and Charity, from the day Bienville discovered New Orleans in 1717 to the present day.

Rev. Art Baker, Associate Pastor of First Methodist Church, New Orleans, is leading the Wesleyan Service Guilds of First Church and Rayne Memorial in a four week study of the book of Mark, with sessions being held March 4, 11, 18, (Continued on page 15)

OBITUARY

PARKER—Funeral services were held Friday at 2 p.m., February 28, 1958, at Peters Funeral Home in Monroe, Louisiana for Oscar J. Parker who passed away at the St. Francis Hospital in Monroe. Services were conducted by Rev. W. M. Allen of the Sterlington Methodist Church assisted by Rev. Dan F. Anders of Monroe, and Rev. A. A. Nelson of Sterlington.

Mr. Parker was born in Sherman, Texas, January 9, 1896. He was 62 years of age. A resident of Sterlington where he was employed by the Louisiana Power and Light Company as an electrical engineer for 30 years.

Mr. Parker was a member of the Sterlington Methodist Church for many years serving in the capacity of his church as an official on the Board and as a member of the Methodist Men's Club and Advisory Committee. He was respected in his church and community as a leader among men. He belonged to the Masonic Lodge No. 420 of Sterlington and Lions Club. Survivors include his widow, Mrs. Ethel Parkers of Sterlington; two sons, O. J. Parker Jr., West Monroe and Robert E. Parker, Bay Springs, Miss.; and one step-son, Robert F. Woodhead, Sterlington; five sisters, Mrs. Blanche Stoll, South America; Mrs. J. B. Day, St. Paul, Minn.; Mrs. T. W. Nesbitt, Fontane, Calif.; Mrs. Frank Gilbert, Rialto, Calif.; Mrs. R. D. Preston, Springfield, Oregon; four brothers, Otho Parker, Chicago; R. P. Parker, Bloomington, Calif.; C. W. Parker, Coeur D'Alene, Idaho; C. N. Parker, Oklahoma; and three grandchildren.

A tribute to this great Methodist: "We found our way to the funeral Chapel for a particular reason. We were there because we respected and honored Mr. Parker, our friend, now departed as associate, neighbor and intimate in his family circle.

We are grateful for having known him, and our lives are richer for his stay among us. We were met, both in sadness and in confi-

dence and faith that all eventually will be well. We were there because we were trustful. We would become the partakers of a victorious Christian faith. The thing that has happened is hard for family and friends to understand, as is much of that which befalls us in life, but may I say as Christ reminds us as He said, "Let not your heart be troubled. . . ye believe in God, believe also in me. . . John 14 'In My Fathers house are many mansions.'"

Death is not the end, however, it is a beginning. . . Heb. 9:27. It is the seedtime of the future; it is a state of rest. A beautiful thought in all of this. We are separated from our burdensome body, an aching frame. Separated from toil, uncertainty and trial. We sleep so restful; so at peace. We rise to glory and to enter upon our new life in a heavenly land, with God and Christ, and the sanctified.

(Portion of message delivered by W. M. Allen, pastor Sterlington Methodist Church at the O. J. Parker funeral.)

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WITH THE DISTRICTS
(Continued from page 11)
men, Mrs. William Hightower, Hox-
e; Missionary Personnel, Mrs. C. E.
Nickels, Walnut Ridge.
Following a delicious luncheon
served by the hostess society, Miss
Iris Bell, Deaconess in Paragould
District, introduced the Inspiration-
al Speaker, Mrs. Harry Denman,
who before her marriage last year
was Miss Emma Nelle Wayland of
Paragould. She spent three years
as a Missionary in Korea and gave
a splendid picture of the condi-
tions and the services missionaries
are rendering in the country today.
The meeting closed with Installa-
tion of Officers and Prayer by the
District Superintendent, Rev. Al-
bert Gatlin.—Mabel S. Pope, Sec-
retary.

John Wesley
On Feb. 19 the John Wesley Sub-

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district of the Arkadelphia district
met in Sparkman with Mrs. Guy
Shirron presiding. Mrs. R. E. Har-
ris, St. Andrew Church, led the
singing and Mrs. Harry Fite gave
the devotional.
Mrs. E. E. Fohrell addressed the
group on "The Value of Prayer
for Peace."
At noon a covered dish lunch was
served in the church dining room
to members of Sparkman, Man-
chester, Rock Springs and Arkadel-
phia churches.
In the afternoon the Sparkman
group presented a skit, "My World
Bank."
Mrs. Alvin Stone, conference
vice-president, urged attendance at
all district and conference meet-
ings.

Shreveport Zone III
The Shreveport District of the
Woman's Society of Christian Serv-
ive, Zone III, held a Promotion
Workshop at Morningside Church,
Shreveport, on February 11. The
all-day meeting was called to or-
der by Mrs. W. D. Snelling, dis-
trict promotion secretary. Mrs.
Snelling and other district officers
presided throughout the day.
Following the noon luncheon,
Rev. Eldred Blakely, pastor of the
host church, spoke on "What the
Local Church Expects of the
WSCS." Several district churches
were represented.

POSTAGE RATES
(Continued from page 3)
one-eighth of a cent per copy. The
Senate would increase it to one-
half cent by three stages, first rais-
ing it to one-quarter on July 1,
1958, then three-eighths, and fin-
ally one-half cent on July 1, 1960.
Since religious periodicals would
get a 50 per cent reduction, this
would raise their rate only to one-
quarter cent, but this would rep-
resent a 100 per cent increase in
postage rates for all periodicals
which weigh less than two ounces.

NEWS BRIEFS
(Continued from page 14)
and 25. All employed women are
invited to attend these at 7:30 at
the First Methodist Church.

At a recent meeting of the Farm
Hill Woman's Society, the follow-
ing officers were elected: president,
Mrs. Grady Brown; vice-president,
Mrs. John Mardis; secretary and
treasurer, Mrs. William C. Stafford.

The Wesleyan Service Guild of
the DeQueen Methodist Church en-
tertained the Guild of Horatio at a
dinner meeting in fellowship hall
February 18. After a brief business
conducted by the president, Mrs.
Bob McKinney, the group assem-
bled in the sanctuary for the pro-
gram on, "The Methodist Hymnal,"
with Mrs. E. B. Smith as the lead-
er.

Mrs. J. T. Manning gave the de-
votional and Mrs. Hugh Carruth

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SOURCE**s tells us how we can use these re-
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Lists Qualifications For Successful Minister's Wife

WHAT are some of the qualifications for a successful minister's wife?

At Boston University's school of theology, at least 70 per cent of the students are married before graduation. The advent of matrimony has a serious impact on their lives.

Mrs. Herbert Stotts of Lexington, Mass., wife of a professor at the school of theology, has served with her husband in churches in the open country, small town, and large municipality. She recently was a member of a panel entitled "The Role of the Minister's Wife in the Home, Church, and Community," presented to the wives of students at the school of theology, and compiled some very pertinent observations on the role of a successful minister's wife.

First, and most important, according to Mrs. Stotts, is the vital interest in religion that a minister's wife should have. "If she is not sold on the importance of religion in the home, church and community, it will be very difficult for her husband to convince others."

Another point is that a minister's wife should be "well read" so that she will know and understand what her husband is talking about. "She should know the Bible and the theological significance of her church and how it stands in relation to other religions," said Mrs. Stotts.

"She should take seriously her husband's ordination, especially recalling how she knelt by her husband's side, as is the practice in some denominations."

Also, the minister's wife should have a unique sense of humor. "But," warns Mrs. Stotts, "she must know when to laugh with people—not at them. She should not countenance jokes or conversation that are in poor taste."

A minister's wife, says Mrs. Stotts, must have "good common sense." Because she is so constantly in the public eye, she must maintain the right attitude, be tactful, and dress tastefully though preferably not better than her parishioners.

"She should try to keep herself the same as when her husband first met and fell in love with her," added Mrs. Stotts.

She explained that the parishioners look to a minister's family as a fine model. "Therefore, it is up to the minister's wife to create the image that will determine what the community sees and admires when it looks at her family."

Instead of assuming the leadership role in community affairs, the minister's wife must be alert to recognize others who can assume leadership roles.

Another necessary trait is that she be "adaptable." Mrs. Stotts pointed out that the minister "often moves from one church to another; hence, if his wife is unhappy with the change, it will often reflect unfavorably in her husband's work."

Because the minister spends considerable time in the parsonage, his wife must regulate household routine accordingly. "She must know when not to disturb her husband and when something is important enough

to warrant an interruption," said Mrs. Stotts.

With so many parishioners coming into the parsonage, the minister's family actually lives in a "goldfish bowl." Everyone knows what's going on in the household. The minister's wife must be aware of this fate and accept it. And because of it, she must be a good and efficient housekeeper.

"She must also be a good economist," adds Mrs. Stotts. "Salaries are often not high and ends must be met."

Another aspect is that of raising children.

Mrs. Stotts, who has three children, Mary 13, Mike, 11, and Martha, 7, considers "raising children in a parsonage, often hard."

"The minister's wife must guard against her children monopolizing the limelight. They should not feel that they can have additional rights because their father is a minister. And they should be taught an ethical code because it is right and not because their father is a minister."

Another qualification of a minister's wife is that she be "a gentle critic of her husband." Explains Mrs. Stotts: "Since others may refrain from pointing out flaws in a minister, it is his wife's duty to be his critic although methodology here is important. She must know when her husband is receptive and when not."

A minister's wife "should take part in the community and not confine her activities to her own group and friends."

Mrs. Stotts also lists a number of "don'ts" for the minister's wife.

"She should not gossip but must hold in trust problems she hears in confidence. She must not be vicious and try to assume the leadership role delegated to her husband. She must not be jealous of her husband's many professional contacts with women in the parsonage."

"Also she should not be a rubber stamp reflecting merely what she thinks the parishioners want. Rather, she should be individualistic and sincere."

Cooperation Between Commanders, Chaplains Lauded By Pastor

Denver (RNS)—Increased cooperation between military commanders and service chaplains is improving the morals and morale of servicemen at U.S. bases in the Pacific and the Far East.

Dr. Elmer C. Elsea, pastor of Central Presbyterian church here, said on his return from a tour of Pacific area bases that chaplains "are doing the finest job I've ever seen."

His six-week inspection tour of military bases was made for the Presbyterian Department of Chaplains and Service Personnel, and the General Commission of Chaplains. He visited bases in Hawaii, Japan,

—About Your World Service Dollar

The Board of Education

In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies are being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

An intensified program of ministerial recruitment and improvement of facilities for theological education is Methodism's way of meeting its manpower needs for ministerial leadership.

This important program of the Church is administered by the Department of Ministerial Education of the Methodist Board of Educational Institutions. Sponsored by World Service gifts, this department, combining in-service training and theological education, is responsible for recruiting ministers, for educational preparation of ministerial candidates, and for conducting schools and programs of continuing education for pastors.

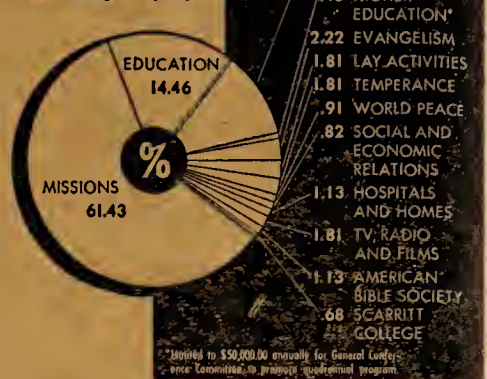
A close relationship is maintained by the department with the ten Methodist theological seminaries, which are making every effort to meet ministerial needs of the Church. These schools graduated 614 students in 1956-57, but this number plus the 211 Methodist graduates from accredited non-Methodist seminaries totaled only 825 seminary-trained ministers who were ready to give full-time service to the Church.

On the other side, the Church lost in 1956 a total of 1,324 ministers by retirement, death, and other causes. This is the situation of precarious need for more ministers reported by Dr. Gerald O. McCulloh, director of theological education. For this reason, the program for expansion of theological education adopted by the 1956 General Conference continues.

The director of ministerial recruitment in the department of theological education, Dr. Harold T. Porter, formerly pastor of Mifflin Avenue

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR

1956-1960
Annual Budget \$12,200,000



ANNUAL FIXED SUMS	
PENSIONS	\$200,000
PENSIONS FOR DEACONESSES	\$ 45,000
THE AMERICAN UNIVERSITY	\$100,000
SCHOOL OF INTERNATIONAL SERVICE	\$250,000

Methodist Church in Pittsburgh, Pa., came to the Board of Education last year to give leadership to the Church's program to expand enrollments at these seminaries. Counseling and recruiting is being done on college and university campuses, and efforts to reach local church people are being accomplished through organizations of the annual conferences.

In six of the ten Methodist theological schools, major programs of building, expansion, or relocation are under way. Progress continues on the establishment of two new theological schools. One, in Kansas City, Mo., is expected to open in the fall of 1959; the other, in Delaware, Ohio, the fall of 1960.

Methodist seminaries spent about \$3,600,000 last year on educational operations. Direct budget appropriations from World Service gifts from Methodist people—through the office of theological education to the schools for current expenditures—was \$912,500. Capital expenditures for buildings and improvements were in addition to current educational costs.

The recruitment program which is calling for increased seminary facilities will mean larger enrollments and more manpower to minister to the churches across the country. The Church must provide more graduate ministers to replace its leaders who are lost from active service. Continued giving to World Service assures that the Church can accomplish this task.

Korea, Okinawa, Hong Kong, the Philippines and Guam.

"When we are inclined to be critical of moral conditions in the service," Dr. Elsea said, "we must remember one thing—the military get exactly the kind of boys our homes and churches are sending them."

If boys are trained to "high Christian and American standards" they will act as decent citizens while in uniform, he said. The top 10 per cent of military personnel "are of such high character they would act morally under any circumstances,"

he added, and about 10 per cent at the bottom have low moral character which is difficult for the services to correct.

"In between," Dr. Elsea said, "is the great percentage of the servicemen who are nominally Christian. The major concern, but not the entire concern, is with this group."

He said that with proper aid from the military commanders, chaplains are able to help this 80 per cent maintain the standards and ethical training they received before entering the service.



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ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
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VOL. X

THURSDAY, MARCH 27, 1958

No. 13

Umpfrey Lee Gives Willson Lectures At Centenary College

Facets of "Our Educational Dilemma" were discussed by Dr. Umpfrey Lee, chancellor of Southern Methodist University in Dallas, Tex., last week when he delivered the three-day Willson Lecture Series at Centenary College.

Dr. Lee, who was accompanied to Centenary by Mrs. Lee, spoke at 9:30 a.m., Tuesday, Wednesday and Thursday in the Brown Memorial Chapel on the campus. During the afternoon, he met with various campus religious group and did individual counseling. He and Mrs. Lee were feted Tuesday afternoon at a reception in the faculty lounge.

In his opening address, entitled, "Whom to Teach," Dr. Lee noted that colleges are the only businesses which offer their product at less than its actual cost. Since students do not pay the entire costs of their education, he declared, colleges have a right to expect them to work hard and to meet certain requirements.

The value of intercollegiate athletics, he said, stems from the fact that athletics remind students that there is such a thing as competition in the world. Dr. Lee urged colleges to expose students to difficult subjects so they will be prepared to cope successfully with our highly competitive modern life later.

In his second lecture, entitled, "What to Teach," the well known Methodist leader maintained that a knowledge of the past is essential to a knowledge of the present and successful understanding of the future. He scored those educational critics who term the liberal arts courses "merely social graces" and who claim such courses should be secondary to mathematics and the natural sciences.

"The ideals of a nation are not to be found in its mathematics or natural science books," he said. "They are preserved in a nation's literature, philosophy, law and religion."

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period March 27-April 5, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

March 27	Mark 2:23-3:6
March 28	Mark 3:7-19
March 29	Mark 3:20-35
March 30	Mark 4:1-20
March 31	Mark 4:21-32
April 1	Mark 4:33-41
April 2	Mark 5:1-20
April 3	Mark 5:21-34
April 4	Mark 5:35-43
April 5	Mark 6:1-13

400 Attend 18th Annual Woman's Society Conference In Monroe



Among the new officers of the Louisiana Conference WSCS are (front row, from left): Mrs. C. W. Tebow, Bunkie, secretary of promotion; Mrs. L. B. Kilpatrick, Shreveport, president; and Mrs. Robley Davis, Gilliam, secretary of missionary service. On back row are (from left) Mrs. R. R. Cahal, New Orleans, secretary of children's work; Mrs. G. W. Dameron, Jonesboro, secretary of missionary personnel; and Mrs. P. D. Lambert, Crowley, secretary of missionary education. Officers are elected for a term of two years and may serve an additional term with the exception of the treasurer who may serve for eight years.

Brownfield Church, Baton Rouge, Named 1000 Club Project

The Brownfield Methodist Church of Baton Rouge has been named the 1000 Club project for the Louisiana Conference during the period March, April, and May, according to the 1000 Club appropriations committee.

The announcement was made this week following a change in plans by 1000 Club leaders after the Shreveport District had released its claim on the 1000 Club for the South Field Road Methodist Church in Shreveport. The South Field Road Church had been designated as the 1000 Club project for this period but Shreveport District leaders released its claim on the program for the present.

The Brownfield Church, north of Baton Rouge, now has an organization of approximately 50 members and is one month old. Rev. John Sewell, pastor of the Baker Methodist Church, and Rev. A. G. Taylor, pastor of the Blackwater Methodist Church, are assisting Rev. D. W. Poole, District Superintendent of the Baton Rouge District, in developing the Brownfield Methodist Church.

Members of the 1000 Club appropriations committee which designates 1000 Club projects are: Rev. Karl Tooke of Shreveport, Confer-

(Continued on page 9)

Mrs. L. B. Kilpatrick Elected President

About 400 women from throughout Louisiana attended the three-day Woman's Society of Christian Service annual meet in Monroe March 21-23.

Mrs. C. N. Cadwallader, New Orleans, outgoing conference president, delivered her annual message at the opening session Wednesday. Her topic was "They Gird the Earth with Valor."

Speakers for the 18th annual meeting included Bishop Paul E. Martin, Little Rock, head of the Arkansas-Louisiana Area of The Methodist Church; Miss Marguerite Twinem, New York City, secretary of missionary personnel for the General Board of Missions; Mrs. Glenn Laskey, Ruston, member of the Woman's Division; Dr. Weslev H. Hager, pastor of Grace Methodist Church in St. Louis, Mo.; Miss Lillian Johnson, New York City, executive secretary of the Wesleyan Service Guild; and Mrs. Clyde Stuntz, Monroe, retired Methodist missionary to India.

Miss Willie Mae Porter, retired deaconess, and Dr. Clyde Stuntz, retired missionary to India, both of Monroe, were among those delivering morning devotionals.

New officers elected at the meeting are Mrs. L. B. Kilpatrick, Shreveport, president; Mrs. Charles Giessen, Le Comte, secretary of student work; Mrs. E. R. McCammon, Lake Providence, secretary of youth work; Mrs. R. R. Cahal, New Orleans, secretary of children's work; Mrs. F. E. Kennon, Minden, secretary of status of women; Mrs. G. W. Dameron, Jonesboro, secretary of missionary personnel; Mrs. Robley Davis, Gilliam, secretary of missionary service; Mrs. C. W. Tebow, Bunkie, secretary of promotion; and Mrs. P. D. Lambert, Crowley, secretary of missionary education. Mrs. J. H. McSween, Alexandria, was re-elected to the post of treasurer.

Pledges to missions for the year totalled \$108,400 and a budget of \$9,575 was approved by the society.

Mission pledges by districts included Alexandria, \$9,600; Baton Rouge, \$16,175; Lafayette, \$8,170; Lake Charles, \$11,490; Monroe, \$15,030; New Orleans, \$12,720; Ruston, \$13,300; and Shreveport, \$21,915.

Mrs. D. V. Loflin of Monroe was chairman of general arrangements. Theme carried through the WSCS meet and the guild weekend immediately following was "Missions—Endless Line of Splendor."

First Methodist Church in Baton Rouge will be host to the 1959 meeting.

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. During the week of March 30, the work of estimating the church's financial potential is completed and the proposed budget is compared with it. Captains of Visitation teams also complete their recruitment.
2. April 6 begins Week 5. The Congregational Dinner is again announced.
3. On April 7 the Program and Resources Chairman should meet with the Commission on Stewardship and Finance to report proposals for the new budget so that it may be presented at the very next Official Board meeting.
4. When the budget is approved the Pictured Appeal Folders are printed and mailed to the congregation.
5. By April 10 the Materials Committee begins typing each name on the Master List on a Commitment Card.
6. On April 12 the EMC posters are put up. Letters B-1 and B-2 are readied for mailing at a later date.

Meth. TRAFCO To Produce More Of Its Own Films, Etc.

Nashville, Tenn. (MI) — The Methodist Television, Radio and Film Commission is producing more and more films and film strips in its own studios in Nashville, it was announced at the commission's annual meeting March 7 in Chicago.

This is being made possible by new production equipment, more space, and a larger technical staff, said a production policy committee report at the meeting in the Conrad Hilton Hotel.

Through more production in its own studios, the Television, Radio and Film Commission (TRAFCO) is saving money without sacrificing professional quality, the report said.

"However," said the Rev. Dr. Harry C. Spencer, Nashville, TRAFCO general secretary, "our commission will continue to utilize outside facilities — for instance, in Hollywood or New York — when there are advantages in doing so."

All of the production for the filmed dramatic portions of The Methodist Church's new "Talk Back" television series will be done in TRAFCO's own studios, using professional actors from New York.

To be introduced next October, the series of 13 half-hour programs will be a "two-way communication" approach to presenting the gospel through television. The plan is for each program to present a filmed drama followed by a live discussion, and this, in turn, to be followed by viewer response and discussion in the community.

Proposes Federal Aid To Church Colleges

Washington, D. C. (MI) — Federal aid to church-related and other private colleges and universities has been proposed by Sen. Joseph S. Clark, Jr., Democrat of Pennsylvania.

He suggested Congressional legislation to provide funds for new buildings similar to the Hill-Burton Act which extends aid to private hospitals.

Sen. Clark said that pending bills in the field of higher education do not include aid for private colleges as part of the government's proposed program to expand the nation's educational facilities.

Recognizing the religious implications in his proposal, Sen. Clark, an Episcopalian, said "I must say that in the field of higher education, despite the argument of separation of Church and State with which I am largely in accord, we have got to find a way in which we can put to work all of our schools, whatever they be, in the interest of providing better training on the graduate level."

Sen. Clark also urged Congress to help "rehabilitate the teaching profession" by providing assistance for salaries and education of teachers.

Meanwhile, the U. S. Office of Education reported that the salaries of faculty members of small private colleges, most of which are church-related, are considerably lower than those of other institutions.

"Methodism In Washington" Booklet Now Available

Every year, people from everywhere come to the nation's capitol city to visit places where historical events have occurred and have discovered that Methodism is being made here too.

You can see this for yourself in a new booklet, "Methodism In Washington," which gives a bird's eye view of the work and activities being done by Methodists in this major city.

"Methodism In Washington," contains pictures of the Methodist building on Capitol Hill, leading churches, hospitals and universities where Methodists are at work. Shown on the pages in this booklet are the ways in which Methodism progresses through the General Commission on Chaplains, General Commission on Camp Activities, General Board of Temperance and Goodwill Industries of America, Inc.

The Washington area work of the bishop, Commission on Public Relations and Methodist Information, Board of Missions and Church Extension and the district superintendents are seen as you turn the pages of "Methodism In Washington."

Prepared by the General Board of Temperance, the booklet is available from TEM Press, 100 Maryland Ave. NE, Washington 2, D. C., at 25 cents per copy.

Polish Methodists to Re-Open Seminary, Publish Magazine

The Methodist Church in Poland is planning to re-open its theological seminary for the first time since World War II and to resume the publishing of a denominational magazine.

Those plans of Polish Methodists have been reported by the Rev. Dr. Eugene L. Smith, general secretary of the Division of World Missions of the Methodist Board of Missions. In February Dr. Smith visited Poland and Czechoslovakia for the first time since becoming general secretary in 1949. He made the visits with the Rev. Dr. Gaither P. Warfield, general secretary of the Methodist Committee for Overseas Relief.

Dr. Smith said the plans for resuming formal theological training of ministers and for publication of a church magazine were indicative of the relative freedom of the church in Poland. The magazine, not published since the war, formerly had an appeal for Polish intelligentsia and was an effective evangelistic medium.

The Methodist Church in Poland is free to worship, to witness and to open work in new places, Dr. Smith said. The freedom of the church is surprising, he said, considering that Poland is a communist state situated between East Germany and Russia.

Methodism has almost doubled in size since World War II, Dr. Smith said. Present membership is about 15,000; there are 40 pastors and 60 congregations.

"It is a church of real vitality and some able leadership," Dr. Smith

So. Central Juris. Council Reviews Program

Convocation Date Set For April 7-8, 1959, Kansas City

Oklahoma City (MI)—The Methodist Church's South Central Jurisdiction Council, meeting here March 7, focused major attention on Christian higher education, heard encouraging reports of several jurisdictional projects, and made tentative plans for next year's convocation.

Timed to tie in with the inauguration of the Rev. Dr. Jack Stauffer Wilkes as president of Oklahoma City University, the council meeting brought together more than 100 Methodist leaders, including a dozen college presidents, from the eight-state jurisdiction.

Dr. Aubrey G. Walton of Little Rock, Ark., presided at the council meeting, and the Rev. Dr. Finis Crutchfield of Norman, Okla., chaired the meeting of college presidents and those responsible for the Christian Higher Education emphasis.

Dr. Crutchfield was also named chairman of the jurisdiction's committee to study episcopal areas. The group will study population trends in the various states and conferences and will make recommendations to the jurisdictional conference regarding possible realignment of areas or the creation of a new area. Mrs. Ada Mead of Omaha, Neb., is secretary of the committee.

Those attending the council represented the 1,870,000 Methodists in the 4,600 churches in Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma and Texas.

Other than Dr. Walton those attending from the Arkansas-Louisiana Area included Bishop Paul E. Martin of Little Rock, Dr. Guy Hicks of Alexandria, Dr. E. Clifton Rule of Pine Bluff, Rev. E. H. Hook of Fayetteville, and Rev. Ewing T. Wayland of Little Rock.

During a Chamber of Commerce luncheon honoring President Wilkes, council members heard Dr. Raymond J. Seeger of the National Science Foundation, Washington, D. C. plead for "a scientific, cultural and spiritual outlook in order that we may live together in one world." "Our educational process has been too small for our expanding universe," Dr. Seeger declared. "We have often had to pay a costly price for our narrowness both in society and in science."

The Rev. Dr. John O. Gross of Nashville, general secretary of the Division of Educational Institutions of the Board of Education, also spoke on the current emphasis on Christian higher education.

The council voted to take the necessary steps to relate the new theological seminary to be established in Kansas City to the entire jurisdiction as well as the states directly affected — Missouri, Kansas, and Nebraska. Bishop Dana Dawson of Topeka, Kan., and the Rev. Dr. Gerald O. McCulloh of Nashville, director of theological education, both made statements as trustees of the new school.

The council applauded reports of expanding work in the Indian Mission as reported by its superintendent, the Rev. Dr. D. D. Echieson of Oklahoma City, and the Rev. Dr. Clarence W. Lokey of San Antonio, director of the Board of Missions' special work among Spanish-

said. "Attendance was good at services we visited, and young persons were in evidence in the congregation."

The church has been allowed to continue such institutions as orphanages and the Methodist English School in Warsaw. Dr. Smith said. That school, with an enrollment of 6,000 students, is said to be the largest school in the world exclusively for the teaching of Eng-

(Continued on page 14)

speaking people in the Southwest.

The Rev. Dr. Paul D. Womeldorf of Oklahoma City, executive secretary of the jurisdiction, reported on a heavy year of well-attended leadership conferences and workshops sponsored by the council and its related boards. Many of these are held during the summer at the jurisdiction's assembly, Mt. Sequoyah, Fayetteville, Ark.

Reporting on the jurisdiction's school for approved supply pastors, the Rev. Dr. R. F. Curl of Dallas said that last summer's attendance had reached 236, a figure well in excess of any previous year, and that already 164 are preregistered for the 1958 session of the supply pastors school at Southern Methodist University.

Plans for the convocation of the jurisdiction were made for April 7-9, 1959, in Kansas City, Mo. The next meeting of the South Central Jurisdictional Conference will be held in San Antonio, Texas, June 22-26, 1960.

The council paid tribute to Mr. and Mrs. J. M. Willson of Floydada, Texas, who have established 18 lectureships at colleges and at Mt. Sequoyah.

The council also voted appreciation to two of its members who have been prominently identified with religious radio broadcasts—the Rev. Dr. Marshall T. Steel, president of Hendrix College, Conway, Ark., who is relinquishing his work on the "Methodist Men's Hour," and the Rev. Dr. Robert E. Goodrich, Jr., Dallas, Texas, for his work on "The Methodist Hour."

The Rev. Dr. Guy Hicks of Alexandria, La., was elected chairman of the commission on finance and presided over its sessions. T. Russell Reitz, Manhattan, Kan., layman, reported as treasurer of the council.

Mrs. W. E. Horton, Jr., of Houston, Texas, served as secretary of the council and reported as president of the Jurisdiction Woman's Society of Christian Service.

Chairmen of other jurisdictional groups who reported included: the Rev. Dr. W. L. Perryman, Joplin, Mo., budget committee; the Rev. Dr. Albea Godbold, St. Louis, historical society; J. Clinton Hawkins, St. Louis, lay activities; Bishop Paul E. Martin, Little Rock, Ark., convocation committee.

Other speakers included: the Rev. Dr. C. C. Bell of Lynchburg, Va., director of the Commission for Study and Action on the Jurisdictional System; the Rev. Dr. Thomas B. Lugg, Chicago, general secretary and treasurer of the Council on World Service and Finance; the Rev. Dr. Allen B. Rice, Philadelphia, executive secretary of the Section of Home Missions; and the Rev. E. H. Hook, Fayetteville, Ark., superintendent of the Western Methodist Assembly, Mt. Sequoyah.

Charges Protestants Neglect Political Responsibility

Washington, D. C. (RNS)—Protestants are "neglecting their responsibility" for political action and are often very ineffective when they try to influence government decisions in areas of moral issues, a Methodist theologian declared here.

Dr. E. Clinton Gardner, professor of Christian ethics at Candler School of Theology, Emory University, Atlanta, Ga., said that there is a need "for careful examination of the meaning of separation of Church and State" and to find ways in which "religious forces may cooperate across church and even faith lines in the effort to achieve common goals and ends."

"Only thus can secularism be effectively combatted and the forces of religion be marshalled for the struggle to achieve such objectives as economic justice and the foundations of world peace," he declared.

Dr. Gardner addressed a four-day national conference on the Church and the Political Order sponsored here by the Methodist Board of Temperance.

Examining what he termed "some of the major reasons why Protestants, in general, neglect or deny their responsibility" in the area of political action, Dr. Gardner said, "In the first place, there seems to be a widespread tendency to regard politics as a dirty business."

He termed this a "strangely ironical view for Americans, for we generally pride ourselves on our democratic heritage."

If Christians continue to think of American political institutions in this light, "the future of the Republic is not bright," he warned.

Such an attitude on the part of the churches toward politics is harmful to public life in "the recruitment of public servants" and also contributes to corruption in politics by its cynicism.

"Clearly, what is needed to clean up politics is not cynicism and self-righteous withdrawal by Christians but more concern and participation in political life by those church members and others who deplore the existing corruption," Dr. Gardner told the Methodist leaders.

Brucker Says Use Of Nuclear Weapons Is Justified Today

Chicago (RNS)—Secretary of the Army Wilber M. Brucker told some 3,000 Presbyterian laymen here that it is not "un-Christian" for the country to arm itself with "the awful power of missiles and nuclear weapons" in defense against Godless Russia.

Addressing the 10th annual meeting of the National Council of Presbyterian Men, he said that "Christianity has never required that civilization should be crucified by its enemies while its friends are immobilized and silent."

"We would be derelict in the discharge of our responsibilities as Christian citizens if we failed to use wisely all power available to us to stay the hand of the aggressor, and help to fashion a better world in which peace and justice shall ultimately reign," he declared.

But the Army chief warned that this country cannot place her faith in armor alone.

"Not for one moment do I conceive that in our great military strength lies the real salvation of our nation and the free world," he said. "In the final analysis, it is the power and grace of the whole armor of God to which we rightfully and confidently entrust our future."

Calling on Russia to lift its Iron Curtain, Mr. Brucker said that as long as the Soviets remain "a Godless nation and refuse to give the Russian people a fair chance to embrace Christian concepts, America will continue to be misunderstood and genuine peace will be difficult if not impossible."

ner told the Methodist leaders.

There also is a "general failure on the part of Protestants to understand the nature of political power," Dr. Gardner charged.

He deplored a widespread assumption that "voting represents the full duty of citizenship," ignoring party caucuses, conventions, and organization of support for candidates.

"In a word, the individual citizen who limits his registration to registering and voting never gets involved in the real process of policy formation," Dr. Gardner said.

"An individualistic and moralistic" (Continued on page 14)

Church Colleges' Salaries Below Average

WASHINGTON, D. C. (RNS)—Salaries of professors at small, private liberal arts colleges, most of which are church-related, are much lower, on the average, than those for other institutions of higher learning, the U. S. Office of Education reported here.

The "mean salary" for a full professor on the faculty of such colleges is only \$6,540 a year, the government agency said, after a survey of faculty salaries in more than 1,150 colleges and universities.

"Mean salary" is the statistical point at which half the faculty members are above and half below. Since faculties vary in size from college to college, it is deemed to be more meaningful than would an average.

The mean salary of full professors in state teachers colleges is \$7,440 a year, the survey showed. In the large private universities, some of

which are church-related, but the majority independently endowed, the mean salary for a full professor is \$8,860, while in state universities it is now \$8,940.

Army Sec. Calls Bible Mainstay of Defense

Washington, D. C. (RNS) — The Bible is the spiritual mainstay of the defense of America, Secretary of the Army Wilber M. Brucker declared here.

The cabinet member said that he is confident that a nation which "practices the principles encompassed in the Bible" will survive, but that a nation which spurns them "will not long endure."

"The Bible points the way to a genuine brotherhood of man," Secretary Brucker declared, "as well as the only way to lasting peace."

Secretary Brucker, a Presbyterian layman, gave his views as to the "tremendous role" the Bible has played in the life of America in a Lenten meditation written for a Washington newspaper.

Sees Atheism Doomed In East, West Germany

Berlin (RNS) — Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, said here that "only blindfolded people can still believe that atheism holds any future."

"Men throughout the world," he told a congregation at St. Mary's church in Berlin's Soviet sector, "have become tired of atheistic propaganda."

The bishop denounced especially the atheistic propaganda conducted by Communists in East Germany which he said is being advanced with "arguments which come from the ideological junk shops of the 18th and 19th centuries."

"This alone," Bishop Dibelius said, "makes it apparent that the future of Germany will not belong to the atheists, but rather lies with those who cling to their belief in God and are ready to do His will."

Associate professors in small liberal arts colleges draw a mean salary of \$5,440 a year, compared with \$6,430 in teachers colleges, \$6,660 in large private universities, and \$6,980 in state universities.

Assistant professors in small liberal arts institutions draw a mean salary of \$4,760; in teachers colleges \$5,660; in large private universities \$5,490 and in state universities \$5,850.

Instructors are paid \$4,110 in liberal arts colleges, \$4,520 in private universities, \$4,880 in teachers colleges, and \$4,780 in state universities.

The average salary for all college faculty members throughout the United States for the academic year 1957-58 is \$6,120, the Office of Education reported.

Secretary of Health, Education and Welfare Marion B. Folsom termed faculty salaries "shamefully low."

"College teachers are key members of our society," said Secretary Folsom. "They train most of the future leaders in all walks of life."

"They must receive greater rewards," he declared, "if we are to attract and hold those with the best qualifications for teaching the young men and women of this country."

12 Percent of Minn. Families Are Tithers

Minneapolis, Minn. (RNS)—About one family in every eight in Minnesota (12 per cent) practices tithing—that is, contributes one tenth of their income to church and charity, according to a statewide survey by the Minnesota Poll.

Many more (37 per cent) of the adults interviewed say they know of families that tithe.

Tithing tends to be more prevalent among college-educated Minnesotans (17 per cent of those interviewed say they contribute one-tenth of their incomes for church and charitable causes) than it is among people who haven't had as much formal schooling.

There is a greater degree of tithing among people in the upper economic group than there is in the middle or lower groups.

A majority of Minnesotans (54 per cent) are of the opinion that it's not possible for most people to tithe. But 43 per cent believe most people could tithe if they chose to. Three per cent expressed no opinions.

Reports Many Professionals Among Russia's Churchgoers Today

MOSCOW (RNS)—Russia's churchgoers are not all just plain, ordinary working people, but include university professors, Stalin Prize winners, actors and other professional people, according to the dean of one of Moscow's oldest churches.

He is 47-year-old Father Mikhail Viketyevich Zernov, dean of the Church of All Suffering Joy, whose gilded crosses and cupolas rise above a narrow street near the Kremlin.

"It is no secret," he told Religious News Service in an interview, that many an outstanding scientist acknowledges the mysterious power of God. The sputniks have not proved the absence of God. On the contrary, they have proved that the more one knows, the more the unknown opens before one."

Father Mikhail recalled that Professor Vladimir Filatov, who won international fame with his experiments in corneal transplantations, had been a regular churchgoer until his death recently in Odessa.

The priest was interviewed after a Lenten service at which he said more than 2,000 worshippers had received Holy Communion in his church. He said the church was given its present name in memory of a

close relative of Czar Peter the Great who was cured of a fatal disease 250 years ago by an icon which reputedly materialized miraculously there.

Father Mikhail said it is true that in Russia people over 40 think about God more often than teen-agers, but he refuted the belief which he said was widespread in the West that far fewer go to church in Russia than before the 1917 Revolution.

"This is not quite an adequate picture," he commented. "It goes without saying that our flock was more numerous at that time. But our slogan is 'quality not quantity.' One does not see young people these days making a rendezvous under the Holy Icons. Today only real believers come to church—people not influenced by the anti-religious propaganda carried out by the Soviet press and radio."

Father Mikhail stressed that "so long as the mystery of death exists, people will believe in God."

He denied what he said were popular rumors abroad that religion in Russia is "suppressed."

"It is really not true," he said. "Look at this church here: hundreds and hundreds of people are to be found coming here on any working day."

More Armament Implications

PEOPLE concerned with the mounting nuclear arms race and other matters internationally saw more than passing implications in the accidental dropping on Tuesday March 11 of an "unarmed" atomic bomb near Florence, South Carolina. Just what caused this accident is of lesser significance than what might have happened if there are repeated instances of this character. Multiply that with the fact that our nation is now arming some of its allies with similar weapons which are being flown overhead in those nations.

Readiness for massive retaliation is a keystone of America's defense, which translated means that a certain number of aircraft are either in the air or can be in a matter of moments, loaded with nuclear bombs ready to be directed to any part of the globe, should occasion demand it. Part of the price for continued freedom is the threat that overhead are planes loaded with these weapons which may be accidentally dropped at any time.

A monitored broadcast from Russia indicated that a major concern of the Communists is that such an accidental dropping might not be recognized as such and that reprisals against an innocent nation might be begun before the identity of the aircraft dropping the bomb could be established. This concern can be taken for whatever it may be worth, but one can be sure that proper precautions will be taken by military leaders to prevent anything like that from happening.

When one surveys the moral and spiritual implications of planes overhead loaded with nuclear bombs, one must weigh these against the possible loss of freedom with them. This, as we understand it, is our nation's policy as long as there is no understanding between the East and West on banning of nuclear weapons. Let us pray that the time will come soon when this threat from overhead can be removed once and for all.

Recession Reveals Weaknesses

AMERICA'S present preoccupation with its economic recession is a reflection of the degree of its commitment to materialism. There is reason to believe that something has gone wrong with the nation's economy. The extent of the so-called recession remains to be determined, but the nature of the concern about the recession reveals something fundamentally basic about the nation's spiritual health.

Economic health is by no means synonymous with spiritual well-being, although there is a great deal about Americans that would suggest that they are. The badge of success and abundant living of a person or partnership, family or institution, organization or government is more times than not the dollar sign. Spiritual rewards become confused with material rewards, so much so that it is not uncommon to mistake one for the other.

We are not suggesting that there should be no concern about America's economic health or that nothing should be done to help the situation. It is interesting, however, to study the various proposals being advanced to halt recession trends. They range from government action cutting taxes and increasing spending for public works and armaments, to less governmental interference to allow the economy to seek its own level. One is reminded of all the frantic proposals advanced when Russia's first Sputnik went into orbit.

But there is a difference between honest forthright appraisal of the situation and solutions which have overtones of impending crisis. The first reveals a degree of spiritual and emotional maturity that comes from faith in the unshakable; the second reveals a degree of spiritual and emotional immaturity that comes from faith in the material which has only passing value.

There is nothing particularly spiritually inspiring about lengthening breadlines, growing welfare rolls, increasing unemployment or declining markets. There is something spiritually stimulating about the noble way some people adjust in changing times. Their faith is in the spiritual which cannot be shaken by changing outward conditions.

They Sought His Endorsement

HAD you ever thought about what must have been some of the thoughts passing through Jesus' mind as He rode into Jerusalem on the first Palm Sunday? It would be all out of keeping with the true nature of Jesus' life and teachings to believe that he had ordered this affair as a tribute to himself. Meek, lowly of heart, humble, He certainly would not have used this or any similar means to exalt Himself even though He was aware of the dreadful days ahead.

Yet here were all these people crying Hosannah, lining the pathway of the little procession with their garments and branches, paying homage. As He looked about, He must have recognized some who saw in Him what they hoped was the one who would champion their cause. There were those who dreamed dreams of a great earthly kingdom with the Master at the head and they with some prominent place in this kingdom. Others saw in Him the One who would through the use of force strike down all who opposed them. Some saw Him as the champion of the Jewish race who would once and for all set them free from their oppressors. There were the religious extremists who saw in the Gallilean the one who would champion their point of view and bring all others into agreement. Many of these and others were those whom Jesus had counted among His followers, knowing that they still did not fully understand the great force of life which held the secret of true living. Jesus must have had faith to believe that the events of the days to follow would make clearer to each of them, as nothing else would, the simple secret of life about which He had been teaching and living.

Yet today, as Palm Sunday, 1958 approaches, there are many of us who share the same problem which Jesus sensed in those who lined the roadway into Jerusalem. We all have our causes, our points of view, our prejudices which we are hoping will be championed by Christ. And as Jesus comes into our midst He must look upon us with compassion, yet with faith, believing that somehow the events of another Holy Week will point us most surely to the one great force which the world and its individuals need so badly.

It was God's love that brought Jesus into the world, and God's love was expressed in the life Jesus lived. God's love was supremely demonstrated on the Cross. With love Jesus looked upon those who sought Him as the champion of their causes and He believed that love would eventually win out in their lives. It did in many of them. He looks upon us today with the same love. Will we forget self and in love for Him and fellowmen follow Him?

Washington, D. C. (RNS)—A temperance program for non-drinkers in the armed forces was urged here by Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Air Force Chaplains.

"Men and women in the military are just a cross-section of America and they number many non-drinkers," Chaplain Carpenter told temperance workers who attended a national seminar on Alcohol Problems sponsored by the Methodist Board of Temperance.

"However, the non-drinkers need a temperance program which they can rally around and promote without feeling like odd-balls," Chaplain Carpenter said. He suggested that Protestant and Roman Catholic temperance groups seek to develop a temperance program in cooperation with military chaplains.

"I don't drink, but I never refuse an invitation to attend a cocktail or beer party," Chaplain Carpenter said. "I like people and feel that it's the duty of a chaplain and a pastor to mingle with all kinds of people."

He said that by attending parties he was successful in getting soft drinks served for those who would prefer to have them.

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Not only did we secure the money we needed for a much enlarged program, but we did something for the life of this church. Our people knew what was going to happen during the coming year, and what was asked of each. They knew more about the workings of their church than ever before, and they appreciated it.

What The E M C Meant To Our Church

Fifth In A Series Of Representative Churches

By Jolly B. Harper
Trinity Methodist Church, Ruston

The ARKANSAS METHODIST and THE LOUISIANA METHODIST continue this week a series of several articles dealing with the Every Member Canvass program in representative churches in Arkansas and Louisiana. This fifth article is the account of the program as projected in a large church at the head of a district which is, for the most part, rural. Rev. Jolly B. Harper is the pastor of the Trinity Methodist Church of Ruston about which this article is written.

SINCE we had such a fine experience with our Every Member Canvass last year, I am glad to share it with the interested friends who read the Louisiana Methodist, both as to how we did it, and to the lift it has given our Church. It was not an entirely new experience to us. We have a program of seeing the people with some degree of completeness each year, and of inviting them to have a part in financing the work of the Church. But this was unique in several important ways. It is this extra which gave our program its real meaning.

We began at the beginning. We went to the Official Board with the project, and while board members did not understand all that was going to happen, they endorsed it and gave full freedom to it. This made it possible for me to proceed without hesitation, both in dealing with persons and spending necessary money. This greatly helped.

Of paramount importance was the fact we had the right people in the places of leadership. Too much emphasis cannot be placed upon this part of the movement. No matter how fine the materials may be, one limits the success of the endeavor by securing people who are either half-hearted, or whose influence is limited. It is not too much to say that the program can be defeated the first day by securing the wrong leadership. I had such strong convictions about this that I took it upon myself to spend an entire Sunday afternoon with one of my key laymen explaining what was before us; the need, the opportunity, and methods. I was not in a hurry. He had some doubts which lasted several days,

but his Church loyalty won out over them, and finally he said, "If you think I am the man, I am willing to work at the job." That was a long step forward. He is the kind of churchman who thinks the Church deserves one's best, and will plan his personal schedule to fit in with responsibilities which he has assumed in its program. He became my General Chairman. I was well begun.

Together we completed the list of leaders we would need. We grouped the areas of work in order to use better our leadership and eliminate waste motion. We decided to function in three groups: Materials and Publicity; Program and Survey; Visitation and Training of Visitors. These three chairmen, with the General Chairman and the Chairman of the Official Board (I being ex-officio) composed our General Committee. These men carried the ball in this campaign. Each was carefully chosen for his talents and interests in the program. They were all happy choices.

We had excellent publicity and our materials were on hand when we needed them. When a part did not arrive, the Chairman was quick to make arrangements for others to be printed locally. Our Visitation Chairman, with our General Chairman lost no time securing Area Leaders (we had a large enough list of prospects to need this) and with them enlisted Captains, and in turn with them secured sufficient Visitors. He took full responsibility for their training and materials. They could not help but know what their tasks were. Special mention must be made of our Chairman of Program and Survey. We secured a man who had the best knowledge of the total program of the Methodist Church of any layman in Trinity. He had numerous budgets of Churches of similar size and potential with which to make comparisons, and he prepared a program of activities to propose to the Church which was a real challenge to all. He carefully arranged his materials in order to explain it most effectively to the Finance Commission, the Official Board, and the congregation. Our people were genuinely in favor of our program when we sent visitors to

invite them to have a part in it. The financial goal was well within the means of the people as had been determined by a study of our financial ability.

When we came to execute the program, we had such enthusiasm, its success was guaranteed. Loyalty Sunday was a real revival. Our people attended well, and our visitors were almost one hundred percent present to participate in the dedication services. A fine meal awaited them after worship, and within the allotted time, they were ready to go and see the names they had previously chosen. Having made their own pledges which were almost all higher than any previous year, they were of a state of mind to go into this work.

It was a thrilling day. Not only did we secure the money we needed for a much enlarged program, (at least 25% increase) but we did something for the life of this Church. Our people knew what was going to happen during the coming year, and what was asked of each. They knew more about the workings of their Church than ever before, and they appreciated it. It was good for them to have their friends call on them on a nice Sunday afternoon also. Yes, it did us all good. And this year, we have not had financial difficulty despite the fact we are carrying a very large building budget on the side. I sincerely recommend this program.

Reports 4 Million Attend Released Time Classes

Minneapolis, Minn. (RNS) — An estimated four million children of all faiths are released from public schools of the United States once a week to attend weekday religious education classes, a Protestant official reported here.

Mrs. Alice L. Goddard, New York, director of weekday religious education for the National Council of Churches, said classes for most of the Protestant children released are conducted on an interdenominational basis. She spoke at a luncheon sponsored by the Minnesota, Minneapolis and St. Paul councils of churches.

Mrs. Goddard said she preferred

I
Saw



The Master
Key

By
Rev. R. A. Teeter

of a great building put to use in opening one small door. The key for that particular room was lost. The master key would, of course, unlock any door in the building. It was made for that purpose. And because it gave access to any part of the building it was entrusted only to the most trustworthy person.

The key is a necessary article for practical life. Losing your car key or your house key is a serious matter. And out of this comes the universal use of the key as a symbol of religion and life. The heathen gods and goddesses of Greece and Rome had their "keeper of the key." The "key of David is used by Isaiah to describe the authority of the king. In Revelation the ever living Christ is spoken of as having "the key of hell and of death," and the "key of the bottomless pit." That is a way of saying that he has the power and authority to rule over these terrors of human life. And he is described as "having the key of David" that opens a door which no man can close. It seems clear that the New Testament writers thought of Jesus as the Master Key of life — able to close where closing was needed and able to open where opening was needed.

But Jesus said there are "many rooms" in my Father's house. He delegated some of the authority of the key to his disciples, particularly to Peter. This at first and later to others who shared the same belief and confession of Peter. That is about the same as saying there are some little keys that are supposed to function in each man's own place or room in life. The lawyers and teachers of Jesus' day were entrusted with the "key of knowledge." They wore a key on their shoulder as an insignia of their rank or office as a teacher. But Jesus told them that they had taken it away—destroyed it or lost it. How had they done this? I think it was by ceasing to believe and practice what they were commissioned to teach and tried to teach to others. For example: "Ye lade men with burdens grievous to be borne and ye yourselves touch not the burdens with one of your fingers." No one is going to learn the duties and responsibilities of life from a teacher like that. He has closed the door and lost the key. How differently John talks. "Let every man bear his own burden," and also, "bear ye one another's burdens." Here is real sharing and real teaching. The teacher has opened the door and walked through. It is a delight to learn from that kind of teacher. He has the key. In fact he is a key.

to describe "released time" as "shared time" since the latter implies it's part of the work week of the child.

SECOND NATURE

Let us lift a question a learned teacher put 19 centuries ago. It is this: "How can a man be born when he is old?"

Man differs from all other living beings in his deliberate desire to change himself. So far as we can tell, other animals do not mirror themselves in their thoughts. They may strut and pout and assume attitudes that look human; but there is no evidence they are ever sorry for their vanity or have remorse for their passions.



Man, however, is incurably self-conscious. He suffers remorse for what he has been and is disturbed by dreams of what he wants to be. "He looks before and after and pines for what is not."

And yet man, who struggles so hard to make himself over, can change the lower creatures almost at will. The animals and plants now most serviceable to man have been tamed from wild types. Dogs are but reclaimed wolves and jackals. Grains, vegetables, fruits and garden flowers are the cultivated offspring of wild forms.

But when man turns to change himself, he is not so successful. In fact, he has had such poor results in improving the human species that many cynically say human nature cannot be changed; that man, for instance, is a fighting animal, always has been and always will be, and therefore wars are inevitable.

But our great philosophers take a different view of human nature. Professor William E. Hocking, long at Harvard, says: "To anyone who asserts as a dogma, 'Human nature never changes,' it is fair to reply, 'It is human nature to change itself.'" And he points out of all the animals man's infancy is longest, his instincts least fixed, his brain most unfinished at birth. Hence man differs from all other living beings in that he has more possibility and power of self-shaping.

And our Judaic-Christian religion holds ever before men the promise

of improvement up toward the image of God. In the Old Testament we read, "Though your sins be as scarlet, they shall be as white as snow." And the New Testament talks about "walking in newness of life." Saint Paul congratulates some Christian converts with the words, "Seeing that you have put off the old man with his deeds and have put on the new man." Yes, men can be made over.

But first let us realize we cannot change the pattern of our lives, we cannot change the perversity of our sinful natures, unless we want to do it most desperately. And I wonder how many of us seriously want to change ourselves.

Oh, of course many of us desire to change the conditions of our living. We want the world made better. We want salvation for ourselves and our loved ones. But we can crave all this, and still not really desire to change our own lives. If we would be born again, the first thing to get clear is that it is ourselves and not our mere surroundings which we desire to change.

Secondly, let us see that the Christian principle in reshaping our natures is to "overcome evil with good." Evil is to be driven out as darkness is driven out, for evil is the absence of light. We cannot drive darkness out of a room with a broom or a sword. We turn on the light and the shadows flee.

Similarly, the best way to conquer a bad habit is not to set the teeth and focus the mind on fighting the temptations. That serves to fasten the sinful thing more firmly in the imagination and strengthens the pull toward it. The better way is to fill the mind with good ideas to displace the bad, or in Paul's figure of speech to "put on the new man" and make "the old sinful man" look shabby. This is why religious faith helps our will power.

An active workers in my church ten years ago was a drunkard. The friendliness which once made him so congenial at the bars makes him now so valuable in the pew. William Booth was by nature pugnacious, but his fighting spirit was converted and he became General William Booth of the Salvation Army, a fighter for God.

The basic drives of human nature cannot be destroyed but they can be redirected by God's help and into His service.

The Layman's Column

By

Charles A. Stuck

Lay Leader

North Arkansas Conference



LAYMEN IN MISSISSIPPI

Two weeks ago I was privileged to visit in the Mississippi Conference where they were holding two district Laymen's Rallies. The Lay Leader, J. P. Stafford, and I have been in correspondence for some time relative to methods and experiences. He has been holding Laymen's Rallies for years, and they are now a very important part of the training program for laymen. They meet in the afternoon and evening, with a good dinner wedged in between. Group discussions are held on the subjects of Stewardship, the Every Member Canvass, Methodist Men, The Official Board and Lay Speaking. Each person chooses the subject that appeals to him and they spend about an hour or longer in the discussion. Materials have been prepared by Mr. Stafford, and are distributed to the members.

J. P. Stafford is one of the great laymen of The Methodist Church. Nine years ago he retired from the teaching profession and bought a small farm which furnishes him a living and takes only part of his time, since he operates it largely through tenants. This gives him opportunity to spend most of his days—and a large part of his nights—in the Lord's work. Those who attended the Men's Conference at Purdue last July saw him often, because he played a very important part in the entire program. He lives in Carey, a little town in the delta. From his office in his home he directs the work of laymen in his conference and in many parts of the United States.

The results of these training sessions in southern Mississippi are easy to see. After all, if 150 men and women can be reached in one meeting, they can take much useful information and enthusiasm back to the churches. There are always some women in the meetings. They take an interested part in our work, and in discussions we find that work in the Woman's Societies and in Lay Activities quite often follow parallel patterns of study. After all, we are all seeking the same thing; a more vitally interested laity.

The problems and challenges of Mississippi laymen differ in the districts just as they do in North Arkansas. But the basic needs are the same. We need many men who are willing to

On A Wide Circuit

W. W. Reid

HOW DO YOU MEASURE EVANGELISM?

Wherever America and its culture are discussed overseas—and that means everywhere in Europe and in much of Asia and Latin America—there are (at least) three of our points of view that come in for adverse criticism. And in our better moments we criticize or smile at them ourselves—generally acknowledging them as "American faults," but not considering them ours as individuals.

First, we have a money standard by which we measure almost everything, even to apparently believing that we can buy friendship with dollars. "Base ingratitude," we assert when the "foreigner" reacts with suspicion.

Secondly, we believe in bigness as the sine qui non of usefulness, efficiency, and service. We combine industries to make bigger units—then run afoul of anti-trust laws. We combine religious denominations, and boast of membership greater than others—forgetting that size may mean only unwieldiness, and wondering why "the little sects" thrive in fervor. Let us hope that all efforts for church unity are on higher considerations than "big statistics." Someone recently suggested that a 400-pound church member may not be four times as valuable to the Kingdom as a 100-pounder: there is something to be said for quality.

And then, we Americans are always in a hurry—always in a hurry to "get where we ain't," in a hurry for immediate results, especially from our investments of time and money. Perhaps as we become more urban-gear we lose the rural perspective on "the slow but sure processes of God and of nature."

These "American" attitudes toward life and work have had their effects upon the Christian churches. They have directed the objectives, the

set aside their selfishness and prejudices and look to God for guidance in everyday living. We need more loving devotion to Christ and His Church. These are familiar and overworked words, but the fact of the need is still with us, wherever one goes.

tempo, and the concerns of clergy and laity. They have affected the points of view of American Christians (let us confess it) more than Christianity has modified the American outlook. The church has conformed to rather than transformed these attitudes. What do church statistics reveal? Money, and bigness, and "results."

A striking illustration of where the mind of the church too often is, comes in recent analyses of the Billy Graham Crusade in New York City, now half a year over. The "measurements" were made largely by ministers. The New York Protestant Council, which directed the Crusade, reports that the three-months' effort cost \$2,632,412 which was more than covered by nightly collections and by gifts from churches and individuals. It reports that total attendance was in excess of 2,145,000 persons, many of course "repeaters."

"The campaign cost too much," say some critics. "It's more than a dollar per person to hear the gospel." Others note there were "only" 60,577 decisions made for Christ, at "a high cost of \$43.45 per conversion." Some suggest the churches could have done more at less cost. One wonders as he peruses statistics of churches (some with "good" budgets) that have not added a new member in a year.

One enterprising New York daily recently made a limited survey of New York City churches to learn the "results" accruing to these parishes by the Crusade. There were pastors reporting: "Only a very few converts were referred to us." "We couldn't find many of them." "They didn't join our church." "They didn't come to church very long." Not too much was said of the tremendous impact made upon the city in general for three months: I myself heard it discussed over and over in shops and restaurants and subways; it had daily newspaper headlines that could not but focus some attention upon Christianity.

No, you can't measure evangelism (nor the church) by money, or size, or timed and columned results. . . . In the 1880's Moody and Sankey "invaded" the British Isles with the Gospel Message. I don't know how many converts they counted, nor the cost per convert. But, in my youth, I knew men who dated their Christian birth from those meetings. Their sons and grandsons are today ministers and laymen in churches in America and Australia and wherever English is spoken. Poor though we may sometimes think we are, we would be far poorer without that inheritance from Moody and Sankey. How and when do we measure and tabulate it?



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for April 6, 1958: THE CHURCH'S ASSURANCE OF VICTORY

READ: JOHN 20:26-29; EPHESIANS 1:15-23.

MEMORY SELECTION: Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations for ever and ever. Amen. —Ephesians 3:20-21. (RSV)

Today we are having the last of the series of six lessons on "The Church's Ministry To Society." This is also the last of fourteen lessons, through the past quarter, which have, from different angles, discussed "The Church In The Making." It is quite fitting that this final lesson in the series, and the final lesson in the New Testament, for at least twelve weeks, should be a study of the resurrection. Our subject for this Easter lesson is "The Church's Assurance of Victory."

Last Sunday a part of our lesson was devoted to a study of the Sacrament of the Lord's Supper. On Thursday evening of Passion Week, when Jesus instituted the Lord's Supper, He was in effect announcing the fact of His crucifixion. Along with that announcement, He provided a memorial service by which the Christian church He came to establish, could ever keep in mind His sacrificial death for mankind.

At the time of today's lesson that crucifixion had taken place. Furthermore, on that first Easter morning, there came the glorious fact of His resurrection from the dead. The selections for today's lesson text, from John's Gospel and Ephesians, give us something of the established belief about the resurrection as it existed among the disciples of Jesus after many years had passed. The Book of Ephesians, written by Paul, was likely written thirty years after the resurrection. Some think that the Gospel of John was written even thirty years later than that. Hence we have here the matured thought of two of the immediate followers of Christ concerning the resurrection, and their thought is in keeping with that of other New Testament writers throughout this period.

Jesus Appears To His Disciples

Our lesson today passes over the actual resurrection of Jesus and discusses some of His appearances after His resurrection and something of the power which came to the church as a result of His resurrection.

After the Last Supper, about which we studied last week, Jesus with His disciples, went out to the Garden of Gethsemane where, after a prayer of submission and dedication, Jesus was arrested and carried before the high priest and later to the Roman courts. After a mock trial, He was taken out to the nearby mountain of Calvary and nailed to a cross by Roman soldiers. There He died, and was buried in Joseph's new tomb. A great rock was rolled before the door of the tomb, which was sealed with the Roman seal and guarded by Roman soldiers lest the followers of Jesus steal His body away.

The disciples of Jesus, frustrated, disillusioned and frightened, lest they be the next on the list for crucifixion, hid away, as they thought, until the fury of the persecution had died away.

On the third day after the crucifixion, reports were heard that Jesus had been seen alive again. Early in the morning women, who had gone to the tomb to anoint the dead body of Jesus, came rushing back to the disciples with the statement that they had seen Jesus alive in the garden. Luke tells us that, "Their words seemed to them as idle tales, and they believed them not." Two of the disciples, on the way to Emmaus, saw Jesus and they hurried back to

Jerusalem to tell the other disciples about it. Luke says, "Neither believed they them."

Nevertheless, at evening time, when ten of the disciples were gathered together behind locked doors for fear of the Jews, Jesus appeared in the midst of them and said, "Peace be unto you." At first "They were terrified and affrighted and supposed they had seen a spirit." Thomas was the disciple who was absent when Jesus appeared this first time to His disciples.

Thomas Was Not The Only Doubter

When these ten saw Thomas they told him about the visit of Jesus with them in the upper room. It was at this time that Thomas declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

As a result of this outspoken declaration, Thomas has commonly been called "Doubting Thomas." Before we put too much emphasis on the doubts of Thomas, let us remember that no follower of Jesus would believe that He had arisen from the dead until he had seen Jesus face to face. The women believed only after they had seen and talked with Jesus in the Garden; the disciples on the road to Emmaus believed only after their eyes were opened and they saw Jesus face to face; the ten in the upper room believed Christ was alive, only after their fright had passed and they saw that the Person in their midst was really Jesus.

When we speak of "Doubting Thomas," let us keep in mind that Thomas was only asking for exactly the same proof that was necessary before any other of the followers of Jesus would believe in His resurrection. Thomas wanted to see the resurrected Christ with his own eyes and no other of the immediate followers of Jesus had believed in His resurrection until he too had seen Him.

Seeing With Our Hearts

In the selection from Ephesians for our lesson text we have one long sentence in the form of a prayer by Paul. The general idea of the selection is that the resurrected Christ is the victorious Leader and Lord of the church.

Paul prays first that God would give to the followers of Christ the spirit of wisdom and revelation. He then speaks of "having the eyes of our hearts enlightened. There are some things that only the eyes of the heart can see. Paul mentions two or three of them. He prays that each of the Ephesians, through his heart's eye might see (1) The hope of his calling. (2) The riches of the glory of his inheritance. (3) The exceeding greatness of His (God's) power to us-ward who believe. These are things that we see, if at all, through faith, or the heart's eye.

Paul wants the Ephesians, and us, to know something of the "mighty power which He (God) wrought in Christ." Evidences of that power are found in the fact that (1) God raised Christ from the dead. (2) He "set Him on His right hand in the heavenly places." There, not only "in this world, but also in that which is to come" Christ is to be "Far above all principality, and power, and might, and dominion, and every name that is named." (3) God had "put all things under his feet and gave him to be the head over all things to the church.

It was Jesus who said to His apostles, after

the resurrection, "All power is given unto me in heaven and in earth." Here Paul, inspired by the Holy Spirit, is giving his testimony to the fact that Christ, the leader of the church, had been made all powerful in heaven and in earth. Paul would have the world to know that, with such a Leader, the church will go on conquering and to conquer here and become the church triumphant in the world to come.

What Christ's Resurrection Has Meant To The World

(1) The most important thing that the resurrection of Christ has meant to those who believe in the resurrection is the fact that it proves, beyond a shadow of doubt, that Christ was more than a man; that He was the Son of God, and the Saviour of the world.

(2) The resurrection of Jesus gave meaning, authority and immortality to the teachings of Jesus.

(3) The story of the resurrection was at the heart of the message, carried by the apostles, which "turned the world upside down." But for this story of the resurrection, there would have been no Christian church.

(3) The resurrection of Jesus is the only authenticated, documented record the world has of one who came back to his friends alive after he had died physically. The ancient world was unable to penetrate the silence of the tomb. It was Paul who speaking of Jesus said, in II Timothy 1:10, that He "hath abolished death, and hath brought life and immortality to light through the gospel." The teachings of Christ and His immediate followers give us the only authentic word we have regarding life after death.

(4) We may fail the church but, because of the resurrection of Jesus, we may be sure that the church will never fail. The church is the "body" of Christ; it is the "bride" of Christ and His love for it and His power beneath it guarantees that it is indestructible and brings "The Church's Assurance of Victory."

(5) Easter brings us the opportunity to retell the story of the resurrection of Jesus, the most amazing story ever told and the most hopeful story humanity has ever heard.

One Doctrine Peculiar To The Christian Church

There are many wonderful organizations on earth which give expression to most of the teachings of Jesus regarding character. They teach kindness, benevolence, unselfishness, truthfulness, loyalty, brotherhood, peace, love and other great traits of character found in the Master's teachings. In fact, most of these better organizations have drawn their life's blood, so far as ideals are concerned, from the teachings of the Christian church. Some of these organizations minister to the needs of humanity in a very helpful way.

The greatest weakness of the best of these organizations, so far as ministering to the whole of life is concerned, is the fact that their ministry ends when life here ends. They have no message and they have no hope that reaches one moment beyond the last heart beat.

The one organization of earth with an authoritative message that reaches beyond this earth is the Christian church. It is the church which proclaims the fact that the God who made man live in the beginning promises to make him to live again. It is the church which holds in trust the Easter message and lifts high Christ's promise "Because I live ye shall live also." There is a big difference in what is said by organizations or friends outside the church at the funeral of one who has died without faith in Christ and what is said at a Christian funeral. The former simply recite some of the better characteristics of the life that has closed and recall some cherished memories and there the curtain falls. In a Christian funeral all that is best of the life may be recalled as a cherished memory but also there is the forward look to endless life and reunion in a better world than this. The message of Easter is peculiar to the Christian church and it is the cornerstone on which the Christian church rests.

If we are to continue to believe in "The Church's Assurance of Victory," we must continue to believe in a risen Christ who was victorious over the worst the world could do to Him and, as our Leader and Lord, promises victory in life and death to all who follow Him.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. DOUGLAS McGUIRE, pastor of the Park Avenue Methodist Church, Shreveport, was among the visiting ministers to the campus of Louisiana Tech during Religious Emphasis Week, March 31-April 2.

GOLDEN MOMENTS, a collection of prayers by Rev. James E. Christie, has been published. A copy of this booklet was available for each family of First Methodist Church, Amite, where the Rev. Mr. Christie is pastor, on Sunday, March 16.

THE LEBANON CHAPTER, Order of DeMolay, under the direction of W. A. Russell, Chapter Advisor and Raymond Bland, Master Counselor, conducted the evening worship at the Gretna Methodist Church, Sunday March 16. Rev. A. B. Cavanaugh is pastor of the church.

REV. JOHN KELLER, pastor of the Magnolia and Port Allen Methodist Churches, will be the guest preacher in Holy Week Services at the Trinity Methodist Church, Triumph, March 31-April 4. Rev. L. W. Taylor is pastor of the church.

WILLIAM M. SMITH, dean of men at North-East State College, was the guest speaker at the Men's Club meeting of the Sterlington Methodist Church, Monday, March 17. Fred Gulley is president of the Club, and Rev. W. M. Allen is pastor of the church.

MRS. SUE BOYDSTON, enrollment counselor at Centenary College, was guest speaker Saturday at the annual Career Conference of the Methodist Youth Fellowship in Lake Charles. The event was held in the First Methodist Church, with Dr. Carl F. Lueg, pastor, in charge.

ROBERT P. LAY, Louisiana Conference lay leader from Gilliam, was the guest speaker at the regular meeting of the Men's Club of the First Methodist Church, Crowley, Monday evening, March 17. Rev. Louis Hoffpauir is pastor of the church.

A. C. VORAN, director, and a group from the Centenary College Choir, were the entertainers at the Men's Club meeting of the First Methodist Church, Alexandria, on Friday, March 21, when "Father and Son Night" was observed. Charles N. White was in charge of the program. Dr. Guy M. Hicks is pastor of the church.

MARSHALL PAIN, youth director at Ingleside Methodist Church, Baton Rouge, was the guest speaker at the Men's Club meeting of the Winbourne Avenue Methodist Church, Baton Rouge, on Tuesday night, March 18. The church basketball team were honor guests at the meet-

REV. JAMES B. GRAMBLING, chairman of the Retired Ministers Homes Board, reports: "We are within \$710.00 of reaching the 1957-58 goal of \$10,000.00. There are still 292 churches who have not sent in an offering as yet. Only 170 churches out of the 462 have sent in an offering." Rev. A. A. Collins is pastor of the church.

REV. W. D. BODDIE, pastor of the Rayville Methodist Church, was the guest preacher in revival services at the Aldersgate Methodist Church, Dallas, Texas, March 23-28, where some three hundred-fifty Dallas County churches of a number of denominations are participating in a United Worship Week. Rev. Fred Adams is host pastor.

CHAPLAIN HALL CARRUTH of Fort Polk will be the evangelist during Holy Week services at Broadland Community Church. Dr. Carruth, who received his theological training at Union Theological Seminary, will bring the messages each evening beginning March 31 and continuing through Easter Sunday night. Rev. Frank M. Stage is pastor of the church.

A SPECIAL Sunday evening series is planned for the last Sunday night in March and the first three Sunday evenings in April at the Zach-

ary Methodist Church. Ministers from the Episcopal, Baptist, Lutheran and Presbyterian denomination will visit the church on these respective evenings and bring a message about their particular denomination. Rev. Robert E. Taylor is pastor of the church.

MEMBERS OF THE W.S.C.S. of the Old Shong-maloo Methodist Church were in charge of the morning worship service Sunday, Feb. 23, climaxing the Week of Dedication. Those taking part on the program were: Mrs. I. D. Duke, Mrs. Ezell McIlveene, Mrs. Victor Morgan, Mrs. Cecil Bailey, Mrs. Clark Peek, Mrs. H. S. Hope and Mrs. Paul Cassels. Rev. Paul Cassels is pastor of the church.

HOLY WEEK SERVICES will be held at the Second Street Methodist Church, New Orleans, April 1-4, with the following New Orleans ministers participating: April 1, Rev. Allen Jernigan, associate pastor of Rayne Memorial; April 2, Rev. Art Baker, associate pastor of First Church; April 3, Maundy Thursday Communion Service by the pastor, Rev. S. P. Emanuel; April 4, Good Friday Service, Rev. Don Alverson, pastor of Napoleon Avenue Church.

REV. GEORGE HARBUCK, pastor of the Broadmoor Methodist Church, Shreveport, will be the guest preacher in special services during Holy Week at the First Methodist Church, Minden. The services will begin Palm Sunday night, March 30, and continue through Good Friday. The Rev. Mr. Harbuck will preach each evening, with the exception of Maundy Thursday, when a communion service will be held. Rev. Dan R. Robinson is pastor of the church.

REV. WILLIAM O. BYRD, pastor of First Methodist Church, Pine Bluff, Ark., was the guest preacher in revival services that began Sunday, March 2, at the Oak Park Methodist Church, Lake Charles. The Rev. Mr. Byrd preached three times on Sunday and each evening thereafter through Friday. A report received in our office stated: "The preaching was excellent and there were 14 commitments for membership. It did the Oak Park Church a great deal of good." Rev. Hubert A. Gibbs is the pastor.

CLIFF JOHNSON, Youth Director for Calcasieu Parish, was the guest speaker at the regular monthly meeting of the Men's Club of the First Methodist Church, Lake Charles, Wednesday, March 19. The men of the church were invited to come and bring their sons to the Father and Son program. Special guests of the evening were a group of boys from Boy's Village. The Youth Director post is a newly-created part of the Sheriff's Department. Mr. Johnson discussed the over-all youth program. Dr. Carl F. Lueg is pastor of the church.

THE MEN'S CLUB of the Winbourne Avenue Methodist Church is sponsoring mid-week prayer meetings at the church during the Lenten season. A layman selected from the Club will deliver a special message concerning Christ's last days on earth and the resurrection. Bill Ginocchio, program director, has announced that the following men will deliver these special messages: Jim Newson, Ofney K. Ellis, F. M. Parker, T. W. Anthony, Dan Watt and E. C. Calmes. Rev. A. A. Collins is pastor of the church.

REV. WILLIAM J. REID, pastor of the Plaquemine Methodist Church, was the guest preacher in revival services at the Thibodaux Methodist Church, recently. The visitation program in connection with the revival resulted in 12 commitments for membership. Working on the Every Member Canvass program for the church are: Carl Perry, general chairman; Herbert O'Neill, chairman of Program and Resources; Mrs. W. T. Bradford, chairman of Education, Materials and Publicity; and T. H. Gilaspie, chairman of Visitations. Rev. Robert R. Miller is pastor of the church.

DR. W. E. TRICE, pastor of University Methodist Church, Baton Rouge, was the guest

evangelist in revival services held at the Rayville Methodist Church, March 9-14. Rev. James C. Skinner was in charge of the music for the services. Preparations for the revival included church-wide visitations in January, visitation evangelism in February, 13 neighborhood prayer groups on five Wednesday evenings preceding the revival, with attendance reaching 140 persons on a given evening, and a 24 hour Prayer Vigil, March 6-7. A report from the pastor, Rev. W. D. Boddie stated that ten persons were received into the church during the revival.

REV. R. LEONARD COOKE, vice president of Centenary College, was among the Methodist college officials who attended a breakfast meeting Tuesday in Dallas, Tex., for the purpose of determining how "refresher" courses could best be offered for ministers. Dean Merrimon Cunnigim of Perkins school of theology, Southern Methodist University, and members of the Perkins outreach committee were in charge of the program. Discussed at the sessions were ways in which Perkins might provide further stimulus and assistance in guided study for Methodist ministers.

GUEST SPEAKERS for the Youth Division of the Rayne Memorial Methodist Church, New Orleans, Sunday evening, March 16, included Eng Bee Ong, medical student at Tulane University, who spoke to the Intermediate MYF on "Christianity in Malaya." Mr. Ong is a member of the Wesley Methodist Church in Seremban, Malaya, where the Minister of Education of Rayne Memorial, Rev. A. O. Jernigan, was pastor in 1954-56. Rev. Art Baker, associate minister of First Methodist, New Orleans, spoke to the Senior MYF on the subject, "How To Pray." This was the second in a series of programs on prayer. Dr. A. M. Serex is pastor of the church.

DR. W. FERRELL PLEDGER, professor of Bible and sociology at Centenary College, will be the Religious Emphasis Week speaker at Northeastern State College, Monroe, March 31 through April 2. Rev. Ralph Cain is director of the Wesley Foundation and secretary of the Interfaith Council, the two organizations sponsoring the week. Dr. Pledger will speak at 10:00 a.m. daily in the chapel and at 7:30 p.m. daily before various campus religious groups in the Baptist Student Union. He will also address a number of groups at luncheons and will do individual counseling during his stay. "Problems of Christianity in a World of Crisis" is the general theme for the week.

DONALD WARD has been named general chairman, with Val Baker, associate, of the Every Member Canvass of the Kenner Methodist Church. Others who will assist in setting up the program are: Charles Carrell, visitation chairman, with A. C. Beveridge, associate; John Love, material and publicity chairman, with Bob Nelson, associate; James Guest, program and resources chairman, with George Van, associate; Robert Rice, visitors training chairman, with Joe Irvin, associate. The appointments were made by David Tillman, chairman of the Official Board of the church and James Glest, chairman of the Finance commission. Rev. Marvin H. Corley is pastor of the church.

DR. MYRON F. WICKE, a staff member of the Methodist General Board of Education in Nashville, Tenn., will become dean of the college of arts and sciences at Southwestern University, Georgetown, Texas, Sept. 1. The announcement was made by Dr. John O. Gross, general secretary of the Division of Educational Institutions of the General Board of Education, Nashville, Tenn. A successor will be named at a later date, he said. Dr. Wicke has been on the staff of the Division of Educational Institutions nine years. He is director of the division's Department of Secondary and Higher Education. As such, he works closely with the 118 colleges, universities, secondary schools, and other institutions related to the Methodist General Board of Education. Southwestern is a coeducational, liberal arts school with about 500 students. It is 118 years old.



New Parsonage Completed For Mangum Memorial, Shreveport

"Open House" was held at the new Mangum Memorial Methodist Parsonage, 3021 Curtis Lane, Shreveport, on February 23. Those who attended expressed great appreciation for the wonderful work of the Building Committee, composed of Charles Love, Chairman; E. L. Berry, Secretary and Builder; Mrs. H. K. Poulan, Mrs. Austin Robertson, and L. B. Thomas; and the Furnishings Committee, composed of R. E. Hollingsworth, Chairman; Mrs. E. A. Holley, Mrs. B. S. Stanford, and Mrs. Ann Hardaway, and many others who made it possible.

The parsonage is built on a lot 130 x 210 feet, with many pine trees. It is a ranch style, red brick veneer house with a double carport. The parsonage has a spacious living-dining room area, three bedrooms, two baths, an all-electric kitchen, and a den with sliding glass doors opening out to the patio and back yard. The home is carpeted throughout with the exception of the kitchen and den which have vinyl tile, and the baths with ceramic tile. It is equipped with a central heating and cooling system.

The draperies, colors and furnishings all blend. It has a total of 1971 square feet in the house area. The actual cost of the parsonage was \$26,609.76, including \$8,000.00 for the lot, carpeting and built-in kitchen features. The estimated value is \$35,000.00.

The Rev. Ira W. Flowers is pastor of the Mangum Memorial Church.

UMPHREY LEE DELIVERS WILLSON LECTURES AT CENTENARY COLLEGE

(Continued from page 1)

Cut these out of education, and you will not have much left. We could not do worse than to create a body of highly technical men without commitment to the social, humanitarian and religious ideals. Nazi Germany is a good example of the results to be expected from that line of thinking."

"How to Teach" was the topic of Dr. Lee's third and final address of the series. In this lecture, he pointed out that good students make good teachers.

"Even sorry teachers sometimes get along well enough if they have brilliant students," he said. "Of course, there's always the question of who will save the teacher during the next school year."

The true value of education, he declared, lies in the extent to which

it encourages students to keep on progressing mentally after they leave college. The most important thing to learn is to ask the right questions, he said.

"Learn to take your problems and break them down so that you can solve them part by part," he recommended. "We are not forgetting the steadfast soul these days, but we are primarily interested in the inquiring mind."

Before returning to Dallas, Dr. Lee also delivered the principal address at the "Pine Cone" dinner of the American Assn. of University Professors, held Thursday evening in the college cafeteria. The Centenary College AAUP chapter served as host group for the chapters from Northwestern State College and Louisiana Polytechnic Institute.

The purpose of the annual Willson Lectures, made possible by Dr. and Mrs. J. M. Willson of Floydada, Tex., is to assist students to integrate their intellectual, social and religious lives successfully.

BROWNFIELD CHURCH, BATON ROUGE. NAMED 1000 CLUB PROJECT

(Continued from page 1)

ence Director of Stewardship; Mrs. C. N. Cadwallader of New Orleans, past president of the Louisiana Conference W.S.C.S.; Robert P. Lay of Gilliam, Conference Lay Leader. A detailed presentation of the Brownfield Church will be made in an early issue of the Louisiana Methodist.

Missionary From La. Writes On Work Being Done In Korea

The friends of Rev. James W. Spitzkeit, who is serving in Korea, will be interested in a couple of paragraphs of a letter received on March 18 by Rev. Grambling, they read: "I guess you're wondering what's happened to us. We hope you received our Christmas card and our news letter which was sent out in January. We have been snowed under with work these past months, but now there is a let up and a return to normalcy. February was a month crowded with meetings, quarterly conferences and district conferences. March 5-9 was our Annual Conference. Korean Methodism has three annual conferences. Ours is the Southern Conference and met first.

"The Southern Conference met in Taejon and was the finest annual conference I have attended yet. My appointment was increased this year. For the last two years I have served five districts. This year the Bishop gave me two more, the Taejon and Cheju-Do districts. When I tell you that I am appointed as the District Missionary to half of the Districts in Southern Conference, you will see how short we are of district missionaries, and what a job has been placed on the shoulders of those of us who are here. But, thanks be to God who gives us the strength through Christ to do the work he calls us to do. This fall we have General Conference. I felt quite honored to be elected as a delegate to the General Conference. Bishop Lew has served eight years and must step out of office this fall. The election of the Bishop and the reorganization of the church in several ways will occupy our attention at the coming General Conference.

"It now looks like the Spitzkeits will come on an early furlough. We were due to go home in 1960, but we had too many missionaries leaving at that time. We, therefore, have been requested to take our furlough in 1959. Our family

Wesley Foundation At SLI Sponsors Music Seminar

In conjunction with its program for students on the Southwestern Louisiana Institute campus, Lafayette, the Wesley Foundation planned a Music Seminar which is being held during the week of March 23-30. Chairman of the committee which planned the Seminar is James Hernandez, senior music major from Lafayette.

The seminar began Sunday evening, March 23 with the opening talk, "The Layman and the Music Committee," presented by George B. Brown, professor of music at S. L. I.

The second discussion is scheduled for Thursday, March 27 at 7:00 p.m. A short worship service will precede a program of sacred music which will be presented by the Boys' Choir of the Lafayette First Methodist Church. The title of the talk for the evening will be: "The Minister Looks at Music in Worship," with the Rev. Robert E. Parrott, associate minister of Munholland Methodist Church, Metairie, as speaker.

The closing service for the seminar will be on Sunday, March 30. Archie Brown, Associate professor of Music at S. L. I., will speak on the subject: "The Ethics of Church Music."

Columbia Methodists Plan Service Series

Columbia Methodists are planning a preaching mission using the theme, "The Mission of the Church in Our Day." Services will begin Sunday night April 20 and continue through the night of the 25th.

The following ministers who will participate and their subjects are: Sunday night, the Rev. Miss Lea Joyner, Monroe, "The Church's Responsibility in the Local Community"; Monday night, the Rev. Ralph Cain, Monroe, "The Teaching Mission of the Church"; Tuesday night, the Rev. James T. Harris, superintendent of the Monroe District, "The World-wide Mission of the Church"; Wednesday night, Dr. G. W. Pomeroy, Monroe, "The Church and Finance"; Thursday night, the Rev. W. D. Milton, West Monroe, "The Evangelistic and Spiritual Mission of the Church"; and Friday night, the Rev. J. P. McKeithen, Ferriday, "The Church Member's Responsibility to his Church."

The Rev. Carl Barham, the Columbia pastor, said full plans are being made and will be carried out to assure a real spiritual treat during the mission. Services will be at 7:30 p.m.

is all well. Little Jimmie is growing well."

Rev. Spitzkeit is a member of the Louisiana Conference. His address is: Methodist Missions, 137-5 Sun Wha Dong, Taejon, Korea. The air mail address is: Methodist Missions, A.P.O. 31, c/o Postmaster, San Francisco, Calif.

Fordyce Methodist Named Honor Guide For World's Fair

Miss Pat Kilgore, daughter of Mr. and Mrs. Dail Kilgore of Fordyce, Ark., has been named as one of the ten Americans chosen to be Honor Guides and Demonstrators in the United States Pavilion at the 1958 Brussels World Fair.

Miss Kilgore is a member of the First Methodist Church of Fordyce and after graduating from high school here she attended Stephens College and the Instituto de Monterey. She is now a senior in the University of Arkansas. She is a Pi Beta Phi and is on the staff of the University year book.

After worthily receiving this high honor she will sail from New York aboard the America on March 28. She with the other nine chosen will take up her duties at the United States Pavilion at Brussels for a six-months service.

WITH THE SUB-DISTRICTS

Buffalo Island

The Buffalo Island Sub-district met in the sanctuary of the Caraway, Ark., Methodist Church February 17, at 7:30 p.m. for a period of fellowship and singing led by Rev. Billy Douglas, pastor of the church. The group went to the recreation hall for recreation and then returned to the sanctuary for a business session and program. The chairman of citizenship was in charge of the program on "Brotherhood."

Judy Dennis, of Caraway, Sub-district president, presided over the business session. Roll call was held and Leachville won the banner with 690 points. Following the business session, refreshments were served. The next Sub-district meeting was scheduled for Lake City March 17. The chairman of Faith will be in charge of the program on "Family Life." Reporter is Myra Ashabranner, Sub-district secretary.

McGehee

The McGehee Sub-district met Monday night, March 10, for a postponed meeting, at the Dermott, Ark., Methodist Church. A program was given by Annette Crockett and Betty Grissam. The president Mary Ruth Price called the business meeting to order. Roll call was held and Newton Chapel won the attendance banner with 100 per

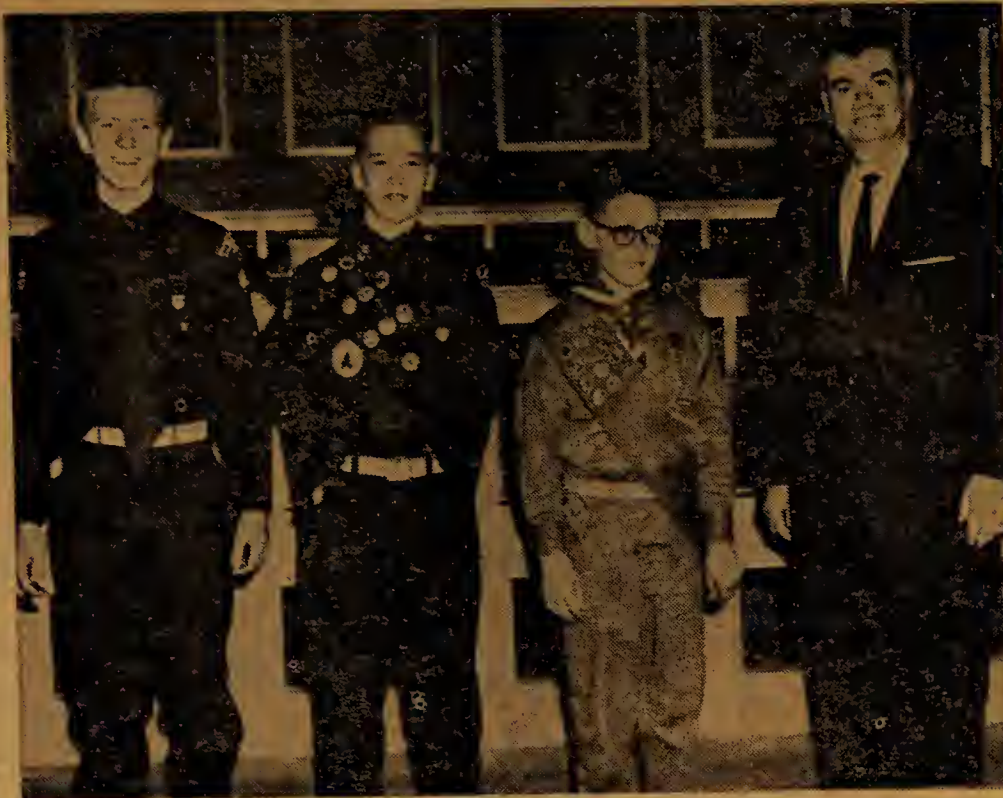
Mississippi County

The Mississippi County Sub-district met at Whitton, Ark., Monday night, March 10. The Joiner MYF had the program which consisted of a film and a talk. Afterwards refreshments were served, and the group played games. Sub-district reporter is Jeanie Smith.

Junior Choir Organized At Asbury, Lafayette



Asbury Methodist Church in Lafayette, La., has recently organized a Junior Choir. Mrs. Frank Harrison is the director; and Mrs. Nat Whittington, superintendent of the Junior Department, works with the parents. There are about 25 juniors in the choir, some of whom are pictured at left. The Rev. Byrl Moreland is the Asbury pastor.



Three Parkin, Arkansas, Boy Scouts (left to right) Minta Miles Craig, John E. Collier Jr., and Louis Farris received God and Country Awards in a special ceremony at the First Methodist Church Sunday morning, March 16. The awards were presented by the Rev. Charles W. Lewis (extreme right), pastor of the church, who has worked with the boys for the past year on the coveted awards. The scouts are active in church and MYF work.

THE YOUTHFUL ACCENT

By Hoover Rupert

AN UPSIDE DOWN WORLD

It's not that I have anything against artists. I enjoy a good work of art as much as the next fellow. It's just that I have trouble understanding impressionistic art. Charge is up to my ignorance, but don't be surprised if I fail to appreciate fully that artistic effort which calls itself something like "The Afternoon of a Fawn" and consists of a combination of cubes and cones, swirls and dots, and a crooked extension ladder weaving its way through it all.

So you will understand that I got a big kick out of Dan Bennett's story of the young New York artist who classes himself as of this im-

Special Program On Japan Presented At Annual Banquet

"Japan's History" was the theme for the talk given by Mr. Nicky Hargrove of Lodge's Corner Methodist Church at Grand Avenue Methodist Church, Stuttgart, Ark., on March 10. Mr. Hargrove told the 65 youth and counselors attending "that the Christian people of the world have a definite responsibility in guiding the people of Japan. Communism is there at every turn and the church must work fast to make Japan a Christian Nation."

The recreation hall of the church was a colorful picture with Japanese lanterns, fans, parasols, place mats and flower arrangements when G. W. Sorrels, Jr., as toastmaster, welcomed the visiting MYF groups. Erik Le Brocq, Jr., gave the invocation. Misses Barbara Patton, Carolyn Lowe, Linda Carol Place, Pricilla Lowe, Thelma Coffman and Ann Hightower delighted their audience with the song, "The Japanese Sandman." They along with their accompanist, Miss Dorothy Jean Reed, were in Japanese dress. Slides, taken by Mr. Johnnie Belcher while stationed in Japan, were shown by David Barmann. Miss Betty Sue Pittman entertained with a piano solo, "When They Ring Those Golden Bells."

Going into the sanctuary the group held a short business session presided over by the president, Billy Boyd Smith. Miss Rachel Moore and Carolyn Chalfant presented a devotional on "Japan is a real challenge." Rev. Vernon Chalfant gave the benediction.

Committees planning this annual banquet were: decoration, Lodge's Corner; booklets, DeWitt Methodist Church; and program and menu, Grand Avenue Methodist Church of Stuttgart.

pressionistic school. He entered a painting at an art exhibition. Then he took a friend down to see the work. His friend commented, "Well, I don't want to flatter you, but I must say this is by far the best thing you have ever done. I congratulate you."

(Continued on page 14)

A Letter To All MYF'ers of Little Rock Conf.

Hi Gang,

Have you heard who is going to be our speaker at Youth Night, June 2, yet? You haven't? Well, it's going to be Howard Ellis. You know, the man you heard everyone who went to the Pilot Christian Witness Mission in Little Rock talking about. He was our leader for that wonderful weekend of February 21-23. Mr. Ellis specializes in Youth Evangelism in the Methodist Church and is employed by the General Board. He combines two very great and very different talents—that of being a marvelous preacher and that of being a wonderful artist. We all sat spellbound in Pulaski Heights Church as he spoke and painted for us. Not only is he all this but Howard is also a grand person to know and work with. Now if you don't want to take my word for all this just ask anyone who was at the CWM.

Say, I almost forgot to tell you where Youth Night will be held this year. It's going to be at First Methodist Church in Hot Springs again this year. The time? Oh yes, it'll start with a hymn sing at 6:30. Make your plans now to be there because I'm sure you'll be sorry if you don't make it when all your friends come home and tell you about it.

Thanks for letting me tell you the good news and I'll be looking for you June 2.

Sincerely,
Jackie Bennett
President, Little Rock Conference MYF



NEWS IN BRIEF

An impressive World Day of Prayer service was held at the First Methodist Church, Columbia, Louisiana, sponsored by the local Woman's Society of Christian Service under the direction of Mrs. Lee Wells and Mrs. H. C. Robinson of the Spiritual Life Committee. Churches cooperating were the Baptist, The Church of God and the Grayson Methodist.

The cross, lighted candles, and beautiful spring flowers in brass vases arranged by Mrs. Hugh Seal and Mrs. Wear Martin created an appropriate worship setting in the sanctuary.

An organ prelude by Mrs. V. M. Mouser opened the program which was followed by a talk on the purpose of the meeting and a prayer by Miss Adele Redditt, president of the local society. Others participating were Mrs. Robert Meredith, Mrs. H. C. Bridger, Mrs. J. J. McKeithen, Mrs. J. M. Brockner, Mrs. S. A. Seegers, Mrs. H. C. Robinson, Mrs. Ed Henkel, Mrs. Charles Simmons, Mrs. Lilla Gilbert and Mrs. Clyde James.

A song was rendered by a group of Intermediates, Elizabeth Brown, Chet Traylor, Alden Reeves and Sherman Louis Carroll accompanied on the piano by Martha Lou Thornhill.

The Rev. Mr. James E. Sharp of the Church of God closed the service with prayer and the benediction.

A free will offering was taken to be sent to the National Council

of Churches for the various Protestant Mission Fields at home and abroad.

Circle 3 was hostess for the First Church, Van Buren meeting Feb. 18 with Mrs. Bob Vandergriff giving the devotional. Mrs. Lawrence Harvey led the program. Mrs. J. Y. Dollar conducted the business program, at which time a love offering was taken for the girl whom the society is sponsoring.

The Woman's Society of Christian Service in Bull Shoals, Arkansas, has just completed the second study of the year, "The Gospel According to St. Mark."

Due to the time and study expended by those participating in our studies, and the educational and spiritual values derived from them, it is always the custom to invite husbands, church members and friends to attend the sessions. This has proven very successful.

The study was given in four Sunday evening sessions. At each of these devotionals with beautiful worship centers, special music and charts and maps were used to supplement the study topic.

The final Sunday evening being the culmination of the study portraying the last days in the life of Jesus, the beautiful song, "Holy City," was sung by Ralph Batchelder.

At a meeting of Circle No. 2 of the Algiers Woman's Society of Christian Service which was held Feb. 25th at the home of Mrs. Dex-

Miss Brown To Speak In Louisiana Districts

Miss Mary Sue Brown will be the guest speaker for the Louisiana District Annual Meetings. Miss Brown, Waco, Texas, was for thirty-five years an Educational Missionary under the Methodist Church in Brazil. She is retired from that position but serves as a speaker with rich and varied experiences from which to draw.

Miss Brown has her M. A. Degree from the University of Texas; she is a graduate of Scarritt College, and she did graduate work in Vanderbilt University and Peabody College for Teachers. She served as a teacher in the Normal School in Piracicaba for four years, as the Principal of Izabella Hendrix High School in Belo Horizonte for six years, and as Principal of Colegio Americano in Porto Alegre, Miss Brown planned and supervised the construction of new school plants of four and five buildings, and also served on the State Committee for the planning of four hundred elementary school buildings for small towns and rural areas.

In addition wherever she lived, Miss Brown taught Sunday School classes, Bible Classes for Women,



MISS MARY SUE BROWN

and served as Spiritual Life Leader of the Conference Woman's Society for many years. For six years she served as chairman of the Rio Grande de Sul Committee of the International Institute of Education.

Dates and places for the meetings are as follows:

- April 8: Shreveport District, First Church, Shreveport
- April 9: Ruston District, Springhill
- April 10: Monroe District, First Church, Rayville
- April 11: Alexandria District, First Church, Natchitoches
- April 15: Baton Rouge District, Denham Springs
- April 16: New Orleans District, St. Luke's, New Orleans
- April 17: Lafayette District, First Church, Houma
- April 18: Lake Charles District, University Church, Lake Charles

Financial Statement - Little Rock Conference
Woman's Society of Christian Service

THIRD QUARTER REPORT-1957-58

Mrs. J. L. Verhoeff, Treasurer

RECEIPTS

Undirected Pledge:	
W.S.C.S.	\$14,874.40
W.S.G.	2,614.89
Study Projects:	
W.S.C.S.	351.55
W.S.G.	96.05
McKimney Fund:	
W.S.C.S.	484.58
Robben Fund, W.S.G.	597.68
Rural Work Fund:	
W.S.C.S.	300.00
Special Memberships:	
W.S.C.S.	190.00
W.S.G.	75.00
In Remembrance	73.50
Credit on Pledge:	
W.S.C.S.	\$16,274.03
W.S.G.	3,383.62
TOTAL Credit on Pledge	\$19,657.65
Child Service Fund	5.00
Cash for Supply Work:	
W.S.C.S.	1,178.02
W.S.G.	316.09
Week of Prayer:	
W.S.C.S.	1,000.32
W.S.G.	424.26
Narcotic Education Fund:	
W.S.C.S.	192.75
W.S.G.	21.75
Supplementary Gift—	
Crusade Scholarship....	50.00
Elizabeth T. Workman	
Fund	157.80
Student Loan Fund	10.00
Other funds	3.00
Total—W.S.C.S.	\$18,870.92
Total—W.S.G.	4,145.72
TOTAL received from Districts..	23,016.64
Youth Funds	1,272.46
Refund—deposit on key..	1.00
Assembly Offering	7.00
TOTAL Receipts	24,297.10
Balance Nov. 15, 1957	11,795.57
TOTAL to account for	\$36,092.67

Local church and community work
reported \$17,167.53.

DISBURSEMENTS

Pledge to Missions:	
W.S.C.S.	\$16,625.48
W.S.G.	2,926.02
Special Memberships:	
W.S.C.S.	165.00
W.S.G.	50.00
In Remembrance	83.50
Credit on Pledge:	
W.S.C.S.	\$16,873.98
W.S.G.	2,976.02
TOTAL Credit on Pledge.....	\$19,850.00
Youth Funds	1,272.46
Children's Funds	5.00
TOTAL on Appropriations	\$21,127.46
Week of Prayer	1,424.58
Cash for Supply Work:	
Foreign	\$ 273.78
Home	1,486.63
Supplemental Gift for	
Crusade Scholarship ..	50.00
Total sent to Division	\$24,362.45
Narcotic Education	
Fund	214.50
Student Loan Fund	10.00
Elizabeth T. Workman	
Fund	236.06
Christian Social	
Relations	79.03
Administration and	
Promotion	264.05
TOTAL Disbursed	\$25,166.09
TOTAL accounted for	\$36,092.67
Balance Feb. 15, 1958	\$10,926.58

SPECIAL MEMBERSHIPS

CAMDEN DISTRICT — Baby: Cynthia Ann Rhomas; Lisa Ray Davis. Adult: Mrs. R. A. Burgess.
HOPE DISTRICT—Adult: Mrs. Wylie.
LITTLE ROCK DISTRICT—Adult: (WSG) Charlotte Hendon; (WSG) Maxine Patterson.
PINE BLUFF DISTRICT—Youth: Carolyn Chalfant; Rachel Moore. Adult: Mrs. Fred Moore; Miss Isabelle Roth; Mrs. Seth Hastings, Sr.

ter Welton, in Aurora Gardens, it was decided to name the Circle, "The Elizabeth Cayard Circle." She has been a life long member of the Algiers Methodist Church. Mrs. Cayard was present and gave a most inspiring response. There were 21 members present. Mrs. Clifford Hughes is Circle Leader.

The last session of the study, "The Cross and Crisis in Japan," was a luncheon meeting, January 9, in the home of Mrs. C. C. Hunnicutt, Bald Knob, leader for the study.

The alcove of beauty, consisting of symbolic flower arrangement, a silk scroll inscribed with Japanese-like characters for "God is Love," and parts of the Gospel in new Japanese translation, formed the worship center.

The guests were served at the table set with Japanese dishes, decorated with pine, bamboo and plum blossoms, with a Japanese Torii as a centerpiece. At each place was an offering envelope decorated with the red, white and gold noshi, a Japanese gift symbol.

Mrs. John Jameson and Mrs. Henry Ladd in Japanese costumes, assisted Mrs. Hunnicutt, also in costume, in serving the delectable meal. Mrs. Ladd then sang a Japanese Legend.

Following the meal, the leader summarized the previous lessons and presented the closing lesson, emphasizing the responsibility we, as Christian women, have in the Japan of tomorrow.

In the earlier sessions a film, "The

Clark Co. Sub-District

Clark County Sub-district Woman's Society of Christian Service met Wednesday Feb. 12th at St. Andrew's Church in Arkadelphia with four churches and one district member answering to roll call.

Mrs. Bob Adair of St. Andrew's gave the devotional. Mrs. Alvin Stone, conference vice-president, Mrs. J. A. Gannaway, District President, and Mrs. Dolphus Whitten, Jr., District Treasurer were visitors.

Mrs. R. E. Harris, sub-district chairman, presided and presented the Okolona Society with a large emblem of the Woman's Society of Christian Society that had been framed. This was in recognition of their having the largest percentage of members present. The emblem is to be taken after each meeting to the church with the largest percentage attending.

Minutes were read by Mrs. R. L. McGill, and following the business meeting, a film, "Our Church At Work Today" was shown.

Refreshments were served by Mrs. Marvin Harris and Mrs. Mildred Cross of St. Andrew's.

Living Work In Japan," had been used following the meditation based on the lovely poem by Kagawa, "Pine, Bamboo and Plum." The leader read the poem as Mrs. Ladd, in Japanese costume, arranged the tokonoma, or alcove of beauty.



Adult Sub-district Meetings Held In Louisiana Conf.

Following the two-day coaching conference in Alexandria, January 20 and 21, each district in Louisiana has followed up with adult sub-district meetings. Some of the reports are as follows: Shreveport District — 4 sub-district meetings with a total of 104 in attendance, representing 20 churches. These meetings were held at Morningside Methodist Church, Shreveport, Curtis Park Methodist Church, Bossier City, First Methodist Church, Vivian, and First Methodist Church, Mansfield. Resource persons used were: Arthur R. Gammill, Loyee Hurley, Elizabeth Thompson, Estelle Allen, Jack Timmons, P. A. Lively, N. B. Terry, and Rev. Merlin Merrill. Rev. Beverly Bond is district Director.

Monroe District Sub-district meetings were held at First Methodist Church, West Monroe, with 83 present, Sicily Island Methodist Church, with 54 present, and Delhi Methodist Church with 50 present. "Selection of Study Units" was the theme and the resource persons were the Revs. James Poole, Eskel Tatum, and Ralph Cain, who is district director. In this district older adult groups are meeting quarterly also with covered-dish suppers and program combination. This is called the twin-city older adult sub-district.

The Lake Charles District held two sub-district meetings, one at First Church, Jennings, and the other at First Church, Sulphur. Rev. A. A. McKnight is the director.

The Alexandria District held two sub-district meetings with a total attendance of 41, representing 13 churches. Mr. J. Mitchell Reames is district director. Reports from other districts will be given later.

Other district directors are: Lafayette, Rev. Jack Cooke; New Orleans, Rev. A. B. Kavanaugh; Ruston, Rev. Jolly B. Harper; Baton Rouge, Rev. Ned Stout. Rev. George Pearce is Conference Director of Adult Work.

Methodists Stress Missionary Education

Missionary education is a vital part of all Christian education of children in The Methodist Church. It begins with the nursery children and continues through the junior years. It is effective to the extent that all leaders of children, including parents, recognize the importance of educating children to be world Christians with a sense of responsibility for the welfare of all. It is concerned with attitudes and skills of living with others as well as with knowledge about the work of the church at home and abroad. It gives children opportunities to share with others in numerous ways.—From Missionary Education of Children in the Methodist Church by E. Mae Young.



Little Rock First Methodist Church was host to the 1958 Little Rock Conference Vacation School Coaching Conference March 18 and 19.

Some of the leaders of the conference are pictured above. Shown are, seated, l to r: Mrs. J. H. Monday, Little Rock; Mrs. N. E. Camp, Pine Bluff; Mrs. W. Neill Hart, Camden; and Miss Evelyn Briant, Hope. Standing l to r, are: Mrs. H. H. Thompson, Little Rock; and Mrs. John L. Tucker, Little Rock, the conference director of children's work.

Theme for the conference was "Jesus." Dr. J. Ken-

neth Shamblin, pastor of Pulaski Heights Methodist Church, Little Rock, was the inspirational speaker for the opening worship service. Dr. Roy E. Fawcett, executive secretary of the conference Board of Education, spoke at the evening program; and Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, led the closing worship service.

Teams from the six districts in the conference attended the session and returned to their districts where they will conduct institutes for leaders of vacation church schools.

Says Church School Evangelism Important

"The ability of a local church school to win pupils to Christ and church membership is an index of the effectiveness of that church school," says the Rev. Walter Towner, director of General Church School Work, General Board of Education.

In a recent letter to the conference executive secretaries Mr. Towner calls attention to the fact that a recent Newsletter to church school superintendents deals primarily with pre-Easter evangelism in the church school.

"Church school superintendents throughout the church may want to give special cultivation this year to evangelism through the church school," he says. This cultivation is important because of three "urgencies" cited in the Newsletter. They are:

1. The nations of the earth have taken sides. Each side lives in fear that the other will blow it off the map.
2. Life goes on faster and faster. Nothing short of bringing the people to an intelligent acceptance of the Master and His church, and patiently guiding them through Christian teaching will do.
3. The population is increasing much faster than is the membership of The Methodist Church.

Allen J. Moore To Head Young Adult Work

The Rev. Allen J. Moore, Denton, Texas, has been selected to head up young adult work in the Department of Christian Education of Adults, General Board of Education, it has been announced by Dr. Leon M. Adkins, general secretary of the board's Division of the Local Church, of which the Adult Department is a unit.

Mr. Moore will fill the place formerly held by the Rev. Robert S. Clemmons who some months ago was made director of the department. He is presently co-ordinating director of the Wesley Foundation at Denton, where North Texas State College and Texas Woman's University are located. He is also instructor in religion and religious education at both these institutions.

The new staff member holds the following degrees: B.D., Perkins School of Theology, Southern Methodist University, Dallas; M.A., Baylor University, Waco; and B.A., Southwestern University, Georgetown, Texas. He is a candidate for the Ph.D. in religious education from Boston University.

A member of the Central Texas Conference, Mr. Moore has held pastorates at Kennedale, Texas, and at Moody, Texas. During his stay at Boston University he was

minister of education and family life counselor at Chestnut Street Congregational Church, Worcester, Massachusetts.

He has been active in the church school work of his conference, having served as conference director of adult work and Christian family life, chairman of the conference commission on family life, and in other positions equally important.

Mr. and Mrs. Moore have three children—Glenda Marie, 4½; and Janette and Nanette, twins, 16 months.

LITTLE ROCK CONFERENCE DISTRICT VACATION CHURCH SCHOOL INSTITUTES

- April 8—Camden District, Camden First Church
- April 9—Arkadelphia District, Arkadelphia First Church
- April 10—Monticello District, Crossett
- April 15—Hope District, DeQueen
- April 16—Pine Bluff District, Lakeside Church, Pine Bluff
- April 17—Little Rock District, Little Rock First Church

The Call-- How Shall We Answer

By Mrs. M. E. Scott, El Dorado

Conference President, LR Conference Woman's Society

THROUGHOUT this entire year we in the Woman's Society of Christian Service in the Little Rock Conference have been working to attain our goal for the quadrennium—"The Spirit of Christ for All of Life." The call has gone out to each society to commit our lives as individuals to Christ. We have realized that only as we as individual women working in our local societies have attained these goals in our own lives, have we been able to achieve them in our societies, districts and conference. As we take a look at ourselves this day, may we be able to see wherein we have failed and where we have fallen short of our goals.

Our Own Commitment

Have we committed ourselves to the spirit and principles of Christ for the whole world, for all of life? Or have we committed ourselves only in part. The story is told that someone in speaking to Christ said to him, "Here are the keys to my heart." To this Christ answered, "Is this all of them?" Then the person replied, "All but one, just one little key that I kept for myself." To this Christ said, "Unless I have all of them, I cannot use any of them." Is this perhaps the answer to our failure? Do we reserve too much of ourselves for our own selfish interest and give what is left to Christ?

He can make use of us only as we become Christ centered; as we clear the way in our lives for His spirit to be channeled through us in working His will in our world.

Progress Has Been Made

As we think of our quadrennial goal showing Christ with outstretched arms to the whole world, we can almost hear Him calling, "Whom shall I send to succor my people in their need?" Then as we think of our Woman's Society and its purpose, to unite all the women of the church in Christian living and service, and looking at our record of the year in the different lines of work, we take new courage; for although we have fallen short in some of our goals, we have made progress in others. I feel sure that the 12,497 members of our 209 societies will strive in the next two months of our conference year to gain in membership, to pay their pledge with some over, and to fill their world banks. We can do no less. For to us, as members of the Woman's Society of Christian Service, is given the tremendous task of supporting the institutions and projects, paying the salaries of missionaries, deaconesses and workers, and taking care of the work which is under the direction of the Woman's Division of the Methodist Church.

In The Larger Connection

There are one and one-half million Methodist women through more than 31,000 societies and more than 5,000 Wesleyan Service Guilds in local churches working at this task. Methodist women through the Woman's Division of Christian Service meet an annual budget of more than eight million dollars. We contribute to approximately 800 projects in foreign fields, and support approximately 320 projects in the home fields. We sponsor missionary work in 32 countries including the United States and its territories.

Last year in the United States 107 conference and jurisdiction schools of missions were held with 21,439 people participating. For the first time the Woman's Division is participating in plans to strengthen the theological schools around the world in cooperation with the Division of World Missions and the Board of Evangelism.

The Woman's Division is also participating in the evangelistic campaign in the "lands of decision." Women from every state in the union and from Alaska and Hawaii have attended United Nation seminars, and we have set up in a number of our settlements special work with mentally retarded children. Yes, we have a tremendous task—a great challenge to unite our women in Christian living and service and to develop and support Christian work among women and children around the world, to develop the spiritual life, to study the needs of the world.

The Individual Contributes To The Whole

Sometime when we see the greatness of a thing, the large amount of money spent, the bigness of buildings, the outreach, we fail to remember that in spite of its bigness it is made up of many small component parts, and that it owes its life and strength to these small parts of which it is made.

Then we come back to the importance of the individual and the importance of every society in standing firm in place, so that joined together by a common purpose we might minister to the world's need.

We look again at the figure of the Christ with arms outstretched in yearning over the world. We hear His voice as He says:

"I hear my people crying in cot and mine and slum.

No field or mart is silent, no city street is dumb."

Then we remember our purpose, to study the needs of the world.

Unmet Needs

Do you have people in your local societies who say, "Why do we have to study about the American Indian, the government will take care of him," or, "Why do we study Christ, the church and race, such a controversial subject, we are sure to get into an argument," or, "Why study about Japan, or Sarawak, they are so far away. I much prefer spending my time in some other manner." No, not if you are Christian, not if you love people, not if



Above are: Mrs. M. E. Scott, left, president of the Little Rock Conference Woman's Society of Christian Service; center, Mrs. L. B. Tooley, program chairman for the annual meeting; and Mrs. Hazel Dabney, right, conference secretary of Wesleyan Service Guild. This picture was made at a meeting in which plans were made for the Annual Meeting held this month.

you have compassion. This is our task, to learn the needs of the people of the world and in loving service give of ourselves that others might have health and food and loving care and might be told the story of the Christ. Let me give you one illustration of what I mean. Today I had a letter from Dorothy Kelley. Many of you know her. She worked as a rural worker in our conference for a time. Dorothy is teaching in a mission school in St. Croix, Virgin Islands. These are Puerto Rican children, and the school has been trying to help them learn English so they can transfer to public school. The standard of living is low—\$16 a week, large families in two rooms, sugar cane cutters. The diet is rice and beans and the children do not wear clothes until they start to school, except when they go to town or visit relatives. They have a fatalistic view of life. One young mother expressed her life in these terms, "For me there is night and day and a baby every year." Says Dorothy, "I think these people need a friend, an interpreter, someone to listen, someone who will be there and can be quietly helpful, someone with stories about Jesus, songs, seeds, games, laubach charts, books and a real concern. Perhaps I am that one."

This story can be repeated over and over in all the 32 countries in which the Woman's Division has work. The need is everywhere in all areas of life. Not only among the underprivileged people but among the privileged class of people, who hunger not for physical things but who have a great hunger for the things of the spirit.

The Need Is Our Responsibility

Thus it becomes our duty and responsibility to answer in the words of our theme song:

"We heed, O Lord, Thy summons, and answer: Here are we!

Send us upon Thine errand, let us Thy servants be."

But how often we hear the call and refuse to answer, or stand in the way of our sons and daughters when they would answer the call. Perhaps we say, "The task is too great, the difficulties too numerous, I am not prepared for such a task." I once heard Miss Dorothy McConnell, Editor of *World Outlook*, say, "We must have leaders in the young churches, and at once. They say they are not ready, and we realize they have much to learn, but the time is at hand when they must serve ready or not. God will give them the strength they need." Then the curtain came down and shut those countries and leaders off from any further help from the Mother Church, and the leaders stood fast in God's strength. Yes, we are never ready. We learn by serving. "Our strength is dust and ashes, our years a passing hour: But Thou can't use our weakness to magnify Thy power."

Each Person Has A Role To Fill

We must learn to take responsibility, to be willing to serve in whatever way God calls us to serve. For some of us it will be to go to a foreign field among people of a different race and culture, for others the call will be in the home field in full time service, and for most of us the call will be to serve in our homes, to our families, in our local churches in helping to strengthen them, in our local societies where we will be asked to take an office and give time, prayer and thought to a particular line of work. Upon our shoulders will fall the task of helping to create a Christian social order in our own community, state and nation, so that we might have a strong home base from which to work. So many workers are needed to fill the vacancies occurring each year among our missionaries, deaconesses and workers. So many officers are needed each year in our local societies, district and conference to replace those who have served their allotted time. We surely must look at ourselves, listen to the call as it comes and then make the answer that we must all make to Christ. That answer of willingness to serve and to be used.

Our Prayer

Here am I, Lord, use me. The answer that says we will witness for Christ and bring others to Him, that says all men are Thy children and as such are worthy of our giving of our time and service. So may we pray:

From ease and plenty save us;
From pride of place absolve;
Purge us of low desire;
Lift us to high resolve;
Take us and make us Holy;
Teach us Thy will and why;
Speak, and behold! We answer;
Command, and we obey!

New Pilgrimage Series Scheduled

On the ABS Network beginning Sunday, April 13, at 1:35-2:00 p.m. ET, a new PILGRIMAGE series will be on the air. It is titled "Turning Point" and it will feature Quincy Howe, editor, educator, author, historian, ace news analyst and commentator.

The world has reached a turning point in history — physically, economically, politically and spiritually, and people need to get a clearer perspective on it.

Known the world over as one of the ablest interpreters of history and the contemporary scene, Quincy Howe will conduct a series of 26 conversations on the problems that confront us as we move into a new epoch—the age of the exploration and hopeful conquest of outer space.

Mr. Howe will have as guests on each program two experts in the problem field under discussion — problems that concern every thinking American; problems such as social welfare, race relations, economic life, international affairs, civic and political life. Basic to each conversation will be a concern for the expression of Christian faith in daily life and work, the right relation of individuals to God and neighbor.

New Speaker On The Art Of Living

Beginning Easter Sunday, April 6, at 9:15 a.m. ET on NBC Radio and continuing for 13 weeks, Dr. Edmund A. Steimle will speak to America on topics that will point the way to a richer, more abundant way of life.

In this day of sputniks and explorers, and the prospect of outer space travel no longer just a wild dream but something under serious consideration, life takes on new and sometimes puzzling dimensions. Do people as persons count for much anymore, we begin to wonder. But whatever happens, people have to go on living as persons and must have a design for living.

Dr. Edmund A. Steimle is professor of Practical Theology at the Lutheran Theological Seminary in Philadelphia and is known as one of the foremost "Christian Communicators" in the United States. No newcomer to radio, Dr. Steimle

(Continued on page 15)

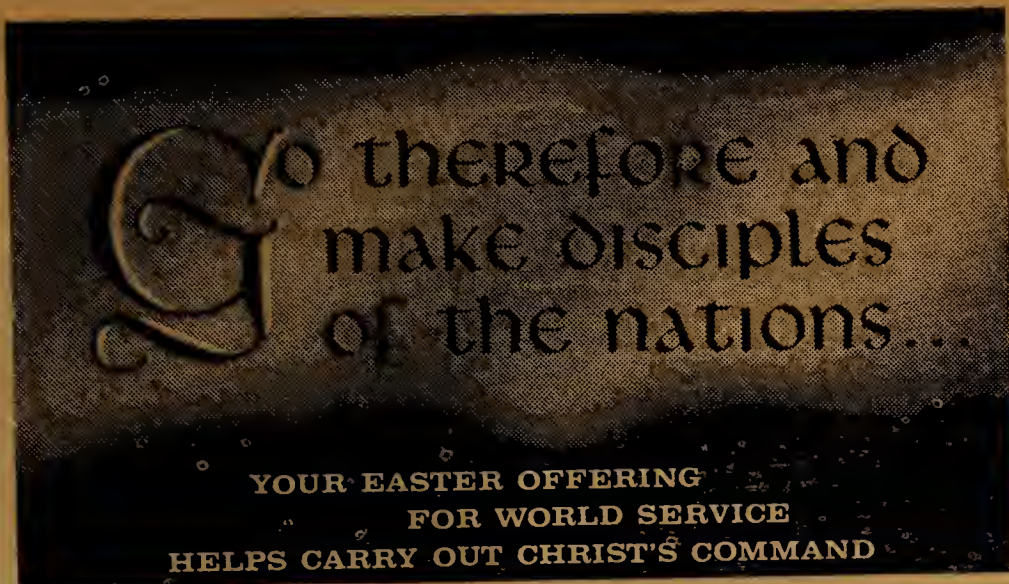
People 60 to 80

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THE YOUTHFUL ACCENT

(Continued from page 10)

Naturally the artist was glowing with pride and joy at this recognition of his budding genius now come to bloom. But he turned cold with horror as he looked more closely at this his prized work for — you guessed it — the committee had hung it upside down! Hurrying to register a strong complaint with the committee, he was intercepted by a secretary with the good news that an hour before, his painting had been sold for \$61. The original price mark had been \$19! When you turn it upside down it changes the whole picture, doesn't it?

If you are familiar with the story of the early Christian, (You can find it, if you are interested, in a book called "The New Testament") you will remember that some of the brethren in one of the communities to which these spiritually supercharged Christian personalities came with the story of Jesus and the Christian way of faith and life, were pretty upset by what was happening. It was in Thessalonica and the visitors were Paul and Silas. Acts 17 tells about it. The disturbed local gentry said of their visitors, "These men who have turned the world upside down have come here also." (17:6). But they would have none of it and ran them out of town. We don't want our pictures hung upside down even if it does raise the price 31 per cent!

That's about what happens in a community when the Christians get there and set up shop. People start increasing the value of human personality until they accept the radical doctrine that a person is of value just because he is a person. Can't keep slaves, or even segregate second class citizens with a doctrine like that kicking around! And the ancient honky-tonks became out-of-bounds for the early Christians because this Paul kept telling them their bodies were the temple of the spirit of God and they dare not profane them through immoral indulgence. Pretty radical doctrine, enough so that the world was turned upside down. All the price-marks changed because here was a whole new scale of values which took their code price from the Blue Book listings in Matthew 5-7.

Say, young fellow, taken a good look lately at the price tags you have on your life? Better take another look—but this time see them in the Christian perspective!

CHARGES PROTESTANTS NEGLECT POLITICAL RESPONSIBILITY

(Continued from page 3)

tic approach causes many Protestants to pride themselves on staying aloof from party affiliations," he pointed out. "They prefer to be independents on principle, and often cast merely a protest vote for a third-party candidate with no chance of winning — even to be proud of the fact that they never cast a vote for a winning candidate."

"By failing to organize their strength and reconstruct a corrupt order he said, "they share the responsibility for the perpetuation of the corruption against which they protest."

TO RE-OPEN SEMINARY, PUBLISH MAGAZINE

(Continued from page 2)

lish, he added.

The Methodist Church in Poland is an autonomous national church, which determines its own policy and runs its own affairs, Dr. Smith said. Polish Methodists, however, recognize the spiritual leadership of Bishop Ferdinand Sigg of the Geneva episcopal area, he said. Any

75,000 International Scholarships Listed

More than 75,000 international scholarships and fellowships for study in eighty-three countries and many non-self-governing territories are listed in the 1957-58 edition of Study Abroad, a handbook published by the United Nations Educational, Scientific and Cultural Organization. The new edition of the handbook lists 60,000 more scholarships than the first edition published in 1948. Among the countries not previously listed as offering grants or fellowships to students are Bulgaria, Ethiopia, Ghana, Paraguay, Romania, Saudi Arabia and the USSR.

A survey conducted by UNESCO in 1955-56 showed that 140,744 students were studying outside their own country in that period. The country with the greatest number of students from foreign countries was the United States, which had 36,494 students from abroad during the year. France had 16,877, the USSR 12,300, the United Kingdom 9,723, the German Federal Republic 7,487, Austria 4,315, Egypt 3,871, Japan 3,137 and Australia 1,805.

The United States also holds the lead among countries offering fellowships, with 21,000 listed in Study Abroad. France offers 8,000 and the United Kingdom 2,500. The United Nations and its specialized agencies offer about 4,000 fellowships.

help which American Methodists may give to their fellow churchmen in Poland will be given in the recognition that the Polish church is a self-governing, autonomous body, he added.

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THE LOUISIANA METHODIST

OBITUARIES

CAPEL—Jim B. Capel, age 84, of Grant County, Arkansas, passed away February 6. He had lived his entire life on his farm 12 miles north of Sheridan. He was a loyal member of his family, church, and community. Having joined the Methodist Church early in life, he served on many boards, as Sunday school superintendent, trustee to church property, and in many other capacities. His greatest joy was in serving his Lord in any way. He will long be remembered by many, many people whom he gave a helping hand along the way of life.

He is survived by his widow, Mrs. Mattie Capel; one son, Holland Capel; two daughters, Mrs. Will Baxley and Mrs. A. L. Baxley; seven grandchildren and four great grandchildren; and many close relatives and a host of friends who knew him as "Uncle Jim."

Funeral services were conducted in Bethel Methodist Church by his pastor, the Rev. Robert Riffin, and the Rev. Clint Atchley. His body was laid to rest in Lost Creek Cemetery. His grandsons were pallbearers.

SCOTT, MRS. B.F.—Jennie May Pritchett, daughter of James Parham and Emma Rebecca Shepherd Pritchett, was born July 26, 1869 near Macon, Georgia. Having lost all of their worldly possessions in the war between the states, her parents moved to Arkansas when she was six months old and settled in Saline County near Benton. She came from a family of devout Christians who served as leaders in the religious life of the community in which they lived. It was therefore in keeping with the logic of events that she gave her heart to God at an early age. The home of her parents was always open to ministers, and she grew up with a feeling of reverence and respect for the ministry.

On November 30, 1890 she was married to the Rev. Benjamin Scott in Salem Church, near Benton. Dr. Andrew Hunter, one of the great leaders in the early days of Methodism in Arkansas, performed the ceremony. To this union was born five children, four of whom survive. They are Mrs. R. W. Griswold of Malvern, Mrs. Allie Mae Cupp of Camden, B. F. Scott, Jr. of El Dorado, and Miss Ethel Scott of Camden. Another daughter, Mary Emma Scott, died July 28, 1915, when only nine years of age. Mrs. Scott is also survived by seven grandchildren, and 16 great grandchildren.

For 41 years she served faithfully with her devoted husband in the several pastorates to which he was assigned in the Little Rock Conference. The church was always the first concern of the lives of Brother and Mrs. Scott. She was always ready to assist him wherever she could be of service, often accompanying him on the rounds of his circuit. She loved life and she loved people, and always listened with patience and deep concern to those who came to her with their troubles.

She loved her parsonage home, and with her loving touch could transform the humblest house into a home where her husband and children could be happy.

When her husband retired from the ministry in 1931, they came to Camden to make their home where

they lived happily until his death. They continued to take an active part in the church. She especially loved the work of the Woman's Society of Christian Service and in 1951 was awarded a life membership. She was a member of the Kate Steel Bible Class of First Church, Camden, and attended as long as her health permitted. Even though she was totally deaf for the last ten years of her life, and was gradually going blind she continued to attend church services until a few months before her death. She could not hear the minister's voice or see the congregation, yet she was glad to be in God's house, and her presence was a great inspiration to her pastor, and to all the members of the congregation. She died quietly, as she had lived, December 24, 1957, having reached the age of 88 years, four months and 28 days. Her funeral service was conducted in the First Methodist Church in Camden by Dr. W. Neill Hart. Her body was laid to rest beside her husband's in Greenwood Cemetery.—Francis A. Bud-din.

REDMOND — Mrs. Barbara A. Lambert Cameron Redmond was born in Lawrence County, Miss. on February 16, 1874. She passed away in New Orleans, La., February 18, 1958. She was a member of The Methodist Church of The Redeemer in New Orleans for more than 30 years and had represented her church as a delegate to the Annual Conference on numerous occasions. She was a past president of the Woman's Missionary Society and of the Woman's Society of Christian Service and taught the Adult Bible Class for several years. She was also past president of the Downtown New Orleans Chapter of the Woman's Christian Temperance Union. She had been a semi-invalid for several years but, prior to her illness, was a very active and faithful worker in the church and in the cause of temperance.

She had resided in New Orleans for about 50 years.

She was the wife of the late Martin D. Redmond and the late J. B. Cameron; daughter of the late W. Robert Lambert and the late Mary M. Thompson; mother of Mrs. Geo. L. Taylor and Hollis Cameron, both of New Orleans, and Mrs. Leo J. Cusick of New York City and the late Mrs. Harriet C. Lawrence Havens and the late Alvin L. Cameron; sister of I. L. Lambert of Cummit, Miss., Mrs. D. W. Smith of Urania, La., Mrs. R. W. Price of Monticello, Miss. and the late Wm. R. Lambert. She is also survived by seven grandchildren and five great grandchildren.

She has earned a place of rest in "That Bright and Blessed Country, the Home of God's Elect." May

NEW PILGRIMAGE SERIES SCHEDULED

(Continued from page 14)

already has a wide audience. His sermons have drawn praise from the broadcasting industry as well, who say that "his ability to establish rapport with his listeners is unique in religious radio."

(Notes on other religious radio programs will appear on this page occasionally.—Editor)

we so live as to be worthy to join her when we are called to go.—Mary Cameron Taylor.

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Thine Be The Glory

By Mrs. Jessie Gilstrap, Bentonville

"**T**HINE be the glory, now and always," has been uppermost in my heart and mind since the program committee first decided upon this for the theme of our annual meeting, and especially since the task of giving an inspirational message was assigned.

Closely associated with this theme, in my mind, was the admonition of Paul in his letter to one of the early churches—"Whatsoever you do, do all to the glory of God."

A question arose in my mind as to just what is the Glory of God. From reading various dissertations on it, a simple answer seems to be, "The Glory of God is SERVICE in His name."

Another question that this word SERVICE brings to mind is, "What is the purpose of LIFE?" In other words, "Why are we here?" Is not the purpose of all life to glorify God?

Glory In Personal Living

We go along through the years, rather complacently living according to custom, tradition, and early training, without giving too much thought to this question until we come face to face with a great sorrow, a tragedy that may change the whole course of our life and then wonder "Why are we here?" There are some who give up trying to answer and with a helpless gesture say, "What's the use?" In such a state of confusion a very wise friend said to me, "It doesn't matter what has happened to you, but what does matter is the way you react to it." In other words, the important thing is "what you do with your life from here on." There is a reason for your being here. You have a special purpose in life. My personal philosophy, which has evolved since that rude awakening, can be expressed in a few simple words which seem appropriate here. I truly believe that our life on this earth is a mission, the aim of which is SERVICE, the law, sacrifice and our strength, fellowship with God.

Jesus said, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

We must know Him as our personal Savior if we are to make Him known to others. If someone asks, "Are you a Christian?" no doubt, any one of us would speak up immediately, "Yes, I am a Christian," but the question could be phrased differently: "Are you Christ-like?"

According to the old cliché, "Our lives are the only sermons that some people ever hear." Mahatmi Gandhi once said, "I could believe the Christian religion if it were not for the people who claim to be Christians."

God expects each one of us to develop the talents that He has bestowed upon us and to use them to His Glory, by dedicating them wholly and unreservedly to His calling. First, we must offer ourselves as a living sacrifice which is our reasonable service.

An outstanding example of dedicated talent is found in the dramatic story of Roland Hayes, a famous colored American singer.

He said, "I felt God entering my life majestically, and I sensed that He was choosing me for an Almighty mission." Against all advice of family and friends he quit his job and started out to be a singer. Naturally, he did not accomplish his mission without heartaches, disappointments and frustrations, but he kept right on because of his deep conviction that singing was his mission in life.

After his first great success on the concert stage he said he awoke in the night and began to pace the floor; he couldn't sleep, and he couldn't understand the strange restlessness that had taken hold of him. And he said, "Suddenly I felt His spirit in me. My mission in life, obscure until now became clear." He reasoned that his race had a contribution to give to the world, and that he had been chosen for this special purpose, that his singing had been given to him as an instrument to promote better racial understanding. From that night on, each time before commencing his concert, with closed eyes he would stand quietly facing the audience and pray, "God please blot out Roland Hayes so that the people will see only Thee." Thus he became a channel through which God's spirit flowed to uplift audiences and create in them understanding.

Glory In The Home

God does not call everyone to use one's talents in some far off country, nor does He call everyone to be a missionary, a doctor, a teacher or preacher. I believe He calls some to be Christian mothers and fathers and members of families.

When we admit Christ into our lives, we live in Christian fellowship with Him. God's eternal love and abiding presence can transform any house into a home—a Christian home.

I wish to call your attention to a splendid article, by Dr. Elton Trueblood, in the February Parent Teacher Magazine, which asks the question, "Is the language of religion spoken in the home?" The writer proceeds to give some very challenging statements that we might profitably consider as Christian home makers.

He says that a parent who seeks to escape responsibility by refusing to talk about religious faith is deluding himself because his very neglect is indoctrination in one of its strongest forms, and that parents who elect to do nothing about religion in the home are simply denying its importance in a most obvious way. He also says most children are intelligent enough to realize this. Further, that a thoughtful parent who believes in positive religion is bound to make it a part of his home teaching. It is generally conceded that, for children, there is no



MRS. JESSIE GILSTRAP

better place than the home for learning and for living what they learn.

J. Edgar Hoover in a recent interview blamed broken and un-Christian homes largely for juvenile delinquency. He stated that 46% of the crimes are now committed by teenagers. He blames the parents for the lack of discipline and respect for authority that the parents fail to teach in the home.

What finer example could we find anywhere than that of Susanah Wesley for religious training in the home. As you read the story of her life you will find that she was a very busy woman, probably as busy as the majority of mothers today, but she was never too busy to devote one hour a week to each child for religious training. All this without any modern conveniences.

After John Wesley went to college he wrote back and asked his mother to continue to keep that hour on Thursday for him which has always been his. Wherever he was he could know that his mother was lifting him up to God in prayer and he could feel her presence with him.

Christian homes radiate their good will to all and in their Christian example, glorify God.

Glory In One's Vocation

We have fallen into the habit of listing certain vocations as secular, such as teaching, running a business, practicing medicine, etc., and other vocations such as preaching, as sacred, but we have come to the conclusion that any vocation is Christian if the one who follows that vocation is Christian. In other words the vocation of every person is to serve others in Christ's name and for His sake.

As Christians we have made a covenant with God. We are sharing His work. In His presence and by His strength we earn our money. If we dedicate ourselves and possessions to His work and His WILL, we and our possessions then take their rightful places in God's divine plan. We realize that all we have, all that we are, our time, our talents, belong to God. We are His stewards. Holy giving has its basis in Holy living. Again, God's glory is the glory of service.

Glory In The Church

Some years ago a wise, or "otherwise," observer, addressing a mixed church group where there were three women to every man said, "The women are the backbone of the church and its missions: if the men don't look out that 'bone' will come to the front." I shall not discuss that remark other than to say that, perhaps, the zealous work of the women may have inspired the men to increase their efforts and in a small way may be responsible for the renewed lay activities. I'm just quoting somebody else.

As we all know there was a time when women were not allowed to speak in the church. Paul advised against it. For generations no church had women on its board of trustees and even the thought of a woman as an ordained minister was anathema, but all that is changed now. But with the added privileges the church has given us come greater responsibilities and obligations. May we be reminded here that our great Woman's Society of Christian Service is not an organization apart from the church. The Division of the Woman's Society is a division of the Board of Missions of The Methodist Church. We as missionary-minded women can have a part in the building of God's Kingdom on earth. We can have a vital part in the ongoing total program of the church.

One of our goals for this quadrennium is "To accept responsibility in the total program of the local church, by attending services regularly, giving time, talent and support systematically and thoughtfully. Sharing in church and community programs for all age groups. Helping train youth and students for Christian responsibility." We are thankful to have a part in that new world that He would have us build.

How can we glorify God in the church? One way is by our loyalty, remembering on Sunday that "This is the day that the Lord hath made. Let us rejoice and be glad in it" and let us be in our pews.

"What doth the Lord require of us but to live justly, love mercy and walk humbly with our God."

Louisiana Methodist

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VOL. X

THURSDAY, APRIL 3, 1958

No. 14

Easter Sunday Is Methodist Children's Home Sunday



Boys at Methodist Children's Home, Ruston, engage Louisiana Methodist churches help support the Home's in a game of football. Offerings on Easter Sunday in program for homeless children.

Centenary's Student Center Dedicated

The \$310,000 Moore Student Center at Centenary was dedicated as "a building where Christian character shall be emphasized and from which Christian influence shall emerge" in special ceremonies conducted Sunday afternoon.

The beautiful structure, containing two full floors and a full basement, was made possible through a gift from the late Randle T. Moore and members of his family. Mr. Moore had served on the Centenary College Board of Trustees for more than 36 years prior to his recent death.

The cornerstone, containing copies of a number of Centenary brochures and other pertinent items, was placed by Mr. Moore's widow, Mrs. Susan Frost Moore, and their three children, Mrs. Jen Moore Lewis, Edwin A. Moore and Randle T. Moore, Jr.

Dr. D. L. Dykes, pastor of the First Methodist Church, of which Mr. Moore had been a member, gave the prayer of consecration, invoking divine blessing on those who had made the building possible. The Rev. R. Leonard Cooke, vice president of Centenary, led the audience in giving the responses to the cornerstone laying rites.

In a brief address on behalf of the college, President Joe J. Mickel noted that when Mr. Moore was thinking of placing a building on

the Centenary College campus, he and the late trustee had "walked over every foot of the campus, stood on the sites of all needed buildings and considered the uses to which each should be put."

"It was evident from the start," Dr. Mickel said, "that Mr. Moore wanted to meet the needs of students in a very special way. So it was not hard for me to persuade him that this Student Center building was just the one in which he

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period April 3-12, for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

(for period April 3-12)	
April 3	Mark 5:21-34
April 4	Mark 5:35-43
April 5	Mark 6:1-13
April 6	Mark 6:14-29
April 7	Mark 6:30-44
April 8	Mark 6:45-56
April 9	Mark 7:1-13
April 10	Mark 7:14-30
April 11	Mark 7:31-37
April 12	Mark 8:1-10

La. Minister Has Sermon Published In 'Pulpit Preaching'

The Rev. Joe H. Robinson of Church Point, is the author of a sermon published in the April issue of "Pulpit Preaching."

"Pulpit Preaching" is published as an aid to Protestant ministers and other religious leaders throughout the United States and Great Britain. It carries sermons and religious articles written by Protestant ministers and religious leaders of the two countries.

The Rev. Mr. Robinson's sermon is based on the text taken from Isaiah 44:17: "And the rest of it he makes into a god." Title given to the sermon is "Rumage Sale Religion." This sermon was first preached when the author was pastor of Marksville. There was need of a teacher for a junior class and no one could be found to take the position. While he was preaching this sermon, a lady sitting in the choir leaned over and said to Mrs. Robinson, "I want to talk with Bro. Robinson. I'll take that junior class."

It was next preached in Gibsland when there was needed an adult counselor for the MYF. The next week three adults offered to serve as counselors. It was preached in Church Point and Iota November 24, 1957, and was soon thereafter selected for publication.

Three Area Pastors Selected For Meth. Costa Rica Mission

Three pastors in the Arkansas-Louisiana Area are scheduled to participate in the Methodist Mission to Costa Rica April 8-22, according to leaders of the division of World Missions and the General Board of Evangelism, sponsors of the program.

Rev. John F. Kilpatrick of Pineville, La., and Rev. Roy E. Mouser of Shreveport, together with Rev. Robert B. Howerton of Mountain Home, Arkansas, will be among the 12 ministers participating in the mission.

The group will meet in New Orleans on April 8 and depart early April 9 for San Jose, Costa Rica, arriving there late in the afternoon.

The evangelistic mission will begin on Sunday, April 13, and continue through Sunday, April 20. On April 21 the group will again meet in San Jose for reports. Departure for the states will be on April 22 with the group arriving in New Orleans late that afternoon.

Six of the other pastors participating in the Mission are from Missouri and two of the pastors are from Mississippi.

The Mission will be under the general direction of Dr. Leslie Ross, staff member of the General Board of Evangelism in Nashville, Tennessee.

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. On April 13 the first of a series of three minute talks by laymen is given in the worship service.
2. On April 15 a Congregational Dinner is held for the purpose of presenting and explaining the goals of the Canvass and the next year's budget.
3. By April 16 the General Chairman should arrange for the Loyalty Day luncheon for the Canvassers.
4. The Pictured Appeal Folders should be finished and ready to mail, along with letter A-2 (page 35 of the Manual) the next week.



—Religious News Service Photo

Washington, D. C. (RNS)—This three-cent stamp showing a segment of Michelangelo's fresco "The Creation of Adam" will be issued May 31 at Chicago to commemorate this country's participation in the International Geophysical Year. The Arm and Hand of God is seen on the right just as it is about to touch the life-

less and inert form of Adam's body to bring life to the first man. Although other countries have issued commemorative stamps in connection with the IGY, the forthcoming American stamp will be the first to depict a religious motif or to acknowledge the role of God as Creator of the Universe.

'Old-Time Religion' In Modern Majority

Washington—About three out of every four Protestant ministers classify themselves as "conservative" or "fundamentalist," the results of a nationwide sample survey for *Christianity Today* magazine indicated recently.

The figures were based on interviews conducted with ministers last October and November by the Opinion Research Corporation of Princeton, New Jersey. The magazine for which the survey was conducted has the largest circulation of any publication directed to the Protestant ministry.

According to the findings, 39 per cent of American Protestant clergymen would say they are "conservative" in their theological position, while another 35 per cent would consider themselves "fundamentalist."

The survey showed 14 per cent "liberal" category and the remaining 12 per cent "neo-orthodox."

Tabulations were made from answers to the question, "Just how would you generally classify your theological position: Fundamentalist, Conservative, Neo-Orthodox, Liberal, or some other category?" It was left to the ministers to classify themselves on the basis of their own understanding of the terms. The surveying agency said the poll of ministers was "thoroughly representative."

Of the ministers interviewed, 33 per cent said it IS NOT essential to preach and teach the doctrine that the Bible is verbally inspired by God in original writings.

Nevertheless, the large majority of these clergymen said that on the whole they accept most of the basic tenets as follow:

God as creator of man, literal resurrection of Christ, Christ as Saviour and Lord, one sovereign God, Bible as the authoritative rule, Christ as the Son of God, Bible verbally inspired by God in original writings, virgin birth of Christ, vicarious substitutionary atonement of Christ, literal return or "second coming" of Christ, unity of all believers in Christ.

The survey found 89 per cent of all clergymen in favor of teaching and preaching the doctrine of the unique deity of Christ as Son of God.

Some 27 per cent felt that work-

ing for organic church unity is a "very important" task of the church.

The interviews indicated that most conservative ministers tend toward desire for church mergers on the basis of doctrinal beliefs only, while the liberal and neo-orthodox want mergers based on organic union.

Church School At Home Enrolls 300 Families

Nashville, Tenn.— (MI) —About 300 families have enrolled thus far Methodism's "Church School at Home" program, which was launched October 1, 1957, for families in the United States who live too far away from church to attend church school.

The announcement was made March 22 by the Rev. Edward D. Staples, director, Department of Christian Family, Methodist General Board of Education, Nashville, Tenn.

The project might be described

810 Broadway Address Changed At Nashville

Nashville, Tenn. (MI) — The Methodist Publishing House's Nashville Cokesbury Book Store, a retail outlet for Nashville and vicinity, has been moved to a new location and completely remodeled.

The new store, now in the central business district, has a book display area 80 per cent larger than at the old location.

The Methodist Publishing House has Cokesbury Book Stores in 15 cities across the country. They sell general books, religious books, church and church school supplies, and many other items.

In the new Nashville store, the church and church school supplies are displayed in an "Ecclesiastical Room." This is an area designed along Gothic Chapel lines with three mahogany arches enclosing an altar-like setting for appropriate display of brassware and church furnishings.

"Modern and tradition design have been blended in the colorful, convenient store," said Philip C. Worden, store manager.

The new Nashville store opened March 3 at 417 Church Street after moving from 810 Broadway. It will handle no mail orders. They will continue to be handled for this region through the publishing house's Nashville Regional House at 201 Eighth Ave., South.

The Methodist Publishing House has been selling books in Nashville for 125 years.

as "Sunday school by mail." Under the program, Methodist church school curriculum materials are sent free to interested families who write to the Department of Christian Family and enroll.

The states with the most enrolled so far are Wisconsin, Colorado, and Montana, but 35 states are represented.

"We are greatly pleased with the progress of the project," said Dr. (Continued on Page 15)

Leaders Believe Space Age Will Strengthen America's Faith

New York (NC)—Man's conquest of outer space will send people in quest of spiritual answers, cause many more to turn to the churches, and generally strengthen the religious faith of America.

These are some of the opinions elicited from a dozen American churchmen who were asked by the National Council *Outlook*, following the launching of the Russian Sputniks to appraise what effect upon the American people they will have.

There were four main questions: 1. Will man's conquest of outer space strengthen or weaken religious faith? 2. Will it lead to a religious revival or worship of science? 3. How does a Christian face this threat to his security? and 4. What can he and his church do about it?

The answers from such leaders as Bishop Garold Kennedy of Los Angeles; Dr. Ralph Sockman, New York's famous radio pulpit preacher; Dr. J. W. Behnken, president of the Missouri Synod-Lutheran; Dr. D. Elton Trueblood, Earlham College professor; Ernest Gross, former U. S. ambassador to the United Nations; Paul G. Hoffman and others appeared in the March issue of the *Outlook*, published March 15.

The prediction that more people than ever will turn to the churches—not out of fear but because they are reassessing themselves and seeking a deeper concept of God—was made by the Methodist Bishop Kennedy of Los Angeles.

"Conquest of outer space will undoubtedly stir the public mind and send people in search of more spiritual answers," says Dr. Sockman. "If we keep faith, we

can show the world that Christ has a power which the Kremlin does not possess."

Dr. Behnken of St. Louis agrees "All the remarkable things God has revealed to man" he says, "should lead the serious person to a greater reverence for God." And he points out that the things we marvel at today have been in existence since the creation but man is still discovering them.

Recalling the statement, "We don't know what the future holds but we do know who holds the future," Dr. Theodore F. Adams is also optimistic as to an increasing religious concern. "The more of God's truth we know, the more zealous we should be in religious faith and service" says the president of the Baptist World Alliance.

On this point Dr. Trueblood declares in his statement for the *Outlook* symposium that there is nothing about the existence of satellites to make the great religious convictions any less or more significant. He continues: "After all, man does not make the materials nor did he make the laws these materials obey. The reasons for belief in creation are as valid as they ever were."

Deploring the "feverish philosophy of bomb for bomb, rocket for rocket, and Sputnik for Sputnik," the Rev. Dr. Edwin T. Dahlberg, National Council president, sees "massive reconciliation" as the only answer Christians can give to the challenge they present. This, he insists, necessitates a return to the church and dedication to "Christ's four-point program—to love, to bless, to do good and to pray."

Suggests Cleanup Campaign Across United States

St. Louis, Mo. (RNS)—Delegates to the national convention of the Young Women's Christian Association here were urged "to promote a spring cleanup campaign" across the U. S.

"Before we begin too ambitious plans for the conquest of space, we need to clean up our own planet," said Dr. Edwin T. Dahlberg, president of the National Council of Churches.

"Nothing is so much needed as a good housekeeping job in our present world," he added.

The pastor of Delmar Baptist church here said many things need to be cleaned up. "Whole continents have been turned into refugee camps of unspeakable wretchedness and squalor," he said. "Our language is filthy, our rivers are polluted, and our highways are littered with empty beer cans."

Dr. Dahlberg also said he opposed the erection of outdoor advertising posters along highways in the U. S. "You can travel all day by automobile and see the loveliest landscapes in the world only through a kind of highway blinker system made up of hamburger, cigarette, whisky and gas and oil signs," he declared.

"Let us redeem America," he continued, "from the vulgarity of its culture—the blighted housing, the rat-infested alleys, the obscene literature, the dirty stories, the suggestive advertising, and all that misrepresents the real heart and mind of our great nation."

"We have been from the beginning a basically religious people. Let us continue to be a people whose God is the Lord—a nation whose children can grow up with pure hearts, unsoiled minds, clean speech, and ideals that will qualify them for the Kingdom of Heaven."

Evangelist Reports Religious Persecution Fails In U.S.S.R.

Boston (RNS) — Dr. Hyman J. Appelman, an evangelist who recently returned from a three-week visit to Russia, said here the Soviets have relaxed their active persecution of religion because "the people just kept on being religious."

He said the major problems facing churches in the U.S.S.R. today are the shortage of ministers, inability to print religious literature and lack of facilities.

Dr. Appelman, who was born in Russia, addressed the 29th annual meeting of the New England Fellowship of Evangelicals, which claims more than 600 churches in six states.

The evangelist said the low percentage of men and young people attending church services in White Russia was "tragic," but, he added, the percentage was higher in the Ukraine.

He said wherever he went in Russia, he found "the slavery of propaganda, unchangeable jobs, controlled thought, and a strictly supervised press, radio and TV."



—Religious News Service Photo

Singing His Glory

"You are blessed because the spirit of glory and of God rests upon you."

—I Peter 4:14 RSV

Sees Churches' Public Relations Wanting

Minneapolis, Minn. (RNS) — Religious organizations have failed in the competition for the attention of men's minds, particularly those of youth, an industrial public relations official told members of the Twin Cities' chapter, National Religious Publicity Council.

William Powell, director of public relations for Pillsbury Mills, Inc., and son of an Anglican clergyman in Australia, said that the churches' public relations problem is pointed up by the fact that young people seem more interested in Elvis Presley than in going to church.

He said the tremendous challenge facing religious organizations is to "go out and capture those minds." Churches must get their ideas expressed and understood by the masses to the extent that religion will be practiced out of belief and not out of conformity, he added.

Too many religious leaders do not express themselves in the most articulate way and do not use the available media effectively, he declared.

And often they fail to realize, just as do leaders of industry, that they direct their organization's public relations, even though some lesser official may have this title, he said.

Historic Bible Only Book Undamaged In Fire

Roswell, Ga. (RNS) — Although 400 other books were destroyed in a fire which ruined a portion of the historic Presbyterian church here, a 119-year-old Bible was practically unharmed.

The Rev. William Crowe, Jr., pastor, said that other books in a closet where the fire started were "turned to cinders," but the Bible, which had been "lost" for 90 years and was returned to the church last year, was merely charred slightly on its edges.

Part of the old church's early property, the Bible disappeared during the Civil War when the church served as a hospital for federal troops.

Goodwill Industries Aided 30,300 In 1957

NEW YORK (RNS)—More than 30,300 handicapped men and women were served by Goodwill Industries of America, Inc., in 1957, the Methodist-related agency said in its annual report.

Training, rehabilitation and employment were provided the handicapped persons in workshops throughout the country, the report said. The number served was 2,000 more than in 1956 and 13,000 more than in 1946.

Of 121 Goodwill centers, 69 are affiliated with the Methodist Division of National Missions. Service was provided 460 U. S. cities through its branches, stores and collection centers, the report said.

Clothing and household articles were contributed by nearly 5,000,000 families during the year, and more than 500,000 Boy Scouts, Girl Scouts, Camp Fire Girls, and church school children helped collect materials.

Clothing, furniture and other household items are reconditioned and renovated by the handicapped workers in Goodwill centers and are sold in Goodwill stores.

Contract work amounting to \$1,500,000 was supplied by more than 200 business firms to provide work for handicapped persons in 50 different industries, the report added.

A record earned income of \$27,900,000, an increase of 14 per cent over 1956, was reported for the year. Local industries paid \$16,200,000 in wages.

Urges Federal Aid To Church-Related Colleges and Univ.'s

Washington, D. C. (RNS) — Sen. Joseph S. Clark, Jr., (D.-Pa.) urged Congress to meet "head on" the problem of extending federal aid to private and church-related colleges and universities so that they can erect buildings for growing enrollments.

The Pennsylvania senator suggested that the Senate Labor and Public Welfare Committee draft legislation that would give construction assistance to the private colleges along the same lines that the Hill-Burton Act has extended aid to church-related hospitals.

"I realize that we face a very serious problem with respect to religion," Sen. Clark said. "I must say that in the field of higher education, despite the argument of separation of Church and State with which I am largely in accord, we have got to find a way in which we can put to work all of our schools, whatever they be, in the interest of providing better training on the graduate level for our boys and girls."

The senator observed that none of the bills yet introduced in Congress to provide help for higher education seem to him to meet the problem of aiding the private colleges. He said he himself was not prepared to offer the legislative solution, but he urged the committee to accept the principle that the private schools be aided in building construction.

"Many of us hate to be courageous about so controversial an issue," he told his colleagues, "knowing that we will bring a swarm of hornets down our neck."

Sen. Wayne Morse (D-Ore.), a member of the committee, said that he agreed with Sen. Clark, and observed that "the national interest is just as great in young people being educated in private schools as in public."

"If we could push a button and close the doors of every private school and college in America," Sen. Morse suggested, "and those students descended upon the public schools, we would get some idea of the contribution private schools are making to American education."

The Triumph Of The Faith

THE high point in the calendar of the Christian year is Easter. This is the day for which all the year seems to be made, for on Easter is sounded and experienced the note of triumph and victory. Every observance of the year would have far less meaning for it either points toward Easter or is an outgrowth of the Resurrection of Jesus. Each of the other observances is immeasurably richer because of Easter.

The high point in the calendar of the individual Christian's experience is Easter. Even to the casual church member, Easter has a special significance, and he makes a special effort to be present to share in the Easter service. Something of the note of victory, so much a part of Easter, reaches through to every Christian and awakens within him a spiritual response, often sadly lacking at other times.

That must have been something of the response that changed so completely the eleven remaining disciples of Jesus when they learned or were convinced that He indeed had arisen from the dead. The full realization of the meaning of His life, teachings and suffering slowly but surely came over them and from then on they were fully committed to Him, in life and death.

Our prayer for you is that this Easter may bring a fuller comprehension of God's love for mankind and how He through Christ's life, death and Resurrection can make your life a victorious one. This would not be possible without the Resurrection.

The Word Lives On

IN Roswell, Ga., a few days ago a fire swept through a portion of a Presbyterian church there, destroying, among other things, more than 400 books. The only book which came through the fire was a 119-year-old Bible which was practically unharmed. Earlier, the Bible disappeared during the Civil War when the church served as a hospital for federal troops and was returned to the church only last year. Actually, that particular Bible seems to have a charmed life. Symbolically, what has happened during its long life seems to be indicative of the eternal worth of the Holy Scriptures.

There will be those, undoubtedly, who will claim Divine intervention saved the Bible from destruction, and with these we would not quarrel. But what is of more importance is that throughout the history of the Scriptures man has continued to draw from them spiritual sustenance and guidance, so much that the Bible is regarded as one of the great treasures of the world. Timeless in its application, inspirational in its devotional content, consistent in its revelation, the Scriptures have faced censorship, bannings, wholesale burnings, and ridicule, but today more than ever it is the Sourcebook of Life.

Is There Spiritual Inflation?

LAST week we suggested that the concern expressed on every side about the current economic recession is an indication of the degree of materialism which characterizes our times. We did not suggest that there should be no concern about this matter, but we were suggesting that there are some matters which should be more worthy of our primary attention.

For example, one of those concerns that is of more importance than an economic recession is the possibility of a spiritual depression. That this could happen is very much in the minds of many thoughtful spiritual leaders of our times.

A survey of organized religious conditions, as we have pointed out from time to time, seems to indicate that organized religion



has been in an inflationary condition for some time. Numerically, in church membership and attendance, the trend has been up and up. This in itself is good. Contributions, dollarwise, have been breaking all previous records, although compared with the pre-war dollar, the actual worth of contributions to organized religion leaves much to be desired. There can be no question but that many, many beautiful, useful church sanctuaries and educational buildings have been erected, and existing buildings have been improved. This in itself is certainly to be added to the credit side. Within the past couple of generations, church leaders have certainly learned much about organizing local churches so that they may more effectively carry out their programs. More responsibility is being shouldered in church programs by lay people, which is perhaps one of the greatest gains to be recorded. The institutional life of the church, its schools, hospitals, and homes of various sorts has been strengthened considerably. This, too, adds to the church's stature in our times.

What then about the spiritual inflation? Do not all of these activities bespeak the spiritual health of our day? Indeed, they may if they can be added to other activities and influences for which the church and local churches stand. But, if the church is not successfully carrying out these other activities and extending its creative influence, there may be some question about the real soundness of organized religion's progress.

How faithful to their church vows are the 100 million church members in America? How influential is organized religion on American life? What happens, really happens, in the lives of the millions of America's church-going citizens who share in the worship services on Sunday? How willing are America's church members to see the principles of the Christian faith put into practice in the several areas of America's life? The answer to these questions and others reveals the present state of spiritual inflation and possible depression in America.

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But Who Wants To Live Forever?

By Robert S. McCracken*

A ROMAN CATHOLIC priest whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. F. W. H. Myers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

The Eternal Longing

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of the timelessness of heaven—gold does not rust—and of the preciousness of it. Stainless purity, moral victory, abounding happiness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye forever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much, is finished forever. It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.," as if she were still beside him. Right up to his last days he used to say that all through the years (and he lived for 36 years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live forever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and love you.

The True Christian Hope

Moreover, when anyone says that he has no wish to live forever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths, without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

Tomorrow and tomorrow and tomorrow

Creeps on this petty pace from day to day—

in those words of Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence, but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know. "To die," said James Barrie, "will be an awfully big adventure."

On the tombstone of the historian John Richard Green were inscribed the words, "He died learning." Late in life William James was asked why he felt the practical need of immortality. He answered, "Because I am just getting fit to live." This life is too short for the fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have so much to learn; for growth in goodness and yet so much evil re-



mains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish. But the living hope which the resurrection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development—strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

On earth the broken are,
In heaven the perfect round.

Not Eternal Idleness

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. Parodying such a conception somebody described a maid-of-all-work as saying in her weariness:

I'll be where loud anthems is always a-ringing,
But as I've no voice, I'm clear of the singing,
Don't mourn for me now. Don't mourn for me never,
I'm going to do nothing for ever and ever.

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

We doubt not that for one so true
There must be other, nobler work to do.

"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears My word and puts his faith in Him who sent Me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again: "This is life eternal—to know Thee the only true God, and Jesus Christ whom Thou hast sent." So far from turning attention away from this present life the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

* Dr. Robert J. McCracken is the minister of the Riverside Church in New York City. This article has been prepared exclusively for member publishers of the Associated Church Press. Dr. McCracken will be the Raney Lecturer for 1958. The Raney Lectures are given annually in the Pulaski Heights Methodist Church, Little Rock. The date for the 1958 lectures is May 19-22.

THE NATION UNDER GOD

On this Palm Sunday weekend which commemorates the entry of Our Lord into His capital city of Jerusalem, I wish to think with you about the rule of Christ in free countries like the United States and Canada.

Centuries ago the Psalmist said: "Blessed is the nation whose God is the Lord." When he said that, the great Hebrew singer was thinking of his own people. But we are the heirs of Israel's God. It is the God of Abraham, Isaac and Jacob as well as the God of Jesus whom we have in mind when we sing "Our Fathers' God to thee, Author of liberty."



Hence we are justified in taking the Psalmist's words to our own hearts and in saying as Americans and Canadians, "Blessed is the nation whose God is the Lord."

But what are the blessings a nation derives from her belief in God—the God who is the Lord as portrayed in our Bible?

First of all, such belief in God gives the blessing of a solid foundation on which to build. A nation, like an individual, if it is to be strong, must settle the seat of sovereignty. There must be some voice which has the last word.

And what is the sovereign authority in our land? It is not our President. It is not our Congress. It is not our Supreme Court.

Our President is the commander-in-chief of our armed forces and in time of war is granted almost dictatorial powers. He salutes no uniformed officer, no foreign ruler. But there is one thing which the President of the United States does salute. That is the American flag, because the flag stands as the symbol of the sovereign will of the people. When the citizens of our nation express their will through a majority vote, such vote is called the sovereign voice of the people.

Yet when this sovereign people inaugurates a new president, it requires him to take an oath or affirmation, symbolizing that he holds his powers under the dominion of a Divine Authority. And when our Congress convenes to represent our people in making laws, its sessions are opened with prayer invoking the wisdom and counsel of a Divine Lawmaker.

And similarly in the Coronation of the British Queen, the presence and

participation of the high church officials give proof our "mother country" is a nation under God.

I wonder if we quite realize what it would be like to live in a land whose rulers look to no power higher than themselves. Think how uncertain and fearful we should feel if we lived in Russia and did not know what law the Kremlin would make for tomorrow. It would be intolerable to be subject to dictators from whose edicts there was no appeal to a higher moral law.

Consider the Pilgrim Fathers. When the little Mayflower lay off Plymouth Rock after its hazardous voyage the Pilgrims drew up the Mayflower Compact declaring that the trip had been undertaken "for the glory of God, the advancement of the Christian faith and the honor of King and country." Suppose instead of such a fundamental religious faith, the Pilgrims had merely held the belief in a superior race destined to rule by force. With such a creed they might have driven out the Indians but they could not have created the Commonwealth of Massachusetts.

The prophets of Israel and the principles of Christ have given this western continent its fundamental ideas of right and wrong. During World War II Eve Curie interviewed the first batch of German prisoners captured by the Russians. She asked them if they thought Hitler was right when he invaded Poland. They promptly said, "Yes." Then she asked if they thought he was right when he broke into Belgium. Again they said, "Yes." Then she asked, "Do you think your Fuehrer was right when he invaded Russia?"

Being prisoners of Russians they hesitated and said they guessed he was wrong that time. From that interview, Eve Curie concluded that in the Nazi philosophy anything which seemed to succeed was deemed right and anything that appeared to fail was considered wrong.

In a nation "whose God is the Lord" we have a different standard. We consider some things wrong even though they seem to succeed and some things right even though they are unpopular and may seem at the moment to fail.

Also, we have a higher standard of rights as well as of right. Individual life has more dignity and worth along the Mississippi and the St. Lawrence than along the Volga and the Yangtze. Here we are all regarded as children of God, endowed with the inalienable rights to life, liberty and the pursuit of happiness.

Let us dedicate ourselves to the task of helping the faith of our fathers fulfill the dreams of our children.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



OUR TROUBLES

The continued winter rains have made many of our people pretty blue over the present times. I thought that this editorial would interest the readers.

"We have had the wettest Christmas in our generation and are now facing the consequences of the severest floods in living memory. Fortunately, the loss of life has not been serious, but the news we have of families being buried under earth slips is heart-rending. More than half of the island now face starvation, disease, and the privations that come from loss of home and property.

"The hour of adversity has also called forth the best qualities in many men and women in this land. Sympathy and generosity are overflowing in many quarters, and our communal differences are laid aside for the moment.

"The New Year has begun with a stern struggle for existence in this fair land. With our national income dwindling down, our food crops ruined for the rest of the year, our transport and communication systems seriously hampered, and millions homeless, it is a bleak year.

"Unless the highest and best qualities of human nature are called into operation, we shall be a ruined nation.

"This is the hour when power politics must give way to unselfish service. This is the hour when nothing but the highest degree of integrity can save us. It is not the moment for the state to be dabbling in those things that satisfy the pride and vanity of certain sections of the community. The state and people must face reality courageously if we are to come through this ordeal as better men.

"There is today an atmosphere of fear dominating the affairs of our country. There is communal fear; there is fear among the major religions. In such an atmosphere we shall be lost communities. Religions must shed their fears and begin to understand each other. The present tragedy is a stark reminder that the elements can

On A Wide Circuit

W. W. Reid

JAPAN TACKLES A SOCIAL PROBLEM

In our particular (post-Victorian?) civilization, we tend to shun any discussion of subjects we group together as "social evils"—often with the result that we fail to recognize and take action to prevent these "evils." And if another nation than our own is involved, we consider the matter "too delicate" for print.

A case in point is the "continued enslavement of women in prostitution" in Japan. We have endeavored to minimize or hush-hush the situation because, in part of it, American servicemen are involved. We have not wanted "to frighten fathers and mothers at home." But the leaders of Japan are aroused, and the Japanese press is speaking out. Twenty-eight organizations, many of them Christian, are trying to eliminate this "business." We are indebted to Dr. Thoburn T. Brumbaugh for an objective look at the subject in a report to Methodism's Board of Missions.

According to Japan's Ministry of Health and Welfare, Dr. Brumbaugh reports, there are 10,828 brothel keepers. In 1,176 areas surveyed by the Ministry, there were 15,262 "dealers" and 134,013

sweep away in one night the places of our national pride and the works of human skill.

"Man must seek his security elsewhere, and to the Christian his security is the Eternal God who holds both time and eternity in His hands."

* * *

All of this sounds natural, doesn't it? Could have been written about conditions in our own state, don't you think? But it is taken from The Ceylon Methodist Church Record, and tells of the sad conditions in the lovely little island almost opposite our country on the map of the world. We have our troubles, but we don't live as close to the edge of existence as these good people do, even in good times. The next time you are in a mood to feel sorry about your present plight, offer a prayer for the friendly people of Ceylon that they may be able to face these bitter conditions as Christians, knowing that God loves them as much as He loves us.

registered prostitutes thus classified:

Prostitutes	54,579
Street girls for Foreigners.....	18,047
Street girls for Japanese	50,862
Call girls	10,525

"No small part of the licensed and medically-inspected prostitution business in Japan since the war has been the support given it and its attendant evils by the American and other military forces garrisoned there," says Dr. Brumbaugh. "This is the meaning of the category designated above as 'Street girls for foreigners,' though it does not take account of the large number of non-professional girls who are courted by and then 'shack up' with American servicemen.

"The Japanese public has been stung into sensitivity by recent reports of the complete abolition of the public and licensed prostitution in communist China; whereas it is reported in a brochure on the 'Deputation of Australian Christians to Mainland China' that they were informed by Chinese Anglicans 'that in the year 1954 their (Japan's) greatest single source of foreign currency came from organized prostitution.' This may be a gross exaggeration, but whatever of truth there may be in it comes from what is commonly called the Kichi-Mondai (military base problem) in Japan.

"The concern of the Japanese police, or even the American military officers, any of whom could do something to remedy this situation if they chose, is not too relevant here. The important fact is that the people, and especially the Christians of Japan, are becoming greatly disturbed about this problem.

"Just how troubled the American public and our Christian conscience may become over the unfortunate situation which obtains in all places where military forces are maintained, remains to be seen. Let it be observed here, however, that the 'Committee on Ministry to American Servicemen in the Far East,' under the joint auspices of the Division of Foreign Missions of our National Council of the Churches and the General Chaplains' Commission, is carrying on a program of Christian helpfulness to service personnel while stationed in these lonesome, far-away places.

A group composed largely of Japanese brothel keepers is endeavoring to postpone enactment of a Diet law to rehabilitate prostitutes. They seek to secure government loans to start new hotels, apartments, bathhouses, cafes, tea-rooms, cabarets, dance halls. It is feared this will "scatter" the business, and end medical examination.

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson For April 13, 1958: GOD'S PEOPLE IN BONDAGE

READ FIRST CHAPTER OF EXODUS.

MEMORY SELECTION: *With the LORD on my side, I do not fear. What can man do to me? —Psalms 118:6 (RSV)*

Last Sunday we completed the study of fourteen lessons under the general subject, "New Testament Teachings About The Church." This series of lessons was grouped under three headings: "The Church In The Making"; "The Church's Ministry To Mind and Spirit" and "The Church's Ministry to Society." This study should have brought to all of us a better understanding of the origin and mission of the Christian church.

Today we begin a new series of lessons from the Old Testament which will continue through June. The general subject for these lessons is "Early Hebrew History." The first series of four lessons under this general subject is grouped under the title, "Israel Becomes God's People." The subject for today's lesson is "God's People In Bondage."

The lessons we are to study, from now through June, cover the period from the time the seventy Hebrews of the family of Jacob settled in Egypt, at the time of the famine, through their settlement in Canaan as a nation and up to the time of the Judges. During their stay in Egypt of about four hundred years, the Hebrew people had developed from a nomadic tribe in Canaan to a nation of people estimated by some at several hundred thousand and by some as high as two million people. All estimates, as to numbers, are based on conjecture. What we do know, however, is that the Hebrews in Egypt, at the time of our lesson, were such numbers as to cause alarm to the rulers of Egypt.

How Joseph Happened To Be In Egypt

We are all familiar with the fact that God called Abraham out of Ur of the Chaldees and caused him to settle in Canaan. There he had the promise that his descendants were to be numerous and that the land of Canaan was to belong to him and his descendants forever.

Jacob, the grandson of Abraham, had twelve sons. The family lived in Canaan as shepherds. The ten sons of Jacob by Leah, his first wife, were jealous of Joseph, son of Rachel, Jacob's second wife, and even hated him to the point of murder. They compromised by selling him into slavery in Egypt.

After some years had passed, a famine came to Canaan, as it did to the surrounding countries. Hearing that Egypt had supplies, Jacob sent his sons to Egypt to buy food. There they found that Joseph, whom they had sold into slavery, had been exalted to a place of power next to the king. Since only two of the seven years of famine had passed, on invitation by both Joseph and the king, Jacob and his family of seventy settled in Egypt for the remaining five years of famine. These five years for Israel extended into four hundred years. The first part of this period they were favored people; the latter part they were bondservants and slaves.

A King's Wits Not Equal To God's Wisdom

It is generally thought that the king who elevated Joseph to his high position in government was one of the Hyksos Kings, sometimes called the "Shepherd Kings." This ruling house had come into power as the result of an invasion of Egypt by Semitic countries from western Asia and ruled Egypt for almost two hundred years. It may have been the result of the "Shepherd Kings' interest in shepherds that

caused the Hebrews of Joseph's time to be located in Goshen, the fertile pasture lands in north eastern Egypt, bordering on what is now the Suez Canal.

When the Hyksos kings were driven out of Egypt, a new ruling house of Egyptians came to the throne. Among these was the king "which knew not Joseph." This simply means that this new king of Egypt knew little and cared less about traditions of the greatness of Joseph, who was made great by non-Egyptian kings. The native Egyptian kings, who came to power, remembered the two hundred years their country had been ruled by "foreigners." Consequently they were suspicious of any foreign element still in their midst. They were aware that the Hebrews, who were foreigners, were occupying some of the most fertile land in Egypt. This land also was so located as to be a strategic point in defense against other possible invasions. Furthermore these Hebrews were multiplying so fast that the king said of them, "Behold the people of the children of Israel are more and mightier than we."

It is likely that the king was referring to the immediate section of Egypt in which the Hebrews lived. It is not probable that the Hebrews were more numerous and mightier than all of the rest of Egypt. Nevertheless, the Hebrews being so numerous in such a strategic locality frightened the Egyptian rulers. Without being conscious that he was fighting against God, the king went about, deliberately, to weaken or even destroy the Hebrews.

(1) The first course of the king was to enslave the Hebrews. They were taken from their pasture lands, as shepherds, and put to work making bricks and building cities for the king. They were put under the power of taskmasters who were instructed to oppress and inflict them with burdens that were heavier than they were able, normally, to bear. Despite the terrible conditions under which they were forced to work, the Hebrews, "God's People In Bondage," continued to multiply in numbers at a rate that further alarmed the Egyptian rulers. The plan of the king was to turn a political threat into an economic asset. The Hebrews, as slaves, did become an economic asset, but the political danger, as a result of their enslavement, may have increased. Our lesson text says, "But the more they afflicted them, the more they multiplied and grew."

(2) Feeling that the situation was urgent, and not conscious that there was a Power at work greater than all the powers of Egypt, the king decided on a further and more drastic course. This course embodied a plan of slow extermination. The Hebrew midwives were commanded to kill all of the male children of the Hebrews at birth. This the midwives subtly but deliberately refused to do because of their fear of God. Consequently this plan to eliminate Israel as a threat to Egypt also failed.

(3) In a final effort to accomplish the same purpose, the king "charged all his people, saying, every son that is born, ye shall cast into the river, and every daughter ye shall save alive." This decree was in force when Moses was born. Moses was saved because his mother hid him away until the daughter of Pharaoh later found him floating in a basket, and adopted him as her son.

Thus it was that the wits of a king were

as naught, when compared to the purpose and wisdom of God.

The Church Has Always Thrived Under Persecution

The greater the oppression of the Hebrews, God's chosen people, "The more they multiplied and grew." This experience of "God's People In Bondage," in Egypt, has been the experience of God's people in every age.

When the church is not under pressure, it seems to have a tendency to relax and run on "momentum." When it is under pressure, it not only creates momentum in order to meet the crisis it is under, but generally generates enough spiritual power to carry it beyond its difficulties to new heights.

The church has never made such progress under such adverse circumstances as it did during the first three hundred years of the Christian era. It may be said also that much of this period marked the most brutal, devastating persecution the Christian church has ever been called upon to endure.

It is our feeling that the greatest set-back the Christian church ever received came at the time when it appeared to have won its greatest victory. When the Christian church fought its way up from a small, despised, persecuted sect in Palestine to the point where Constantine made Christianity the state religion of the Roman Empire, it appeared to really have "arrived" in the world. However two things happened at this time which affected the church for centuries afterward. First, persecution by the Empire ended and Christianity, in its favored position, relaxed and the burning fires of evangelism began to burn low. In the second place, and possibly the most hurtful blow the Christian church ever received, was the fact that multiplied millions of people throughout the Roman Empire nominally accepted the Christian religion as their religion without knowing the first letter of what vital Christianity really meant.

Thus vital religion lost its dynamic power with this influx of nominal Christians and never regained its sense of direction and power until the Protestant Reformation in the 16th century.

Israel Became A Nation In Egypt

When Israel first came into Egypt, they were a favored, sheltered people. They were allowed to settle in Goshen, one of the garden spots in Egypt. They were growing in numbers and also growing in love for and satisfaction with their adopted country until the Egyptian government enslaved them.

It was during this period of enslavement that the Hebrew children began to feel that they were born for better things. The hardships and persecution they suffered, as slaves, taught them the powers of endurance and hope. There was created in their lives, also, the desire to be free and develop as a nation, as they felt their destiny required.

In less than two hundred years, America has grown from a handful of people of the thirteen colonies to a nation of approximately one hundred seventy millions. We should not be surprised that the little group of Hebrews who settled in Egypt grew, under the protecting hand of God, to several hundred thousand in four hundred years.

Their experience in Egypt helped prepare them for the hardships and opportunities which confronted them as they developed as a nation in Canaan. Egypt was one of the most advanced nations of their day. Israel could not but help absorb something of the culture and knowledge of Egyptian civilization which was centuries old. However, after their experience of bondage in Egypt, they must have loved the country God gave to their fathers much more than they could have otherwise.

Our Problem Of A Growing Population

One of the problems which faces the world of today is that of the growing population of the world. One of the reasons Hitler gave for loosing on the world the late war was Germany's need for "living room." However hypocritical Hitler may have been, it is true that growing populations is one of the world's most difficult problems. Whatever our attempted solution of this problem may be, the world should have learned, as far back as the days of the Pharaohs, that persecution and attempted annihilation is not the answer.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JAMES A. McLEAN, director of religious activities at Centenary College, was guest preacher Sunday, March 9, at the First Methodist Church, New Iberia, where Rev. Jack Cooke is pastor.

REV. AND MRS. WILLIAM E. NOLAN announce the birth of a son, John Charles, born March 5 at St. Francis Hospital, Monroe. John Charles is the second son in the minister's family. The Rev. Mr. Nolan is associate pastor of First Methodist Church, Monroe.

JAMES MELLOR, organist of the First Methodist Church, El Dorado, Arkansas, presented an organ recital at the Trinity Methodist Church, Ruston, Friday, March 21, in a second musical Lenten series of programs. Rev. Jolly B. Harper is pastor of the church.

DR. ABRAHAM VEREIDE, of Washington, D. C., Secretary General of the International Council for Christian Leadership, was guest speaker at the Rayne Memorial Methodist Church, Sunday morning, March 23. Dr. A. M. Serex is pastor of the church.

MRS. MARION KIRK FISHER, rehabilitation director of the Carolyn Rose Strauss Crippled Children's Clinic, was the guest speaker at the March 28 meeting of the Men's Club of the First Methodist Church, Monroe, where Dr. G. W. Pomeroy is pastor.

REV. GEORGE PEARCE, pastor of First Methodist Church, Natchitoches, will be the guest evangelist in revival services at the Memorial Methodist Church, Bastrop, April 20-26. Rev. Lael Jones, pastor of the Mer Rouge Methodist Church will lead the singing. Rev. Brady B. Forman is pastor of the church.

BISHOP PAUL E. MARTIN was the speaker at the Monroe District Rally for Methodist Churches Sunday evening, March 23. The service was held in the Brown Auditorium, Monroe. Bishop Martin told of his and Mrs. Martin's trip to Africa and the amazing challenge of this great mission field.

REV. TRACY ARNOLD, pastor of Trinity Methodist Church, Shreveport, was guest speaker at the supper meeting of the Men's Club of the Haynesville Methodist Church, Thursday night, March 27. Roger Pemberton is president of the Club. Rev. Jack H. Midyett is pastor of the church.

REV. HARRY RHOWER, pastor of the United Lutheran congregation in Baton Rouge, was guest speaker at the Zachary Methodist Church Sunday evening, March 30. The Rev. Mr. Rhower spoke on "The Lutherans" as a part of the Sunday night series on other denominations being held at the church. Rev. Robert Ed Taylor is pastor.

REV. LOYD E. WILLIAMS, pastor of the Maplewood Methodist Church, was the guest speaker in revival services at the Ferriday Methodist Church, March 17-23. The revival services followed special visitation evangelism efforts. In the combined efforts 24 persons were added to the church roll. Rev. J. P. McKeithen is pastor of the church.

MISS MARCELLA FLYNT, Baton Rouge student at Centenary College, has been elected vice president of the Louisiana Methodist Student Movement for the coming year. She also serves as president of the Centenary College MSM and is a member of the Honor Court, Student Senate, Maroon Jackets and Kappa Chi ministerial club. Miss Flynt is majoring in English at Centenary.

MRS. HELEN RUFFIN MARSHALL, assistant professor of voice at Centenary College, has been appointed Ark-La-Tex representative to the national council of the Metropolitan regional auditions. Mrs. Marshall, who also serves as musical director of the Shreveport Civic Opera Association, will assist with the local regional auditions, from which winners will be

sent to New York for final competitions as possible future Met singers.

JIMMY WYCHE is the newly elected president of the Louisiana Methodist Student Movement. Jimmy is serving this school year as president of the Wesley Foundation at Tech, Ruston. He is active in the church school and other church activities at Trinity Methodist Church, Ruston. He is the son of Mr. and Mrs. J. E. Wyche, Jr., Monroe, and a junior in the School of Chemical Engineering.

THE CALCASIEU MINISTERIAL ALLIANCE has voted to observe a Traffic Sunday to promote traffic safety. The move came in the March breakfast meeting of the alliance at the Lake Charles YMCA at which Lake Charles City Judge Murray Anderson was guest speaker. Dr. Carl F. Lueg, pastor of First Methodist Church, Lake Charles, is chairman of the committee for Traffic Sunday.

DR. W. F. PLEDGER, professor of Bible and sociology at Centenary College, was guest speaker at the North Highlands Methodist Church, Shreveport, Sunday evening, March 23, in a Family Night observance. He spoke on India. Rev. Ben Youngblood, associate pastor of the First Methodist Church, Shreveport, was the guest speaker for the March 30 Family Night observance. Rev. Beverly E. Bond is pastor of the church.

DR. W. F. PLEDGER, professor of Bible and sociology at Centenary College, has been invited to conduct a revival April 13-20 at the Main Street Methodist Church in Columbia, S. C. The pastor, Rev. Voigt Taylor, was a classmate and roommate of Dr. Pledger while the two were in seminary at Duke University. The church has a membership of approximately 2,500 persons. Dr. Pledger is pastor of the Bethany-Keithville Charge, and is a former Methodist missionary to India.

A SPECIAL "WORSHIP IN MUSIC" program was presented at the Maplewood Methodist Church Sunday evening, March 9, by the Junior Choir. The choir is made up of more than 30 boys and girls from the Junior Department, who participate in the evening worship service. They are led by Mrs. J. L. Hunt, who is assisted by Mrs. C. D. Thomason. Music for the services is by Mrs. C. L. Simpson, assisted by Mrs. C. A. Silvers and Mrs. L. A. Shelton. Rev. Loyd E. Williams is pastor of the church.

DR. A. C. VORAN, director of the Centenary College choir, was the guest speaker at the supper meeting of the Men's Club of First Methodist Church, Alexandria, Friday, March 21. Dr. Voran, a member of the Centenary faculty since 1937, currently holds the rank of assistant professor of choral literature and also serves as director of alumni relations. He has taken his 49-voice choir on two successful tours of the Far East. Dr. Guy M. Hicks is pastor of the church.

MISS SHEILA NUTTALL was guest speaker when the W.S.C.S. of the Davidson Memorial, Asbury and First Methodist Churches, Lafayette, met together in the Methodist Student Center, Tuesday, March 4. Miss Nuttall, who is a graduate of Scarritt College, has been a Rural Methodist Deaconess for almost 26 years, serving in South Tennessee, Kentucky, and Louisiana. At the present time she is serving in the St. Tammany Parish in Louisiana. Miss Nuttall told of her work, and of Medical Missions.

REV. JOHN KILPATRICK, pastor of the Pineville Methodist Church, was guest preacher for the Spiritual Life Preaching Mission held at the Louisiana Memorial Methodist Church, Opelousas, March 10-14. As a means of preparation for the mission, a 24-hour prayer vigil was held at the church from 8:30 a.m. Saturday to 8:30 a.m. Sunday. Purpose of the mission was to revive interest of the membership in their own spiritual life and in the work of the

church. Rev. R. E. Walton is pastor of the church.

DR. LESLIE J. ROSS was the speaker for the Christian Witness Mission at First Methodist Church, Pineville, March 16-21. Services were held nightly at 7:30 p.m. and Dr. Ross spoke at both the morning and evening services Sunday. In addition, Dr. Ross spoke to the ministers of the Alexandria district at the Pineville church on Tuesday and at the First Methodist Church, Alexandria, on Thursday. Dr. Ross is a member of the general board of evangelism of the Methodist Church with headquarters in Nashville, Tenn. Rev. John F. Kilpatrick is pastor of the Pineville church.

THE CHOIR of the Broadmoor Methodist Church, Baton Rouge, under the direction of George McLean, presented an Easter cantata, "Christ Victorious," Sunday, March 30 at 7:00 p.m. Through texts of familiar Lenten and Easter hymns, with music composed by Roy Nolde, the passion, death, and resurrection of Christ was retold. Soloists for the cantata included Miss June McCormack, T. H. Rhodes, H. F. Groseclose, and Mrs. George McLean. Singing in several duets were Mrs. W. C. Hornsay and Mrs. R. F. Stringer. Mrs. T. H. Rhodes was the organist. Rev. J. P. Woodland is pastor of the church.

STEPHEN F. WENDT, son of Rev. and Mrs. S. W. R. Wendt of Springhill is among 68 students who completed work toward degrees at the close of the winter quarter at Emory University. Rev. Mr. Wendt finished requirements for the Bachelor of Divinity degree. Degrees will be formally conferred on all December, March and June graduates at ceremonies June 6 and 7. The winter graduating group of Emory students includes 39 candidates for the Bachelor of Arts, and 20 for the Bachelor of Divinity. Others have earned degrees to be given Friday, June 6 and graduate and professional degrees will be conferred Saturday, June 7.

REV. W. M. ALLEN, minister of the Sterlington Methodist Church, was recently elected president of the newly organized Sterlington Ministerial Alliance. This group, made up of ministers of all churches of the Sterlington area, met for the first time in an organizational meeting March 3. Rev. Arthur Nelson, minister of First Baptist Church, Sterlington, was elected vice-president, and Rev. Robert Shepperson, minister of the Fairbanks Presbyterian Church, was named secretary-treasurer. The Alliance will meet monthly and will formulate plans for co-operative projects in which the churches will work together. Plans are now being made for a union Easter sunrise service for the churches of the area.

MRS. B. F. WOOD is the new president of the Wesley Methodist Church W.S.C.S. At the election session, held at the home of Mrs. Ben Jones, Mrs. G. A. Blankenbaker was made vice-president; Mrs. B. B. Bennett, secretary; Mrs. Edward Gillis, treasurer; and Mrs. Ples Stewart, promotion secretary. Other secretaries named were Mrs. Mid Cole, spiritual life; Mrs. N. Terry, missionary education; Mrs. E. C. Neely, literature and publications; Mrs. Ethel Spradlin, supplies; Mrs. A. J. McGrede, Christian social relations; Mrs. Floyd Terry, local church activities; Mrs. J. B. Payne, status of women; Mrs. Floyd L. Martin, children's work; Mrs. Ben Jones, student and youth work. Rev. Frank Stage is pastor of the church.

THE CHURCH-WIDE SCHOOL OF MISSIONS of the McGuire Methodist Church, West Monroe, under the direction of the Commissions of Mission and Education enrolled 95 persons. Mrs. M. L. DeFreese and James B. Greene, are chairmen of the respective Commissions. In addition to regular classes, one hour in length each Sunday evening for Primary through adult age levels, the School also featured several local persons who have had experience on the mission field. Miss Jo Ann Richardson, short term missionary, Miss Willie May Porter, Deaconess and home missions, Dr. and Mrs. Clyde Stuntz, missions in India and Pakistan, and Russell Stellwagon, missions in Japan. Rev. Don Wineinger is pastor of the church.

R. J. Bynum Gift To Centenary Recognized

One of the 1958 "Who's Who in America" biennial citations for exceptional educational philanthropy has been made in recognition of a gift made to Centenary College by the late R. J. Bynum of New Orleans.

Although the citation would normally be presented by Dr. Joe J. Mickle, president of Centenary, to the closest survivor of Mr. Bynum, the New Orleans man left no relatives. Dr. Mickle said the citation will be framed and hung in a suitable place in one of the college buildings.

Bynum, who died in December, 1955, left approximately \$450,000 to Centenary in common stock of the Eli Lilly and Co., Indianapolis, Ind., drug firm, by which he had been employed for many years. The stock has since increased considerably in value. The bequest was the third largest ever left to the college.

An accompanying letter from Wheeler Sammons, Jr., associate publisher of "Who's Who," said:

When the pace of expanding independent higher educational facilities keeps pace with the economy, it is a cause for satisfaction on two scores: taxes and the preservation of the American dual system of higher education. The gift of \$450,000 in the will of R. J. Bynum to Centenary College achieves both these goals. Therefore, the editors take pleasure in posthumously citing Mr. Bynum for this large and much needed gift."

The citation itself reads as follows: "The halls of learning cast a mellow glow on the outer worlds of darkness. A citation for a gift to Centenary College — R. J. Bynum — in recognition of substantial and significant giving to American educational institutions, on behalf of the editors of 'Who's Who.' Gateway to hope and opportunity. Access to vistas gone and still to be."

Jones Lectures Are Delivered At Rayne

Five lectures dealing with a study of Jesus' Teaching were delivered last week in the tenth series of the Jones Lectures at the Rayne Memorial Methodist Church in New Orleans. The lectures were delivered by Dr. John Knox, Baldwin Professor of Sacred Literature and Director of Studies, Union Theological Seminary, New York City.

The lectures began on Tuesday evening, with two lectures being given on Wednesday and on Thursday.

The topic of the lectures was "The Ethical Dilemma of the Christian," and included topics of The Teaching of Jesus, The Intention of Jesus' Ethical Teaching, The Validity of Jesus' Ethical Teaching, Ethical Obligation and Forgiveness, and Ethical Obligation and The Life of the Spirit.

The C. I. Jones Memorial Lectureship was begun in 1949 in memory of the late C. I. Jones, by his widow, Mrs. Charles Cadwallader of New Orleans and member of Rayne Memorial.

It is expected that the 1959 Lectures will be announced at an early date according to Dr. A. M. Serex, Rayne pastor.

Montgomery Completes Remodeling

Completion of the remodeling program of the Montgomery Methodist Church was celebrated February 23 at a dinner-on-the-grounds attended by approximately 70 members and guests.

During the remodeling program, the entire church plant was remodeled and brick veneered. An addition was also made to the parsonage during the pastorate of the present pastor, Rev. James C. Skinner.

In a special service observing completion of the project, the Rev. A. W. Townsend, Alexandria District superintendent, urged members of the congregation to likewise remodel their lives.

The Fourth Quarterly Conference was held during the afternoon, at which time the new officers of the church were elected.

Members of the Building Committee shown above are, left to right, T. L. Dean, Hershell Hughes, E. C. Erwin, Melvin Hall, John Nelms, and Rev. A. W. Townsend, district superintendent.



CENTENARY'S MOORE STUDENT CENTER DEDICATED

(Continued from page 1)
wished to invest his money."

"Through years of close association with Mr. Moore," Dr. Mickle observed, "I had found that students always made an appeal to his heart. He loved young people. Could he be here today, this structure would be most pleasing to him, not because his name is attached to it, but because it will add to the happiness and welfare of our entire student body and faculty. Speaking for the entire Centenary College family, I wish to express deep gratitude for this beautiful structure."

Charlton H. Lyons expressed the appreciation of the Board of Trustees, of which he has served as a member for many years, and the gratitude of the students was expressed by Miss Ney Bailey of Shreveport, president of the Student Senate.

The Centenary College Choir, under the direction of Dr. A. C. Voran, provided special music for the ceremonies.

The building, containing a large auditorium-type meeting room with raised stage, alumni offices, the Lewin N. "Pete" Semon, Jr., Memorial Faculty Lounge, rooms for student publications, the campus book store and post office and the faculty secretary's office, was dedicated "as a building which shall house the presence of God, his love and righteousness."

The benediction was given by Dr. Webb D. Pomeroy, acting head of the Centenary department of Bible.

Following the ceremonies, members of the Centenary Women's Club served as hostesses at an informal reception in the building. They also assisted in conducting the visitors on a tour of the structure.

Methodist Ministers To Attend Seminar

Nashville, Tenn. (MI) — Nearly 100 Methodist ministers of the United States are expected to take part in a "Methodist Minister's Seminar" April 28-30 in Washing-

Centenary, Leesville, Many Choirs To Join In Easter Service

In a setting reminiscent of the rocky hills around Jerusalem, the Centenary College Choir will join with church singers to herald the arrival of Easter morning.

Church choirs from Many and Leesville, in combination with the 49 singers from Dr. A. C. Voran's Centenary group, will form a 100-voice unit for the third annual Easter sunrise services in Hodges Gardens, sylvan showplace near Many.

The choir will sing from a lighted shell at the edge of the 225-acre lake in the gardens, and the Rose Gardens will form a colorful background. A huge lighted cross, to be erected on a hilltop across the lake, will reflect on the water and set the religious theme of the service.

The program will be centered around five episodes in the final days of Christ on earth. The Last Supper will be the first portion, and St. Matthew's account from the Bible will be used. The choir will sing Eville's "Bread of the World" and Ringwald's "Let Us Break Bread Together" from "The Song of Easter."

Christ's meditation and suffering in the garden will be depicted in the second portion of the program. Again, the Biblical version from St. Matthew will be used for the narration, and the choir will lend additional vividness to the portrayal by singing "Go to Dark Gethsemane," by Noble, and "Christ Went Up Into the Hills," by Hage-

ton, D. C.

The seminar will give the ministers a "behind-the-scenes" look at national and international affairs. It is the twelfth annual one sponsored by the In-Service Training section of the Methodist Board of Education's Department of Ministerial Education.

The group of selected ministers will talk with government, diplomatic, and international resource people in Washington, said the Rev. Dr. J. Richard Spann, Nashville, director of In-Service Training. He is in charge of the project.

Named Conference Chmn. of Certified Ministers of Music

Dr. George Poole III, minister of Music at Rayne Memorial Methodist Church, New Orleans, has been named conference chairman of certified ministers of music by the executive secretary of the Louisiana Conference Board of Education. He will be responsible for encouraging Methodist choir directors to become certified and for calling annual meetings of the professional group.

Dr. Poole recently completed his Ph. D. degree in music at the University of Strasbourg, France. He also holds a B. D. degree from SMU and an M. A. degree in music from the same University.

Dr. Poole plays the piano, organ, and harpsichord and directs choral groups.

Among the graduate studies of Dr. Poole is included organ literature, design and construction. He has worked with various youth and adult choral groups and has served in many youth camps and conferences. At present at the Rayne Memorial Church he directs five choirs and plays the organ for the church services.

In announcing Dr. Poole as chairman of the Ministers of Music, Dr. Bentley Sloane said, "we are fortunate to have a man with the experience and qualifications of George Poole among our B. D. ministers and also as the leader of our certified ministers of music in the Louisiana Conference."

man.

The third portion of the service will be centered around the betrayal of Christ by Judas and His trial under Pontius Pilate. St. Mark's version will be used for the narrative, and the choir's selections will be "He Is Death Guilty," by Dubois, and "Were You There," the familiar spiritual.

The Biblical account of Christ's crucifixion according to St. Luke will be narrated for the fourth phase of the service. The choir will sing the following selections: "It Is Finished," by Dubois; "Surely He Hath Borne Our Griefs," from Handel's "Messiah," and "In Joseph's Lovely Garden," by Dickinson.

The concluding portion of the service will be the jubilant theme of Christ's resurrection from the rock-hewn tomb on Easter Morning. The Biblical account from St. Mark will be used, and the readers will present a Peter Marshall sermon, "Because He Rose," to express the joy of the day. The choir will sing "Salvation Is Created," by Tschesnokoff; "Christ We Do All Adore Thee," by Dubois; Mandel's "Allelujah Chorus," and "Choral Song," by Wesley.

The entire service will be open to the public without charge. Contributions made by visitors to the Gardens during Easter morning, following the service, will be placed into a fund to perpetuate the Easter sunrise program.

The service will begin at 5 a.m. and will be concluded at sunrise, which is predicted for 5:58 a.m. Sunday. Persons attending will have ample time to attend services at their own churches later in the morning.

NA Conf. Youth Rally Scheduled For April 11 At Hendrix

The annual Conference - wide Youth Rally for the seniors, older youth and adult workers with youth of the North Arkansas Conference is to be held on the Hendrix campus, Conway, Friday, April 11, beginning at 3 p.m.

A general meeting will be held in the auditorium for presenting the plan of the workshop program. Following the brief general meeting, there will be groups in the workshop program for two hours.

The rally program, including the workshop period, is built around International Relationships.

The inspirational speaker for the general session at night is to be Herman Will, staff member of the Board of Peace, The Methodist Church, with headquarters in Chicago.

The inspiration address will be in the evening program, the program beginning at 7:30 p.m.

The entire program for the afternoon and evening has been planned for seniors, older youth and adult workers with youth. This program is not for intermediates.

Some groups will not be able to attend the afternoon workshop period, but are invited to come on for the evening rally.

The evening program should be concluded by 9 o'clock or soon after, so that groups from a distance can return home before too late.

The program is under the leadership of the Conference Youth Council. The rally has become an established program of the conference and is looked forward to by many of the youth of the conference and the adult workers.

Forrest City Dist. Youth Have Rally, Elect Officers

The Forrest City District Youth Rally was held March 17 in the Forrest City Methodist Church with 200 attending.

The Rev. John Hassler, director of youth work in the Little Rock Conference, was the speaker for the evening, and his subject was "What Methodist Youth Fellowship Means."

District officers elected are: president, David McKelvey from Earle; vice president, Jobelle Beasley from Hughes; secretary and treasurer, Jenny Guinn from Forrest City; and reporter, Sue Calloway from Holly Grove.

During the business meeting, a district report of the MYF fund-giving program was given, and the dates for the Bear Creek Lake camps were announced.

Evangelism Handbook Recently Published

"Three out of four young people are outside the church—anybody's church," says Howard W. Ellis in "Evangelism For Teen-Agers." Then he shows how church youth groups can help to evangelize this "outside" 75 per cent.

After analyzing the hopeful as well as the alarming features of

Two Natchitoches Youth Receive Honors



Jane Sanders Winner In Drawing Contest

Jane Sanders, member of the Sunday School and Fellowship Groups of First Methodist Church, Natchitoches, Louisiana, was named as one of ten winners in a Thanksgiving Drawing Contest by Together Magazine. She was the only youngster from the south out of 1800 entries to place in the top ten. In November of 1957, Jane drew a picture of her family on their way to church. She is in the second grade.



Larry Fisher Is 2nd In Essay Contest

Larry Fisher, representing First Methodist Church, Natchitoches, Louisiana, won second place in the Alexandria District Alcohol Essay Contest of the Methodist Church. The district run-off was held at First Methodist Church, Alexandria, Saturday, March 22. The winner of first place is a senior at Bolton High School, Alexandria, and Larry is an eighth grader at Natchitoches High School. His essay is entitled, "Youth Challenges Alcohol and Other Narcotics."

Counselor Honored At First Church, Houma

A Pre-Easter program honoring Mrs. B. A. Galloway, Counselor for the Youth Department of the First Methodist Church, Houma, Louisiana, and wife of the pastor, was given by the Methodist Youth Fellowship on Sunday evening, March 16, at the church.

At the beginning of the program an Easter Bunny, portrayed by Ricky Hebert, presented Mrs. Galloway with a large floral Easter egg containing a very unusual hat which was decorated with five dollar bills and roses. Richard Whitten then serenaded Mrs. Galloway with "The Easter Parade," while couples of the MYF joined in the parade. They were: Curtis Cook and Allie Goodson, Gerald Pierce and Diane Pierce, E. W. Parker and Betsy McBride, Joe Baskin and Dorothy Parker, Jimmy Hebert and Barbara Andruss, Roland Andruss and Ann Cancienne.

The program concluded with a portrayal of the worship service at the First Methodist Church with Curtis Cook as preacher; Mrs. C. R. Patterson, Sr., organist; Miss Barbara Andruss as soloist; and the Herald Choir of First Methodist Church furnishing the music.

The program was under the direction of Miss Clara Johnson, teacher of the Senior Class of the Sunday School, assisted by Mrs. C. R. Patterson, Sr.

the youth scene today, Mr. Ellis challenges young people to begin with their "in" group, strengthen their youth fellowship, then with a new concern reach out to bring

(Continued on Page 15)

Alexandria District Vocational Conf. Set For April 12

The MYF District Council of the Alexandria District has planned a district-wide Christian Vocational Conference for all intermediates and senior high and older youth to be held at the First Methodist Church, Alexandria, April 12. As chairman of the District Committee on Christian Vocations, the Rev. Robert Potter will be in charge of the conference.

The following persons will direct the various areas of interest at the session: Miss Ann Fox, Christian Education; the Rev. George Pearce, the Ministry; Marvin C. Genuchi, Music in the Church; and Mrs. C. H. Giessen, Missions.

Other ministers who will participate in the conference are Rev. James C. Skinner, and the Rev. A. W. Townsend, district superintendent.

Registration will begin at 1:30 p.m., Saturday, April 12. There will be a supper meal served at the church for 50 cents, and the conference will close at 8 p.m., following a message by the Rev. Mr. Townsend.

Registration fee is \$20 for each of the sub-districts in the Alexandria District. The Rev. Mr. Skinner, Montgomery, La., asks that the sub-districts send the \$20 to him immediately.

THE YOUTHFUL ACCENT

By Hoover Rupert

DISCOVERIES OF YOUTH

Recently we have had a rash of reports of youthful efforts to send rockets into outer space. The fact that some of these efforts had the basic ingredients of success is received with mixed emotions by scientists and governmental leaders. They are proud of youthful energy, enthusiasm and intelligence. But they are fearful that what may have begun as youthful afternoon occupation of leisure hours could have serious reaction in actual experimentation, and might do actual harm in explosion and damage.

It just goes to show that the great truths and outstanding discoveries are not all reserved for the experts and the professionals. Charles M. Crowe writes about the fact that amateurs make discoveries too and he suggests several illustrations of where this has made a real difference in the world of electricity and radio. In his book "Getting Help from the Bible," Dr. Crowe tells of youthful accomplishment in this area.

In the field of radio he quotes E. F. McDonald, Jr., president of Zenith Radio Corporation who once said, "Youthful amateurs who did not know there were rules about how things should be done, tried unorthodox stunts and made nearly every basic discovery in the development that has given America the finest in radio. What the industry's engineers and laboratories have done is to refine discoveries of amateurs."

Marconi was an amateur play-

ing with a toy when he developed the world's first practical equipment for sending and receiving radio signals. Lee DeForest was an experimenting amateur when he invented the audion tube which opened the door to broadcasting. Edwin H. Armstrong was a college student when he invented the regenerative circuit. His father would not even give his son money to patent it. Later the youngster sold the invention to Westinghouse for \$350,000. The nation's pioneer commercial broadcasting station KDKA in Pittsburgh, Pennsylvania, began as an amateur station built by a young amateur, Frank Conrad. Philo Farnsworth, the father of television, was a schoolboy sixteen years of age in Rigby, Idaho, when he diagrammed the principles of television on the blackboard. His explanation was so accurate and clear that the teacher's testimony years later stood up in court.

While this may make some of us feel that we failed because we did not provide some 'revolutionary' idea in the field of science while we were teenagers or on campus, its recital here is designed to call attention to the fact that the youthful years can well be the time of discovery that contributes to the happiness, enjoyment, and fuller living for one's fellowmen as well as for oneself.

More to the point for youthful readers is the fact that just about every crucial decision which determines the direction of one's life is made during the youth years. Choices of vocation, of life partner, of philosophy of life, of life faith, or operating principles — all these are yours who are teen-agers now. What a marvelous time of discovery it can be for those who are willing to align themselves with a youthful carpenter of Nazareth whom Christians everywhere name as God's Son!



WITH THE DISTRICTS SOCIETIES AND GUILDS COMPLETE STUDIES OF JAPAN

Fayetteville

Fayetteville District held two promotion workshops, one at Eureka Springs, Feb. 12 and one at Bentonville Feb. 19th. Mrs. Lillian Fountain, district president, presided at opening worship services.

Mrs. Leo Schneider, vice-president, divided the group into sections to study Relationships and problems within the local societies. The host pastors, Rev. Frank Jones and Rev. Martin Bierbaum assisted in panel discussions and helped with the Evaluation at the close.

Others who participated were Mrs. Jessie Gilstrap, Mrs. C. G. Chandler and Miss Mary Chaffin.

The Fayetteville District Woman's Society of Christian Service convened in Decatur March 19 with Mrs. Lillian Fountain presiding and presenting the reports from the Conference Annual Meeting. Mrs. Connett was the organizer for the day.

Mrs. R. K. Bent and Mrs. Ernest Standley gave the worship service based on the messages of Mrs. Milton Randolph. Mrs. Leo Schneider told of the program and the worship centers, Mrs. Jo Crumpler reported on the messages of Mrs. John M. Pearson. Miss Mary Chaffin told of Miss Ada Duhigg's address.

District Officers present reported on their line of work for the year.

Miss Mona McNutt, US-2, told of the missionary tour for youth and the work of her group.

Roll Call showed two conference officers, nine district officers and 83 local women representing 17 societies present.

The meeting adjourned for sack lunch with dessert and coffee served by the Decatur women.

After lunch the Service of Remembrance was led by Mrs. Gilstrap, Miss Chaffin and Mrs. Bent.

A Sharing time was held in which each woman who had attended the conference gave her impressions.

Mrs. Gilstrap installed the following officers: president, Mrs. Lillian Fountain; vice-president, Mrs. Leo Schneider; secretary, Mrs. Arch Thompson; treasurer, Mrs. Russell Broyles; spiritual life, Mrs. F. M. Meade; youth, Mrs. Ernest Standley; children, Mrs. Verlie

(Continued on Page 15)



The Russellville Woman's Society and Guild united in studying Japan concluding with a one-act play in three scenes, "Between Yesterday and Tomorrow." Mrs. George Meyer led the devotional preceding the play. In the pictures are, left to right; Mrs. Wallace C. Cowan, Mrs. Haskell Horton, Mrs. A. M. Doan, Mrs. Earl Horton, Mrs. E. R. Bennett and Mrs. W. F. Cooley.



"The March of Missions in Japan" was presented in the home of Mrs. W. O. Erwin for the Rose City Guild with Mrs. Fred Bates in charge. Representing Japanese characters were: left to right: Mrs. Erwin, as Miss Hirose; Mrs. Joe Taylor, as Miss Takimaga; and Mrs. Bill McClintock as Dr. Yumato.

AN OPEN LETTER TO ALL VICE PRESIDENTS IN LOUISIANA

Dear Vice Presidents,

As I read your reports for the past four months I was so thrilled with them that I wanted to share some of my joy with you. Some times as we work in our Society we feel that little is being accomplished, but when we see it all together we are encouraged.

More and more of our Societies are reporting a variety of ways of making their Programs interesting. Skits, playlets, panel discussions, the use of slides, films, charts, maps, and other visual aids, add spice to programs and make them more interesting. In addition to the regular monthly Programs which Societies use they reported studying the Lord's Prayer, Status of Women In The World Today, The Annual Report, The Methodist Hymnal. Some visited student Centers and presented the Program. The Goals are still being studied.

Special days are being observed by many many societies. This period many observed United Nations Day, World Community Day, Human Rights Day, Week Of Prayer and Self Denial, A Day Apart, and Thank Offering Services.

Perhaps the most thrilling of all is the action growing out of programs and study. Here are a few things reported as having taken place as a result of action growing out of the monthly programs: "Heart Of The Neighborhood" was shown. Party given at Christmas for the boys at L.T.I. Special Services of Prayer for Peace and World Relations. Christmas gifts sent and visits made to Convalescent Homes. Students sent to the Quadrennial Student Conference. Gifts of money to Institutions which were studied about. Promotion of a study for the youth group in the Local Church. A film was bought for a Missionary. Money was sent to help a Malayan Youth attend a Conference. One woman decided to teach in the Church School. A service of self-evaluation as Christian witnesses was held. Food was sent to Student Centers. Receiving blankets were made for the Bataan Memorial Hospital.

The following was reported as growing out of Studies:

THE GOSPEL ACCORDING TO MARK: Road markers were purchased to be placed near entrances of the City showing the way to the Church. An annual Quiet Day planned for the Guild and the Woman's Society. The Woman's Society and Guild undertook the responsibility for getting workers with Youth to interest them in part time or full-time Christian Service. Books on the Life of Jesus were added to the Library shelf. Several Prayer groups were organized. Money was sent to the American Bible Society.

JAPAN—A better understanding of Modern Japan, its people, their problems, history, and the Christians at work there. Special Prayers to be offered for the Tokyo Convention. Considering sending a delegate to Tokyo. Seek to know and cultivate Japanese War Brides. To visit the International Mart and see the Japanese exhibit. Bought books on Japan for Church Library. Had a Japanese dinner for the entire Church. Money given to help Japanese students.

CHRIST THE CHURCH AND RACE—A better understanding of some of the problems involved in Race Relations and a determination to have open minds in finding the Christian way in Race Relations. Prejudices were faced and recognized for the first time. Contributions made to Negro Churches. Money sent to Institutions ministering to other races. Prayer group formed to pray for better understanding. Shared textbooks with a Negro church. A Negro woman was invited to join a Prayer group. A Library shelf on Race was begun.

Isn't it encouraging to know that so much is being done. Let us continue to plan interesting Programs, as we labor together to bring in the Kingdom.

Your Conference Vice President,
Mrs. G. W. Pomeroy

Batesville

The Woman's Society of the First Methodist Church, Batesville, has just completed an interesting study of five sessions on Japan. Before the study, handpainted invitations done in water colors were sent to all the women of the church. These were designed by Mrs. William Harkey and painted by Mrs. Paul Wright, Jr., Mrs. Franklin Williams, and Mrs. Paul McNealy.

The first session was held in cooperation with the women of the Presbyterian Church, at which time Mrs. Duane Huddleston showed slides and gave an account of the fourteen months she spent in Japan during the occupation. A display of articles from Japan from the collection of Mrs. E. P. J. Garrett and Mrs. William Jones were shown during the tea hour.

During the second session, a filmstrip on Buddhism was shown. A special feature was the demonstration of a ceremonial Japanese tea, presented in native costumes by Mrs. Harry King, Mrs. Charles Cole, and Mrs. W. D. Murphy, Jr.

The six circles of the society presented the third session of the study at their regular meetings on February 18th, using material from the book, "Ten Against the Storm."

On Sunday evening, February 23rd, the film, "Kyoto Story" was shown.

A filmstrip, "Which Way, Japan?" was shown at the final session of the study. The program was closed with a tea in the church parlor, where Japanese lanterns were used for illumination. A tea table, centered with a Japanese floral arrangement and favors from Japan, created interest. The food served at the teas held during the study included rice cakes, Katagiri's crackers, Isage senbei, fresh kumquats, pears, oranges and cherries, as well as authentic Japanese green tea.

The study was directed by Mrs. Guy Moseley, secretary of missionary education, with Mrs. W. D. Murphy, Jr. as study leader.

Cotton Plant

The Woman's Society and Guild held a joint meeting at the Cotton Plant Methodist Church Wednesday night, March 5 with Mrs. W. H. McClain as guest speaker. Mrs. McClain spent several weeks touring Japan three years ago, especially visiting Methodist schools with her sister-in-law, Dr. Pearle McCain. Mrs. McCain was in Japanese costume.

Refreshments were served by Mrs. J. A. Myore and Mrs. Albert Chilson, Jr. in costume. Guests were members of the Presbyterian Church. Mrs. J. L. Keith is president of the society and Mrs. Dale McGregor president of the guild. Mrs. Horace Arthurs, study leader for the society, and Mrs. S. R. Blalock, for the guild, were in charge.

Louisiana Conference Activities

APRIL

TREASURER: Call a meeting of Committee on Finance to prepare the 1958-59 budget. Urge all members to complete pledge payment.

PROMOTION: Be alert for district and sub-district meeting dates.

LITERATURE and PUBLICATIONS: Work for renewals and new subscriptions to The Methodist Woman and World Outlook during the annual drive this month.

Rally Day Offerings Louisiana Conference

June, 1957-February 28, 1958

ALEXANDRIA DISTRICT

Alexandria—First Church	\$100.00
Trinity	15.00
Bayou Chicot	5.00
Belah	1.00
Boyce	4.00
Bunkie	18.37
Clear Creek	1.25
Effie	7.00
Elizabeth	12.86
Evergreen	3.00
Forest Hill	3.00
Hopewell	6.09
Jena	20.00
Jonesville	5.00
Montgomery	6.00
Natchitoches—First Church	45.00
Oakdale	15.68
Olla	5.00
Pineville—First Church	25.00
Trout	5.00
Tullos	1.00
Winnfield	25.00
	\$329.23

BATON ROUGE DISTRICT

Amite	\$ 12.00
Broadmoor (Baton Rouge)	18.50
First Church (Baton Rouge)	235.00
Ingleside (Baton Rouge)	26.35
North Baton Rouge	15.00
Winbourne (Baton Rouge)	10.00
Bethel	15.00
Blackwater	24.84
Bogalusa (Elizabeth Sullivan Mem.)	50.00
Clinton	15.00
Darlington	2.00
Days Chapel	14.00
Deerford	11.00
Ethel	3.00
Faithful	4.00
Friendship	6.00
Gonzales	2.00
Independence	1.00
Jackson	10.00
Kentwood	10.00
Killian Chapel	3.00
Lee's Landing	3.00
Live Oak	5.00
Loranger	3.50
Mangum	2.50
Meadows	3.00
Montpellier	3.25
Pine Grove	5.50
Pine Ridge	10.00
Plaquemine	25.00
Ponchatoula	37.00
Slaughter	17.00
Sunny Hill	2.00
Tangipahoa	5.00
Tickfaw	3.00
Walker	4.00
Wesley Chapel	9.00
Wesley	1.50
Zachary	10.00
	\$636.94

LAFAYETTE DISTRICT

Abbeville	\$ 24.00
Asbury (Lafayette)	13.00
Bayou Blue	3.00
Berwick	18.00
Crowley (First Church)	93.00
Crowley (Wesley)	3.00
Davidson Memorial (Lafayette)	13.00
Franklin	29.00
Houma—First Church	53.10
Iota	1.50
Krotz Springs	2.00
Maxie	2.50
Melville	10.00
New Iberla	49.00
Opelousas	47.50
Palmetto	5.00
Patterson	11.25
Port Barre	2.50
Rayne	20.00
Vacherie	.25
	\$400.60

LAKE CHARLES DISTRICT

Bell City	\$ 1.28
DeQuincy	29.00
Elton	6.50
Eunice	25.00
Grand Chenier	6.00
Hackberry	2.51
Hayes	2.00
Holly Grove	3.00
Iowa	13.80
Jennings	28.00
Kaplan	2.00
Lake Arthur	15.00
Fairview (Lake Charles)	2.70
Northside (Lake Charles)	2.00
Moss Bluff (Lake Charles)	1.57
Oak Park (Lake Charles)	18.00
St. Luke (Lake Charles)	.42
Simpson (Lake Charles)	45.00
West Lake (Lake Charles)	.81
Leesville	20.00
Pine Grove	2.00
Raymond	10.00
Sulphur	60.00
Sweet Lake	4.93
Welsh	5.00
	\$308.50

MONROE DISTRICT

Beouf Prairie	\$ 3.00
Bonne Idee	2.00
Clayton	2.50
Crew Lake	5.00
Crowville	7.00
Delhi	26.19
Fairbanks	6.00
Ferriday	15.00
Grayson	6.00
Harrisonburg	1.50
Lake Providence	30.00
Little Creek	5.00
Luna	1.00
McGuire (West Monroe)	18.00
Mangham	6.00
Gordon Avenue (Monroe)	5.00
Memorial (Monroe)	15.00
Southside (Monroe)	18.08
Stone Avenue (Monroe)	21.35
St. Paul's (Monroe)	30.00
Newellton	15.00
Oak Ridge	25.00
Pioneer	1.00
Rayville	30.00
Sicily Island	8.00
Sterlington	12.00
Swartz	2.00
Tallulah	59.00
West Monroe (First Church)	42.00
Wisner	19.00
	\$436.62

NEW ORLEANS DISTRICT

Covington	\$ 12.00
Lacombe	7.50
Lutcher	2.00
Reserve	.50
Algiers (New Orleans)	34.00
Carrollton Avenue (New Orleans)	84.00
First Church—New Orleans	20.00
Gentilly (New Orleans)	16.21
Gretna (New Orleans)	20.25
Jefferson (New Orleans)	19.00
Kenner (New Orleans)	15.00
Lasseigne (New Orleans)	2.00
Luling (New Orleans)	11.50
Munholland (New Orleans)	25.00
Rayne Memorial (New Orleans)	40.00
St. Claude (New Orleans)	9.26
St. James (New Orleans)	13.00
St. Luke's (New Orleans)	24.41
St. Mark's (New Orleans)	12.68
St. Paul's (New Orleans)	22.00
Pearl River	4.00
Talisheek	2.00
	\$396.31

RUSTON DISTRICT

Arcadia	\$ 15.00
Athens	5.00
Bethlehem	2.00
Bienville	3.00
Castor	10.50
Chatham	10.00
Cotton Valley	22.50
Eros	1.00
Farmerville	10.00
Gibbsland	3.75
Grace Church (Ruston)	10.00
Harmony Chapel	3.75
Haynesville	50.00
Homer	25.00
Jonesboro	12.50
Marlon	5.00
Mill Creek	2.00
Minden (First Church)	75.00
Springhill	15.00
Strange	6.00
Trinity (Ruston)	150.00
Wesley	2.00
	\$439.00

SHREVEPORT DISTRICT

Belcher	\$ 20.00
Benton	25.00
Blanchard	11.25
Coushatta	10.00
Cross Roads	.50
Grand Cane	2.50
Haughton	7.50
Holly Springs	1.00
Many	27.00
Logansport	15.00
Longstreet	7.00
Mooringsport	5.00
Oil City	5.00
Plain Dealing	15.00
Pleasant Hill	7.50
Rodessa	10.00
Barksdale (Bossier City)	20.00
Bossier City—First Church	50.00
Cedar Grove (Shreveport)	50.00
Curtis Park (Bossier City)	8.00
Ellerbe Road (Shreveport)	10.00
First Church—Shreveport	250.00
Mangum Memorial (Shreveport)	100.00
Noel Memorial (Shreveport)	148.40
Park Avenue (Shreveport)	25.00
Summer Grove (Shreveport)	15.00
Trinity (Shreveport)	10.00
Wesley (Shreveport)	6.00
Stonewall	6.75
Zwolle	22.00
	\$890.40

TOTAL Amount Received to date
from All Churches **\$3,835.60**

In Louisiana

Districts Schedule Vacation Sch. Institutes

Monroe District

Vacation Church School and Youth Activities will be the topics for study in the sub-district meetings to be held in the Monroe District during April. Meetings have been planned for April 8, at Tallulah, April 14 at St. Paul Methodist Church, Monroe, and April 17 at Sicily Island. Each meeting is to begin at 7:00 p.m.

In connection with Vacation Church School, Mrs. Don Elliott will lead a group of kindergarten workers, using the text "Children Learn From Jesus"; Miss Joanne Richardson will lead the primary workers in the use of the text "Jesus Went About Doing Good"; Mrs. S. B. Dampier will lead the junior workers in the use of the text, "Jesus Is His Name"; Miss Tennie Severtson will work with intermediate workers in using "Fairest Lord Jesus." Mrs. Daisy Bergeron will lead the group of directors of the Vacation Church Schools. She is district director of children's work.

Mrs. Paul Durbin will meet with workers in the nursery departments, though this is not a part of the Vacation Church Schools. It is hoped that such meetings will help do a better job in the nursery departments in the local churches.

In order to assist in planning for Youth Activities Week and other youth work, arrangements have been made for Rev. W. E. Nolan to meet with the workers at the same times and places that the groups for Children's workers will meet. It is hoped that a large number of the youth workers will take advantage of this opportunity.

Lake Charles District

Three vacation church school institutes have been scheduled for the Lake Charles District, according to Mrs. E. R. Haug, Sulphur, the district director of children's work.

One institute will be held at Lake Charles First Methodist Church, April 17 from 9 to 11:30 a.m. Also on the 17th, there will be one at DeQuincy from 7 until 9:30 p.m. The third institute will be at Jennings, April 18, from 7 to 9:30 p.m.

The leaders and texts for the various groups include: kindergarten, Mrs. E. L. McKay, "Children Learn From Jesus"; primary, Mrs. C. E. Bland, "Jesus Went About Doing Good"; junior, Mrs. E. B. Emmerich, "Jesus Is His Name"; and directors, Mrs. E. R. Haug, "Planning the Vacation Church School."

For youth leaders there will be a session on "Planning Christian Adventure Week for Intermediates," and one on "Planning Youth Activities Week for Seniors and Older Youth." These will be under the direction of the Rev. Ray Branton, district director of youth work.

Baton Rouge District

The Baton Rouge District held two Vacation Church School Institutes recently in Franklinton and Ponchatoula. Those attending found many helps for their vacation church schools this summer, according to the report.

April 9th and 10th institutes will be held in Jackson and in Baton Rouge in the North Baton Rouge Church to accomodate the workers in those areas. Books and text books will be on sale. Hours for the sessions are 9:30 a.m. to 2 p.m.

On April 18th, the Baton Rouge team will go into the New Orleans District and hold an institute in the Munholland Church. Books and other materials will be on sale there also.

Mrs. Charles F. Learner is the Baton Rouge District director of children's work.

Broadmoor, BR, Has Special Services

A series of special Holy Week services were planned by the Broadmoor Methodist Church, Baton Rouge, starting Palm Sunday, March, March 30. Rev. Hollis Hayward, Chairman, University Religious Council, LSU, and General Secretary of the LSU YMCA was the speaker for the series.

The theme of the special services was "Major Christian Beliefs." At each service the Rev. Mr. Hayward lifted up a basic doctrine of the church.

The series began on Palm Sunday at the 11:00 a.m. service and continued Monday through Thursday at 7:00 p.m. each evening. Dr. P. H. Watkins, Chairman of the Commission on Membership and Evangelism, was in charge of the arrangements for the Holy Week services. The Rev. J. P. Woodland is pastor.

Natchitoches Church Receives New Members

Palm Sunday, March 30, at the 10:50 a.m. service, a large class of children was received into the Natchitoches First Methodist Church, following six weeks of study and preparation. Parents stood immediately behind their child.

The Chancel Choir presented the Cantata, "The Crucifixion," by John Stainar, at the 7:30 p.m. service on Palm Sunday. The choir director is William Groves, and the organist is Paul Torgrimson. "The Crucifixion" is a meditation on the Sacred Passion of the Holy Redeemer and is written for full chorus of mixed voices and solo parts for tenor and bass with organ accompaniment. Soloists were Jim Bob Key, tenor; Robert Eddy and Robert Quimby, basses. The public was cordially invited to attend.

Holy Week Services are scheduled at 7:30 p.m. on April 2, 3 and 4. The Lord's Supper will be served on Sunday night, and Rev. J. C. Skinner of the Montgomery Methodist Church preached and sang on Wednesday night, April 2.

EASTER SUNDAY, APRIL 6th, IS

Methodist Children's Home Sunday

Offerings Received On Easter Sunday And Harvest Day in October Are The Sole Means of Support
For This Great Ministry of Methodism For Those Who Need God's Love—
Homeless Children

Easter And The Methodist Children's Home

Easter Sunday has been set aside by our Louisiana Conference as "Home Day" for our Methodist Children's Home. This day has been observed as Home Day for nearly fifty years. Our people throughout Louisiana Methodism invariably turn their thoughts to the Home at Easter. This is a splendid time for us to observe a day of remembrance for this great work. Our people have been gracious, kind and generous in the past and I know they will be equally thoughtful this Easter Sunday. Our appeal to you is an urgent one, for we are experiencing a period of inflation when the cost of living is slightly beyond our normal income. This is a situation over which none of us seem to have any control. The Home is facing a deficit at this time, and we will be facing a larger one soon if our Easter offering is not better than last year.

Why It Costs More

Since 1948 we have been engaged in a building and expansion program here in the Home. We have developed the cottage plan for our children, which is a wonderful thing. The cottage plan places the children in individual units according to their ages. Each unit is equipped with its own dining room, kitchen, playroom, den and

living room. Each unit has its housemother or houseparents and cook. This is a wonderful and ideal plan, but it is far more expensive than the old plan. It calls for more workers and a more expensive maintenance program. Our Home at this time is almost a complete cottage plan. During recent years we have built seven new buildings, doubled our staff and added other facilities which accounts for our increased cost of living. At the same time the cost of living generally, as you know, has risen considerably.

During the past few years we have added a Recreation Director who has charge of our recreation center, we have built an infirmary and have a nurse on duty day and night. We have recently added a full time Social Worker and Case Worker. All these added improvements and new services have resulted in an increase in our operation. We are very happy indeed over the improvements we have been able to make, but we must remind you to remember all this when you make your offerings. You have been very kind and helpful in the past and I know you will do all you can for this great cause at this Easter time.

C. B. White
Superintendent

Easter Sunday Offerings Should Be Sent To

Dr. C. B. White, Superintendent
Louisiana Methodist Children's Home
Ruston, Louisiana



**Louisiana
Methodism Has
A Responsibility
For The
Homeless
Children
of
Louisiana**

◀ Webb Hall, Methodist
Children's Home

Christianity In Business

By Thoburn T. Brumbaugh

Named "Oxford Hall," the new chapel at Palmore Institute, in Kobe, Japan, meets a long-felt need for worship and assembly purposes in that noted school. It also provides additional class room, as well as office and social facilities. The new building, recently dedicated, bears in honored memory the names of Dr. and Mrs. James S. Oxford, of the Southern Methodist Mission, who administered and taught in the Institute from 1910 to 1941.

During the War, Palmore's old buildings were destroyed. At the end of hostilities, hastily constructed barracks and prefabricated buildings were erected to get the school under way again. Professor James T. Ishii, long associated with Kobe University of Commerce, then became its principal and served until 1956, when Busaku Takeda returned from study in America to take the helm. Dr. Cobb and several other Methodist missionaries are teachers of English classes and instructors in Bible.

The Rev. M. Saito, for two decades the able pastor of the nearby Central (Eiko) Church of Christ (formerly Methodist, now related to the United Church) presided at the cornerstone laying ceremonies of the new chapel, Principal Takeda and Dr. Cobb assisting.

There are two periods of evening classes at Palmore; one from 5:00 to 7:00, the other 7:00 to 9:00 with a worship service between. These two four-year courses, comparable to high school work in business English and related subjects, together with a special course in typewriting, enroll a total of 1500 students. All but a few of these young people work in the daytime at nearby banks and business houses. Many Kobe business men recommend that their employees prepare for better service and more rapid advancement by night study at Palmore.

Established as a mission school in 1887, Palmore Gakuin is still definitely a force for evangelism among young men and women engaged in business pursuits. One finds Palmore graduates in the business houses of Kobe, Osaka and Tokyo, and in churches throughout Japan. "Christianity in Business" is the watchword of this important Institute of practical learning in the heart of Japan's national life. Its new chapel, made possible largely by Advance Special gifts from Methodist friends in America, will make its Christian mission more effective.

'World Outlook' Price Goes Up

On June 1, 1958, the yearly subscription of *World Outlook*, missionary monthly of the Board of Missions of the Methodist Church, will go up to \$2. Until that date it will remain at \$1.50. The increase in price is necessitated by increased costs of paper and of printing. These costs have risen (without increase in subscription price) by



OXFORD HALL—the new chapel-classroom building of Palmore Institute, Kobe, Japan.

New Book Published About Missionaries

For thirty years, Mississippi-born and reared Doctor and Mrs. William Bryant Lewis gave unstintingly of themselves that the Atetela people of the central Belgian Congo might have physical well-being and something of the power that comes from the Gospel of Christ. When Mrs. Lewis died in 1955, and the Doctor a year later, there was genuine sorrow among the tribes that knew Tunda, and

Minga, and Wembo Nyama as centers of light and healing. Dr. Lewis had established medical services here — and drawn other physicians to his side. Mrs. Lewis had given her concern to women and children especially — schools, baby folds, nurseries—and, not the least, the introduction of a peanut-butter milk into the diet of the children. As Bishop Moore notes, "They forgot themselves in their desire to serve the people."

Now comes a lifelong friend of the Lewises — Mrs. Ann L. Ashmore, associate editor of the *Mississippi Methodist Advocate*—with an authentic and sympathetic story of the service of this intrepid and dedicated couple to Christ and Africa. "The Call of the Congo" has thrilling material for sermons, for missionary addresses, for an understanding of "the drive" that sends men and women out as missionaries. This is — a must for the Methodist Church and its missionary interpreters. The publisher is the Parthenon Press, Nashville, Tenn., and the price is \$3. There are 173 pages; 22 chapters; 14 illustrations.

66.3 per cent between 1947 and 1957. The new price of \$2 is only half the increase percentage of printing-paper costs.

World Outlook announces that until June 1, current subscribers may renew for one year at the old rate of \$1.50, regardless of expiration date. This means that payment must be made before June 1, 1958.

Combination subscription of *World Outlook* and *The Methodist Woman* are now \$2.50 per year. After June 1, they will be \$3.30.

The suggestion to missionary (Continued on Page 15)

New Radio Program To Begin In April

Beginning Saturday, April 5, 1958 and continuing through a series of 26 weekly programs on the Mutual Network (time: 1:15-1:30 p.m. ET), Mary Margaret McBride will conduct a series of talks with notable guests under the program caption: CONVERSATIONS WITH MARY MARGARET McBRIDE.

Produced by the Broadcasting and Film Commission of the National Council of Churches in cooperation with the General Department of United Church Women and the Mutual Network, the program will center on "the family and its problems." Grouped in four sections, the programs will deal with 1) Establishing marriage, 2) Establishing the home, 3) Establishing the family, 4) Establishing family life in the community.

Each program will feature a guest who qualifies as an expert in the field under discussion and will seek to illumine personal responsibility in human relationships in the light of Christian faith and practice.

Dr. Robert J. McCracken On National Radio Pulpit

Beginning Sunday, April 6, 1958 and continuing through 13 weekly broadcasts (time: 10:00 a.m. ET) on NBC Radio Network, Dr. Robert J. McCracken, minister of Riverside Church, New York City, will be the speaker on NATIONAL RADIO PULPIT.

This is the thirty-fifth year for NATIONAL RADIO PULPIT, the oldest religious network program on the air, and a host of the nation's greatest preachers have appeared on it. Through all the years the aim has been to bring to the people the best preaching and the best in church music.

A full list of Dr. McCracken's topics is not yet available, but in April he will speak on "Death Be Not Proud," "What Christ Undertakes To Do For Us," "Knocked Down But Never Out," and "The Acquisitive Instinct in Religion." And for the April programs the Princeton Theological Seminary Choir, under the direction of David Hugh Jones, will provide the music.

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OBITUARY

CHENAULT — Guy Nelson Chenault of Route 2, Little Rock, Arkansas, died February 22, 1958, at his home on Fourche Dam Pike, in the same house in which his father, Elijah Nelson Chenault, passed away sixty years before.

Born June 14, 1884, he lived practically all his 74 years in the Fourche Dam Community.

Mr. Chenault was married August 14, 1907, to Miss Carolyn Louise Demuth. They celebrated their fiftieth wedding anniversary last year.

He served 27 consecutive years as deputy assessor for Pulaski County where he was known by his associates as "Honest Guy."

Mr. Chenault was reared in a Methodist home where the names Andrew Hunter and Forney Hutchinson were household words.

He united with the church in 1939 and was baptized and received into Methodist fellowship by the late Dr. W. C. Watson.

Beside his widow he is survived by three sons, Harry K., Guy N. Jr., Richard D.; three daughters, Mrs. Fred Blazer, Mrs. Robert Bradford, Mrs. William Griffin, Jr.; eleven grand children; a brother, Don J. Chenault; a sister, Mrs. Blanche Chenault Junkin, all of Little Rock and vicinity; and a step sister, Mrs. Nettie Quinn, San Jose, California. His funeral was held at Hunter Memorial Church, February 24, by Rev. Everett Vinson and Rev. Guy Wilson.

The floral offerings, the Memorial funds set up by friends, and the large attendance at his funeral speak for the life led by Mr. Chenault.

EVANGELISM HANDBOOK RECENTLY PUBLISHED

(Continued from Page 10)
in teen-agers not now being reached by the church.

Howard W. Ellis has had wide experience in the field of youth evangelism. He is at present director of the co-operative department of youth evangelism of the General Board of Evangelism of the Methodist Church. The book is available from Abingdon Press, Nashville, Tenn. It has 112 pages and costs 75 cents.

CHURCH SCHOOL AT HOME ENROLLS 300 FAMILIES

(Continued from Page 2)
Staples. "The response indicates that there is a definite need for such a service."

"Attending church school by mail doesn't compare to classroom instruction," he continued, "but it should be a lot better than nothing for these isolated families."

Missionary Educator Urges Pledges To Fight Communists

Washington, D. C. (RNS) — Dr. Frank C. Laubach, internationally known missionary educator and pioneer in literacy training, proposed here that Americans pledge \$1 a week for five years to help save one billion people in free countries of Africa and Asia from hunger, misery, illiteracy and Communism.

Dr. Laubach, who has spent some 45 years working in Africa and Asia, said there are about 400,000 Communist missionaries among the peoples there. By contrast he pointed out that not more than 400 American missionaries are now working with these peoples helping them to improve their farming and living conditions.

Methodist Women Request Reciprocal Trade Extension

Washington, D. C. (RNS)—Support for a House bill which would extend for five years the President's authority to enter into trade agreements with other countries was expressed by a representative of the Methodist Woman's Division of Christian Service.

Mrs. Wallace N. Streeter of Washington testified at hearings on the bill before the House Ways and Means Committee that the Reciprocal Trade Agreements program was essential "because of the urgent need for world economic cooperation."

Speaking for the division, Mrs. Streeter said, "We have reached the conclusion that the whole future of experiments in economic aid in general and technical assistance in particular depends directly upon the future of world trade."

First enacted in 1934 and renewed periodically, the reciprocal trade program is scheduled to expire June 30. The current bill calling for the five-year extension also gives the President authority to negotiate certain tariff cuts.

"We believe that world trade is a necessity to almost all nations," including our own, if they are to have full enjoyment of the world's goods," said Mrs. Streeter, who is secretary of the division's Department of Christian Social Relations.

The division, she said, has been "in the business of giving technical assistance for more than 100 years"

Dr. Walker Gets New Appointment

Sydney, Australia (RNS) — Dr. Alan Walker, who recently returned from an 18-months' evangelistic tour of the United States and other countries, has been named superintendent of the Central Methodist Mission here.

The Mission is the oldest and largest Methodist church in Australia and has two hospitals, an orphanage and three homes for the aged attached to it. Its congregation is the biggest in the Commonwealth.

Dr. Walker's appointment was announced at the annual meeting here of the New South Wales Methodist Conference.

He was formerly director of the now defunct Methodist Mission to the Nation and was decorated with the Order of the British Empire for his work. Previously he held a number of other important posts, including Commonwealth government adviser to the Australian delegation to the United Nations.

and added that "we feel that the future of world economic development cannot be isolated from world economic assistance."

WITH THE DISTRICTS

(Continued from Page 11)
Harris; student, Mrs. Roy Bagley; literature and publication, Mrs. Raymond Dorman; supply, Mrs. Carl Watson; missionary education, Mrs. Harold Womack; and Wesleyan Service Guild, Mrs. Lural McClain.

The meeting was dismissed with prayer.

"WORLD OUTLOOK" PRICE GOES UP

(Continued from Page 14)
secretaries and to Commissions on Missions is: organize now a church-wide campaign for subscriptions to *World Outlook* before the price goes up. Write for campaign materials and send subscriptions to *World Outlook*, 150 Fifth Ave., New York 11, N. Y.

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Easter And Evangelism

EASTER is the day we celebrate in commemoration of the resurrection of our Lord Jesus Christ. Easter means that we have a living Christ. He does not sleep in a grave under the Syrian sky. HE LIVES. This

Jesus spent forty days in the wilderness determining what kind of Kingdom he would have. He came preaching the gospel of the Kingdom of God.

After his resurrection he spent forty days with his disciples teaching them pertaining to the Kingdom of God.

What would happen if all the new converts of Christ would spend forty days with the living Christ, and then spend ten days preparing and waiting for the promise of the Father? We would have a Pentecost, which we need.

Called To A Fellowship

In order to witness with our lives and lips, the Church must become a Fellowship of the Forgiven, a Fellowship of the Followers, and a Fellowship of the Filled. God our Father forgives and changes our hearts when we change our minds and repent of our sins. We become followers of Christ when we accept his invitation, "Follow me." We are filled with the Holy Spirit when we empty our hearts of self and put the living Christ on the throne of our hearts.

What a glorious period is the month of May! The first Sunday is Childhood Sunday. This is a glorious day for young children to be dedicated to the Lord in baptism. The second Sunday is Mother's Day, the climax of Family Week. This is a good day for families to become families for Christ and unite with the Church. The third Sunday is Aldersgate Sunday, and May 24 is Aldersgate Day. As we commemorate the anniversary of John Wesley's heart-warming experience, we can have our own hearts warmed and know that our sins are forgiven and that we are trusting Christ, and him alone, for salvation. Sunday, May 25, is Pentecost or Whitsunday. As we commemorate the anniversary of the birth of the Church, we can have our hearts filled with the Holy Spirit.

God the Father forgives us, and we become members of the Fellowship of the Forgiven.

Christ invites us to become members of the Fellowship of His Followers through faith in him.

The Holy Spirit fills when we are emptied of self, and we become members of the Fellowship of the Filled.

The Methodist Church must have the forgiven, the followers, and the filled. Then we will go forth to profess Christ and live for Christ.

Easter is the beginning, not the climax, of an evangelistic movement.

Every church should receive the forgiven, the followers, and the filled into its membership on Pentecost Sunday.

"As my Father hath sent me, even so send I you."

"And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

"Go ye into all the world, and preach the gospel to every creature."

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

In the Book of Acts, Luke states that Jesus was seen of the apostles for forty days after the resurrection and that he spoke to them of the things pertaining to the Kingdom of God.

Jesus spent forty days appearing to the disciples, teaching them about the Kingdom of God, and commanding them to wait for the promise of the Father. He told them to tarry until they were endued with power from on high.

Our churches will receive thousands of persons into membership in His Church during the days of Lent. Easter will be a day of triumph as we preach that through faith in a living Christ we have eternal life.

After Easter, What?

Will we spend forty days after Easter listening to the words of Christ and learning about the Kingdom of God, or will we give ourselves wholeheartedly to our selfish way of life instead of the way of the Christian life? Will we be studying the kingdom of self or the Kingdom of God?

Easter to Pentecost should be a great period of spiritual growth and development for the followers of Christ.

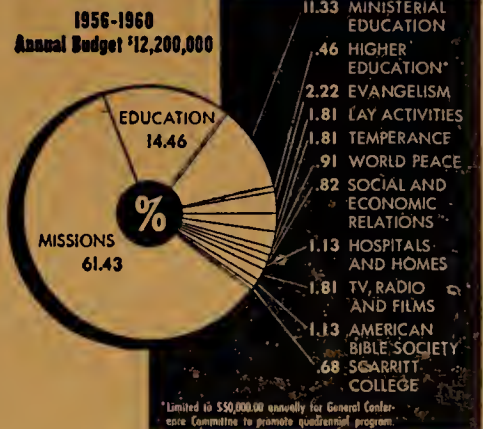
After he was baptized by John,

About Your World Service Dollar

Television, Radio And Film Commission

In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies are being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



ANNUAL FIXED SUMS	PENSIONS	\$200,000
	PENSIONS FOR DEACONESSES	\$ 45,000
	THE AMERICAN UNIVERSITY	\$100,000
	SCHOOL OF INTERNATIONAL SERVICE	\$250,000

The value of audio-visuals for teaching and communication is rising steadily.

The Methodist Church realized the increasing power of audio-visuals and established the Television, Radio and Film Commission (TRAFCO), a World Service agency. TRAFCO works with the Methodist general boards and agencies in developing audio-visual materials which are available to local, district, or conference people.

But, believing in the value of audio-visuals and having them available are not the same as knowing how to use them adequately. Thus, a portion of the World Service income which TRAFCO receives goes toward helping improve the use of A-Vs by:

1. Television, radio and audio-visual workshops conducted for areas or conferences to train local church leaders in effective use of these media.

2. Utilization materials prepared to aid church leaders in using films and filmstrips.

Another part of TRAFCO's World Service income goes toward general planning and script consultation with the board or agency for which the filmstrip is being made. The meetings at which plans are made and scripts approved

help to provide the best possible material for the local church's use.

Therefore, the amount of the World Service Contributions of which TRAFCO receives a percentage, will help determine the quantity and quality of resources and training available.

Modern times have given television, radio and films vigorous voices in teaching and communication. The Methodist Church heard these influencing voices, and, in reply, began to use them to spread the Gospel.

General Conference established the Methodist Television, Radio and Film Commission (TRAFCO), a World Service agency, to help the Church make the most economical and effective use of audio-visuals and mass communication media.

World Service contributions from Methodists everywhere assure the continued assistance of TRAFCO by such activities as radio, television and audio-visual training, radio and television coverage of national Methodist meetings and special events, and preparation of utilization materials which serve as resources in the church program.

Bible Reading Schedule, Second Quarter

The Louisiana Conference adopted as a part of the "Tell Louisiana About Christ" program a suggestion that Methodists in the state engage in a program of systematic Bible reading throughout 1958. The following schedule for April, May and June is the second quarter of that schedule. This year-long program of Bible-reading has been worked out by Dr. Elton Trueblood, noted Christian churchman. According to Dr. Trueblood, "Many want to read the Bible regularly, but do not know how or where to begin. The following division is offered as an experiment for all who are serious in trying to practice the discipline of daily reading. Each section is sufficiently short to be read reverently and carefully, and without hurry. It is even better if the reader will take time to mark, underline and date each passage as he reads it."

"An effort has been made to divide the material according to particular topics. Here are the five basic documents of Christianity, four lives of Christ, and the history of the amazing establishment of the Christian faith."

MARK	April 24—11:1-11	May 17—16:9-20	June 7—6:27-38
April 1—4:33-41	April 25—11:12-26		June 8—6:39-49
April 2—5:1-20	April 26—11:27-33	LUKE	June 9—7:1-10
April 3—5:21-34	April 27—12:1-11	May 18—1:1-17	June 10—7:11-23
April 4—5:35-43	April 28—12:12-17	May 19—1:18-38	June 11—7:24-35
April 5—6:1-13	April 29—12:18-27	May 20—1:39-53	June 12—7:36-50
April 6—6:14-29	April 30—12:28-34	May 21—1:57-66	June 13—8:1-15
April 7—6:30-44		May 22—1:67-80	June 14—8:16-25
April 8—6:45-56	May 1—12:35-44	May 23—2:1-14	June 15—8:26-39
April 9—7:1-13	May 2—13:1-13	May 24—2:15-32	June 16—8:40-56
April 10—7:14-30	May 3—13:14-27	May 25—2:33-40	June 17—9:1-9
April 11—7:31-37	May 4—13:28-37	May 26—2:41-52	June 18—9:10-17
April 12—8:1-10	May 5—14:1-9	May 27—3:1-9	June 19—9:18-27
April 13—8:11-21	May 6—14:10-21	May 28—3:10-22	June 20—9:28-36
April 14—8:22-30	May 7—14:22-31	May 29—3:23-38	June 21—9:37-50
April 15—8:31-9:1	May 8—14:32-42	May 30—4:1-15	June 22—9:51-62
April 16—9:2-13	May 9—14:43-52	May 31—4:16-30	June 23—10:1-16
April 17—9:14-32	May 10—14:53-63		June 24—10:17-24
April 18—9:33-50	May 11—14:66-72	June 1—4:31-44	June 25—10:25-37
April 19—10:1-12	May 12—15:1-15	June 2—5:1-16	June 26—10:38-11:4
April 20—10:13-22	May 13—15:16-32	June 3—5:17-26	June 27—11:5-13
April 21—10:23-31	May 14—15:33-41	June 4—5:27-39	June 28—11:14-28
April 22—10:32-45	May 15—15:42-47	June 5—6:1-11	June 29—11:29-36
April 23—10:46-52	May 16—16:1-9	June 6—6:12-26	June 30—11:37-52

The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
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VOL. X THURSDAY, APRIL 10, 1958 No. 15

Nat'l Family Week Set For May 4-11

Nashville, Tenn. (MI) — Most of Methodism's approximately 40,000 churches are expected to observe National Family Week, May 4-11, it was announced by the Rev. Dr. Edward D. Staples, Nashville, director, Department of the Christian Family, Methodist General Board of Education.

May 4, first Sunday in National Family Week, is Children's Day in The Methodist Church. Sunday, May 11, which comes at the end of the special week, is observed widely as Mother's Day.

During National Family Week, Methodist churches will have family nights, encourage worship in the home, make available literature and films on Christian family life, and promote the observance in other ways.

Many Methodist ministers are expected to preach on "Your Home . . . A Household for God," theme selected by the National Council of Churches for the week.

All major denominations will participate in the observance, said Dr. Staples.

SC Juris. Summer Schedule Slated

Oklahoma City (MI)—The schedule of summer meetings sponsored by the South Central Jurisdiction of The Methodist Church has been announced by the Rev. Dr. Paul D. Womeldorf of Oklahoma City, executive secretary of the jurisdictional council.

Meetings scheduled for Mt. Sequoyah, Fayetteville, Ark., are:

June 13-19—Southwest Missionary Conference (Interdenominational).

June 20-23 — Wesleyan Service Guild Week-end.

June 23-28—School of Missions, Woman's Society of Christian Service.

July 8-11—Conference on Christian

(Continued on page 16)

1958 Daily Bible Reading Schedule

Below is the schedule for the period April 10-19 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

April 10	Mark 7:14-30
April 11	Mark 7:31-37
April 12	Mark 8:1-10
April 13	Mark 8:11-21
April 14	Mark 8:22-30
April 15	Mark 8:31-9:1
April 16	Mark 9:2-13
April 17	Mark 9:14-32
April 18	Mark 9:33-50
April 19	Mark 10:1-12



Portrait of 1st Amer. Bishop Completed

Dr. Thomas Coke, organizer and first bishop of the Methodist Episcopal Church, is shown here in a new portrait by Britain's renowned painter, Frank O. Salisbury. It was commissioned by Dr. Elmer T. Clark, a secretary of the World Methodist Council, and now hangs in the Council's headquarters at Lake Junaluska, N. C., along with portraits of other Methodist leaders, past and present.

The Coke name has been kept before the church in the word "Cokesbury." This word, coined from the names of Bishops Coke and Asbury as the name for Methodism's first college, has more recently designated both the denomination's press and its book stores.

Bishop Coke was educated in Jesus College, Oxford University, receiving a doctor's degree in civil law. He quickly became a chief magistrate, but left the law to enter the Church of England. Because of his religious fervor he was soon dismissed. Then, associating himself with John Wesley, he preached in the fields, held the first Irish Conference, and headed the London circuit. At Wesley's death he became in many respects his successor.

When it became apparent that an independent church was indicated for his American followers, Wesley ordained Dr. Coke as general superintendent and sent him to organize the church and to ordain Francis Asbury as his col-

league. This was done at the famous Christmas conference in Lovely Lane, Baltimore in 1784.

While Bishop Coke did not remain permanently in the United States, he spent a total of three years here at one time or another, crossing the Atlantic eighteen times.

Bishop Coke and Bishop Asbury conveyed the greetings of their recently-founded church to President George Washington shortly after his inauguration, and received the well wishes of the chief executive of the new republic.

Missionary endeavors later took Dr. Coke to Nova Scotia and the West Indies. When he died at sea at the age of 67 he was enroute to India.

Study Shows 1,000 Per Day Won For Church In 1957

Nashville, Tenn. (MI) — Though The Methodist Church in the United States received an average of more than 1,000 members on "profession of faith" each day of 1957, it still took an average of about 25 Methodists to win one new one in this way.

The announcement was made by the Rev. Dr. George H. Jones, Nashville, who recently completed a study of 1957 Methodist church membership statistics. He is a staff member of the Methodist General Board of Evangelism here.

"A person who joins The Methodist Church on profession of faith," said Dr. Jones, "professes faith in Christ, vows loyalty to The Methodist Church, and is baptized if he has not been baptized previously."

The number of persons who joined The Methodist Church on profession of faith during 1957 was 378,031. This figure divided into the total number of U. S. Methodists reported in 1956 resulted in an "evangelistic ratio" of 25.3, or approximately 25 Methodists to win one on profession of faith during 1957.

"The evangelistic ratio ought to be much better," said Dr. Jones, "but it is an improvement over the 1956 figure of 26.5, which in turn was better than the 1955 ratio."

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. April 20 begins Week 7. Loyalty and Victory Sundays are announced. The second layman speaks in the morning worship service.
2. In the afternoon of April 20 the first Visitors Training meeting is held and afterwards the visitors start work on their Presentation Booklets.
3. On April 21, Letter B-1 (page 36 in the Manual) is mailed to non-resident members.
4. On April 22, Letter A-2, enclosing Appeal Folder is mailed.
5. On April 23, Commitment Cards, with the name of each person on the Master List typed or written on them, are given to the Visitation Chairman by the Materials Chairman.
6. On April 26, Letter A-3 (page 36) enclosing the Pledge Calculator and Prayer Card is mailed.

Methodist Women Request Reciprocal Trade Be Continued

Washington, D. C. (MI)—A spokesman for more than 1½ million Methodist women urged Congress today (March 19) to extend the Reciprocal Trade Agreements program for another five years.

"We have reached the conclusion that the whole future of experiments in economic aid in general and technical assistance in particular depends directly upon the future of world trade," said Mrs. Wallace N. Streeter of Washington, D. C.

She appeared at hearings of the House Ways and Means Committee as a representative of the Methodist Woman's Division of Christian Service, one of the largest women's religious groups in the country.

Mrs. Streeter is secretary of the agency's Department of Christian Social Relations, and a former president of Methodist women in the 12-state Northeastern Jurisdiction.

"Because the spiritual and physical welfare of people here and abroad is the concern of our organization, we have considered the problem of the relation between world trade and the welfare of the people," Mrs. Streeter said. "Our conclusions about the inescapable connection between the two have led us to repeatedly support the principle of reciprocal trade agreements."

The Reciprocal Trade Program, first enacted in 1934 and renewed periodically, is due to expire June 30. A current bill, H.R. 10368, would extend for five years the President's authority to enter into trade agreements with other countries and to negotiate certain tariff cuts.

TRAFCO Gets New Producer For Series 'Talk Back' Programs

Nashville, Tenn. (MI)—William H. Starkey, New York City, who is in charge of news film for the American Broadcasting Company's television network, is on a six-month leave of absence to work for the Methodist Television, Radio and Film Commission (TRAFCO) in Nashville.

Mr. Starkey began work in Nashville March 24. He is serving as producer of the films for TRAFCO's "Talk Back" television series and will be supervisor of all TRAFCO production during the period, working under the Rev. Dr. Howard E. Tower, TRAFCO associate secretary and director of program and production.

Mr. Starkey has been with ABC-TV since 1950 working with John Daly, vice-president in charge of news, special events, sports, and public affairs, said the Rev. Dr. Harry C. Spencer, TRAFCO general secretary.

TRAFCO's "Talk Back" series, which is being produced in cooperation with the National Council of Churches, will consist of 13 half-hour programs to be introduced next October. The programs will be a "two-way communication" approach to presenting the gospel through television. The plan is for each to present a filmed drama followed by a live discussion, and this, in turn, to be followed by viewer response and discussion in the community.



—RNS Photo

New York (RNS)—RIAL HONORS OUT-GOING CHAIRMAN—Dr. Karl K. Quimby of New York, former director of missionary education for The Methodist Church (second left), was presented with a plaque honoring him for nine years of service as board of directors chairman of Religion in American Life. The plaque was presented at the RIAL annual dinner by Dr. John T. Peters of New York, new board of directors chairman (second right). Looking on are Frank Pace, president of General Dynamics Corporation, main speaker at the dinner (left); and Robert T. Stevens, president of J. P. Stevens Co., RIAL national chairman. Dr. Peters also is chairman of the National Council of Churches' Department of Stewardship and Benevolence and secretary of the Presbyterian (USA) Department of Stewardship and Promotion.

Temp. Bd. Issues Pamphlet On Undesirable Lit.

The problem of obscene and pornographic publications found on the present-day newsstands is analyzed in readable style in the pamphlet, "A Sickness in Society," by the Rev. Ralph A. Cannon.

"A Sickness in Society" resulted from a research project sponsored by the South Carolina Methodist Advocate and was first reprinted by the South Carolina Christian Action council. The author, who is chairman of the research committee of the Churchmen's Com-

mission for Decent Publications has revised the pamphlet for the present edition.

This analysis of sex exploitation is the result of a two-year investigation of the contents of the magazines on the newsstands. The 11 different categories of periodicals examined include the "entertainment" magazines, "romance" or "confession" magazines, "expose" publications, "pin-up" magazines, pocket-sized "picture-news" peri-

(Continued on page 15)

Norfolk, Va. (RNS)—PIONEER MISSIONARIES HONORED—This granite marker, below, was unveiled at a ceremony here to commemorate the 125th anniversary of the sailing of the first American Methodist and Presbyterian foreign missionaries from here. They were the Rev. Melville B. Cox, Methodist, who sailed

in 1832 and died in Liberia, Africa, a year later; and the Rev. John B. Pinney, Presbyterian, who sailed in 1833 and retired from the Liberian field in 1837, broken in health. Principal speaker at the dedication was Rep. Walter H. Judd of Minnesota, former Congregational missionary to China.

—RNS Photo



Methodist Historical Data Uncovered At Vanderbilt Univ.

Nashville, Tenn. (MI) — Some Methodist historical data about as old as the United States was found recently in an old safe in the basement of Wesley Hall of the Vanderbilt University Divinity School here.

The material included:

1. Pamphlets of sermons, hymns and discourses of John Wesley, founder of Methodism, and others. They were published during Wesley's lifetime (He died in 1791.) and are thought to be first editions.

2. A letter written by Francis Asbury, America's pioneer Methodist bishop, who lived from 1745 to 1816.

3. A diary, notebooks, and sermons of William McKendree. The diary covered almost a year—from May 7, 1790, to February 18, 1791. This was before McKendree was elected a Methodist bishop, but some of the material is from the period of his episcopacy.

4. An 1802 letter from Thomas Coke, a close associate of Wesley's in England. He came to America in 1784 and was instrumental in organizing Methodism in this country in that year.

"These letters and documents are valuable historical material for students of American church history," said the Rev. Dr. Bard Thompson, associate professor of church history at the divinity school.

Dr. Thompson found the material in the safe, which apparently had not been opened since it was saved from a fire that destroyed the old Wesley Hall, predecessor to the present one, 26 years ago.



—RNS Photo
New York (RNS) — **BALLOONS ILLUSTRATE BIBLE STORIES**—Dr. James Z. Nettinga, a secretary of the American Bible Society here (left), is shown with toy balloons which illustrate Bible stories—a new idea in religious instruction. With him is J. H. Gibson, president of the Pioneer Rubber Co., Willard, O., which makes the balloons.

Pace Calls For U.S. To Be Rel. Nation

New York (RNS) — Frank Pace Jr., former Secretary of the Army, said here that the "breadth and generosity of spirit" needed by the United States to face "a time of great trial and tribulation" can only come "from a religious nation."

The president of General Dynamics Corporation, New York, told 600 persons at the ninth annual dinner of Religion In American Life "it is not just going to church that is the kind of religion that is going to carry us down the long road."

Mr. Pace said the U. S. was faced with "a tremendous threat" in the form of "a godless, aggressive, competent civilization — Communism" which has struck at "the very basis of western civilization."

In the power struggle for the friendship of other countries around the world, the U. S. could depend on the advantage of its "generosity of spirit," Mr. Pace said. This spirit, he added, could be maintained "only by a highly moral and a highly religious nation."

Communists send their members out "under orders" to do the party's bidding, he said, adding: "We've got to match that. Just as we are faced with the greatest challenge in the history of mankind, so we are faced with the greatest opportunity."

Religion, said Mr. Pace, a member of Christ Episcopal church, Greenwich, Conn., cannot be dissociated from American life. America "grew up close to God" and religion is still "at the heart of our being," he said.

San Pedro, Calif. (RNS) — After being forced to cancel an earlier trip because of a bad Pacific storm, the 30-foot ketch, Golden Rule, sailed westward from here in protest against testing of nuclear weapons by the U. S.

The 1,500-mile trip to Hawaii is sponsored by Non-Violent Action Against Nuclear Weapons, a pacifist group.

President Endorses Sunday School Observance

El Dorado, Ark. (RNS) — President Eisenhower, in a message endorsing National Sunday School Week, April 14-20, said that the religious education of people "assures the continuing strength of our service to God and neighbor." The observance is sponsored annually by the Laymen's National Committee.

T. M. Martin of El Dorado, national chairman of the Week, released the message here.

The President said teachers of religious education "help, by pre-

New Soviet Premier Reaffirms His Atheism

Moscow (RNS)—Nikita S. Khrushchev reaffirmed his belief that "there is no God" in an interview with a French journalist here shortly before he was elected by the Supreme Soviet as Premier of the U.S.S.R.

The 63-year-old Ukrainian, now Russia's most powerful figure since the death of Stalin, described himself instead as an "adherent of a scientific outlook."

At the same time the successor of ousted Nikolai A. Bulganin declared in the interview, the full text of which was published in Pravda and Izvestia, top Communist Party organs, that the question of religious belief is "a private matter for each person."

Mr. Khrushchev made world headlines in November, 1954, by signing a Communist Party decree that called for a halt to certain church persecutions. The decree criticized officials who had tolerated interference with church activities and told Russian anti-religious workers to stop insulting the feelings of clergymen and churchgoers.

However, other parts of the decree made it clear that the Communists intended no change in their policy of "educating" the people away from religion. Recent years have witnessed systematic campaigns by Communist propagandists to wean the people, especially youths, from "religious superstition."

Premier Khrushchev was interviewed by a correspondent of the Paris Figaro, who asked: "Do you think that God exists or some other Higher Power?"

Before putting the question, the correspondent said he knew very well that Mr. Khrushchev had "dedicated the greater part of his life to the struggle against religion." But he noted also that "you

cept and example, to make clear the truths and duties of our traditional faiths."

Meanwhile in New York the committee announced a nationwide contest for the best drawing of a window display depicting the observance's theme: "Our Sunday Schools—First Line of Defense." The contest is open to all store window decorators and display artists.

have never spoken openly against religious feelings."

"I think that there is no God and for a long time I have had such an idea," the new Premier replied. "I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together, especially if you have a thoroughly logical outlook."

In the same breath, he dismissed as "much rubbish" what he said were attempts to prove that Communists "who do not believe in God cannot have praiseworthy, lofty feelings."

Proposes United Rel. Organiz. Similar To UN

Cambridge, Mass. (RNS) — Vice President Sarvepalli Radhakrishnan of India proposed a United Religious organization, similar to the United Nations, as the "best instrument for developing a fellowship of spirit among the peoples of the world."

Speaking at Harvard University here on "Inter-Religious Understanding," the Indian official said the world's people "would eventually be united by the spirit of all religions—not by a particular religion."

He said the principal goal should not be to make religions homogeneous, "but for people to have respect and reverence for other religions, even though one cannot agree with particular doctrines and concepts."

The Indian leader emphasized that "inward integrity and outward compassion" were the essential features of all religions.

Urge National Day of Prayer For Peace

Washington, D. C. (RNS) — A resolution to declare June 1 a national day of prayer for peace was introduced in Congress by Rep. Emmet F. Byrne (D-Ill.).

Mr. Byrne suggested that "we invite the free nations of the world to join us in the observance of such a day."

"Regardless of denomination or creed we can be united in observing a National Prayer Day to give thanks to God Almighty," the congressman said, "and to ask for His guidance in the conduct of our affairs at home and abroad."

The resolution would call upon the President to issue a proclamation urging Americans to mark the day and to "invite the people of all the free nations of the world to participate in the observance of such a day."

The resolution (H. J. Res. 583) was referred to the House Judiciary Committee for consideration.



A Peril Of Our Times

THE Christian faith upholds the worth of every individual, emphasizing each mature person is capable of experiencing responsibility and making his own decisions in life. The Christian interpretation of personal integrity insists that each person has freedom of will, the right to make choices and determine the course of his life and ultimate destiny.

We suggest that one of the perils of the present age is the multitude of influences that would deprive people of this coveted responsibility. These influences would make choices, determine destinies, relieving responsible people of the necessity of exercising their own free wills.

We live in an age of ceaseless propaganda. Never before have so many people been besieged with so many subtle life determining influences. They are to be felt on every side, and it is a wise person who recognizes them for what they are worth. The danger in many of these propaganda poundings is that they draw conclusions, present ready made decisions, without proper consideration of all the evidence, pro and con. This has the effect of reducing people to automatons, capable of being maneuvered into any pattern of conduct, since they would gradually lose their initiative to act on their own thoughts and determine their own conduct.

Modern means of communication and presentations can be cleverly employed to achieve desired ends. Given enough financial resources, almost any point of view can be presented with such impact that a large number of people can be brought to support it. Therein lies one of the perils of our time.

The Christian church with its insistence upon man's freedom of choice, the worth of every individual in society, and the dignity of human life, stands as a bulwark against such encroachments. Responsible churchmen must insist that the responsible leaders respect rights and privileges of all individuals, lest there rise up in our midst irresponsible authority which would deny the freedom which belongs to every individual. It has happened elsewhere.

The Conditional Suspension

ACCORDING to press reports, there seems to be little doubt but that the Soviets have scored a major propaganda victory with their announcement that they are suspending nuclear tests and inviting other nations, especially Great Britain and the United States, to follow suit. The announcement is coupled with the condition that if tests are continued by other nations then the Soviets will resume theirs. This conditional suspension announcement is timed to coincide with the completion of the recent Soviet nuclear tests and before the beginning of similar tests by the United States in the Pacific area next month.

The Soviets know that when the United States continues its testing, then many of the people of the world will be ready to believe that the Soviets alone want peace while other nations continue to prepare for war. They also know that time and again our nation has expressed a willingness to suspend tests and nuclear bomb production if the Soviets will agree to mutual inspection to guarantee such suspension is being faithfully carried out. But the Soviets will not remind the world of these matters.

Just what the next move will be is not clear. Our testing program, at least for this spring and summer, will go forward. Perhaps then the whole matter will come in for review. UN supporters are hopeful that the subject will get a good airing in a UN debate so that the people of the world will see the other side of the Soviet move, and that what now appears as a Soviet propaganda

"PUT ME DOWN FOR PODUNK"

I've been serving the Lord in my own weak way,
Had a good year, Bishop, and would like to stay.
My preachin', It was poor and my prayin' not so good,
But I ate my fried chicken, just as any preacher should.
I got up in the mornin' 'bout nine or ten o'clock,
Had to sit down and rest 'fore I'd gone a half a block.
Got my coffee and my mail, made it back to my door,
I was all tired out and couldn't go no more.
Well, it wasn't my fault but the people all got mad,
Some said I ought to quit and others said I had.
Now the Stewards got to buckin' and began to cuss and rear,
So, put me down for Podunk 'cause I'm way up in the air.

I've been drawin' my breath and my salary too,
But there ain't no tellin' what the Cabinet will do.
This Church of ours is gettin' in a mess,
But I never had no idea it would ever come to this.
Why, the people lose their minds and most of their salvation,
Just because the preacher wouldn't do no visitation.
Now the reason I'm failin' in the place where I am,
Is because I'm qualified for a much larger town.
But I would be a bettin', if I was a gamblin' man,
That the Bishop and his Cabinet won't try to understand.
So, for my crucifixion I'm beginnin' to prepare,
Just put me down for Podunk, 'cause I'm way up in the air.

By—Name withheld upon request

victory will be shown for what it really is, a move calculated to embarrass the West. Perhaps we needed this Soviet move to show the senseless futility of continued development of greater and greater weapons of destruction. Somehow, it must be stopped.

Colleges Need Our Help

WE have been impressed by the way Arkansas and Louisiana Methodism is responding to the challenge of greater financial support of its institutions of higher learning. This matter has been squarely put before Methodists of these two states during the current emphasis on higher education and the response has been most encouraging. While the higher education emphasis primarily is not a financial one, there is no escaping the fact that any consideration of the total needs of Hendrix and Centenary colleges must include financial support. These schools are facing the same needs financially that all other private schools are facing, and somehow they must be met.

The 1956 Methodist General Conference set as a goal the giving of \$1.00 per member to the cause of higher education. For Arkansas and Louisiana Methodism, this means that as a goal Methodists should be giving the equivalent of \$1.00 per member to Hendrix and Centenary colleges. Many local churches have taken this goal seriously and have already made provision in their church budgets to cover this need. Other churches in giving consideration to this matter have increased their giving each year, looking forward to reaching this goal within the next year or two. Still other churches are just beginning their emphasis and will be taking steps in the future to support adequately Methodism's higher education responsibility.

Some of the largest churches in this Episcopal Area, where normally the per capita giving is lower, have been among the first to respond in a full measure to this opportunity. One church of less than 1000 members in the Little Rock Conference (name on request) is contributing an amount equal to \$1.63 per member this year to Hendrix College. We are sure there are many other situations where equal support could be cited.

During the present time local church budgets for the next conference year are being prepared for consideration and adoption. Hendrix and Centenary colleges are entirely worthy of any church's full support. May we suggest that every local church finance committee and official board give higher education full consideration in its planning for the new year. Methodism through Hendrix and Centenary is making one of its finest contributions, but their programs can be considerably strengthened by greater support.

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What The E M C Meant To Our Church

Sixth In A Series Of Representative Churches

By Ralph Schisler, Charge Lay Leader
Huntington Ave., Jonesboro, Ark.

The ARKANSAS METHODIST and THE LOUISIANA METHODIST continue this week a series of several articles dealing with the Every Member Canvass program in representative churches in Arkansas and Louisiana. This sixth article is the account of the program as projected in a residential church in a medium size city. The church is the Huntington Avenue Methodist Church of Jonesboro, Ark., Rev. Bennie Jordon, pastor.

BRIEFLY I would like to tell you something of the Every Member Canvass as it applies to our church at Huntington Avenue Methodist, Jonesboro, Arkansas.

We at Huntington Avenue have always sent our preacher to Annual Conference with his reporting everything paid in full. However, until last year we had no systematic way of raising our budget, other than through voluntary offerings. We would keep most of our current bills paid, but about one or two months before Annual Conference we would find that we lacked \$1,000.00 or \$2,000.00 having enough money to pay our budget in full. The Finance Commission and the Official Board would then get busy and put on a concentrated effort to finish raising funds for the remainder of our budget.

As a result of this haphazard way of conducting our finances it usually was left to the Board members to contribute the rest of the budget, and we had already given the greater proportion of the money to begin with.

Some two or three years ago, a few of the Board members began to see the critical need of having a more systematic way of conducting our church finances. We pointed out that we, as individual businessmen, would not be as lax about our own personal finances as we were about the finances of the church. We decided that the only logical way to meet our budget for the best cause of the whole membership was to conduct an Every Member Canvass.

It was decided that Rev. A. N. Storey, secretary of the North Arkansas Conference Town and Country Commission, should appear before our Official Board and explain to us the mechanics of an Every Member Canvass. This was done, but the Board as a whole was opposed to an Every Member Canvass. So it was that we continued our unbusiness-like way of conducting our church finances.

However, some of us were not to be denied our firm conviction that the Every Member Canvass was a must in the life of our church.

A year ago we got the unanimous backing of the Board to conduct an

Every Member Canvass. Under the leadership of our pastor, the organization and mechanics for the Canvass were set up and put to work in securing pledges from every member. There was an extensive program of cultivation and education conducted before we actually went out to secure pledges.

This year we had a budget of \$18,500.00 and everyone was thrilled beyond all expectations when we had pledged over \$19,000.00.

Now our church is on a sound financial basis and our collections each Sunday far exceed what we would have ever anticipated.

This is the first year in the history of our church that all connectional

funds were paid before Christmas.

We speak with authority and experience when we say that the Every Member Canvass is one of the most important phases of any church, whether it be large, small, or medium size as Huntington Avenue is.

Money is only secondary in an Every Member Canvass. It does much for the individual members who make up the congregation. It contributes greatly to the spirit, enthusiasm, devotion, and Christian brotherhood of any church body. We know that it is one of the revolutionary things that has contributed to every phase of our church program as well as to the congregation as a whole.

What About Religion And Public Education

New York (NC) — Controversy over the place of religion in the public school is needless, say half a dozen of the nation's leading Christian educators.

The public school and the church school can work together, declare a group of public school, college, and church leaders in a comprehensive look at the situation in the U. S. today.

"The last decade has witnessed widespread and bitter controversy," says Dr. Lawrence C. Little, director of courses in religion at the University of Pittsburgh.

"At one extreme some hold that our traditional principle of separation of church and state precludes the introduction of religious subject matter into the curriculum. At the other extreme are those who regard religion and education as so inextricably intertwined that they would make the public school an instrument for the inculcation of religious principles.

"In between are the proponents of various plans for modifying the school curriculum so as to include religion or supplement the work of the public school by church-sponsored educational efforts," he states.

R. L. Hunt, religion and public education specialist for the National Council of Churches, declares, "As children move back and forth between church, school, and home, they take their religious questions with them in spite of the 'wall of separation.'"

"Until community expectations are clearly defined, public schools will be kicked on one side as godless and on the other as too evangelistic, but if the child is to be well served in the home, church, and school, what happens in each must take into account what happens to the child in the others," he declared.

Dr. Little also pinpoints "increas-

ing agreement" throughout the country that

—Public schools should teach moral and spiritual values.

—Religious orientation is essential in complete moral and spiritual development.

—Knowledge of religion is necessary for a full understanding of our religious heritage.

—Schools should maintain a climate friendly toward religion.

—References to religion may properly be made when these belong naturally in the subject being considered.

"The churches must respect the necessity for impartiality," he states, "and should not seek preferred status for their own doctrines in the treatment of religion by the schools."

Leonard Grindstaff, assistant superintendent of county schools, Riverside, Calif., believes the church school and public school can work together in both curriculum content and teaching methods.

"By understanding the curriculum and methods of the public school, the church school teacher can capitalize on the learning and skills gained in the public school," he observes. "Likewise the public school teacher who knows what is happening to the pupil in the church school can draw on the experiences there to supplement his teaching."

Ways in which the public and church school can supplement each other are pointed out by the educators in the May International Journal of Religious Education, official Christian education journal of the National Council of Churches.

Given as part of the "comprehensive look" at the subject is the "Educational Platform for the Public Schools" prepared by sixty school superintendents of cities of 100,000 to 200,000, with its declaration of "disservice to our country (he) who

In South Dakota

His "Circuit" Is the Radio

Since the first of the year, a modern Methodist "circuit rider" in South Dakota has been taking the Christian message each week to thousands of farm and ranch families in isolated sections of South Dakota, Montana and Wyoming.

Though following in the tradition of the pioneer circuit riders, the Rev. Mark Walker of Belle Fourche, S. D., conducts his ministry to the sparsely settled areas by radio and by mail. The new project is called "The Circuit Rider."

Twice each week Mr. Walker, a thirty-year veteran of the ministry in South Dakota, broadcasts over station KDSJ in Deadwood. At the request of listeners, he mails out church school lessons and literature which can be used for home study.

Many of Mr. Walker's listeners in western South Dakota, eastern Montana, and Wyoming live great distances from any church. Often roads, bad weather or other conditions keep children and parents from attending Sunday school or church.

To catch the many early risers in his radio audience, Mr. Walker speaks at 6:30 a.m. each Wednesday. He gives a devotional message and guidance in the use of the church school lessons. On Saturday at 9 a.m. his program is for children. He describes the lesson materials, tells stories and helps to give the children a feeling of belonging to the church and of studying about their faith.

"The Circuit Rider" is a combined project of the South Dakota Annual Conference and the Methodist Boards of Missions and Education. The conference contributes \$1,000 annually, and the Board of Missions gives \$3,000 through its Department of Town and Country Work (of the Division of National Missions). The Board of Education in cooperation with the Methodist Publishing House furnishes the lessons and literature, including the magazine, *The Christian Home*, free.

The new ministry has been praised by such South Dakota leaders as Senator Francis Case, Governor Joe Foss and Representative George McGovern, all Methodists. Senator Case wrote:

"Best wishes to the Rev. Mark Walker in the new ministry. As the son of a former missionary circuit rider who went through South Dakota almost 50 years ago, I know what such a ministry can mean in western ranch homes. May God attend and bless such efforts."

The project also has brought plaudits from city officials and civic leaders of Bell Fourche and television newscasters in South Dakota.

The Rev. Paul J. Beeman, director of public relations for the Dakotas area (headed by Bishop Edwin E. Voight), said of the project: "This is a genuine missionary project, not in Africa or India, but in western South Dakota."

fails to inform himself and through false charges seeks to destroy confidence in the schools."

"Lines of communication between parents and church and between parents and school are well established. There is need for a social invention so that church and public school leaders may similarly talk to each other."

(Continued on page 16)

EASTER

From coast to coast multitudes gathered in Easter Dawn services.

It is most appropriate Easter should be welcomed at sunrise for in the earliest gospel record of the Resurrection, St. Mark writes, "They came to the sepulchre at the rising of the sun." Easter is a festival of dawn.

Jesus Christ did not originate the belief that life is too great for the grave. That conviction is found among the most primitive people and persists among the most cultured. But what Christ by His career and resurrection did do was, as St. Paul said, to bring "life and immortality to light through the gospel." Christ transformed death from a sunset to a sunrise.



I should believe in immortality even if I had never read the stories of Easter morning. When I look at the physical world, my reason leads me to believe that life goes beyond the body. There is something that makes this universe go. It is not dead. It is throbbing with life.

The mysterious force called life is touching the roots of the trees outside my door. The promise of spring's resurging life is in the air. The flowers feel it. The birds feel it.

We feel it, for the life in us is a part of that central force which surges through all creation, covering the ground with green, clothing the trees with foliage, pecking its way through the shell of the egg, swinging the stars through space.

Like Don Marquis, late beloved author and playwright, I believe this life force is imperishable, for the simple reason that if it stopped, the result would be nothingness, and a complete state of nothingness cannot be imagined.

And I feel some of this universal, imperishable, on-going life is in me. How it came to me I do not know. To be sure, that spark of life was passed on to me by my parents at birth, but the power of generation is a mystery.

It is a mystery, too, where the seat of life is. It might seem to be in the brain for a blow on the head or a clot in the brain can cause paralysis and death. But even if the brain be the seat of life, it is not the source of it.

The brain does not secrete thought as the liver produces bile. It only transmits a force which appears to flow through it.

And this life process, which flows through our bodies, preserves its personal identity through all our bodily changes. In the process of growth, the human body undergoes a complete renovation every seven years. Hence, some of us have had several physical bodies; yet through all these changes, our personal identity continues. Does it not, therefore, seem possible that personality can survive the extreme bodily changes of the grave?

Jesus said, "Life is more than meat." Yes, it is more than brain. These lives of ours presuppose a vaster whole of which we are a part. And when I consider human personality, possessed of a spirit which is so much more than the body, my reason tells me life is too great for the grave, and death cannot hold the soul.

But mere logic is cold comfort when loved ones are taken. Moreover, when death strikes close to home, it stuns the mind so we do not think clearly. And then comes Christ to bring our minds out of the dusk into the dawn.

Christ revealed a God who is not merely an energy-conserving force but a child-saving Father. Jesus so lived that those who followed Him felt more and more sure of God's faithful fatherhood. They said, "We beheld the glory of God in the face of Jesus Christ." And He died with His confidence unshaken, saying with His last breath on the cross, "Father, into Thy hands I commit my spirit."

And on the third day after His crucifixion something happened which convinced His followers that He had triumphed over death. As I read the Easter accounts of His appearance in the morning to Mary in the garden and in the evening to the two disciples on the Emmaus road, and a week later to the doubting Thomas, my conviction grows that Christ did conquer the grave. On that faith the Christian Church was founded and I cannot believe a false foundation could sustain a growing church through 19 centuries.

As a schoolboy of 12 I was riding my horse in the early darkness of a stormy night. I came to a stream which had to be forded. My horse refused to enter the rising muddied waters. Just then a door opened in a farmhouse on the other bank. The living room lamp threw a path of light across the stream, and in that light my horse took courage and crossed.

Easter casts a light for me across the river of death.

I Saw

A Good Sinner



By
Rev. R. A. Teeter

but I know that the statement sounds like a contradiction in terms. For good people are not supposed to commit sin and sinners are not commonly rated as good. Mr. D. W. considered himself a sinner. He made no claim to goodness. He did not belong to the church. He did not believe in some of its doctrines, such as the virgin birth. He drank beer rather freely and some times hard liquor. It was said that he used profane language, though I never heard him. On the other hand he held to a high standard of business integrity. He believed in the sanctity of the home and the permanent nature of the marriage vows. He was a good neighbor. He never indulged in gossip. He had a strong humanitarian spirit and specialized in seeking out and aiding people who were in need of food, clothing and shelter. In this he was careful to conceal his identity. He shunned publicity. He helped people for their sake, not for his own credit. He was like that Roman centurion who came to Jesus for help and the Jews said: "He is worthy . . . he loves our nation and has built us a synagogue." It is tragic that this man—or any man—should allow a few questions of belief or some bad habits to hold him back from an all out Christian life.

Concerning "sinners" and "saints," it is hard to draw the line between them. Really I feel more comfortable when I don't try to do it. I might come out on the embarrassing side of the line. In the Bible some pretty big sinners appear in prominent places. Matthew, in his genealogy of the family of Jesus, mentions Rahab, Tamar and Bathsheba—three women who had at least a Hollywood reputation. And there is also David and Jacob—big men in their day and place, but both of them had a lot of repenting to do. This kind of account is not to condone wrong doing at all. It is a realistic way of telling the fact that good and bad are hopelessly mixed up in human nature. That's why redemption through the Sin-

On A Wide Circuit

W. W. Reid

"STAND IN AWE, AND SIN NOT"

A century ago, the so-called Christian world was seething with discussion of the theory of evolution. So far as the orthodox churches were concerned, the decision was against evolution, and the "Origin of Species" and similar books were to be banned as works of the devil. Evolution disturbed the church's long-accepted picture of creation and of the universe. It's proponents were anti-Christ.

But through the decades since, both churchman and scientist have come pretty much to agree that all truth is one and from the same source; that the evolutionary theory (now somewhat modified) and any other revelation of powers and laws and processes in the universe, all point to some master-foundation of plan and purpose and infinite ongoing; and *this master-fountain the Christian calls God*. The scientist cannot "isolate" this Power he acknowledges; the Christian, through faith backed by experience, describes "qualities" and "attributes" and "purposes" he finds God to possess. And, in so far as

less one is necessary—reform by human agency inadequate.

Come back to Mr. D. W. He had one quality that both saint and sinners would do well to imitate—tender heart towards his fellow man. This is the quality that Jesus hangs up before us in the account of the final judgment. Some people had felt so deeply for people in need they had dished out food, clothing, shelter, medicine, friendship. They had been too busy to form bad habits. They were so happy in doing these things that they didn't get too concerned about hard theology. They literally forgot themselves into heaven. When they landed there they asked how it all happened. The other crowd was so deeply concerned about themselves they forgot everyone else. They literally forgot themselves into hell. When they showed up there they thought they had caught the wrong plane—and they had, years before.

"Inasmuch as ye did it unto one of these . . . ye did it to me."

he comprehends God's desires (or purposes), he would shape his life and his deeds to comply with those desires. *Every new fact found by the scientist adds just that much to the Christian's understanding of God's purposes—and is there-welcomed.*

Even more than did the "theory of evolution" a century ago, the launching of the first satellite into "outer space" (still God's space!) exposed in all its ugliness the mind and the spirit of our modern civilization, especially its American sector. Almost instantly—in a sort of chain and chemical reaction—we (Americans) were revealed as frightened, frustrated, insecure, immature. We were (and are) more afraid of fellowmen than we seem to be "in fear of God." In something of a panic, we berate the schools because they did not produce the men who would give us the first satellite with which we might frighten the rest of the world. Our pride, our prestige, our whip-hand is hurt. We really aren't asking, How do we appear to God? how are we aligning ourselves with his purposes?

O yes, a few churchmen are asking, What is the theology of the space-age? (There seems to be a theology of everything nowadays: perhaps there should be.) But it is academic: and it never seems to touch on the possible *spread of sin and evil* from earth into the farther areas of the universe through exploration for exploitation, through the export of arms, through purposes of greed, military advantage, and (frankly) theft and enslavement.

Perhaps not a "new theology" but a concern for living the truths we already know is what the space-age presses home upon us. Each new venture of sensitive recording instruments (and eventually of man) into outer space can only add to man's awe of God, and to his repeating with increasing fervor the exclamation of the Psalmist, "The heavens declare the glory of God, and the firmament showeth his handiwork." But true awe is the beginning of obedience—"Stand in awe and sin not"—the Psalmist admonished.

Indeed, as we enter the space-age, we become more and more conscious that we can be partners in God's purposes, "place our hand in his" confidently, only as we live the religious principles taught by Christ, and exhibited in God's universe. We must discipline ourselves to bring our gadgets under spiritual control; replace war with cooperation, prejudice with understanding, greed with mutual sharing; drive out hate and enthrone *agape*; search for the spiritual answer instead of the armed-fist answer to human problems. This true Christianity teaches. This the space-age teaches and demands if man is to live to enjoy it.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson For April 20, 1958: GOD PREPARES A LEADER

READ: EXODUS, CHAPTERS 2,3,4; HEBREWS 11:23-29.

MEMORY SELECTION: *By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter. . . . He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward.*
—Hebrews 11:24-26 (RSV)

Last Sunday we began a study of "Early Hebrew History" which will continue through June. The first five lessons of this series are grouped under the general heading, "Israel Becomes God's People." Last Sunday, in the first of these five lessons, our subject was, "God's People In Bondage."

For today's lesson, quite appropriately, our subject is, "God Prepares a Leader." Moses was the leader God was preparing. Under God's providential care, two thirds of the life of Moses was spent in preparation for the stupendous job to which God called him. Moses was eighty years old when he received his call to lead the children of Egypt out of the land of bondage into the promised land. The last forty years of the life of Moses was spent as the leader of the Israelites in their wilderness wanderings. It was during these years, under his leadership, that Israel was being moulded into an organized nation that could retake the land of Canaan and make it their national home.

The one hundred twenty years of the life of Moses was divided into three major periods. The first forty years were spent in Egypt, in the palaces of a king, as the son of Pharaoh's daughter. The next forty years were spent in Midian, as the son-in-law of Jethro, a Midianite priest. Through these years he was the keeper of Jethro's flocks. The last forty years Moses spent as leader, organizer and law giver of the children of Israel. Moses is commonly considered to have been the world's greatest man before the birth of Christ.

How God Prepared Moses For Leadership

Since the work God wanted Moses to do was of such magnitude, it is not surprising that He had Moses in training for almost 80 years.

It began in Egypt. Although Moses was a child of a Hebrew mother, and by an edict of the king, condemned to die at birth, it appears that his life was miraculously spared. At his birth, his mother instinctively saw that he was a "proper" child. She felt that he must be allowed to live and readily risked her own life in her plans to save the life of her promising child. In the providence of God, she was not only able to save his life, when the daughter of Pharaoh took him from his basket among the flags of the river bank, but, ironically, she was paid by the princess to nurse and rear her own child in her own home. The Record says, "And the child grew up and she brought him to Pharaoh's daughter and he became her son."

Hence it was, in his own mother's home, that Moses in his early life had instilled in him the faith and traditions of his people. All of the glamour and tinsel of the palaces of a king, with their promises of power, could not erase these early impressions from the heart of Moses.

In the king's palace, Moses had all of the advantages that could be given a prince. Until he was forty years old, Moses was trained in the culture, knowledge, laws and powers of leadership of the most powerful nation of the day. He was well trained also in the language of Egypt and his mother's tongue. During these forty years he saw the bitter persecution and hardships heaped on his own people as they labored as slaves under their Egyptian taskmasters. Possibly, as a result of the teachings at his mother's knee, he knew that God had planned better things for them.

At the age of forty, he finally became so incensed at the injustices being done his people that he decided to do something about it in his own strength. He had hardly started when he realized how hopeless was the task he had undertaken. Fearing for his life, for having killed an Egyptian who was beating a Hebrew, Moses ran away from Egypt. We see something of the straits to which this prince was reduced when the Record simply says, "Moses fled from the face of Pharaoh and dwelt in the land of Midian, and sat down by a well."

For forty years, as a keeper of sheep, Moses learned patience, humility and meekness and had plenty of time to think over the pitiful plight of his people in Egypt. Thus it was that God prepared Moses for the call to leadership.

A Choice That Changed World History

The world of our generation felt that it was witnessing a very unusual decision when the King of England renounced his throne "for the woman he loved," and passed on into a life of ease, as a sheltered Duke, to live largely without purpose or responsibility.

The memory selection of our lesson recites a renunciation of royalty of an entirely different nature. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward."

That decision by Moses had more to do with shaping world history than any decision by any other man before the coming of Christ. It made the difference between just being another member of the house of royalty in Egyptian government, and being a world leader whose influence has helped to mould character in every generation since his day and has helped to change world history at many points.

God Appeared To Moses In A Burning Bush

One day as Moses was tending the sheep of Jethro he noticed a burning bush that was not consumed by the flames. Our lesson text tells us that Moses turned aside to see the great sight. Verse four of our lesson reads, "And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush." The attitude of Moses, as he stood in the presence of this divine manifestation, made it possible for God to reveal Himself to Moses. In the consciousness that he was on holy ground, Moses in reverence removed his shoes. In fear, Moses covered his face but his heart was open to the message God had for him.

It is interesting to note that God never appeared to man twice in the same form. Here God appeared to Moses in a burning bush, but only once did He so appear. If God had repeatedly appeared in burning bushes, man would have been ready to fall down in worship before any bush that might be burning or even fires of other kinds, thinking that God is in the fire. God appeared to Israel as a pillar of cloud to lead them by day and a pillar of fire by night. If God had always appeared to man as a pillar of cloud, man would likely have had a tendency to worship the very clouds overhead. God spoke to Israel amid thunders and lightning, as Mt. Sinai trembled under their feet. However, when God would speak to Elijah, He

let him stand in the presence of a blinding storm, a great earth quake and a fire but the Record says God was not in any of these. When these great demonstrations of power had passed, we are told that God spoke to Elijah in "a still small voice." God appeared to Paul as a blinding light and a voice.

Such has been the experiences of man all down the ages. No individual that we ever knew, or heard about, had the same religious experience as another, in coming in touch with God. Our Lord reveals Himself in a little different way to each of us, possibly because we are different personalities. If God revealed Himself to all of us in exactly the same way, we would soon reduce religion to a formula and, having gone through a certain routine, would think we had accomplished our purpose religiously.

God Called Moses To A Superhuman Mission

As far removed as we are from this experience of Moses, it would be hard for us to realize the magnitude of the mission to which God was calling Moses or to imagine the immediate reaction of Moses to that call. God was here asking Moses, who had run away from Egypt forty years before because he knew his life was in danger, to go back to Egypt and go before the king with a message from God. He was to tell the king that God had sent him to liberate Pharaoh's bondservants and slaves and lead them out of the country to a land of their own. Moses knew that Pharaoh would listen to such a message, only with ridicule and scorn, unless the messenger had behind him a force that could absolutely destroy Egypt.

We readily understand the feeling of Moses when he said, "Who am I, that I should go unto Pharaoh." Moses knew that the strongest weapon he had with which to face the well-armed legions of Egypt was a shepherd's rod. Then it was that God set the mind of Moses at rest with the words, "Certainly I will be with thee." Only absolute faith in such a promise could have caused Moses to go back to Egypt on such a mission. At the age of eighty years, without any of the forces commonly considered essential for such a daring adventure, Moses returned to Egypt, at the call of God, because he believed that God through him could and would accomplish His purposes for Israel.

This promise of God to Moses, "Certainly I will be with thee," is quite similar to another divine promise made to men called to a superhuman mission. When Jesus asked His disciples to "Go into all the world and preach the gospel to every creature," He very significantly added the words, in Matthew, "Lo, I am with you always, even to the end of the world." The apostles would have been as helpless to accomplish the mission to which Jesus called them, as Moses would have been on his mission alone, but for the presence and power of Christ in their lives, and in the movement He had projected. In the day of Moses, in the day of the apostles, and in our day, the work of the kingdom of God is hopeless apart from the undegirding power of God.

Finite Man Cannot Fully Understand An Infinite God

When Moses asked to know something more about the God who was sending him on such a mission, the best God could do, in human language to describe Himself to Moses was to say, "I AM THAT I AM." He told Moses to say to the Hebrews, "I AM hath sent me unto you." While God could not describe Himself in human language to either Moses or the Hebrews, He told Moses to tell them that He was the God of Abraham and Isaac and Jacob. They could at least understand what God had meant to their forefathers and could be made to feel that He wanted to mean the same to them. Moses certainly did not know all about God but he knew enough about Him to believe in Him and to follow any pathway in which he felt God wanted him to walk.

Anyone who is presumptive enough to wait until he knows all about God before he is willing to be Christian will be still waiting when the end comes for him. We may know something of what God has done for and through those who have believed in Him in other ways. That should give us faith enough to start. Any mission to which God calls us is a superhuman mission. Anything God calls us to do requires His help, if we do it as He wants it done.

NEWS AND NOTES ABOUT FACTS AND FOLKS

OPEN HOUSE was held Sunday afternoon, April 6, at the new Educational Addition of the Curtis Park Methodist Church, Shreveport. Rev. W. V. Sirman is pastor of the church.

MR. AND MRS. RALPH LOY have presented the Gretna Methodist Church with a film strip projector which will be used primarily in the educational program. Rev. A. B. Cavanaugh is pastor of the church.

REV. FRED FLURRY, pastor of the First Methodist Church, Lafayette, was the guest evangelist in revival services at the Wesley Methodist Church, Crowley, March 24-30. Rev. Raymond E. Pierson is pastor of the church.

SIX INFANTS were dedicated to God by their parents through Christian baptism, fourteen were received on profession of faith, and four by transfer at the morning worship service of the Slidell Methodist Church, Sunday, March 30. Rev. W. H. Giles is pastor.

REV. ROY MOUSER, pastor of the Cedar Grove Methodist Church, Shreveport, was guest speaker Thursday, April 3, in the weekly chapel program at Centenary College. A Centenary graduate, the Rev. Mr. Mouser discussed "Passion Week" to set the theme for the campus program of preparation for Easter.

A FORMAL OPENING of the Methodist Student Center Wesley Foundation at McNeese State College, Lake Charles, will be held Sunday afternoon, April 13, from 3:00-5:00 o'clock. The public is invited to attend. Rev. Jack S. Wein-geart is director.

REV. BOB SMITH, pastor of the First Methodist Church, Ada, Oklahoma, will be the guest evangelist in revival services to be held at the Simpson Methodist Church, Lake Charles, April 14-20. Rev. M. C. Cady, pastor of the Mooringsport Methodist Church, will lead the singing. Rev. Cleburne W. Quaid is pastor.

A CANTATA was presented at the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, Sunday evening, March 30, under the direction of John Hammond, organist and choir-master. Soloists for the service included, E. E. Johnson, J. Henderson, H. Patten, and G. Strickland. Rev. Robert B. Crichlow is pastor of the church.

AN EASTER SUNRISE SERVICE, sponsored by the YMCA, Shreveport, was held at 6:30 a.m. April 6, in the Amphitheater on the campus of Centenary College. This was the eighteenth annual Community Easter Sunrise Service sponsored by the YMCA. Music for the service was provided by the Shreveport Civic Chorus and a drama presented by the Oratorio Society.

JOSE ITURBI, internationally known pianist and conductor, presented a concert at Centenary College Monday, March 31, on the current Lyceum Series. LeRoy Anspach, director of the Centenary school of music and personal friend of Iturbi, served as master of ceremonies. Iturbi included selections by Beethoven, Granados, Chopin, Ravel and Schumann on his program.

REV. RUPERT COLES, pastor of the Farmer-ville Methodist Church, was guest speaker at the weekly service in the Brown Memorial Chapel at Centenary College recently. The Rev. Mr. Coles was a classmate of Rev. James McLean when both were attending Perkins School of Theology, SMU, Dallas. The Rev. Mr. McLean, who introduced him, is director of religious activities at Centenary.

REV. L. L. BROADUS, associate pastor of the Broadmoor Methodist Church, Shreveport, was the guest evangelist in special Holy Week Services at the Ellerbe Road Methodist Church, Shreveport. Services were held at 7:30 p.m. daily, with the Holy Communion service scheduled for Maundy Thursday evening. Dr. Webb D. Pomeroy, acting head of the Bible department at Centenary College, is also pastor of the church.

THE CHOIR of Grace Methodist Church, Ruston, presented a cantata Sunday evening,

March 30, in commemoration of Palm Sunday. The cantata, entitled "Calvary" by Wessel, revealed the Lord's crucifixion and His victory over death in song. The choir was under the direction of A. B. Tellinghuisen with Miss Pat Tudor at the organ. Rev. Henry C. Blount is pastor of the church.

MR. C. E. McGOWAN was the leader in a recent W.S.C.S. program at the Cedar Grove Methodist Church, Shreveport, entitled, "The March of Missions in Healing." Participating on the program in a playlet were: Mrs. K. J. Easter, Mrs. Ollie Emerson, Mrs. W. W. Baldridge, and the pastor, Rev. Roy E. Mouser. Mrs. W. P. Callahan sang, "Lord Speak To Me, That I May Speak."

MR. SUE BOYDSTON, enrollment counselor at Centenary College, delivered two addresses on the topic, "Special Interests," Friday and Saturday, March 7 and 8, at the Christian Career Clinic held at St. Paul's Methodist Church in Monroe. The two-day event was sponsored by the Monroe District's Methodist Youth Fellowship group. The host pastor was Dr. B. R. Oliphint. Rev. Brady B. Forman was dean of the Clinic.

THE CENTENARY COLLEGE CHOIR, directed by Dr. A. C. Voran, presented concerts at Zwolle and Leesville recently. The songsters presented a concert at the Zwolle High School with the First Methodist Church of Zwolle as sponsoring group. Rev. Alton Hancock, a Centenary graduate, is pastor. On the next day the choir members appeared in the high school auditorium at Leesville under the sponsorship of the Leesville Methodist Church, where Rev. Oakley Lee is pastor.

DR. CHIN MING CHIU, professor of history at Centenary College, was guest speaker at the Sunday evening worship service of the North Highlands Methodist Church, March 16. He was born in China, served in the Nationalist Chinese Army, and came to America in 1949 after the communists gained control of his country. Dr. Chiu was educated at Indiana and Iowa, did work at Missouri and presently is working on a dissertation, "The Chinese Communist Army," for his doctorate. Rev. Beverly E. Bond is pastor of the church.

AS A BEGINNING ACTIVITY, Boy Scout Troop 86, sponsored by Elysian Fields Methodist Church in New Orleans, spent a recent week-end on an overnight camping trip at Camp Salmen in Slidell. Under the leadership of Gordon Elliott and Coit Rodgers, and a lot of help from the pastor, Rev. Glendon Messer, and men of the church, the troop is progressing fast. The troop members are all church members and have enlisted their Dads to help in their activities. Plans are in the making to raise funds, through their own labor, to purchase uniforms and "pup" tents for each boy.

A SALVATION ARMY SERVICE UNIT has been recently organized in Springhill with Rev. W. R. Wendt, pastor of the Springhill Methodist Church, as chairman. The organization has the approval of the Webster Parish United Givers Fund of which it is a member agency. Purpose of the Unit is to provide emergency welfare aid, both local and transient, such as food, clothing, medicine, lodging, fuel, transportation to those in temporary need or until a permanent agency can take over. Other officers who are members of the Springhill Methodist Church are: Lamar Jones, vice-chairman; and H. D. Gray, Aide to Welfare Secretary.

THE EVERY MEMBER CANVASS PROGRAM of St. Paul's Methodist Church, New Orleans, is now in full operation with the following men giving of their time and energies to the fulfillment of this endeavor. M. L. Caradonna has been selected as the general chairman, and working with him are E. L. Troth, chairman of the Area on Resources and Program. Grady Bell is chairman of the Committee on Materials, Promotion and Education. Robert Fine is in charge of the

Visitation portion of the program, while Frank Young will train the many visitors that will be used on Loyalty Sunday. Rev. Harvey G. Williamson is pastor of the church.

PALM SUNDAY activities at the Morningside Methodist Church, Shreveport, included a special anthem during the morning service presented by the Little Angel Choir, under the direction of Miss Jennifer Bowen. Also, 15 persons were received into the church membership. This number included 14 young people who had completed the pastor's course on church membership and joined on profession of faith, and one adult by certificate. The adult choir presented the Easter cantata, "Life Eternal," during the evening worship hour. Don Carpenter directs the choir, Mrs. Helen Dear is organist, and the Rev. Eldred Blakely is pastor of the church. Mrs. L. E. Kneipp is reporter.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, preached at the evening worship service of the Centerpoint Methodist Church, Jonesboro, Sunday, March 16, and held Quarterly Conference following the service. According to a report received from Mrs. Aubrey L. Futrell, "Officers of the church made it known to the Rev. Mr. Douglas that Centerpoint Methodist Church desired the return of the pastor, Rev. J. T. Garrett, to the church for another Conference year." Mrs. Futrell states, "Rev. Garrett was handicapped some of this year due to illnesses and a stay in the hospital, major operation and complications, but Centerpoint Methodist Church gained in membership and spirit under his great leadership."

THE EVENTS OF HOLY WEEK were recollected in a traditional Tenebrae service held at the Broadmoor Methodist Church, Baton Rouge, on Good Friday, April 4, at 7:00 p.m. Continuing a church tradition, a special Holy Week service told in Scripture and sacred song the last events in the earthly life of Jesus. Seven candles were symbolically extinguished as the darkness of the crucifixion drew near. Total darkness, representing the moment of death, was dispelled by light signifying the living presence of the Resurrected Lord. The service climaxed the celebration of the sacrament of Holy Communion. The choir and soloists rendered familiar passion hymns such as: "In The Cross of Christ I Glory," "When I Survey the Wondrous Cross," "Ride On, Ride On In Majesty," and "Were You There When They Crucified My Lord?" Rev. J. P. Woodland is pastor of the church.

DR. NATHANIEL F. FORSYTH, Nashville, Tenn., whose retirement from the staff of the Methodist General Board of Education was announced recently, will join the faculty of Athens College, Athens, Ala., June 1. Dr. Forsyth will be chairman of the Social Science Division at Athens College, said Dr. Perry B. James, president of the school. As a professor, he will offer courses in family life and religious education, and he will counsel in the fields of Christian education and social science. Dr. Forsyth has been on the staff of the Methodist board of education more than 30 years. He served the former Methodist Episcopal Church in leadership education and as executive secretary of the local-church division of its board of education. Since 1939, when three branches of Methodism united, he has been associated with the general secretary's office of the General Board of Education.

DR. C. LLOYD DAUGHERTY, National director of the Local Church Commission on Membership and Evangelism, and associate secretary of The General Board of Evangelism, was the featured speaker in revival services at the McGuire Methodist Church, West Monroe, March 16-21. In addition to speaking at both services on Sunday and once each evening during the week, Dr. Daugherty spoke on two separate occasions to the members of the current and new Commissions on Membership and Evangelism. Clyde Medaries is the chairman of the Commission. In preparation for the services, cottage prayer meetings were held in most of the area in which the membership of the church live. Then a continuous 12 hour prayer vigil was held prior to the first preaching service. The revival was climaxed by 12 hours of continuous prayer following the last service. Rev. Don Wineinger is pastor of the church.



Pictured above is the artist's conception of the new church soon to be erected in the Metairie suburb of New Orleans. Known as the St. Matthew's Methodist Church, this congregation was organized following the June, 1957, session of the Louisiana Conference at which time Bishop Paul E. Martin appointed Rev. Ebb Munden as the St. Matthew's pastor.

St. Matthew's has been named as the 1000 Club

project for the New Orleans District during the period March, April, and May, Dr. Virgil D. Morris, superintendent of New Orleans District, recently announced.

The congregation is now meeting in the Airline Park Elementary School. It is expected that construction will begin in the very near future on the building program. Membership of the congregation now exceeds 200.

Electronics Program Featured At N.O. Men's Club Meeting

The Men's Club of First Methodist Church, New Orleans, held its regular monthly meeting March 21, and enjoyed an outstanding program which included a demonstration in the era of electronics.

The opening prayer was by Harry Nestler, after which a turkey dinner which was prepared by Mrs. Winnie Cook and Mrs. Frances McCrary, was served by Bob McCrary, William Cook, Bob Ruano, Harry Miller, Clyde Shaw, Buddy Brockman, Walter Wellman, Ed Williams, P. D. Hodge, Marion Sacco, and John Millard.

The group's president, Mr. Shaw, introduced the guest speaker, W. L. Amerland, Customer Service Engineer of the Southern Bell Telephone and Telegraph Company. He gave the demonstration and a talk on the use of more modern equipment in placing long distance telephone calls to points in the United States, Canada, Hawaii, and Alaska, without the assistance of a long distance operator.

This is done by dialing a code number before the actual number that one would be calling. A call was placed from the educational building of the church to James Kelly, Division Manager of Philadelphia Gulf Oil Company at Bala Cynwyd, Penn. The call was completed in six seconds.

The speaker said there are 114 stations placed throughout the United States, Hawaii, and Canada to which such calls can be made.

Dr. N. H. Melbert, pastor of First Church, Harry Walther, Jr., Mr. Shaw, and Mr. Brockman held a 15-minute conversation with Mr. Kelly through the courtesy of the Southern Bell Telephone Company of New Orleans.

Mr. Shaw spoke on more mem-

SMU's Honor Day Convocation, May 13

Dean George H. Richter of Rice Institute will be the speaker at SMU's traditional Honors Day Convocation Tuesday, May 13.

The program will begin at 9:30 a.m. in McFarlin Auditorium.

The purpose of Honors Day is to give recognition to students for scholastic achievement and to present special awards from the University and from the individual schools and colleges.

Dean Richter will also speak Tuesday night at the annual Phi Beta Kappa dinner. New members, who will be initiated that afternoon, will be presented and will receive their Phi Beta Kappa keys.

University awards include the Alpha Lambda Delta Senior Book Award and Scholarship Bracelets, Decima Lantern, Dorothy Amann Sophomore Award, Edgar A. DeWitt Achievement Award, and Phi Eta Sigma Freshman Awards. Special awards are also made by the College of Arts and Sciences, School of Business Administration, School of Music, School of Engineering, School of Theology, School of Law, and Dallas College.

Members of the Men's Club joining the visitation group. The Rev. Art Baker suggested holding a class for the men in order to teach ways of approaching prospective members and telling them what the church has to offer.

Dr. Melbert gave a stimulating talk on the progress of the new church building plans. William J. "Billy" Michon, past president and publicity chairman, spoke on The Louisiana Methodist. He suggested anyone having news items to advise him.

The meeting was closed with prayer by Mr. Hodge.

Elysian Fields, N.O. Welcomes New Church Members

The Newcomers Club of Elysian Fields Church in New Orleans held its second social gathering on Monday night, March 31, in the church fellowship hall. The club is composed of people who have joined the church in the past twelve months and members of the Official Board and they meet every quarter to "initiate" newcomers who have come into the church during the quarter. These then become members of good standing for one year and help plan the parties in the future.

The committee of newcomers who planned and staged the affair were Mrs. Charles Martin, Mr. and Mrs. George Freeman, and Mr. and Mrs. John Reeks. Mrs. Ted Kenney representing the Official Board, also worked with the planning. John Reeks was song leader and recreation chairman. Additional entertainment of the evening was provided by a group of light opera songs by newcomers Ernest G. Hoppmeyer and his daughter, Mrs. Marilyn Davison with Mrs. Hoppmeyer at the piano.

After a general song fest, several games were staged to get everyone acquainted and short talks on church activity were made by the pastor, Rev. Glen R. Messer and Ken Richardson, Chairman of the Board.

Refreshments were served to climax the evening. According to the report, being situated in a community that continues to grow, Elysian Fields Newcomers Club is a great asset to the church. Several people who attended the first gathering in January are already working in church activities.

Peace Board Leader Issues Statement On USSR Test Stoppage

Chicago (MI)—An official of The Methodist Church said here today that the United States should match "with positive action" Russia's announcement that she will forego further nuclear bomb tests.

The Rev. Daniel E. Taylor, executive secretary for administration and promotion of the Methodist Board of World Peace (740 Rush street, Chicago), warned of the danger of losing stature among the nation "if we merely decry or deride the Soviet statement."

"We should seize upon the occasion with positive action which will burst open the stalemate and open up channels leading to arms limitation and further safeguards of peace," he declared.

Taylor pointed out that Russia cannot claim any originality for her statement because it has been preceded by many pronouncements of responsible church bodies, including his own board.

The full text of the Peace Board executive's statement follows:

"While we have missed the opportunity to be the first country to announce a conclusion to thermonuclear testing, we lose stature among the nations if we merely decry or deride the Soviet statement. Nor should our leaders passively await events to see how Russia will follow this up. We should seize upon the occasion with positive action which will burst open the stalemate and open up channels leading to arms limitation and further safeguards of peace.

"Testing has given rise to fear and apprehension in many countries, especially Japan. It has led to bitter debate in Canada and Britain. It has heightened tensions among some of our allies. It has evoked controversy among scientists over biological and genetic hazards. Benefits of testing must be viewed in the light of these disadvantages.

"Since the policies of the USSR are not openly arrived at in the manner familiar to citizens of free democracies, we cannot presume to appraise all the motivations involved in such a decision. But it behooves us in Christian charity to expect practice to accord with pronouncement unless events prove otherwise.

"Thus, on August 7, 1957, the Central Committee of the World Council of Churches urged 'That as a first step governments conducting tests should forego them, at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for agreements.'

"The Board of World Peace of The Methodist Church as recently as last November affirmed: 'We appeal to the United States to give bold leadership looking toward the abolition of atomic tests by and through the United Nations.'

"We call upon thoughtful citizens in this crucial matter to exercise a responsible citizenship and to take a vital part in forming public opinion to the end that the cessation of bomb testing by all nations, possessing nuclear weapons may be the occasion for constructive solutions of many issues in the East-West conflict."

Students, WSCS Officers Discuss Ministering To College Youth

Sponsored by the Wesley Foundation of the University of Arkansas, thirty Secretaries of Student Work from the Woman's Society of the Little Rock and North Arkansas Conferences, together with some 50 students from the University of Arkansas, Henderson State Teachers College, Hendrix, Arkansas Tech, Ft. Smith Junior College, and Arkansas State Teachers College met March 29-30 for a conference on "Cooperation between Local Churches and College Campuses in Ministering to Methodist Youth while in College."

Among the out-of-town guests present and sharing in the discussions were Mrs. Jessie Gilstrap, Bentonville, president of the North Arkansas WSCS; Mrs. L. B. Tooley, Hope, Secretary of Student Work, Little Rock Conference WSCS; Mrs. James L. Elmore, Ft. Smith, Secretary of Student Work, North Arkansas Conference; Mrs. W. F. Cooley, Russellville, Director Wesley Foundation at Arkansas Tech; Rev. Harold Wells, Conway, Minister to Methodist Students, Hendrix and Arkansas State Teachers College; and Miss Irene Thornton, Co-president, Arkansas MSM.

Student leaders who served as chairmen of panel discussions were James Loudermilk, Perryville; Max Sutton, Huntsville; Charles Poe, Waldron; and Alice Featherston, Bentonville. Overnight entertainment was provided by the Woman's Society of Christian Service, Central Methodist Church, Fayetteville, Mrs. J. B. Crumpler, president; Mrs. H. A. Brockway, Counselor to the Wesley Foundation.

WITH THE SUB-DISTRICTS

The Methodist Youth Fellowship of the Batesville, Ark., Central Avenue Methodist Church was host to the Sub-district meeting Monday night, March 17. Miss Carolyn Leonard is president of the host fellowship.

Lackey Moody, Jr. was in charge of the devotional service. The Rev. Cyril Wilson, pastor of the Asbury Church, presented the program and showed a film on "The Doctor."

Jack Magness of Newark, president of the Sub-district, was in charge of a business meeting. Susan Lytle of Salado, secretary, called the roll of churches represented and read the minutes of the last meeting.

In conclusion, a recreational period followed with Miss Lytle directing the games. The host church served refreshments.

Hazel Edwards Memorial Methodist Church of Newark will be host for the April Sub-district meeting.

Monticello

The Monticello Sub-district MYF elected officers at the March 24 meeting which was held at Lacey, Ark.

Those elected include: president, Kathryn MacKeown, Rock Springs; vice president, Wiley Barron, Wilmar; secretary and treasurer, Era Dean Chambliss, Mountain Home; publicity chairman, Lena Fuser, Lacey; council representatives, Claude Barron, Wilmar, and Dan Ross, Monticello; and counselor, Mrs. Harvey Thomason, Monticello. Some 51 attended the meeting.



Among those attending the Conference On Cooperation Between Local Churches And College Campuses In Ministering To Methodist College Students, Fayetteville, March 29-30, were (left to right): Mrs. James L. Elmore, Ft. Smith, Student Secretary, North Arkansas Conference; Mrs. L. B. Tooley, Hope, Student Secretary, Little Rock Conference; Mrs. Jessie Gilstrap, Bentonville, President, North Arkansas Conference WSCS; Mrs. Robert E. L. Bearden, Fayetteville, Student Secretary, Fayetteville District.

THE YOUTHFUL ACCENT

By Hoover Rupert

YOU ALONE DECIDE

In reading again the story of the experience of the last week of His earthly ministry a sentence jumped out of the page, it seemed, and took new lodging in my mind. That is to say, I had read it many times before, but this time it took on new meaning.

It is that scene in the Garden of Gethsemane when Jesus is facing up again to the challenge of a situation that calls for compromise or the cross. Time is getting away. The lines have been clearly drawn. To continue in Jerusalem is to court crucifixion at the hands of those who want to outlaw the gospel of Christ and silence its voice. Having come so recently through the Easter experience, the scene is doubtless clearly in your mind. But did you note the implication for youthful decision-makers in that word Jesus spoke to the three disciples whom He took along into the garden? He had left the other eight outside the gateway. The three disciples go with Him until He says this word, "You wait here while I go yonder and pray." When it came down to the final decision He had to make it for Himself.

In youth camps and conferences I have heard sung words that probably are familiar to many readers. They come from a lovely mountain spiritual:

Jesus walked the lonesome valley,
He had to walk it by Himself.

Oh, nobody else could walk it for Him,

He had to walk it by Himself.

And it goes on to repeat the same idea concerning the hour of trial, the experience of crucifixion, and finally to suggest that you too must walk that lonely path of decision, and nobody else can do it for you, you have to do it for yourself.

You don't have to live very long to discover how true this is. While you are in infancy and childhood, parents, teachers and older friends may help you decide, indeed may make your decision for you. But sooner or later you come to a situation where the final word is: "It's up to you!"

Take it in the field of choosing a vocation. You can take a battery of aptitude, intelligence, and interest tests — and I think you should. You can solicit the finest counsel and advice from experts in the vocational and counselling field — and you should know what wonderful help the church provides you in this and take advantage of it. But when it comes right down to the choice itself — you alone must decide. The rest of us can go with you into the garden of choice, but there comes the moment when we must sit here while you go yonder and pray and choose!

For the young Christian the crucial choices are never made alone. He brings himself into conscious communion with God who is always with him, and whose voice can be heard when all the strident demanding voices of our day have been put into the background. This was the secret of Jesus—in the desert temptations which determined the direction of his ministry, on the Mount of Transfiguration when He confirmed His desert decision, and in the Garden of Gethsemane when He established the fellowship of "nevertheless."

Morningside Youth, Shreveport, Present Easter Pageant

The young people of Morningside Methodist Church, Shreveport, presented a pageant entitled "If I Am Lifted Up" during the evening worship hour on Easter Sunday.

The beginning of the pageant featured Claudia, wife of Pilot, and her dreams regarding Jesus. It continued with the sentencing of Jesus by Pilot, and concluded with the crucifixion and resurrection.

Ronnie Crawford directed the play and also designed the sets and costumes which the youth made themselves. Working with the group were Mrs. Ruby Crittendon, intermediate counselor, and the Teen Choir, directed by Mrs. Hazel Wallace with Carolyn Baumeister and Jennifer Bowen at the organ.

Musical numbers presented were "Open the Gates of the Temple," "Hosanna," "The Path to Calvary," "Sunrise Song," and "Christ Arose."

Members of the cast included: Shirley Baldwin, Dot Shaw, Nancy Willis, Skip Shaw, Bobby Crittendon, Billy Murray, Billy Broom, and Alice Guidry.



Among those in the pageant were Nancy Willis, left, who portrayed Julia; and Shirley Baldwin as Claudia.

Chidester MYF Sponsors Easter Sunrise Service

The Chidester MYF sponsored the Sunrise Easter Service at 6 o'clock at the Carl Dickinson Lake. Those participating included: Betty Stinnett reading the scripture, Jeanette Beaver also reading scripture, and Ann Taylor who gave the meditation.

Saturday evening, the young people enjoyed a moonlight Easter Egg hunt. The Fairview Methodist Youth Fellowship members were invited as guests. Refreshments were served, and prizes were given to those who found the "lucky" egg and to those who found the most eggs.

Another recent project of the Chidester youth was a mission study. The group sent a box containing paste, scissors, and construction paper to the village of Samana in the Dominican Republic where the Chidester pastor, the Rev. Howard B. Childs, recently went on a preaching mission.



Little Rock Conference Officers For 1958-1960



Officers of the Little Rock Conference Woman's Society of Christian Service for 1958-60 are, front row, left to right: Mrs. M. E. Scott, president; Mrs. Alvin Stone, vice-president; Mrs. Arthur Terry, secretary; Mrs. J. L. Verhoeff, treasurer; Mrs. Ross Helvie, promotion; Mrs. J. C. Oslin, missionary education; Mrs. Howard Elder, Christian social relations; Back row:

Mrs. L. B. Tooley, student; Mrs. Neill Hart, status of women; Mrs. Milton Teague, youth; Mrs. Charles Ashcraft, spiritual life; Mrs. Walter Birch, supply; Mrs. Charles Primm, missionary personnel; and Mrs. Murray B. McLeod, literature and publications. Not pictured is Mrs. Eugene Fohrell, children.

Little Rock Districts Plan Annual Meetings

- April 8—Hope District, Mena
- April 10—Pine Bluff District, Gillett
- April 11—Little Rock District, First Church, Little Rock
- April 15—Arkadelphia District, Arkadelphia
- April 16—Monticello District, McGehee
- April 17—Camden District, Smackover

The Little Rock District will hold its annual meeting and Officers' Training Day on Friday, April 11 at the First Methodist Church, Little Rock, with the theme being "The Voice of God Is Calling." Inspirational speakers will be Mrs. Elmore Norris of El Dorado and Mrs. J. L. Verhoeff, Little Rock. Registration will be at 9:00 a.m. and installation of officers will be conducted in the afternoon. A nursery will be provided for pre-school children.



MRS. ELMORE NORRIS

Mrs. Lovett Elected President UCW

Mrs. T. S. Lovett, Grady, was elected president of the United Church Women of Arkansas at its annual meeting March 12-13 at Conway. Mrs. E. D. Galloway, Hot Springs, was nominated Representative to the Board of Managers of the General Department, United Church Women of the National Council of Churches.

Mrs. Lovett is a past president of the Little Rock Conference Woman's Society of Christian Service, and her most recent office in the United Church Women was second vice president.

WOMEN IN THE CHURCH

As a result of a unique project of the Council of Church Women of Greater Cincinnati, more than 5,000 pairs of discarded nylon stockings are on their way to Japanese war widows. Following a drive organized by the Cincinnati UCW Christian World Relations Committee, under its chairman, Mrs. Walter Wolf, 158 pounds of filmy nylons were collected. In the toe of each stocking, donors were asked to put one penny to help defray the cost of shipping. There were 10,286 pennies. After they are sorted in Japan by war widows who have very little to live on, some of the stockings are mended and resold. Others are raveled and the threads twisted to make stronger thread for durable men's and children's socks and gloves.

Mrs. Gilstrap To Visit Districts

Mrs. Jessie Gilstrap, president of the North Arkansas Conference Woman's Society of Christian Service, will be the guest speaker at the following district annual meetings: April 7, Searcy District at Beebe; April 8, Conway District; and April 15, Fort Smith Wesleyan Service Guild.

She will speak at a banquet at the Biltmore Hotel, Oklahoma City on Saturday evening, April 12.

The Forrest City District will hold its annual meeting April 15.

NEWS IN BRIEF

At a recent election of officers held by the WSCS of Elysian Fields Church in New Orleans, the following new officers were elected: President, Mrs. Herbert B. Winn; Vice - President, Mrs. Edward Orechwa; Recording Secretary, Mrs. Lulu Harp; Treasurer, Mrs. W. G. Johnston; Promotion Secretary, Mrs. J. B. Stafford.

The WSCS held a series of studies on the book of Mark every Thursday night during March. The Pastor, Rev. Glen Messer, was the teacher of the study group and others in the church have found the study interesting enough to join in with the WSCS every week. It is also planned that on April 11, the United Church Women will meet at Elysian Fields Church in an all day program and the WSCS will be hosts and serve luncheon.

Later in April, a study on Japan is planned under the direction of Mrs. Martha Corkern, to be led by Mrs. Hazel Gallaher, District Promotion Secretary. On the side, the WSCS is sponsoring the sale of picture plates of the church that will be available shortly.

Paragould District Guild Meets

The annual meeting of the Paragould Wesleyan Service Guilds was held in the First Methodist Church in Rector, March 23rd.

Opening with an organ prelude by Mrs. Dan McBride and call to worship by Miss Mary Lee Hill, president of Rector First Church Guild, special vocal selections were given by The Four Teens, Sarah Seay, Ruth Dudley and Joyce Baker, with Nancy Davis, accompanist.

Mrs. James Chandler gave the invocation and introduced the inspirational speaker, Miss Iris Bell, Deaconess, Imboden, who used for her subject on Missions, "You Were There."

Miss Martha Campbell, District Secretary, presided during the business session. Presidents of Guilds represented, reported on their year's work. Miss Iris Bell and Mrs. F. Travis of Imboden, gave brief report and highlights of the recent Guild Weekend.

Although the inclement weather prevented some units in the District from being represented, there were about 50 in attendance. There were also attending several from the WSCS, First Church, Rector, and Mrs. J. W. Moore, wife of pastor of Fourth Street Church, Rector, who was recently elected District Secretary of Spiritual Life. Mrs. Ben DeVoll, District Treasurer, and Mrs. Lee Ward, District President-elect, both of Paragould, were present and gave information on finance and reporting.

Paragould First Church Guild extended an invitation to the District Guild to meet with them next year.

After the program and business meeting, they were invited to Wesley Hall for fellowship and delicious refreshments of punch and cookies.

"They Gird The Earth With Valor"

Mrs. C. N. Cadwallader, New Orleans

President of Louisiana Conference Woman's Society
1954-1958



IN contemplating missions in its Endless Line of Splendor—let us look at first century Christians and catch the thrill when we read in the Book of Acts "Day after day they met in the Temple. They praised God continually and all the people respected them. Every day the Lord added to their number those who were finding salvation." No complacency here, but spiritual drive; genuine fellowship and gay unconquerable courage in this young Church.

Christianity The Saving Faith

The English historian Arnold Toynbee a few years ago wrote in his "Study of History" that the Christian Church "brought a saving faith to a dying civilization." In the "foreword" of his latest book, "An Historian's Approach to Religion," he confesses that he had reached a point at which the question "What is our attitude towards religion" was calling for an answer too insistently to be ignored any longer, believing that finding himself pursued by this question, he was having one of the characteristic experiences of the living generation in the western world. Recently on hearing Dr. Toynbee at Tulane University, it was gratifying to hear this great historian express his appalling conviction which came to him while traveling in the Orient, that there is a terrific urgency that we meet the needs of the underprivileged, not only bettering their living and educational conditions, but that we must give a soul satisfying religion to them. In comparing religions, he was heard to say that the Christian religion has a great deal more to offer than any other, and that it is terribly important to raise the standard of living and the spiritual level of the races. In Dr. Edgar J. Goodspeed's most recent book, "The Twelve," which is reputed to rank with his finest efforts, we find deep pleasure and satisfaction in studying traditional information presented in a new light—presenting the story of the twelve men who carried Christ's teachings to the world—the first missionaries.

Works of Early Christian Leaders

Peter was the first man to say "You are the Christ." When the Holy Spirit fell upon believers in Jerusalem, it was Peter who stood up and explained it as a fulfillment of the prophecy of Joel, supported by various oracles from the Psalms, and the sermon by Peter which followed led to the first great enlargement of the Jerusalem group. Peter appears to have preached at Pontus, Galatia, Bithynia, Cappadocia, Asia and at last at Rome where he was crucified head downwards for he had requested to suffer this way, believing that he

was not worthy to die as his Christ had died.

After Paul had met the Christ on the Damascus road, Paul spent some time with Peter, listening to Peter's beautiful stories of when he had lived with Jesus. Then, Paul became the first missionary, to Macedonia. He took Barnabas with him on this first missionary journey. Galatia and Greece were also in Paul's missionary orbit. The evangelization of Ephesus by Paul and his circle turned out to be Paul's most significant and influential foundation in that generation.

The Mar Thoma Church of South India, which is a recognized part of the Syrian Orthodox Church, represented at this time by one of the six Presidents of the World Council of Churches, is said to have been founded during the first century by the apostle Thomas. This group of Christians has probably been the best known and most highly respected in India today, for they are all people of education and their home is Travancore State. According to Dr. Goodspeed, Thomas was allotted Parthia, Asia Minor to John and Phillip. The Ethiopians of today trace the existence of Christianity among them back to the Ethiopian eunuch converted by Philip, the Deacon, as reported in Acts 8:27-40. The total list of apostolic missionaries to Armenia would number five, Thaddeus, Bartholemew, Simon the Zealot, Andrew, and Matthias, who was chosen to take the place of Judas Iscariot. Mark is credited with a ministry in Alexandria, Egypt, though Mark, not being an apostle, was called a "sub-apostolic" figure. Many old Church traditions support apostolic responsibility in their foundation, but few early missionaries found historians, as did Peter in Mark and Paul in his beloved Dr. Luke. Yet, continues Dr. Goodspeed, this leaves some apostles with their fields of labor unaccounted for. Yet we know full well, that Christianity did spread in an amazing way. "It was precisely the quiet patient work of many obscure figures that won the gospel battle in the world of the first century as it does in the twentieth." We know that Paul, with these twelve were the first missionaries upon whom Jesus depended to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit. Jesus said, "All authority is given to me in Heaven and on earth." He admonished them, teaching them to observe all that He had commanded them, and His words were, "Remember, I am with you always, to the end of the world."

History's Supreme Adventure

As we look at the scope of the Endless Line

of Splendor in Methodist missions, let us pay tribute in the words of the late Dr. W. W. Pinson, Missionary executive secretary of the former Methodist Episcopal Church, South: The missionary enterprise is the supreme adventure of history. It is a challenge of hope and courage in a world of paralyzing fears, and demoralizing futility. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world, the lone champion of love and good will in a world of hate and war. Only by sharing our experience of God with the whole world, can Christians keep for themselves the vision and experience of a universal God.

The command "Go" continues to ring clear. May we look at the world through Christ's eyes, and with dedication to the task of claiming the whole world for Christ, gracious in the opportunity it presents, and terrible in the responsibility imposed upon us.

Christian Optimism

In Bishop Arthur Moore's words "A true Christian cannot be a pessimist, because he sees the eternal purpose of God at work, he believes that the redemptive march of Jesus Christ cannot be stopped. Early Christians surmounted seemingly unsurmountable obstacles. They experienced an exaltation of spirit that sent them as singing soldiers. Louise Eggleston in her conference-wide Prayer School conducted in Baton Rouge University Church and First Church, spoke of the early Christians saying that they could not go out onto the streets of Rome, for their radiant, joyous faces betrayed that they were Christians. It is not a new realization of religion for which the world waits, it is a new realization of the power of Christ in human life for which men ask. A 1958 book by one of our bishops states "I believe in tomorrow. Religious men are always on the march. Men when they are sound are always going somewhere. We cannot keep our spirits alive, unless we can look to the future with hope. Some are tempted to live safely which is to say by the risks of others." But remember Thomas Kelley saying in his book "I am just going to make my life a miracle." He had discovered in the word "fellowship" a new kind of life. Sharing love had arisen. Are these the bonds of love which knit together the early Christians?

Missionaries From Among Us

Let us not forget that we too can be missionaries. The influence of our lives may be sweet perfume. There are our precious young people who have gone out challenge us with
(Continued on page 13)

They Gird The Earth With Valor

(Continued from page 12)

their straight thinking. Elmy Ashby, our own Louisiana missionary, commissioned May, 1940, is in the United States on furlough this year, eagerly taking a refresher course in school that she may give more to the people of her mission station in Africa. She plans to return to Southern Rhodesia as soon as she completes her study this spring. Alexa McCain, who went almost immediately upon hearing the call, being commissioned in December, 1948, gave her services at Isabella Thoburn College in Lucknow, India, as librarian and English teacher. When she became ill, she enabled a native girl, granddaughter of the first native Methodist bishop of India, to come to the United States. This attractive girl made her Master's at Western Reserve in Library Science, an another degree at Syracuse University in English.

Now, Alexa works at Hebbardsville, Kentucky, teaching in the Lotts Creek School for Mountain Children in Cordia, Kentucky.

Anna Givens went as a J3 to Kagashima, Japan, as a social worker in that rural area. On her return, after two years at Scarritt, Anna was commissioned for full time Christian Service in June, 1955, and sailed two months later. At last year's conference we were greatly concerned on learning of her serious illness which had brought Anna back to the States. Now recovered, Anna is enjoying her work at Erie School, Olive Hill, Kentucky.

Patsy Alexander was challenged by caravanning in Cuba and was commissioned January 12, 1955. I visited her at Crandon Institute, Montevideo, Uruguay, that summer. But Pat could not forget Cuba, and is now a full time missionary doing rural work in Herradura, Pinar del Rio, Cuba.

Gretchen Elston, a J3 to Japan, stayed ten extra months over her three years and after study at Columbia Teachers College, has sailed this month to Japan, having an extra degree. She plans to teach English and is equipped for Counseling.

Margaret Wade Campbell went as an LA3 to Mexico. Last year Margaret Wade wrote me from Durango, Mexico, to thank the Louisiana Conference for supply gifts saying, "We hope and pray that what has been done with these funds will prove to be another step toward the completion of the Kingdom of God here on earth." She is now completing work at Scarritt College and will be commissioned at the Assembly on May 8, 1958.

Miss Caroline Porter, retired Deaconess from Homer Toberman Settlement House in San Pedro, California, was sent by the Woman's Division to Peru as an expert resource person in order to start Community Centers in connection with the Woman's work at that point.

We have many Louisiana deaconesses both active and retired. The founder of MacDonnell and Dulac work, Miss Ella Hooper, is now retired. Miss Willa Mae Porter had a part on our conference program. She has just retired from the position as director of religious education in a Methodist church in LaGrange, Illinois.

Shiela Nuttall is doing a positive

piece of work as the Deaconess of the St. Tammany Parish Rural Work, in the New Orleans District.

Miss Norma Garlington, graduate from McNeese College, Lake Charles, earned her degree at Scarritt College last year, and has been serving the Crowley First Methodist Church as religious educational director. Norma also will be consecrated at the Assembly, May 8, 1958. We have many US2s and contract workers whom I should also like to pay tribute to. Thus the Endless Line of Splendor moves up in Louisiana to gird the earth with valor.

A Call To Action

The Christian faith did not come into the world like a quiet meditation. It came like a trumpet call. God had spoken in a new way in Christ and the day of march had come. Those who answered the call found in Jesus one who gave them a sense of victory over the world. In fact, the disciples were men who "turned the world upside down." Paul spoke for Christians of every age when he said, "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me."

I believe in victory of the spirit, and with our few talents and small powers we are given the grace to be a part of the King's enterprises. We are given the assurance that He will win in the end. The power of Christian faith will redeem our lives.

It has been said that Christianity is a serial story in great installments and the next installment must be written by the minds and hearts, the life and work of this generation. The Christians were and are convinced that God came to the world in Christ, that the things which Jesus Christ taught and for which He lived and died are the very center of the universe, and this is a story of transformed lives. The effort of transformed lives is to transform the world that kingdoms of this earth may become the Kingdom of our God and His Christ.

Let us not forget that John Wesley was afraid of only one thing, that the fire might die down on Methodist altars, that the determination to win the world for Christ might slacken and that we should exist as a dead sect, having the form of religion without power. Christ's Church must bear in its body, mind and heart and in its sacrificial action the marks of the Lord Jesus.

Philip Brooks once said, "Do not pray for easy lives, pray to be stronger men. Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God." Thus—

An endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,

A Study of the Twenty-Third Psalm

A Message Through Song

By Dr. J. B. Kelley, Member Broadmoor Methodist Church, Baton Rouge

THE Hebrews were a singing people. Many of their songs have been preserved for us through the Book of Psalms. The Psalms is our copy of their hymn-book.

Through the long life of the Temple hundreds of songs were composed to be sung by the people as they worshipped in the Temple, the center of Hebrew culture. Some were written for special festive occasions, others as an expression by individuals of their faith and hope. Most of those songs which have survived are now found in the Old Testament. No one is better known than the Twenty Third Psalm.

It was a common practice among the Hebrew people to "make a vow unto the Lord." This vow was an obligation, voluntarily assumed by the individual. He hoped to express his appreciation and devotion to God or to persuade God to grant a special favor. Hanna asked the favor of bearing a son, vowing to give the son to God. Once the vow was made, it was to be kept at any cost. Hanna gave her son, Samuel, to be trained by Eli for special service to God. Jephthah, the Israelite war lord, sacrificed his daughter in keeping the vow he had made to God for special help in conquering the enemy. Some parts of the services in the Temple were given for people to pay their vows. Great services of this nature became a part of the New Year Festival, the Passover, the Harvest Festival and others. One such occasion must have been the inspiration for the song, the Twenty Third Psalm. It must have been written by or for someone who recently had experienced grief and tragedy, a time when the very foundations of man's religious ideals are shaken. Though the Psalm is actually a song, it is also a prayer; try it as a prayer. It expresses very simply some basic promises of our Lord, our dependence on Him and our security through Him.

To try to understand the technique of writing this Psalm, we should first see how simplicity and meaning are developed through descriptive phrases. Let us consider:

"The boy went to town."

The statement is a fact and tells a story. When written:

"The boy caught a ride to town."

The story is descriptive, the fact is not changed, and the statement holds our attention. However, the sentence:

"The boy caught a ride to town in an old T-model Ford"

is so unusual but so simple that we wish to know more about this trip to town. When another phrase is added so the statement will read:

The lions that devour.
No bloodshed in the wrestling—
But souls new-born arise—
The nations growing kinder,
The child-hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous—
Our wild hope who shall scorn—
That in the name of Jesus,
The world shall be reborn!

—Vachel Lindsey

"The freckled face boy caught a ride to town in an old T-model Ford, driven by a little old lady"

one wonders if they stopped along the way for ice cream and did each wish another ride to town tomorrow.

Now let's see what the writer of the Twenty Third Psalm might have stated in his song. He may have said, "The Lord is my Lord."

The statement would have included all the ideas expressed in the Psalm. We believe the Lord is our Lord, and can do all things for those who believe in Him. The Psalmist may have said,

"The Lord is my Savior."

Those words would have given us a more definite idea of the Lord, our Lord. He could have written,

"The Lord God of Israel is my Savior."

The poet then would have made the Lord a personal Lord of the people of Israel, therefore, his Lord. The whole idea of the Twenty Third Psalm would have been changed had the last expression been used. But he wrote in the language known to all people of that time, and in one that expressed devotion, care, security, and hope in one simple sentence:

"The Lord is my shepherd."

A shepherd was significant to the Hebrews because he assumed personal responsibility for his flock of sheep. He knew each animal of the flock; they trusted him; he never drove them—he led them. The Psalmist implied that the Lord as my shepherd is my guardian, my guide, my host, and my promise for security. The composer further indicated that the Lord as his shepherd brought quietness, supplied food and drink, soothed away any fears, was proud of him even before his enemies, and assured him security.

The composer might have written his song to read,

"The Lord surrounds us."

However, he expressed such simple ideas in picturesque statements, as:

He is before me—"He leads me."
He is beside me—"Thou art with me."
He is behind me—"Goodness and mercy shall follow me."
He is beyond me—"I shall dwell in the house of the Lord."
He is working for me—"Thou preparest a table before me."

Or the Psalm might have been written truthfully, correctly, and to some extent beautifully:

The Lord, my God
Guides me to quiet places,
Makes me lie down.
He refreshes my fainting heart,
He leads me long the straight, wide paths
so no harm shall come to me.

Through his power
He will defend me,
He will supply my every need,
and his bounty is abundant.

But he wrote:
The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside the still waters;
he restores my soul.
He leads me in paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death,
I fear no evil;
for thou art with me;
thy rod and thy staff,
they comfort me.

Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil.
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the Lord
forever.

Chief Lokendo la Ngondo Hears The Gospel

By Alexander J. Reid

Katako Kombe, Belgian Congo, Africa

IN the mighty movement of the Spirit of God over the Otetela tribe of the Belgian Congo, following the "mass movement" to Christianity of 1932 to 1940, every district conference across the far-flung lines of the Wembo Nyama District became a time of revival. Crowds gathered from all the villages of these sub-district meetings for a five to seven day series of services. In these meetings we had classes in study of the Bible, classes in church construction, hours of study on self-support, study in personal work and house-to-house visitation. But always the presence of Christ was so real and enriching that hundreds were gloriously converted or filled with the Holy Spirit.

We met in the village Mukumadi for our sub-district meeting with our twenty-five preachers of that section and several hundred villagers. No church we could build in those days could adequately seat the crowds who attended, and many times nearly as many stood or sat on the outside of the church as were inside. The village was located half way between Lodja and Lomela, nearly 100 kilometers from each. Meetings usually began on Tuesday or Wednesday and closed with Sunday services. Preachers brought their members who were ready for baptism as well as the offerings they had gathered from their village, so each series of services was a church meeting as well as an evangelistic campaign. At the close of practically every service, the altar would be crowd-

ed with hungry seekers who became happy finders.

Two Chiefs Attend Service

As we came to the close of this series of services on the last Sunday morning, I noticed that in the crowd sat two chiefs, the one of the village Mukumadi, and Chief Lokendo la Ngondo. As the truth was proclaimed, I saw the latter chief, under deep conviction, make his way hurriedly to the altar of prayer.

He confessed with a deep spirit of self-abasement and humility the horrible crimes he had committed against God and against his people. He wept bitter tears of repentance and promised God if he would forgive him he would never repeat his offences. I can see him now as for three hours he acknowledged before God that he was a sinner, a polygamist with four wives, a wine drinker and a criminal in the presence of his people over whom he held the chieftainship. What a change came over the life of this old man who all of his years had lived in heathen darkness, ignorant of this glorious gospel! The light broke in upon his darkened heart as he continued to pray, and Christ came near to forgive his sin and heal the wounds of his heart. He became in Christ Jesus a new creature and arose with a glow on his face and a shout of victory in his heart for deliverance from the power and pollution of sin.

Becomes Proclaimer of Good News

The meeting closed. The chief went back to his home village. Soon he was not only Chief and Khum' Ukunda, but also the proclaimer of the Good News in his village. He got a Bible, and though he couldn't read it he loved to carry it and have others read it aloud. He got himself a preacher's drum and as the time came for services he led his people to services. Through many years he was faithful to the Lord in this ministry in his home village. Then he needed an operation and walked the near 200 miles to Wembo Nyama Hospital where we had a surgeon. While there Mrs. Stolz, who was always awake to helping people around the hospital, sensed that he wanted a deeper experience with Christ and so led him into the experience of the baptism with the Holy Spirit. Through all these twenty years he has been a faithful witness to the power of Christ.

10 Years Later

Some 10 years ago I was traveling in Katako Kombe territory 130 kilometers interior when some one reported Chief Lokendo la Ngondo was coming. He heard we were there and hastened to the guest house to greet and welcome us. He had his Bible in his hand and after a few moments of conversation he said let us have services. He went



A Small Village Church in the Congo (with A. J. Reid)

out to call the local chief and all the Khum' Ukundas (or "lords of the forest"), along with village folks, to a mid-morning meeting on the porch of the guest house. He immediately began exhorting the chief and people to give up their polygamy and their sins and to follow Christ. He went from village to village doing this same thing.

Africa Is Changing

Some years passed and one day we were traveling with Bishop Booth between Lomela and Lodja by car. On this return trip from Lomela I had wanted the Bishop to meet this noble Christian chief and so we searched for his village. I had missed him for some months and so stopped in his village to make investigation. He was not there. They said he was on a journey to another village. We soon came upon him on the roadside and I questioned him about the past months. He told me the story of his six months imprisonment. An unprincipled rubber man had put him in prison because one morning he did not appear at roll call on time. We were having communion service in a village church, and he stayed for communion and was imprisoned for his absence.

But we had talked to him only a few moments when he said, "Let's pray," and knelt down on the roadside as his face beamed up towards heaven, praying for those who had mistreated him.

Africa is changing. Christ is making saints out of men and women reared in heathen darkness. Continue to pray for us and them.

Czechs Ban Capital Letters for Rel. Terms

Vienna (RNS)—New regulations governing the press and schools in Czechoslovakia order that names of churches, religious groups, religious holidays and the Bible are no longer to have capital initial letters.

However, a volume dealing with religious terms in the Czech language, used in Bohemia and Moravia, states that such words as God, Jehovah, Savior and Holy Ghost may be capitalized "for the sake of expressing religious respect toward the being of supernatural nature."

Names of religious organizations

Goodwill Industries Aided 30,000 In 1957

Goodwill Industries of America, Inc., recognized as the nation's largest group of non-profit, private, vocational rehabilitation services for the handicapped, set new records in 1957 for earned income and in the number of handicapped persons served.

Originated by a Methodist minister in 1902, Goodwill Industries is still officially related to the Methodist Church through the Department of Goodwill Industries of the Division of National Missions, Board of Missions.

The story of the growth of Goodwill last year in service to the physically, mentally and emotionally handicapped is told in "Growing Together," the annual report for 1957 of Goodwill Industries of America, Inc. The national headquarters of Goodwill is in Washington, D. C.

"Growing Together" reported that in 1957 more than 30,300 handicapped men and women were served through training, rehabilitation and employment in sheltered workshops. That was an increase of almost 2,000 over 1956 and of more than 13,000 over 1946.

The majority of those employed worked in local Goodwill Industries related legally to the Division of National Missions, because 69 of 121 local plants are affiliated with the division.

Goodwill Industries had a record earned income of \$27,900,000 in 1957, a gain of 14 per cent over 1956 when earned income was \$24,500,000.

are now to be printed and written with lower case initial letters, for example: moravian church, roman catholic church. Names of other organizations are capitalized, however, and Community Party and Academy of Arts and Sciences are specifically cited.

Religious groups are no longer proper nouns, and are written: hus-sites, jesuits, brethren. Religious holidays will appear as: christmas, easter, pentecost. It will be "bible" from now on, but names of other books may have initial capitals.

Chief Lokendo la Ngondo



OBITUARIES

HORTON — Scott Eddie Horton of Sterlington, Louisiana, passed away quietly March 21, 1958, in the Sterlington Clinic after a short illness. He was born in Lolly, Arkansas, February 8, 1888, and was 70 years, one month, and nine days old. He was laid to rest in the Memorial Park Cemetery in Monroe, Louisiana. The funeral service was conducted by Rev. W. M. Allen, assisted by Rev. Dan Anders from the Sterlington Methodist Church where Mr. Horton and his family belonged. Survivors include his wife, Mrs. Annie Horton of Sterlington; three daughters: Mrs. A. B. Billings of Sulphur, La.; Mrs. H. M. Naff of Sterlington, La.; and Mrs. A. E. Walters of Lake Jackson, Texas; four sons: Frank Horton of El Dorado, Arkansas; L. B. Horton of Freeport, Texas; Scott Horton, Jr. of West Monroe, La.; and Robert Horton, of Tallulah, La.; one brother: W. J. Horton of Phoenix, Ariz.; 10 grandchildren; and five great grandchildren.

A Tribute To A Great Christian

I first met Mr. Horton at our Annual Conference in Shreveport two years ago, where Mr. Horton was a delegate from the Sterlington Methodist Church. I was leaving the Shreveport District after having been there five years. It is always hard to leave friends and a place you love. Mr. Horton impressed me as a great Christian

when he told me, "Preacher, when you come to Sterlington, call on me for anything you want, and I will help you, for we have fine people, and a great district, and district superintendent." He loved the Methodist Church, and its program. Mr. Horton moved his letter to the Sterlington Methodist Church many years ago. He organized and taught a Sunday School class for 20 years which bears his name. He was a good teacher and a loyal member of his church. He loved all of the ministers that were sent to his church. He was a man that served God until the last. He taught his class and was in church service a week before he died. He was a member of the Official Board, the Advisory Board, and second president of the Methodist Men's Club. — Rev. W. M. Allen.

WILKERSON — Mrs. Lydia C. Wilkerson passed away at her home in Oak Grove Community March 17, 1958, at 4 a.m.

Aunt Lydia, as she was better known, was born in Oak Grove Community March 15, 1875. One of the oldest members of the Oak Grove Methodist Church, she became a member when young and was active until her health failed her.

All who visited her during her illness were inspired by her patience in suffering and complete faith in God. She was never heard to complain, even when we knew her suffering was great. She was often heard offering a prayer up to God.

She is survived by four children: John Wilkerson, Natchitoches, La.; Alver Wilkerson, Marshall, Tex.; Mrs. Claude Nealy, Edwardsville, Ill.; and Mrs. Frank Thomason, Natchitoches, La.

Pallbearers were six of her grandsons; Wayne, Autry, and Byron Wilkerson, Frank Reed, Raymond Thomason, and Tommy Stephens.

The funeral service was conducted by the Rev. Claude Hall and the Rev. W. R. Akin.—Mrs. John Hilton.

Hong Kong (RNS) — Major Yin Huang-shun, director of the Chinese Salvation Army said, in Peiping that some 2,000 Salvationists are still spreading the Gospel in Communist China, but without the traditional brass bands and street corner meetings as in other countries.

He said the Army belongs to the Chinese Patriotic Protestant Association, a Communist-sponsored organization.

TEMPERANCE BOARD ISSUES PAMPHLET ON UNDESIRABLE LITERATURE

(Continued from page 2)

odicals, men's "adventure" magazines, detective periodicals, "cartoon and cheesecake" booklets, nudist journals, "figure study" magazines and the "male art" periodicals.

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Most of us expect to be tricked on April Fool's day, and we can join in the fun with our tricksters.

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Take this matter of "cheap" federal electric power. It's "cheap" for the people who get it only because you and other taxpayers pay part of their electric bills.

First, your taxes help pay for the government power plants that serve the folks in this privileged class. And, second, the taxes you pay in your electric bill have to be higher because they don't pay a fair share of taxes in theirs.

So when you hear about "cheap" federal power, think of the trick that's behind it. Remember—one of the victims of that trick is you!

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HELPING BUILD ARKANSAS

North Arkansas Conference Youth Rally To Be Held April 11 At Hendrix College

By Ira A. Brumley

The North Arkansas Conference Youth Rally is to be held on Hendrix College campus, Friday, April 11, beginning at 3:00 p.m.

There are to be workshop periods in the afternoon. There will be a general assembly in the auditorium at 3:00 p.m. for helping all present understand the program plans.

The workshop groups will begin their work at 3:30 p.m.

The rally will be held at 7:30 p.m., with Mr. Herman Will of Chicago as the inspirational speaker.

OTHER NA CONF. NOTES

Increase Membership and Attendance

The springtime is the best time of the year for church schools to increase their membership and attendance. The past winter months have been hard months for our church school programs. We should use the springtime to get back those who have been out and to bring in new persons. This period in the four year emphasis is the time for expansion. Let us find new people for our church school membership.

Many unchurched people should have been discovered in the survey program carried on during the winter. One of the best ways to reach these people for Christ and the church is to bring them into a church school group. Now is the time to bring people into our church schools that they may be led into the larger Christian fellowship.

Camping Institute

The Little Rock and North Arkansas Conferences are having a camping institute on Hendrix campus, April 24-25, beginning at 2 p.m., April 24. This program is for directors and assistants in intermediate and senior camps.

Coaching Conference

Plans have been made for a coaching conference to be held following the camping conference. We are to use Friday afternoon, night, and Saturday morning for this program. There has arisen in the North Arkansas Conference a need to help a number of persons work out the course on Christian Beliefs. This will be the course used in the coaching conference. Invitations have been extended to a number of persons for this program.

Good Training Week

The week of March 23-29 proved to be a good training period. Seven schools were held during this time, one having started on Friday before. These schools were as follows: Salem, Cotter, Melbourne, Newport, McCrory, Dardanelle, and Ozark. The first three schools were one unit schools on The Gospel According to St. Mark, taught by Dr. Meredith Eller of Fayette, Mo. The Newport, McCrory, and Ozark Schools were three unit



HERMAN WILL, Inspirational Speaker For Youth Rally

schools and Dardanelle was a four unit school.

More Than One Thousand Attended

More than a thousand people attended some type of training enterprise of the Board of Education during March. Eight hundred and fifty-five were reported in formal training enterprises, and some schools being conducted over a number of weeks have not been reported. We feel certain that more than one thousand were in formal training enterprises.

The Children's Workers' Conference was held during this period as were a number of district institutes on vacation church school program, and other informal training programs which would bring the total number taking part in some type of training far above one thousand.

Training Work in April

There are a number of local churches already in training enterprises which will be carried along in April. A number of training schools have been planned for April: Morrilton Area School for Conway and Perry Counties; Decatur for that area of Fayetteville District; a one unit school at Harrison; Clarendon for the west section of Forrest City District; a one unit school at Fisher St. Church in Jonesboro; a one unit school at Corning; a one unit school at Imboden; and a one unit school beginning during April at Lakewood in North Little Rock.

SC JURIS. SUMMER SCHEDULE SLATED

(Continued from page 1)

Social Relations.

July 11-14—Directors of Religious Education Workshop.

July 14-25—Leadership School.

August 4-7—Conference on Evangelism.

August 8-15—Methodist Youth Fellowship Workshop.

August 19-22—Missionary Conference and Board of Missions meeting.

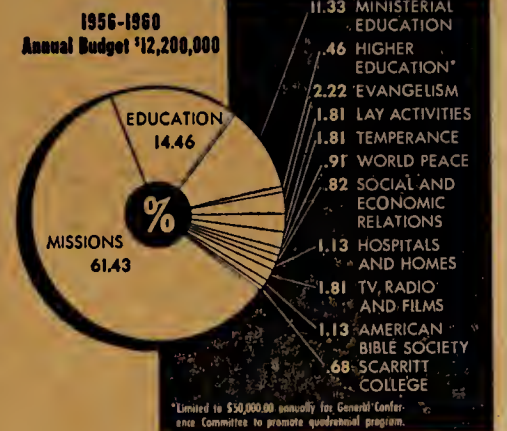
August 22-24—Week-end Workshop for Local Church Chairmen of

—About Your World Service Dollar

The Board of
Education

In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies is being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

DIVISION OF
THE METHODIST WORLD SERVICE DOLLAR



"We'll never get back alive," whispered the young soldier to his companion. "We've been cut off from our lines." "Yeah," grunted the other, "run now and you'll get it. Stay here and—who knows?" "The cap'n said to hold this post at all costs. If we can hold out a little longer, maybe our guys will come up. Let's stay," urged the third man.

A battle outpost and an outpost church school have things in common. Where need is greatest—the battle hottest—work the hardest—the going the toughest—there you'll find the outpost and the brave who man it. Human need—entrenched evil—hard work—disappointment and joy—they are found in an outpost church school.

Normally you find new church schools in new churches. Because needs for teaching the gospel of Jesus Christ exceed our normal ability to establish new churches and new church schools, we must do the unusual and establish outpost church schools.

"I was pastor of this church fifty years ago," said the retired minister in an Indiana town. "At that time we started two outpost church schools. Today these outposts are the other Methodist churches in town."

Outpost church schools may grow into churches. They may not. Louisville Trinity Temple's outpost will not become a church. This outpost, seven blocks from its sponsor, is serving people who had not been reached by the church before.

People live nine miles from a Methodist church in New Mexico. Few of them make the trip into town on Sundays. One day the pastor's phone rang:

"Do you think we could have a Sunday school in Bloomfield?" asked a mother.

The pastor at Aztec agreed

ANNUAL FIXED SUMS	PENSIONS	
	PENSIONS FOR DEACONESSES	\$200,000
	THE AMERICAN UNIVERSITY	\$ 45,000
	SCHOOL OF INTERNATIONAL SERVICE	\$100,000
		\$250,000

to help and in a short time a church school with forty pupils was organized. Worship services are being held. Will this outpost become a church? Perhaps. It may continue as an outpost church school of the Aztec Church.

The outpost church school goes to people wherever they are to bring them the gospel of Jesus Christ. They can be started in homes, schools, theaters, tents, trailers, buses, or barns. Those started in jails, prisons, homes for the aged and low income family areas can hardly grow into churches. But they can serve people.

Starting an outpost church school is something like getting married. If you wait until all conditions are favorable, you won't get married. If a church waits until all conditions are right, it won't start an outpost church school.

Faith, trust, and daring are needed for starting an outpost. Outposts require vision, hard work, and spiritual strength for success. Outposts not only reach the unreached, but help the sponsoring church grow spiritually.

Are there untaught persons near you? Can you teach them? Talk to your pastor about it. Get your district superintendent's written permission and go to work.

Reach the unreached within reach. Start an outpost church school.

The General Board of Education through its Department of General Church School Work, PO Box 871, Nashville 2, Tenn., will be glad to assist local churches in outpost planning and organization. This Board is one of the World Service agencies. Its service to local churches are made possible by gifts to World Service.

WHAT ABOUT RELIGION AND PUBLIC EDUCATION

(Continued from page 5)

Dr. George C. Chamis of the Flint, Mich., board of education declares that the parent has both the "prime responsibility for the developing child" and the "added responsibility of supporting church and school."

The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, APRIL 17, 1958

No. 16

Brownfield Church, BR District, Is 1000 Club Project

An announcement was made recently that the Brownfield Methodist Church near Baton Rouge has been named the 1000 Club project for the Louisiana Conference for the period, March, April and May.

This new church is at the present under the pastoral direction of Rev. John Sewell, pastor of the Baker Methodist Church, and Rev. A. G. Taylor, pastor of the Blackwater Methodist Church. The Brownfield development is located north of Baton Rouge and is midway between the Baker and Blackwater churches.

In a recent communication to The Louisiana Methodist Rev. Mr. Taylor had this to say about the opportunity and interest in the Brownfield Church development:

"The people in the Brownfield area of the Baton Rouge District are happy to report that interest in a church for their area is high and the prospects of church buildings as well as fellowship are great.

"Before a new organization can be effective there must be a need for the organization. The people af-

(Continued on page 13)

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. Week 8, beginning April 27 is the time when Advance Commitments are secured. The pastor calls first on the General Chairman for his commitment and vice versa.
2. In the morning of April 27 the third layman speaks and the second training meeting for visitors is held in the afternoon. Presentation Booklets are completed.
3. Letter B-2 (page 37) is mailed to non-resident members on April 28.
4. On successive days of this week, preceding Loyalty Sunday, all advance commitments are secured. The pastor and General Chairmen call on the Committee Chairmen. Visitation Chairmen secure the Division Chairmen's commitments, who, in turn, call on their captains. Then the captains call on their Visitors. Before Loyalty Sunday all leaders and workers in the Canvass have made their commitments.



MOSS BLUFF METHODISTS BEGIN CONSTRUCTION—Groundbreaking services were conducted recently for the new Moss Bluff Methodist Church, Lake Charles, according to the pastor, the Rev. Alvin P. Smith. The first unit will consist of a temporary sanctuary and five class rooms. The building will be of brick and vertical siding construction, centrally heated and completely air-conditioned.

Construction is now under way and the contractor expects to have the building ready by June 10.

Pictured left to right, front row, are: Claudius Mayo, chairman of building committee; the Rev. Sam Nader, Lake Charles District Superintendent; and the Rev. Mr. Smith. On the back row are: Mrs. Claudius Mayo, Clifford Guidry, Odes Seaman, S. H. Parry, all members of the building committee; and J. C. Thompson, contractor; and Paul Thompson, architect.

N. O. Felicity Church Publishes History In Pamphlet Form

Felicity Methodist Church has published a pamphlet outlining its claim to being an historic church of New Orleans Methodism, according to Rev. Minns S. Robertson, pastor.

Rev. Robertson, who is the author of the historical novel of Bible times, "To God Alone," wrote the pamphlet and prepared the two-page map which shows the nearness of Felicity to the Canal Street area and the main hotels.

According to the pamphlet, Felicity began in 1848 under the pastorate of Rev. Holland N. McTyeire, who, in addition to writing the classic, "A History of Methodism," was elected bishop. Two other pastors were later elected bishop: Rev. Linus Parker and Rev. J. C. Keener.

In the formation of Felicity from three other churches, Felicity's beginnings date back to 1830 in the Lafayette church, which was started that year in the American section of New Orleans. The Elijah Steele Chapel had been founded in the early 1840's, and Andrew Chapel,

(Continued on page 16)

Methodist Named 'Church Woman Of the Year'

National Award Goes To Dr. Georgia Harkness

Washington, D. C. (MI) — Dr. Georgia Harkness, eminent Methodist leader, has been named national "Church Woman of the Year" by the Washington Pilgrimage, an interfaith organization dedicated to the preservation of the American religious heritage.

She and two other award-winners will be honored here May 3 at the Pilgrimage's annual dinner, to be attended by some 600 lay and clerical leaders from throughout the country.

The other recipients are Cecil B. DeMille, motion picture executive of California, who was named "Lay Churchman of the Year," and the Rev. Dr. Joseph R. Sizoo, professor of religion at George Washington University here, chosen "Clergy Churchman of the Year."

Dr. Harkness, an ordained minister and a leader in obtaining clergy rights for Methodist women, is professor of applied theology at the Pacific School of Religion, Berkeley, Calif. She is the author of 18 books in the field of religion, and has long been active in the work of the Methodist Church, the World Council of Churches and other ecumenical movements.

At the awards dinner she will receive her citation from the Rev. Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York City. She will also receive a bound book of letters from friends and admirers.

Mr. DeMille, an Episcopalian, is being cited for his "world-wide influence for peace and good will" through such motion picture classics as the "King of Kings" and "The Ten Commandments."

Dr. Sizoo, a minister of the Reformed Church in America, is widely-known as a preacher.

Methodist Musicians Plan National Meeting

Nashville, Tenn. (MI)—The 1958 meeting of the National Fellowship of Methodist Musicians will be held July 13-18 at Boston University, Boston, Mass., it has been announced by the Rev. Dr. Bliss Wiant, Nashville, executive secretary of the organization.

The program will include addresses, recitals, choral singing, lectures, worship, panel discussions, exhibits, a tour to see some outstanding organs in Boston, and other features.

Subjects for discussion include "Minister of Music as a Sacred Calling," "The Music of the Church" (with discussions for churches of less than 500 members, 500 to 1,000 members, and more than 1,000 members), "Music for Fun and Recreation," "Children's Choirs and Music in Christian Education," "Organ Repertoire and Techniques," and several more.

Membership in NAFOMM is open to all musicians in The Methodist Church, and was organized about two years ago. Its purpose is to promote the sharing of ideas, materials, techniques, and experiences in music and in the service of the church.

1958 Daily Bible Reading Schedule

Below is the schedule for the period April 17-26 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

April 17	Mark 9:14-32
April 18	Mark 9:33-50
April 19	Mark 10:1-12
April 20	Mark 10:13-22
April 21	Mark 10:23-31
April 22	Mark 10:32-45
April 23	Mark 10:46-52
April 24	Mark 11:1-11
April 25	Mark 11:12-26
April 26	Mark 11:27-33

Meth. Group Urges Ban On Nuclear Weapons Testing

Washington, D. C. (MI)—A resolution of the Methodist World Peace Committee of the Wisconsin Conference, urging President Eisenhower to seek an international ban on the testing of nuclear weapons, has been inserted in the March 24 issue of the Congressional Record by Sen. William E. Proxmire of Wisconsin.

The resolution reads:

"We urge the President and the State Department to concentrate in disarmament negotiations on securing international control of outer space weapons and a nuclear test ban that would include the very limited type of inspection necessary.

"For our Government to continue tying outer space control and a nuclear testing ban to a cutoff in production of nuclear weapons material is to frustrate all progress in disarmament negotiations."

The Methodist committee also cited a letter by Prof. Harry Rudin of Yale University, which said in part:

"What is the meaning of education in a world devoting most of its talent and treasure for a war whose chief targets must inevitably be the symbols of their culture . . . ? Is self-destruction, then, the high goal of education? Have men of religion and of learning no higher purpose? There can't be much time left for men to find out what their learning is really for."

General Boards Plan Christian Social Relations Conferences

Chicago (MI) — Four regional Christian social relations briefing conferences will be held this year between July and November, it has been announced by three general boards which will sponsor them.

The conferences will be jointly planned and conducted by the Board of Temperance, Washington, D. C., and the Boards of World Peace and Social and Economic Relations, both located in Chicago.

Purpose of the conferences will be to provide training opportunities for members of annual conference boards of Christian social relations or committees on world peace, boards of temperance, and boards of social and economic relations.

Dates and locations of the regional briefing conferences follow:

South Central region, July 8-11, at Western Methodist Assembly, Mt. Sequoyah, Fayetteville, Ark.

Western region, Sept. 16-18, Salt Lake City, Utah.

North Central region, Sept. 30-Oct. 2, Chicago, Ill.

Northeastern region, Oct. 28-31, Buck Hill Falls, Pa.

Atlantic City, N. J. (RNS)—The National Headliners Club, meeting here, gave an award to the Jackson (Mich.) Citizen Patriot for "outstanding public service" in publishing a "you are there" Christmas page.

The page was datelined "December 25, 1 A.D." and comprised a number of stories written by staff reporters as if they were in Palestine on the day of Christ's birth.



"ARRESTED" FOR WHAT THEY DIDN'T DO—Two men of Gardner Memorial Methodist Church, North Little Rock, Ark., are shown being "arrested" not for what they had done, but for what they had not done. Floyd Weeks, left, and Tom Reed had not regularly attended the monthly meetings of the Methodist Men.

The picture was taken at the March 20 meeting of the group at the church. Roland Shelton, Little Rock Conference lay leader, was guest speaker; and the Sunshine Girls presented musical numbers. Willis Waymack is president of the Methodist Men, and the Rev. E. B. Williams is the Gardner pastor.

The North Little Rock policemen in the picture, Mahlon Campbell, left, and J. L. Smith, released the "arrested" men after they made promises to attend meetings.

'Guide To Careers In International Service' Published By Am. U.

Washington, D. C. (MI)—A 25-page, illustrated booklet, "Guide to Careers in International Service," has been published by American University, a Methodist institution here.

Designed to help youth make career decisions, the booklet reviews job possibilities and training requirements in foreign service with government, business, religious, voluntary and humanitarian agencies.

A section is also devoted to the university's new School of International Service, due to open this fall as a Protestant training center at both the undergraduate and graduate levels.

High school and college students interested in preparing for foreign service careers may obtain the booklet and other information from the Director of Admissions, The American University, Washington 16, D.C.

Record of Oratorio About John, Charles Wesley Available

Nashville, Tenn. (MI) — A high fidelity record of an oratorio about John and Charles Wesley is now available through the Methodist Student Movement, which has its national headquarters here.

Entitled "The Invisible Fire," the oratorio had its world premiere on New Year's Eve, 1957, at the quadrennial National Methodist Student Conference at the University of Kansas. It received a prolonged standing ovation from the more than 3,400 persons attending.

The 50-minute oratorio was recorded by the Kansas City Philharmonic Orchestra, four soloists, and a chorus of 200 under the direction of Thor Johnson, conductor of the Cincinnati Symphony.

One of the most significant projects ever undertaken by the National Methodist Student Movement, the oratorio was commissioned jointly by the MSM and the National Council of Churches. It

'A Place To Live' Is Theme For UCW May Fellowship Day

New York (NC)—In a basically prosperous America there are 10 million substandard homes — and American church women are proposing remedies.

They point out that an army of the ailing, of delinquents and of criminals emerge each year from the nation's slums. They believe the price of neglect in terms of wasted lives and of a seriously threatened social order is too high.

So they're calling on their own group to make housing their prime consideration, to focus on it as the big project for study and action before May Fellowship Day.

When that annual, nation-wide observance sponsored by United Church Women rolls around on May 2, the ten million church women it represents will already have done much in their own communities to clean up bad housing conditions.

In the Call for May Fellowship Day, Mrs. Alfred M. Champman of Washington's Crossing, Pa., national United Church Women Chairman for that special observance, urges church women to study how housing helps or hinders the development of personality and how much the sub-standard type costs the community in terms of health, fire protection, delinquency and crime.

The theme of the day is A Place to Live.

was written by Tom F. Driver, New York City, and composed by Cecil Effinger, Boulder, Colo.

We are excited about the significance of this unique contribution to the musical life of the church," said the Rev. Dr. H. D. Bollinger, Nashville. He is director of the Methodist Board of Education's Department of College and University Religious Life, to which the MSM is related.

"We hope that through this work the church can make a contribution to the creative life of our culture," said the Rev. Dr. Roger Ortmyer, who led the project from its beginning. Formerly editor of motive, national MSM magazine, he was recently named professor of Christianity and the Arts at Perkins School of Theology, SMU.

Price of each high fidelity, 33 1/3 rpm record is \$4.95. Orders should be sent to Methodist Student Movement, Box 871, Nashville, Tenn.

Phone Call To Protestant Leaders Launches Clothing Appeal

NEW YORK (NC) — Protestantism launched its greatest campaign early in April to clothe the world's cold and ragged millions.

A dramatic phone call to Protestant leaders in this country from Karachi, 7500 miles away, set in motion the United Clothing Appeal of the Churches. The Appeal is for 50 million pounds of used but good clothing in the next four years, with ten million pounds as the 1958 goal.

The voice from Pakistan called on the American people to empty their closets, to put their idle clothing to work, warming and protecting the unclad.

Seeing the world's colossal suffering firsthand as Dr. R. Norris Wilson, executive director of Church World Service, is doing on his current around-the-world inspection tour, "shakes you to the roots of your being," he told denominational leaders assembled at the first United Clothing Appeal conference.

Referring to the already great gifts of the people in the American churches to the needy overseas, he stirred his listeners by asking in his direct phone mes-

sage that "we use this one more weapon in our common war against suffering."

Dr. Wilson reported that only four weeks ago he saw hundreds of mothers with babies slung on their backs, crippled men in rags, children with hands and faces blue with cold stand patiently in line beside a small church, waiting for the distribution of CWS food. They live near Seoul, Korea in a colony of 3,000 shacks pieced together from mud, bits of wood and cardboard cartons.

"Not a single one of these people, including the pastor and elders of this shanty town had enough clothes on their backs to keep out the bitter weather," the head of the National Council's global relief and refugee agency said. "All were numb with cold."

He declared that the success of the United Clothing Appeal "will mean the difference between life and death to thousands of escapees sleeping on the streets and roof tops in Hong Kong; to homeless millions in Calcutta; to the West Pakistanese, who lived through two disastrous floods; to thousands in crowded refugee camps in the Middle East and Europe."

Britons March 50 Miles To Protest Testing, Manufacture of Nuclear Weapons

LONDON (RNS)—Some 1,250 persons left from Trafalgar Square here on a 50-mile march to Britain's atomic weapons research center in Aldermaston to protest the manufacture and testing of nuclear weapons by this country.

Before the march got under way a huge rally was held at the square which attracted more than 5,000. Both rally and walk were organized by the Campaign for Nuclear Disarmament.

Speakers at the rally included Canon Lewis J. Collins of St. Paul's Cathedral, chairman of the campaign; Michael Foot, editor of the Tribune, Labor Party left-wing weekly; and Philip Toynbee, son of British historian Arnold J. Toynbee.

They urged England and the U. S. to follow the example of Russia in declaring a halt to testing of nuclear weapons.

"Take courage," Canon Collins declared. "One great power has banned tests."

Mr. Foot said the march inaugurated the start of a crusade to get Great Britain to renounce all nuclear weapons. The campaign, he added, would continue "from month to month all over the country."

Canon Collins said he was among an international group of plaintiffs who filed suit against the U. S. Atomic Energy Commission in Federal district court, Washington, D. C., asking that the commission be enjoined from conducting further nuclear tests that will harm the health of the world's people.

The marchers were led by several clergymen and three Laborite members of Parliament who belong to the Left-wing Victory for Socialism group in the party. Among the walkers were parents with children in baby carriages or on their shoulders. Most of the marchers carried signs reading: "Make Friends, Not Enemies," "The Heads of State Must Meet," and "First Step to Peace."

Leaders of the British protest said they received a message supporting their action from the Walk for Peace Committee in the U. S., which also sponsored a march from Philadelphia, New Haven, Conn., and Westbury, N. Y., to the United Nations in New York to present a petition opposing any further testing of nuclear weapons.

200 Supermarkets Suspend Sunday Openings In Detroit

Detroit (RNS)—Sunday opening of 200 supermarkets in the Detroit area was suspended following mounting protests by church groups.

Closing of branch markets was announced by Wrigley's, Kroger's, Food Fair, and National chains. The stores are situated in Wayne, Oakland, Washtenaw and Genesee counties which include the cities of Detroit, Ann Arbor, Pontiac and Flint.

A number of large independent grocery associations announced they would limit their Sunday operations to one store each. A&P stores will remain closed on Sundays.

Joint announcement of the new closings was made by Sam Finkel, general manager of Wrigley's, and Earl Fitzgerald, executive secretary of the Food Industry Committee here.

200 Nationally Circulated Magazines Refuse Liquor Adv.

Washington, D. C. (RNS)—More than 200 nationally-circulated magazines, including 17 with circulations over 1,000,000 each, adhere to a policy of refusing all alcoholic beverage advertising, the Methodist Board of Temperance reported here.

Dr. Caradine R. Hooton, the board's executive secretary, said the latest survey by the temperance agency "refutes claims of publishers that they have to have the revenue from alcohol advertising in order to meet rising publishing costs."

"Some of the most successful magazines in the United States have never found it necessary to compromise their principles in this regard or subject the American home to invasion by forces which seek to destroy it," Dr. Hooton declared. "The situation is in direct contrast with the newspaper field where more than 3 out of 4 daily newspapers now accept alcohol advertising."

The temperance board listed the magazines with more than 1,000,000 circulation which decline all alcohol advertising as the Readers Digest, Saturday Evening Post, This Week, Ladies Home Journal, National Geographic, Good Housekeeping, Household, Popular Mechanics, Mechanix Illustrated, Seventeen, American Home, Parents, Workbasket, Boys Life, Better Homes and Gardens, Woman's Day, and Scholastic.

Stassen Urges Prayers To Halt Atomic Tests

Jenkintown, Pa. (RNS)—Harold E. Stassen said here that if the United States would take an "affirmative lead" it could result in a cessation of nuclear tests by next Easter. He addressed a community Easter sunrise service.

Mr. Stassen resigned recently as special consultant on disarmament and foreign affairs to President Eisenhower, and is now an independent Republican candidate for governor of Pennsylvania.

"Let us trust and pray and strive that before the dawn of the next Easter morning, atomic tests may be stopped under United Nations inspection and supervision," he said, "and that mankind may then witness the gradual growth of a great assurance of lasting peace."

"From my knowledge of the negotiations and the viewpoints of the nations of the world, I do believe that if our country takes an affirmative lead, as it should, an inspected ending of nuclear tests can be accomplished before Easter, 1959. This first move can become a gateway to successive steps on the path of peace."

President's Favorite Hymn Disclosed

Washington, D. C. (RNS)—President Eisenhower's favorite hymn is "O God, Our Help in Ages Past," the Rev. Frederick Fox, a White House aide said here.

The Congregational minister said whenever the President was asked to suggest the singing of a hymn he invariably proposed this one, which was written in 1697 by Isaac Watts and William Croft.

The hymn was chosen by Gen. Eisenhower for use at his two inaugural services as President, Mr. Fox said.

Church Construction Declines In March; Totals \$61,000,000

Washington, D. C. (RNS)—Church construction is declining, apparently because of the impact of the current business recession, the government reported here.

New construction dropped \$3,000,000 during March from the February level, although ordinarily a seasonal increase occurs in building activity at this time.

New construction was estimated at \$61,000,000 by the Departments of Commerce and Labor, \$2,000,000 less than last year.

However, except for the 1957 record, it was still the largest total recorded for March in the postwar period.

The impact of the business downturn on church building programs is clearly evident in the government statistics for the first quarter of 1958, with construction falling from \$68,000,000 in January to \$64,000,000 in February and then \$61,000,000 in March. But the situation does not give cause for pessimism, at least as yet, since total construction for the quarter was \$193,000,000, only \$2,000,000 less than the same period of 1957 when an all-time record for church construction was set.

Construction activity by the non-public schools and colleges held steady during March at \$40,000,000, the same level as February, but \$2,000,000 less than in March last year. Total construction for the first quarter was \$122,000,000, a decline of two percent from 1957.

Construction work by nonpublic hospitals, orphanages, and other institutions held steady at \$47,000,000, the same as for January and February. This was \$11,000,000 higher than March, 1957.



SEATTLE, Wash.—Children and adults of Queen Anne Christian congregation here used a plow to provide a novel method of breaking ground for their new church. The plow, pulled with the aid of six ropes, was guided by Fred Sparkman, a long-time member

of the congregation. Pitching in to help with the pulling was the Rev. Chester Dunkin, pastor of the 52-year-old parish. The new church is being built next to an older one.—Religious News Service Photo.

Another Peril of Our Day

WE endeavored to point out last week that one of the perils of our day is the possibility of free people in a free society allowing influences at work in that society to make many of their decisions for them, thereby possibly yielding more and more their prerogative for making choices.

Another peril peculiar to our times is the notion that military preparedness alone is insurance enough against war and the loss of freedom. In suggesting this peril we do not discount the value of military strength or the directing of a sizeable portion of our national budget for this purpose. As Assistant Secretary of State, Andrew H. Berding pointed out last week at the annual meeting in Chicago of the Associated Church Press, "Weakness does not prevent aggression and wars; it invites them . . . Freedom of worship, and any other freedom, is assured only to those who are strong and alert enough to guard it."

History seems to bear out this observation of Mr. Berding's. However, if history teaches us anything else, it is that military preparedness, a potent arsenal of weapons, a large standing army, military research, and a place of military superiority, however pure the motive, does not guarantee a world free from war or threat of war. At the most, they are strong deterring factors.

British leaders were pointing out only last week that the known possession by major powers of nuclear weapons capable of incomprehensible destruction may in themselves be sufficient deterrent to permit radical disarming of other weapons.

There are other factors which must be recognized as having a greater potential for peace among the world's people than military potency. Somehow, these factors must be given priority in international relations or the present stalemate between West and East with all of its uncertainty and insecurity will continue to prevail.

A willingness to provide technical and social assistance to nations needing and desiring such help must be followed by action in these fields. To hide behind a military machine and refuse to share with others who are striving for a place in the family of nations is to make our nation all the more insecure. Enlightened self-interest alone should stir us to recognize the peril of trusting in military preparedness alone.

One must not discount the ultimate value in promoting cultural and spiritual exchanges, especially between nations which for one reason or another live in constant distrust and suspicion of each other. Any move which is likely to increase and promote greater understanding is of incalculable worth. Little, if any, permanent understanding is promoted by threats of annihilation.

The development of a society in each nation which finds its real strength in morality and righteousness rather than in military preparedness should be sought. Putting one's house in order is better than arming it. Nuclear weapons are no substitute for men of righteousness. Immorality, broken homes, corruption in high and low places, and undisciplined living cannot be excused or justified by military preparedness.

The Christian church has a terrific stake in overcoming this peril of our day. The government can tax its citizens and provide the military machine which deters aggression and consequently for the time preserves our freedoms. But the ultimate outcome, we believe, for the whole world depends on the extent to which Christians face up to this peril, are willing to share with others their blessings, promote understanding between people of the world, and take those steps which will lift the level of righteousness among our own people. This, we believe, is the only real strength that conquers. This is a strength which the Christian church must help to develop.

The Living Scriptures—

by Jack Hamm

Someone in Your Shoes

"... BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY" — 1 TIM. 4:12



A Continuing Endeavor

NOW that the active schedule of the evangelistic program "Tell Arkansas and Louisiana About Christ" is over, it should be said in passing that Methodism ought to be no less concerned about the salvation of the unchurched and the unreached in Arkansas and Louisiana than it was during the active phase of the program. True evangelism is a concern rather than a stated emphasis or program that can be scheduled. To forget about evangelism with the tearing of a leaf from the calendar reveals a counterfeit concern for those without Christ.

We have never forgotten a family brought into the church which was reached weeks after a special evangelistic program had been conducted. The family was visited during the period of emphasis but no decisions were made. The family responded later when approached. Visitors were told that when they visited after the "meeting" was over, members of the family knew that the visitors' concern was genuine. The family was impressed with the sincerity of their intentions.

Local church members have far more opportunities to talk with the uncommitted than their pastor. Methodism will become a far greater force for righteousness when more of its lay people undertake to meet these daily opportunities for witnessing about their faith. Telling Arkansans and Louisianans about Christ should not be restricted to a period between January and Easter, as fruitful as this period has been. This endeavor should be considered as a training period for continued work in this field.

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"To say that the EMC was a financial success would only be a partial explanation. It was more than a financial victory; it was a revival—a revival of interest, concern, and love for the church that we call The Methodist Church."

What The E M C Meant To Our Church

Seventh In A Series Of Representative Churches

By the Pastor, the General Chairman and the General Committee
of the Pottsville Methodist Church Every Member Canvass

THE ARKANSAS METHODIST and THE LOUISIANA METHODIST conclude this week a series of several articles describing the Every Member Canvass program in representative churches in Arkansas and Louisiana. This seventh article is the account of the program as projected in a comparatively small community and church. Rev. Elsworth Watson is the pastor of the Pottsville Methodist Church in the Conway District, North Arkansas Conference. North Arkansas Conference leaders are quick to point out that the EMC program in the Pottsville Church is one of the finest examples of what an EMC program can mean to any church, large or small.

We left the church on the Sunday afternoon of the EMC with the feeling that we would have to put our foot in the door in order to present the plans and proposed budget of our church to the membership. Without exception, we were greeted warmly, and the interest and concern of each person contacted was instantly gained when we began to talk about the plans which had been made concerning our church. We left under the pressure of a heavy task before us, and came back under the spell of a wonderful experience. You could feel the mounting enthusiasm as the canvassers began to return with the report of a job well done.

To say that the EMC was a financial success would only be a partial explanation. It was more than a financial victory, it was a revival. A revival of interest, concern, and love, for the church that we call The Methodist Church. We are still experiencing the results of the canvass, in church attendance, in giving of time, talent, and possessions. There is no doubt as to whether or not we will conduct another campaign for 1958-59. We have been looking forward to it all year.

We had never conducted a campaign such as this in the Pottsville church. And looking at it from one point of view there was really no need. We had managed to pay all the conference claims and preacher's salary for the past few years without any difficulty. Of course some of the older members can remember when they had to beat the bushes at the end of the year in order to do this. So really, it was a decision to make. We are proud that we made the right decision and conducted the EMC.

We all know the situation which faces our rural churches. Most of the young people are leaving when they graduate from high school or college, for employment in the cities. There is no chance for a tremendous growth in membership. In fact in many cases we are fortunate to hold our own. Our problem as we see it, unlike the larger churches, who can depend on a portion of the membership carrying the load, is the fact that we must depend on one hundred per cent participation in order to meet the demands and responsibilities of the church today. In fact our very survival depends upon this. We are much nearer the one hundred per cent goal because of the EMC.

Some twenty persons participated in our campaign. Our general chairman was Willard Goree, and the members of the general committee were, G. C. Owens, Wade King, J. C. Jones, W. E. Porter, and Rev. Elsworth Watson. We had four sub-committees; the church building committee, composed of G. E. Harkey, J. C. Jones, and G. C. Owens; the church furnishings committee, composed of J. N. Thompson, Frank Wheeler, and Herman Keener; the parsonage committee, composed of Wade King, W. E. Porter, and Dee Redmond; the church grounds committee, composed of J. W. Goree, John Harris, Johnny Land, and Raymond Martin. These men presented the proposals of their different committees for approval and presentation to the membership.

On Loyalty Sunday all members of the EMC came to the church altar with their individual pledge cards and received their commission to "go forth in His name." This was a very significant service and it gave each of us the assurance which we needed. That this was not just one of the many things we had been called upon to do in the past, but this was the Lord's work, this was the greatest undertaking of any person, anywhere. This was our part of the building of the Kingdom of God.

As we have said before, the financial results were only a part of the success of the EMC. But its significance can be seen in our budget of the previous year which was \$4,033.00 and the budget approved after the canvass, which was \$6,955.00. The old budget was based upon what we hoped to do; the new budget was based upon signed pledge cards. Our budget for the year has been paid in full, aside from the pastor's salary. Our projects as proposed by the different committees, have either been completed or the money is on hand

COUNCIL OF BISHOPS GROUP PICTURE AVAILABLE

The Methodist Publishing House has recently produced a group picture of all of the Bishops of The Methodist Church for the quadrennium 1956-60. The print will be listed in the next Publishing House supply Catalogue. It is available now at all of the regional Publishing Houses, including Dallas and Kansas City, at \$1.85 each, postpaid.

to complete them. A new Baldwin organ has been installed, the church yard has been landscaped, a parking lot has been prepared, trees and shrubs have been planted, and the Educational department will soon be redecorated completely.

Another significant phase of our canvass, we feel, is the fact that we not only consulted the membership concerning their pledge to the budget, was also urged them to pray for the church and attend its services. Along with the allotted space for the amount pledged to the budget were two other spaces to be filled in. One concerning prayer and the other concerned church attendance. We feel that it would be difficult to signify the area in which the EMC was most successful. You not only can see the results, you can feel the results, is a statement heard quite often when the EMC is mentioned.

Why was the EMC a success in our church? We followed directions. We attended the various meetings in our district and received information and advice from those experienced in conducting this sort of a campaign. We used the available material, each canvasser had been instructed, and had studied this material. We used the suggested time in preparation before attempting the canvass itself.

To close, here are some personal comments from those who participated in the EMC:

"I believe the EMC helped me more than it did anyone. I am ready to do my share again this year."

"I really didn't think it could be done but it was and I am sure we were all benefited."

"We started in the dark but soon received light. That light is still with us. I'm ready to go again; when do we start?"

"I think we all had our doubts but they soon vanished. With one year's experience we should do better this year. It is wonderful what can be done when we work together."

"This is the first time I have ever signed a church pledge card; I know now that it is good. I wasn't sure I could pay what I pledged, but I did and have had pleasure in doing so."

INVISIBLE VALUES

One day I paid a visit to an old friend who is a collector of antiques and a restorer of historic American shrines. As I walked with him among his large collection of rare objects, I was aware of how much he was seeing that I was missing.

With his long association and knowledge of his materials, he pointed out fine points of distinction in design and craftsmanship I had not noticed. Values invisible to me were clear to him.



I have walked through gardens with members of garden clubs. They have seen subtle distinctions of species and niceties of cultivation which I missed entirely. I have visited art museums with artists. And while I paused to look at the pictures I liked, they stopped before the canvasses which were worth liking. They noted depths of perspective and shades of meaning which escaped my eye.

Such experiences serve to remind me how many values I am missing. And I realize, too, how frequently I have days when visibility is low and I do not see things which at other times are clear. At such times my perspective is shortened by foggy thinking and I take low views of others' motives.

One morning I flew from Chicago to New York. The weather was lovely over Indiana and Ohio and Pennsylvania. The warm sun streamed into the plane. I kept saying to myself in "Oklahoma!" fashion, "Oh what a beautiful morning." Then our plane began to descend. We dropped into such a dense layer of clouds that the plane became dark and the lights had to be turned on. At last we came down in rain and fog.

Now, the clouds and storm in New York were real, but so was the sunshine just 20 minutes up in the air. We all wish to be realistic. But what is it to be realistic? It is to have our views conform to the facts. Well, both the rain and the sunshine were facts, and the truly realistic view was to recognize both.

Such was the realism of Jesus. He was no soft sentimentalist, no blind

dreamer. He did not cry, "Peace, peace," when there was no peace. He did not promise everything would turn out right to everyone who asked for success.

Jesus saw life more realistically than any other person, for He saw it from the Cross. But he saw life steadily and He saw it whole. He saw the clouds and also the sunshine above them. He saw that where sin abounds, grace does also much more abound.

God helps us see more value in the things near at hand. In this day of world problems, many of us illustrate the point of the proverb, "The eyes of the fool are on the ends of the earth." We may become so concerned about big issues we overlook the beauties and glories right around us—the loveliness of a fresh morning view from our window, the little courtesy which gives a lift to the loved one across the breakfast table, the cheerful greeting which makes the day brighter for the neighbor we meet on the way to work.

Julia Ward Howe one day was talking to Charles Sumner, the distinguished Senator from Massachusetts. She asked him to interest himself in the case of a person who needed some help. The Senator answered, "Julia, I've become so busy I can no longer concern myself with individuals." Julia replied, "Charles, that is quite remarkable. Even God hasn't reached that stage yet."

May God open our eyes to the values we have been missing in our own homes and communities, in the little things which have been invisible to us. Thornton Wilder in "Our Town" pictures with penetration imagination a little girl of about 12 returning from life beyond the grave. She pleads with her mother to look at her long enough really to see her; for when she was on the earth they never seemed to have time to look into each other's real self.

How much some of us would give to recall departed loved ones that we might tell them how much we missed when they were with us.

Yet in looking at those near to us we must remember we live in a world-wide neighborhood. That lad who sits at your table or lives next door confronts the problem of deadly fallout from nuclear weapons as well as delinquency in his school. We need God's bifocals to see more clearly the dangers and values both near and far.

Yes; and we might pray, as St. Paul did, that "the eyes of the heart be enlightened." The heart has eyes, as every mother knows.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



THE DAYS AFTER

The day after Easter is just like the day after Christmas. Everybody is glad "to get it over with." Merchants rejoice over good sales or complain about poor ones. Clerks don't want it to happen again for awhile. The rest of us just want a rest.

The days after Easter might have been like this with many in Jerusalem. Passover was past and all the Jews who had crowded the streets for a week were leaving the city so that life could be a bit more sane. The Romans were glad that it was over because the presence of so many Jews in the city always spelled trouble. Why, they even tried to organize a mob in Pilate's very court room a few days ago! Everyone was talking about the crucifixion because it was always news to have one of them in a city. The Gentiles did not like to look on it, but many of them felt that since He was a Jew, Jesus had little to offer them.

The days after Easter were charged with excitement for the little band of Jesus' followers. The first two days had dragged by after Jesus' death. But the third day brought news that they could hardly believe. Christ had risen! He was alive! He had promised to do it, but they did not have enough faith to believe it. Now some had reported that they had actually seen Him. Yes! If a man should die, now they knew that he could live again! Resurrection was not something for the Pharisees and Sadducees to argue about. Jesus had risen and had thereby proven that man was destined to go back to God in spirit.

The days after Easter should mean a lot more to us than just dressing the show windows with different materials, or getting settled for the summer's business, or planting certain seeds that should always go in after Easter. The days after that first Easter were the most thrilling of the first century. In fact, they gave to Christians the spiritual means that made them able in later years to withstand tortures beyond what we can imagine, and yet testify to a vital Christian faith. It was the few weeks after Easter that Peter was having the experiences which strengthened him

On A Wide Circuit

W. W. Reid

THEY DID NOT LISTEN TO MOSES

There is an arresting verse in the sixth chapter of Exodus that we would do well to ponder. . . . You will recall that God had told Moses He (God) would bring the people of Israel out from bondage in Egypt, would take them for His people. This message from God Moses relayed to the people (V.9), "but they did not listen to Moses because of their broken spirit and their cruel bondage."

We have talked much, in both educational and religious circles, of the "inertia" that has deep hold upon the underprivileged peoples of the world: they are slow to change, slow to take what seem (to us) elementary steps to improve their lot, doubtful of their ability to learn, to understand, to do. The missionary has often noted how difficult it is to get an Indian village outcaste, or an African tribesman to even try to learn to read; and then his amazement that he can learn; and his still greater wonderment that a woman can learn to read, too!

Indeed, the whole vast program of medical missions—healing the physical ills of men; the agricultural program—providing men the means of securing more adequate food supply; the educational and industrial programs—the three r's, and handicrafts, and college training: these are outgrowths of efforts to "break the lethargy" that has engulfed primitive peoples for centuries. When generation after generation are in the bondage of ignorance, superstition, disease and hunger, they—like the children of Israel—are in no mood to listen to a messenger from a God who is outside their immediate ken. They give

so that he could speak with astounding power and conviction at Pentecost.

The Christian festival of Easter should not be just a one-day celebration. It should be the day when we take a new hitch on our Christian certainties and set out to tell about them to all who will listen. Each year Easter places the divine stamp of authority on our faith. No other day of the year . . . not even Christmas . . . should mean as much to us.

little or no heed to the message of the evangelist "because of their broken spirit and their cruel bondage." This are not expecting any "good news" from anyone or anywhere. . . .

But all bondage is not physical. And all who do not harken "because of their broken spirit and their cruel bondage" are not "in lands afar across the seas." There are men in mental and spiritual bondage in our own communities in America. There are men in our own church and in our own circle of friends who cannot rise above lethargy of mind and inertia of spirit—men who cannot rise to their rightful sonship with God because they are burdened—weighted down—with the concerns and even the trash of the world.

The communist would say that under the capitalistic system of industry most men are slaves, "in cruel bondage." The man living in a democracy would say he is a "freeman," enjoys the benefits of "free enterprise," and that the communist is slave to a vast lie and a cruel deception. Someone suggested the other day that "the real sin against freedom is anything that limits a man's ability to think." Certainly that ability is limited under communism—limited almost completely. But we must admit, also, that our western industry and commerce are not entirely free of "fears" that limit a freeman's actions and often his thoughts. There is fear of loss of job, fear of possible unemployment, fear of what may happen if one is ill over a long period, fear for the welfare of the family, fear of the results of economic and social change. And to the degree that any one harbors one of these fears, he is not free. This loss of freedom may not appear as "cruel bondage"—in other areas of existence he may be thriving; but it does "break a man's spirit," and produce a limiting lethargy of mind and soul, if not of body also.

And I wonder if many of us—even "good church members"—are not made too dulled to listen to the messages that come to man from the realm of the spirit by our own self-enslavement to the evils and the fashions and the pursuits of the day. Men do let themselves become slaves to wealth in things that encumber their days and their dreams.

Edwin Markham's famed "The Man With the Hoe" was a plundered peasant "typifying the millions left over as the debris from the thousand wars of the masters and from their long industrial oppressions." Such a man may be too broken in spirit to listen to the word from God—or from his padre. And so may the man who has let himself sink into fear and slavery.

The church says it has a message for such. But how is it to be delivered?



The Sunday School Lesson

E. T. WAYLAND

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for April 27, 1958: GOD'S MIGHTY DELIVERANCE

READ EXODUS 11:1; 12:23-28; 14:27-31

MEMORY SELECTION: *He saved them for his name's sake, that he might make known his mighty power.* Psalms 106:8 (RSV)

We are still studying about how "Israel Becomes God's People." In the first lesson of this Unit of four lessons, we had the picture of "God's People in Bondage." We learned that Israel was in Egypt for about four hundred years. Part of that time they were in high favor with the ruling powers. Then came the time when a king ruled who "knew not Joseph." Those were days of bitter bondage.

In keeping with His promise to Abraham that his descendants would have Canaan as their home, the Lord began His plans for their release from bondage. Moses was born under sentence of death by Egyptian rulers, as were all Hebrew male babies. By clever planning by his mother and the providential care of God, he was saved from death and was adopted as the son of Pharaoh's daughter.

Finally, at the age of forty, Moses could no longer bear to quietly watch the persecution of his people. He started a one-man rebellion but soon saw the hopelessness of such a movement and ran away to Midian. Forty years there he tended sheep for his father-in-law, with the bitter memories of the bondage of his people still in his heart.

Then came the call of God to Moses to return to Egypt and act as leader in the deliverance of Israel from Egypt. Moses, at first questioned the call since he knew his helplessness in the face of Egypt's might. When God gave Moses the assurance of His presence at all times in the undertaking, Moses agreed to go, accompanied by his brother Aaron.

Moses Stands Before Pharaoh

Possibly the most amazing, courageous incident in Jewish history is recorded when we are told of Moses standing before the king of Egypt and demanding that he set his slaves free in mass. The reaction of the king was about what Moses expected when the Lord called him to this service. His reply to God, at that time, was "Who am I that I should go unto Pharaoh?" The king replied to Moses' demand with the statement, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

Pharaoh Gradually Saw The Light

The first request of Moses to Pharaoh was that the children of Israel be allowed to go three days journey into the wilderness to worship God. Pharaoh felt that if they were given that much freedom it might be the end of their slavery. Consequently he refused the request of Moses, and imposed heavier tasks on the Israelites.

Plagues began to fall on Egypt as Moses, under the command of God, began to stretch his shepherd's rod over the land. There were three plagues in succession, frogs, lice and flies. After each plague Pharaoh would call Moses and ask him to pray that the plagues be taken away, with the promise that he would let Israel go. Each time, the Record says, "he hardened his heart," and refused to keep his promise.

After the third plague, Pharaoh began to weaken. He gave Moses permission to take the

Israelites for a time of worshiping. Only Pharaoh said, "Go ye, sacrifice to your God in the land." God had commanded Moses to take Israel out of Egypt to worship. Hence he refused this offer of Pharaoh with the statement, "We will go three days journey into the wilderness, and sacrifice to the Lord our God as he shall command."

Pharaoh made another proposition to Moses, since the plagues were still afflicting Egypt. His proposal was: "I will let you go . . . only ye shall not go very far away." Such a borderline experience is always dangerous since we are never really out of reach of the enemy.

Following these three plagues, there came the plague on the cattle of Egypt, the plague of boils and the plague of hail. Each time Pharaoh would promise to let Israel go but when the plague was removed he "hardened his heart" and went back on his promise.

Moses then told Pharaoh that God was about to destroy Egypt with locusts. At the demand of his subjects, Pharaoh called Moses before him again. He asked Moses which of the group wanted to go out to worship. Moses said the men, women and children. Pharaoh would not let him take the women and children but said, "Go now ye that are men and serve the Lord." We have changed that just a little in our day. We say "let the women and children go worship and let the men stay at home and look at the funny papers."

As a result of this refusal by Pharaoh to let Israel go, the swarms of locust did come and "ate every herb of the land, and all the fruit of the trees which the hail had left and there remained not anything green in the trees or in the herbs of the land."

In desperation Pharaoh sent for Moses again. This time Pharaoh told Moses to take the Israelites and go serve the Lord as he requested, but added; "Only let your flocks and your herds be stayed." Pharaoh seemed to be suggesting to Moses that they go and worship God but leave their property out of the consecration. The reply of Moses was. "There shall not an hoof be left behind."

A Night To Remember

With this ninth refusal of Pharaoh to do what God wanted him to do, it seemed that he had forfeited all claims to mercy. God revealed to Moses that He would send only one more plague but that this time Pharaoh would not only let them go but that "He shall surely thrust you out altogether."

This final plague was to be the death of the first born throughout Egypt except in the homes of Israel. Every home in Egypt, from the palace down, was to feel the devastating power of this plague. "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon." (Exodus 12:29).

This was a terrible night in Egypt. God had said to Moses, Exodus 11:6, "There shall be a great cry throughout all the land of Egypt such as there was none like it, nor shall there be like

it any more." As a result of this plague, Pharaoh did decide to let Israel go.

The Origin of Feast of the Passover

When the Lord told Moses of the plague of death that was to fall over Egypt, He also told him how the Israelites would be able to escape the plague. The Israelites were told to kill a male lamb that was without blemish. They were to mark the posts of their doors with the blood of the sacrifice, roast the flesh and eat it.

Wherever the door post was marked with the blood of the lamb, the angel of death passed over the home without harm to its firstborn. This Feast of the Passover became one of the great feasts of the Jewish church commemorating their deliverance from this threat of death.

It was the Feast of the Passover which Jesus was observing with His disciples the night He was betrayed.

The Great Deliverance

With the death of the firstborn of Egypt, Pharaoh told Moses to take all of the Israelites and all of his herds and get out of the country. "The Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men," Exodus 12:33.

This was truly a great day for Israel. In Numbers 33:3 we are told that "The children of Israel went out with a high hand in the sight of all the Egyptians." Moses led the Israelites out of Egypt toward the Promised Land of Canaan. They came to the Red Sea. There were no boats or bridges. While they discussed their predicament some one noticed that the armies of Pharaoh were in full pursuit.

In such a desperate situation, it was Moses again who led the way. He said to the frightened Israelites, "Fear ye not, stand still, and see the salvation of the Lord." With Israel quieted down, Moses stretched the shepherd's rod out over the waters of the Red Sea "And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land and the waters were divided." (Exodus 14:21)

The Israelites passed through the bed of the sea to the shores on the other side. Pharaoh, still fighting against God, decided to follow the same route with his armies. "And the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."

Israel Saw The Power of God

This was possibly the greatest victory any group of unarmed people ever won over the well-trained, well-armed soldiers of a great nation. Israel did not shoot an arrow or draw a sword.

It has been said "God is always on the side of the heaviest battalions." That was not true in this struggle between Egypt and Israel. It was not true in the struggle between the Roman legions and the early Christian church.

The church today could learn some very helpful lessons by studying the part divine Providence has played in many of the triumphs of the forces of righteousness in their battle with the organized forces of sin.

The First Thanksgiving Day

The first public Thanksgiving Day on record was celebrated by Israel that day on the banks of the Red Sea. A great body of water separated them from the land of bondage. The armies of their enemy had been destroyed in their presence. With such a God to care for them it would appear that life might from that time on be a prolonged thanksgiving.

The Lord got Israel out of Egypt apparently without much trouble to the Almighty. Happy as they were at the time of their deliverance, it took the Lord a long time to get Egypt out of Israel. They stumbled through the wilderness, with doubts and rededications for forty years before they really reached the land of promise.

Little Rock Summer Leadership

Little Rock Conference Summer Activities

SENIOR CAMPS

Conference Youth Camp	Camp Tanako	June 9-13
Director—Rev. John W. Hassler		
Senior Youth Camp I	Camp Tanako	June 16-20
Director—Rev. Virgil Bell		
Senior Youth Camp II	Camp Tanako	July 7-11
Director—Rev. Robert Scott		
Older Youth Camp	Camp Tanako	July 26-27
Director—Mrs. Edward McLean		

INTERMEDIATE CAMPS

Little Rock District Intermediate Camp I	Camp Aldersgate	June 9-13
Director—Miss Mary Sue Shepherd		
Little Rock District Intermediate Camp II	Camp Aldersgate	June 16-20
Director—Rev. Everett Vinson		
Monticello District Intermediate Camp	Camp Tanako	June 30-July 4
Director—Rev. Charles Ashcraft		
Camden District Intermediate Camp	Camp Tanako	July 14-18
Director—Rev. Howard Childs		
Pine Bluff District Intermediate Camp	Camp Tanako	July 21-25
Director—Rev. Everette Patton		
Hope District Intermediate Camp	Camp Tanako	July 28-August 1
Director—Rev. W. D. Golden		
Arkadelphia District Intermediate Camp	Camp Tanako	August 4-8
Director—Rev. Gerald Hilton		
Small Church Camp	Camp Tanako	August 12-15
Director—Rev. James E. Major		

ADULT ACTIVITIES

Adult Fellowship	Camp Tanako	June 20-22
Director—L. W. Averitt		
Children's Workers' Laboratory	Camp Tanako	June 23-28
Director—Mrs. John L. Tucker		
Young Adult Conference	Camp Tanako	July 11-13
Director—L. W. Averitt		



JACKIE BENNETT,
Little Rock Conference
Methodist Youth President



THE REV. VIRGIL BELL,
Director Senior Camp No. 1



THE REV. ROBERT SCOTT,
Director Senior Camp No. 2



Inside View

Conference Training Program, 1958



Monticello District Activities At Camp Keener

Preachers' Retreat	July 7-9
Intermediate-Senior Retreat	July 9-11
Junior Camp I.....	July 14-17
Junior Camp II.....	July 21-24
Junior Camp III.....	July 28-31

Other Dates of Interest

Annual Conference Youth Night.....	First Church, Hot Springs.....	June 2
Wesleyan Service Guild Seminar.....	Mt. Sequoyah.....	June 20-22
Woman's Society of Christian Service School of Missions.....	Mt. Sequoyah.....	June 23-28
Directors' Workshop	Mt. Sequoyah.....	July 11-14
Leadership School	Mt. Sequoyah.....	July 14-25
Conference Wesleyan Service Guild Seminar	Aldersgate.....	July 19-20
Conference Woman's Society School of Missions	Aldersgate.....	July 21-25
Conference on Evangelism.....	Mt. Sequoyah.....	August 4-7
M. Y. F. Workshop.....	Mt. Sequoyah.....	August 8-16
Institute of Church Music.....	Hendrix College.....	August 11-15
Missionary Conference	Mt. Sequoyah.....	August 19-22
Arkansas Pastors' School.....	Hendrix College.....	August 25-29



Saco's New Chapel



MRS. JOHN L. TUCKER,
Little Rock Conference
Director of Children's Work



THE REV. JOHN HASSLER,
Little Rock Conference
Director of Youth Work



THE REV. LOUIS W. AVERITT,
Little Rock Conference
Director of Adult Work

THE YOUTHFUL ACCENT

By Hoover Rupert

HOW TO BE HAPPY

Don't go away with those eyes and that mind of yours because you figure that such a title denotes that this column has moved into the realm of self-help and will provide you with more of the same of what you see advertised in every book-store and magazine rack! I am certain that the efforts of many sincere and capable writers to provide us the techniques that make for happiness have proved fruitful in many instances. But there is such a rash of synthetic presentations that one is loath to spend his time checking the authenticity of much that passes for self-help literature in our time.

As a matter of fact I do want to pass along three answers to the question of how to be cheerful and happy! But they come from a person and a time a generation removed from the current answers. They were first given by one of our truly great American Christian leaders, Alice Freeman Palmer. She was teaching a group of girls in a vacation school in the slums of Boston many years ago. In the midst of her very busy life she would leave her peaceful home in the country to come into the city during the summer to teach these under-privileged youngsters. One July day she asked the girls in her class, "What shall we talk about this morning?" One of the girls who was doing her baby-sitting tasks right there in the class, holding her little brother in her arms, asked, "Tell us how to be cheerful and happy as you seem to be."

In reply this remarkable woman suggested three simple rules. First, commit something to memory every single day—something good. What a remarkable collection of good thoughts we could store up for ourselves with this practice. How helpful it would be to recall these ideas when special needs arise or crucial experiences come. Three or four words, a few lines of poetry, a verse from the Bible—what a difference they could make if we absorbed them a little each day.

Second, look for something pretty every day and stop long enough before it to say, "Isn't it beautiful?" What this must have meant to those youngsters whose horizon was the tenement skyline and narrow streets of a city slum! How about those of us who live in areas where lakes and streams are so abundant?

Third, said Dr. Palmer, do something for somebody every day. If you are or have been a Girl Scout or a Boy Scout you have heard something about daily good deeds. If you did them or do them simply because the scout law says you must, they become drudgery to you. But if you do them because you want to, you will discover a joy and happiness that comes no other way.

Wonder what would happen if the readers of these words—young and old alike—were to try this simple procedure for a week? You will never know for yourself unless you give it a try. Dr. Palmer said this is all there is to it. She said that though it's simple, it works.

Banquet Honors Meth. Graduates At Mena Church

According to the annual custom, the Methodist students who will graduate from Mena High School this spring were given a banquet at the church recently.

The affair is sponsored by the Woman's Society of Christian Service, and the members in charge had able assistance of some of the mothers of the young people.

There were seven graduates present, some bringing their dates, and other members of the senior MYF. A few of the adult church members who serve in positions connected with the event also attended.

The pastor, the Rev. W. D. Golden, served as master of ceremonies. After the banquet, each young guest was asked to stand and give his name, age, and plans for the future. Then the Rev. Mr. Golden presented a short version of "This Is Your Life," telling amusing adventures that the graduates had experienced in their very early childhood. The information had been gathered without the knowledge of the "victims."

The minister also told in a very inspiring manner, of the many ways young people can find careers in the field of religion, how they may have the aid of student loans or scholarships. After being dismissed, many showed interest

Nine Volunteer Service Projects Chosen For Meth. College Students This Summer

Nine volunteer service projects for Methodist college students, related either to missions or Christian citizenship, will be held in the summer of 1958 under the auspices of three national Methodist agencies. About 140 college men and women will be sought for participation in the projects, which include work camps in home and overseas mission fields, community service projects in two United States cities and a "School of Political Processes" in Washington, D. C.

The principal sponsor of the projects is the Methodist Student Movement, national organization of about 400,000 Methodist or Methodist-preference college students. Co-sponsors with the MSM are the Methodist Board of Education, Nashville, Tenn., and the Board of Missions of the Methodist Church, New York.

Three New Projects

In addition to work camps and other programs held for the last several years, three new projects will be undertaken next summer, the Rev. R. C. Singleton, a director of student work for the Board of

by taking literature to read.

The table was decorated with a red carnation centerpiece, complete with a black-robed graduate. At each place there was a student in black cap and gown. Black and red crepe paper and black candles were used in an artistic way, showing the senior colors to good advantage on the white background. The menu was creamed chicken in patty shells, peas, candied sweet potatoes, sunshine salad, home-made rolls, pickles and olives, assorted cake, and iced tea.

Missions, said. The Political Processes school in the nation's capital, a social service project in the heart of Boston, and a service project at a community center in Seattle, Wash., are new. Almost new will be a work camp in the Dominican Republic; a camp originally to have been held in Cuba was transferred to the Dominican in 1957. Projects to be repeated, some for the ninth or tenth year, include work camps in Mexico, Alaska, Henderson Settlement, Ky., and Calexico, Cal., and a combination work camp and travel seminar in Europe.

General Qualifications

For all projects, Mr. Singleton said, students must have completed the sophomore year of college or the equivalent. Other general qualifications include good health, a desire to serve others and an ability to work with persons of all races and social-economic levels, he added. For the work camps, simple construction skills are helpful. Students pay the cost of their travel to and from the project, plus a fee of from \$20 to \$60, Mr. Singleton said. Local churches, Methodist campus groups, districts and annual conferences are encouraged to help defray students' expenses, he added.

May 1 Is Deadline for Applications

Information about any of the projects may be obtained from two offices, that of Mr. Singleton, 150 Fifth Ave., New York 11, N. Y., and of Dr. Harvey C. Brown, P.O. Box 871, Nashville 2, Tenn. Both offices process applications.

Pastors, chairmen or local church Commissions on Missions and other interested local church leaders are asked to encourage interested Methodist students to write for information about the projects. Deadline for submitting applications is May 1.

Report On Youth Fund Sponsored Work In Hawaiian Islands

Miss Martha D. Almon, a deaconess working under the Woman's Division of Christian Service and whose work is supported by the Methodist Youth Fund, is on the staff of Parker Memorial Church on the Island of Oahu, Hawaiian Islands.

Writing in a current issue of the Methodist Youth Fund Bulletin, Miss Almon says that all of the Methodist churches were started as language churches—that is, the services were held in Hawaiian, Japanese, Filipino or Korean. But when the children learned to speak only English, it became necessary to have services in both languages.

The following quotation is from the article in the Bulletin.

If you were to drop by to see me on Monday or Wednesday evenings, you would find me at the Kahaluu Church next door, teaching an English class. You would

(Continued on page 15)



BIBLE STUDENTS SING FOR PRESIDENT—Augusta, Ga.—President Eisenhower shakes hands with members of the Ambassador Choir of Columbia (S. C.) Bible College who greeted the president by singing the hymn, "A Mighty Fortress is Our God." The President was in Augusta for a week-end of golf and rest.—Religious News Service Photo.



Will You Be Among Them?

10,000 Women To**"Invade" St. Louis May 6**

From every state in the Union and from some twenty countries overseas, more than 10,000 representative Methodist women will "invade" St. Louis, Missouri, from May 6 to May 9. They will be participating in the Fifth Assembly of the Women's Division of Christian Service of the Methodist Church's Board of Missions. They will represent about 1,616,000 women, organized in 31,000 societies in local Methodist parishes. Mrs. J. Fount Tillman, of Lewisburg, Tenn., the national president, will preside.

"Christ's Message for Today" and "Our Witness" are the two themes of the Assembly. Each day there will be Bible study periods led by Professor Georgia Harkness, of the Pacific School of Religion, Berkeley, Cal. The choirs of three Methodist colleges will be heard in special recitals: Bennett College, Greensboro, N. C.; Scarritt College, Nashville; and National College for Christian Workers, Kansas City.

The opening session on Tuesday afternoon, May 6, will feature messages from the three women who have been presidents successively of the national group since its organization eighteen years ago: Mrs. J. D. Bragg, of St. Louis; Mrs. Frank G. Brooks, of Mt. Vernon, Iowa; and Mrs. Tillman.

Featured speakers during the three days include: the Rev. Colin W. Williams, of Melbourne, Australia; the Rev. Dan C. Whitsett, of Sylacauga, Ala.; Dr. Kenneth Maxwell, of the National Council of Churches; Dr. Chandran Devanesen,

of Madras Christian College, India; President Willa B. Player, of Bennett College; Dr. Eugene L. Smith, of the Board of Missions, Methodist Church; Dean Walter G. Muelder, of Boston University School of Theology.

Bishop Eugene Frank, of St. Louis, Mo., and Bishop Matthew W. Clair, Jr., of St. Louis, will greet the delegates, as will also former leaders of the women's organization in the (former) Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, from whose membership the present Woman's Division of Christian Service was formed in 1940.

A feature of the Thursday evening session of the Assembly will be the commissioning of a number of young people as missionaries or deaconesses in a public ceremony. This service will be under the direction of Bishop Richard C. Raines, of Indianapolis.

Guild Weekend Set For May 9-11

More than 1,000 business and professional women of the Methodist Church are expected to attend the quadrennial meeting of their national organization, the Wesleyan Service Guild, May 9-11 at the Sheraton-Jefferson Hotel, St. Louis, Mo.

The meeting, officially called the "Assembly Guild Weekend," will follow the week-long quadrennial

(Continued on page 14)

Ft. Smith Group Entertained

An executive meeting of District Officers was held Wednesday, April 2, in the lovely new district parsonage in Fort Smith. The parsonage is now occupied by Dr. and Mrs. Ethan Dodgen and family.

Local Conference officers and members of the Research Committee were guests.

After a challenging devotional by Mrs. W. J. Spicer, a business session followed, presided over by Mrs. Sam Roberts, president.

Mrs. James Elmore made a motion that \$10.00 be sent as registration fee for the new District Vice President, to the Assembly meeting in May in St. Louis. Also, a motion was made and seconded that \$90.00 be given to Mrs. Sam Roberts as expense money to St. Louis. A motion was made by Mrs. J. B. Randolph, that a check for \$10.00 be given to Mrs. Hoggard toward the purchase of literature. It was decided by the group that an Officers Training Day should be held in the near future. Time and place will be announced later.

Mrs. Elmore, Secretary of Student work, reported on a recent week-end trip to Fayetteville, in connection with the Wesley Foundation.

A financial report was given by Mrs. W. H. Lewis, treasurer.

Mrs. G. A. McKee gave an itemized report on the furnishings for the living-dining area in the new parsonage, purchased by the WSCS and Guilds of the District.

Twenty officers and guests were present at the meeting.

The meeting was adjourned with prayer. — Mrs. M. I. Barger, Secretary.

Fayetteville Completes Study

The Woman's Society of Christian Service of the Central Church, Fayetteville, met Monday, March 31, for the final session of the study, "Christ, the Church and Race." After group singing with Mrs. Tom Eason at the piano, Mrs. R. K. Bent read "The Concepts of the Community." Silent Prayer was offered for land, earth, home, city, work, people of all color and speech, and was closed with prayer by Mrs. Bent.

Mrs. Dan Pilkington gave the devotional based on the life of Dr. George Washington Carver.

A play, "The Crier Calls" was presented by Mrs. Calvin Drake, Mrs. Elmer Krekbel, Mrs. Joe Farrell, Mrs. Bent, Mrs. Clarence Catterman, Mrs. Michael Mason, Mrs. Paul Lewis, Mrs. B. D. Willetts, Mrs. F. M. Meade, with a choir composed of: Mrs. Jean Adams, Mrs. Robert Bearden, Mrs. A. Brockway, Mrs. M. McKinney, Mrs. Homer Page, Mrs. Thad Rowden, Mrs. M. Whelan, Mrs. C. C. Yarrington, Mrs. Glen Hardy and Mrs. Arnold Christie.

Rogers Society Honors Guild

The W.S.C.S. of Central Methodist Church, Rogers, Ark., entertained the W.S.G. of the same church with a dinner, which has come to be an annual affair, held in Fellowship Hall Monday evening, March 31.

Forty-four members were present, and Miss Ardelle Fraser and Mrs. Gladys Winkleman were in charge of the program which followed. Program topic was "Hospitals and Medical Help in Missionary Work."

Special guests appearing on the musical portion of this program were Mrs. James Kyle Fraser and three small daughters, Glae, Lauren and Jamie of Springdale Methodist church. Mrs. Fraser sang as a solo a beautiful Easter number while the three girls gave three children's selections, with both words and music composed by their mother.

Secret ballot was held by the guild for two life members to be awarded at the end of the guild year. Surplus money of the organization was voted by the group to go to Hiroshima Girl's School in Japan.

Reports by delegates to the recent district guild conference held in Ft. Smith were given by Mrs. Mary Ellen Burtner, Mrs. Hoytte Brown and Mrs. Gladys Shaddox.—Submitted by Alyda F. Greene, guild reporter.

Boston (RNS)—In support of its campaign against crime in the state, the Massachusetts Council of Churches will select and distribute two sermons on gambling.

Sermons to be chosen must have been preached in the year ending June 1, 1958.

Mrs. Randolph Speaks To Ft. Smith Ministers' Wives

Mrs. Milton Randolph, Nashville, Tenn., director of the Family Worship Department of the "Upper Room," addressed the Methodist ministers' wives at a luncheon at Grand Avenue Methodist Church, Ft. Smith, prior to the opening of the North Arkansas Conference Woman's Society meeting which was held at Ft. Smith First Church.

Pictured, 1 to r, seated, are: Mrs. Ethan Dodgen, Mrs. Randolph, and Mrs. J. H. Hoggard, president of the ministers' wives' fellowship. Standing are, 1 to r: Mrs. Floy Dodgen and Mrs. Elmo Thomason.

Some 32 attended the meeting.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. I. T. FRANKLIN, mother of Mrs. Robert B. Crichlow, died recently. Rev. and Mrs. Crichlow attended the funeral in Atlanta, Ga., March 15.

A PROGRAM of spring music was presented by the Centenary College Choir, under the direction of A. C. Voran, at the Barksdale Officers' Wives' Club, held in the Starlight Room of the Officers Club Wednesday noon, April 9.

REV. AND MRS. JAMES T. HARRIS showed colored slides of their recent trip abroad to members of the Sterlington Methodist Church following the fourth and final Quarterly Conference at the church Wednesday, April 9. Rev. W. M. Allen is pastor.

REV. JAMES LAWTON, associate pastor of the North Baton Rouge Methodist Church, was the guest speaker at a breakfast for the young people of the Winbourne Avenue Methodist Church, Baton Rouge, on Saturday, April 5. Rev. Albert A. Collins is pastor of the church.

THE CHANCEL CHOIR of the First Methodist Church, Shreveport, presented a cantata, "My Heart is Glad" Sunday evening, April 6. Soloists were Sue Sandlin, Jasmine Egan, Flo Salmon, Dorothy Scales, New Wright, Carley Fox and Harold Booth. Dr. D. L. Dykes is pastor of the church.

REV. W. O. TISDALE of Springhill, retired member of the Louisiana Conference, was the preacher for the Marysville Charge during the Camden District simultaneous pre-Easter revival. The services were held in the Bethel church each evening. Rev. C. E. Lawrence is pastor of the charge.

REV. R. LEONARD COOKE, vice-president of Centenary College, and pastor of the Keatchie Methodist Church, was the guest speaker at a dinner meeting of the Men's Club of the Broadmoor Presbyterian Church, Thursday, April 10. His topic was, "Liberal Arts College in the Field of Higher Christian Education."

REV. GLENDON R. MESSER, pastor of the Elysian Fields Methodist Church, New Orleans, was one of seven neighborhood ministers of Protestant churches that participated in a combined Good Friday service. Each minister had part in a three hour service observing the death of Christ.

REV. AND MRS. TRACY ARNOLD announce the birth of a daughter, Michele, born March 18, weighing 7½ pounds. Michele is the second child born to the Rev. and Mrs. Arnold. They have a son two and a half years of age. The Rev. Mr. Arnold is pastor of Trinity Methodist Church, Shreveport.

DR. GUY HICKS, pastor of First Methodist Church, Alexandria, spoke on "Citizenship" at the Civitan Club's awards night banquet, March 28. Cash prizes amounting to \$300 were given to three high school seniors who participated in an essay contest sponsored by the club. The awards were presented by W. J. Keating, club projects chairman.

REV. R. D. SHOULDERS, a former director of religious education at First Methodist Church, Shreveport, has been named assistant to the executive secretary of Goodwill Industries. L. A. Shirley, executive secretary, said the Rev. Mr. Shoulders' primary duties would be to serve as Chaplain and public relations director at Goodwill Industries.

REV. L. L. BROADUS, associate pastor of the Broadmoor Methodist Church, Shreveport, was the guest preacher in Holy Week services held each night, Monday through Friday, at the Ellerbe Road Methodist Church, Shreveport. Dr. Webb D. Pomeroy, acting head of the Bible department at Centenary College, is pastor of the church.

GOOD FRIDAY SERVICES were held at the Lutchter-Reserve Methodist Church, Lutchter,

from noon until 3:00 p.m. Speakers for the worship service, other than the pastor, Rev. Frank C. Lankford, were Rev. Sam Jones of the Lutchter Baptist Church, Rev. Marsh M. Callaway of the Lutchter Presbyterian Church, and Rev. Collins Pinkard, pastor of the Norco Methodist Church.

DR. WILLIS M. TATE, Southern Methodist University president, and Matty Bell, athletic director at the Southwest Conference school, were honored guests at a special SMU alumni dinner held in the Sam Baird Hall of the First Methodist Church, Shreveport, Tuesday evening, March 11. Dr. D. L. Dykes, host pastor, and W. Crawford Fullilove were co-chairmen of the dinner.

REV. MINNS S. ROBERTSON, pastor, conducted special Holy Week revival services at the St. James Methodist Church, New Orleans, March 30-April 4. H. B. Hysell was in charge of the congregational singing. Seven members were received into the church during the week, and others, to be received in the next few weeks, will bring the total additions to the church during the conference year to twenty.

THE MEN'S CLUB of the Lutchter-Reserve Methodist Church was organized March 31 with 24 men present. Charter service will be held in May. Walter P. Harris, sales manager for Brown Velvet Dairy Products of New Orleans was the guest speaker. The officers are: Allan Fowler, president; Bill Middleton, vice-president; George Greenwood, secretary; and Chalmus George, treasurer. Rev. Frank C. Lankford is pastor of the church.

DR. GUY M. HICKS, pastor of First Methodist Church, Alexandria, was elected chairman of the finance commission of the South Central Jurisdiction of The Methodist Church, at its recent meeting in Oklahoma City. The jurisdiction includes Nebraska, Kansas, Missouri, Arkansas, Texas, New Mexico, Louisiana, and Oklahoma. The office of chairman carries with it the privilege of membership on the jurisdictional council, the executive committee of the jurisdiction.

THE CHANCEL CHOIR of the First Methodist Church, Shreveport, presented a cantata entitled "Stabat Mater" as a special feature of Church Night during Holy Week. This was the first time that the full choir had been featured on a Church Night program. Other features on the program included a movie "King of Kings," and a Fulton Ousler reading by Mrs. Gerald Pope entitled "The Resurrection." The service was held on Wednesday night, April 2. Dr. D. L. Dykes is pastor of the church.

REV. GEORGE PEARCE, JR., will be guest evangelist in revival services to be held at the Memorial Methodist Church, Bastrop, beginning April 20. Rev. Lael Jones, pastor of the Mer Rouge Methodist Church, will be in charge of the song services. The Rev. Mr. Pearce will deliver a short devotion each morning, Monday through Friday, over radio station KGAN at 8:30. Services will be held each evening at 7:00 p.m. Members of the congregation will participate in a 24-hour prayer vigil preceding the revival. Rev. Brady B. Forman is pastor of the church.

REV. SAM NADER, superintendent of the Lake Charles District, was the evangelist in revival services at the First Methodist Church, Gueydan, March 23-28. Rev. Ray DeHainaut, director of the Wesley Foundation at Louisiana State University, was in charge of the song services. The Rev. Mr. Nader has traveled in Europe and Asia and recently visited his father and two brothers in Lebanon. He has edited a book, "Sermons for the New Age," and has written a number of articles for various religious journals. Rev. George W. Harkins is pastor of the Gueydan church.

THE CHANCEL CHOIR of the Elysian Fields Methodist Church, New Orleans, presented the cantata, "Lord of Lords" by M. E. Graham, in the church sanctuary Sunday evening, April 6.

The choir is directed by George A. Christensen with Miss Judy Elliott as organist. Featured soloists for the service were: Mrs. Marilyn Davidson, Mrs. Marjorie Messer, Mrs. Marion Stafford, Dr. Grady Gordon and John F. Reeks, Jr. Also featured was a quartet number sung by Mrs. Annora Conner, Mrs. Catherine Gross, Ken Richardson and Vernon Woodside. Rev. Glendon R. Messer is pastor of the church.

THE FELLOWSHIP CLASS of the Caddo Heights Methodist Church, Shreveport, held their regular business meeting on Thursday evening, March 25. The group enjoyed a covered dish supper before the meeting was called to order by the president, Charles Orton. Guests for the occasion included the pastor, Rev. George Ross; the Church School superintendent, R. S. Moncrief, and Mrs. Moncrief. Members of the class and Clyde Black, the teacher, decided to sponsor some of the youth activities during the summer months. Louise Ellis is the reporter for the class.

REV. BEN YOUNGBLOOD, associate pastor of Mangum Memorial Methodist Church, Shreveport, was guest speaker at the North Highlands Methodist Church, Shreveport, Sunday evening, March 30. The Rev. Mr. Youngblood has just returned from Austria where he worked with Hungarian refugees under the auspices of the World Council of Churches of Christ. His appearance climaxed a series of services at the church emphasizing the Christian missionary enterprise. Other speakers were Mrs. Joe Mickel, Dr. Keith Mason, Professor Chin Ming Chiu, and Dr. W. F. Pledger. Rev. Beverly E. Bond is pastor of the church.

NEW TESTAMENTS were presented to the 181 persons of the Church School of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, Sunday morning, April 13, for their attendance during the Church School emphasis from New Year to Easter. Other activities at the church include a Palm Sunday service by the Junior Choir, under the direction of John Hammond, over radio station WIKC, and the outlining of the church program at the morning worship service, Sunday, April 13, by Mrs. Leonard Young, James Henderson, and W. H. Henderson. Miss Ruth Gentry Talley is Educational Chairman of the Every Member Canvass at the church, and Judge Robert D. Jones is general chairman of the canvass. Rev. Robert B. Crichlow is pastor of the church.

A CHRISTIAN CAREER CLINIC FOR YOUTH of the Methodist Churches in the New Orleans District was conducted Friday and Saturday, March 28-29, at the Munholland Memorial Methodist Church, New Orleans. Rev. Spencer Wren, pastor of St. Luke's Methodist Church, New Orleans, led the youth in a formal worship service Friday night following a fellowship hour which was under the direction of Rev. Clarence Snelling, director of the Wesley Foundation. The clinic continued Saturday morning until noon, with the Rev. Allan Jernigan, assistant pastor of Rayne Memorial Methodist Church, New Orleans, Miss Sheila Nuttall, rural deaconess of St. Tammany parish, and Miss Margaret W. Campbell of Scarritt College as program participants. Students of the Tulane-Newcomb Wesley Foundation presented a drama at the morning session. Rev. Edward Harris was host pastor.

REV. AND MRS. HENRY ARBERRY RICKEY, of Conway, announce the engagement of their daughter, Patricia Rickey, to the Rev. John Thomas Jones, of Norman, Oklahoma, son of Mr. and Mrs. Robert Frank Jones, Norman, Oklahoma. Miss Rickey attended Centenary College, where she was a member of the Chi Omega Sorority, and the College Choir. She was graduated from Hendrix College with an A.B. degree in June, 1956. While in Hendrix, she was elected to Cardinal Key Honor Society, and was a member of the Chapel Choir. She is to receive the degree of Master of Religious Education this June, from Perkins School of Theology. Mr. Jones is a graduate of Oklahoma City University, where he was president of the Senior Class, president of Blue Key Honor Society, president of the Inter-Religious Council, and president of the Ministerial Club. He is a senior in Perkins School of Theology. The wedding will take place in the late summer.

Holy Week, Easter Services Held At New Iberia Church

On Palm Sunday, 20 persons were received into the membership of the New Iberia First Methodist Church at the 11:00 a.m. worship service. Several children and young people who were in this group were previously enrolled in the membership training class, conducted by the Rev. Jack Cooke, pastor.

The Easter dramatic worship service entitled, "This is Daybreak," written by Mrs. Frances McLean, was presented by the senior young people under the direction of Mrs. Palmer Williams, assisted by Mrs. J. L. Groves, Senior Counselor, Rev. Mr. Cooke, and Jimmy Hester, general superintendent of the Church School. The characters and the youth representing them were: Youth, Linda Barton; Roman Soldier, William Lucas; Pilate's Wife, Peggy Powell; Simon Peter, Thomas Land; Mary Magdalene, Jenny Williams; Mother of Jesus, Rebecca Tebbetts; Joel, Chris Dack; Oleopas, Charles Clark and Reader, Ronnie Groves. Rebecca Stockstill played the organ and Cynthia Case and Jerry Fuller sang the musical selections during the play.

Holy Week services were held on Tuesday, Wednesday and Thursday. The Rev. Mr. Cooke continued his series of sermons on the "Seven Last Words of Christ on the Cross." The music was rendered by the Chancel Choir, directed by Jerry Fuller. The organists were Mrs. Compton LaBauve and Mrs. Johnny Trotter. On Good Friday the church was open for prayer and meditation.

An Easter Sunrise Service, sponsored by the Iberia Parish Ministerial Federation, was held on the banks of Bayou Teche in City Park at 6:00 a.m. The message was delivered by Rev. Mr. Cooke. The choir was under the direction of Jerry Fuller. More than 300 people attended this service.

Easter Services were held at the regular 8:30 and 11:00 o'clock worship services at First Church. The church sanctuary was decorated by Mrs. Helen Miller, Mrs. Palmer Williams and Mrs. C. G. Fuller, Jr.

A special Easter film entitled, "The Lord is Risen," from the Living Christ Series, was shown at the evening worship service.

BROWNFIELD CHURCH, BR DISTRICT, IS 1000 CLUB PROJECT

(Continued from page 1)

fect must realize this need and be willing to sacrifice both time and money to fill that need.

"Brownfield people felt the need for a Methodist Church. The people of this area are young with children who need to be taking active parts in Sunday School and Young Peoples work, but because of the distance to other Methodist Churches many people were neglecting to be active in their churches. With the assistance of Rev. John Sewell (Baker Methodist) and myself, the people organized using the Brownfields Schools for a place of worship.

"The people of Brownfield are doing something about its Methodist people. Everyone has been more than glad to take on one or more jobs. Filling positions of teachers,



Pictured are some who attended the first of a new series of meetings designed to take care of all business of the Commission on Education in monthly sessions at the First Methodist Church, New Orleans. Such business as regular commission activities, divisional meetings, department meetings, workshops, and teacher training are combined in a two-hour session.

The Rev. John Winn, pastor of Metairie Methodist Church, led the group in an evaluation of the church school and some goals to be considered at the initial meeting recently.

Left to right, are pictured: the Rev. Mr. Winn, Mrs. Ann Wigle, Mrs. Hazel Gundlach, Mrs. Audrey Johnston, Mrs. Muriel Vonderhaar, Mrs. Gladys Sauls, George Canaday, and Lester Ferguson. James S. Cloninger is chairman of the Commission on Education; and Dr. N. H. Melbert is pastor of the church.

superintendents, etc., for Sunday School has been no problem with these people. Everyone has the attitude that if this church is to grow and prosper it's up to me and I'll do all I can. This attitude is like a spark of fire. It blazes and moves through the crowd, soon all the people are working toward a common cause.

"The Brownfield Church Organization has received many charter members with many others having indicated they plan to become a part at the beginning of the conference year.

ence year.

"The people have indicated not only by giving of their time and talents that they are going to have a good church but financially also. The treasurer's reports are good and optimistic about the future.

"Yes, we believe another Methodist Church is well on its way. A good Sunday School is in operation. Attendance for church services, Sunday School, and for business meetings are excellent. Plans for church property and a permanent meeting place are well under way.



The University Methodist Church, Lake Charles, had one of the largest membership classes in its history this year. Forty-eight juniors and intermediates joined the Church on Palm Sunday. This picture was taken on Thursday evening when the class took Communion

for the first time as members of the Church. Only forty members of the class were present for the picture. The Rev. Earl B. Emmerich is pastor of the University Methodist Church.

Spiritual Life Service Held at Cedar Grove Church, Shreveport

Worshippers of the Cedar Grove Methodist Church of Shreveport observed Good Friday with a Spiritual Life Meal sponsored by the Woman's Society. The theme, "Looking to Jesus," was felt throughout the meditation period in the sanctuary and during the silent meal and worship program.

The observance began at dusk in the church sanctuary, with the Youth Choir singing several familiar selections under the direction of Max Pugh. After the half-hour of music, the worshippers were ushered to fellowship hall where the Spiritual Life Meal was served in silence. This was followed by a program which evoked a deep sense of worship. The tables were lighted with white candles and between the candles stood white crosses. The participants on the program wore dark robes and were seated at the head of the table.

After Mrs. C. E. McGowan gave the invocation, Mrs. Sam Papa sang "Oh Master, Let Me Walk With Thee." Sally Fouts of the MYF read the Scripture. Meditations were given by Mrs. Nathan Pavey, Mrs. W. P. Callahan, Jr., and Mrs. Roy E. Mouser. Prayers were offered after each talk by Mrs. Ollie Emerson, Mrs. Florence Walker, and Mrs. J. E. Nugent.

The pastor, the Rev. Roy E. Mouser, invited the communicants to partake of the Lord's Supper.

Mrs. Papa sang "Dear Master, In Whose Life I See," and the service was closed with the benediction by the Rev. Mr. Mouser.

There was a need, the people and pastors of the Baton Rouge District under the guidance of Rev. W. D. Poole, District Superintendent, have challenged that need."



Church Membership In The Methodist Tradition

What It Was, What It Is, and What It Should Be—"The Methodist Church in the United States has been confronted more and more intensively with the problem of maintaining quality of faith in the midst of quantitative growth," writes Frederick A. Norwood, in the Preface to **CHURCH MEMBERSHIP IN THE METHODIST TRADITION**. "Perhaps an intensive and yet long view will aid Methodists in arriving at a clearer understanding of the deeper implications of dedication through membership in the Christian Church."

Dr. Norwood traces church membership in its various aspects—becoming a member, maintaining membership, and being released from membership—as they have been understood and practiced from time of Wesley to the present. He notes a marked change in attitude toward membership:

"In the early days the Methodist was required quarterly to prove his faith and loyalty, else he was dropped. Today the Methodist is likely to find his name still enrolled, despite nonattendance, indifference, nonresidence, iniquitous living, or even death."

Church leaders will find Dr. Norwood's evaluation of the significance of these changes, and the recommendations he offers, both timely and provocative.

A valuable appendix contains the General Rules in the original Wesleyan form and the notes appended to the Discipline of 1796 by Francis Asbury and Thomas Coke.

About the Author: Frederick A. Norwood, an ordained minister in The Methodist Church, is professor of history of Christianity at Garrett Biblical Institute, Evanston, Illinois. He holds degrees from Ohio Wesleyan University and Yale.

Dr. Norwood is active in the American Society of Church History and is coeditor of the Society's journal, **CHURCH HISTORY**. He is the author of **THE DEVELOPMENT OF MODERN CHRISTIANITY SINCE 1500** (published by Abingdon Press), and of **HISTORY OF THE NORTH INDIANA CONFERENCE, 1917-1956** (published by the Conference Historical Society.)

Published by The Methodist Publishing House, 1910 Main St., Dallas 1, Texas; and 1021 McGee St., Kansas City, Mo.; Price: \$2.75; 144 pages; 5 x 7 3/8; Publication Date: April 7, 1958.

Letters To The Seven Churches

The Book of Revelation has often suffered one of two fates: either it has been abandoned as completely unintelligible, or it has become the happy hunting ground of the eccentric timetable-prophecy school of interpretation. But in **LETTERS TO THE SEVEN CHURCHES**, William Barclay offers the preacher, teacher, and general reader an intelligent and readable study of chapters 2 and 3 of this much misunderstood book, and at the same time gives a picture of the times

BOOK REVIEWS

out of which the Book of Revelation grew.

In chapters 2 and 3 of Revelation, John the Divine is writing to the seven churches of Asia Minor—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Dr. Barclay first describes the background of each city—its commerce, geography, politics, religion, and local customs—and then he gives a verse-by-verse exposition of the letter to the church there.

The author's complete mastery of New Testament language and history, and his charming literary style enable him to bring to life for the reader these cities of Asia Minor which provide the setting not only for the Book of Revelation but also for the labors of Paul and the trials of the early church heroes. In explaining the life and times of the early church, Dr. Barclay is able to show how many of the problems of that age still face the Church today.

About the Author: William Barclay, a minister of the Church of Scotland, is known and loved in Great Britain as a great teacher and preacher. A frequent lecturer and radio speaker, he also writes a weekly page for the **BRITISH WEEKLY**—"William Barclay's Page for Preachers and Teachers."

Since 1947 he has been lecturer in New Testament language and literature and in Hellenistic Greek at the University of Glasgow. He has served as minister of Trinity Church, Renfrew, Scotland. He has written a number of books, including **A NEW TESTAMENT WORD BOOK** and the multivolume **DAILY STUDY BIBLE**.

Abingdon Press, Nashville 2, Tennessee, publisher for the U.S.A., its colonies and dependencies, and for the Philippine Islands; 128 pages; \$2.00.

GUILD WEEK-END

(Continued from page 11)

assembly of the Woman's Society of Christian Service of Methodism, which is expected to draw 10,000 Methodist women to St. Louis.

The over-all theme of the Assembly Guild Week-end will be the same as that of the Woman's Society assembly, "Christ's Message for Today." A major portion of the Week-end, however, will be given over to a sub-theme, "The Employed Woman, Her Witness and Her Mission." That sub-theme will be borne out in speeches, panels and small group discussions.

(Continued on page 15)

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Scandinavian Methodists Report Progress

Scandinavian Methodists have begun 1958 with plans to continue the progress made in several areas of church life in 1957. Signs of progress include new church and hospital buildings and a new program of youth evangelism.

Reports on Methodist work in Norway, Denmark, Sweden and Finland have been made by Bishop Odd Hagen, bishop of the Northern Europe episcopal area, and Dr. Arne Jacob-Kristoffersen, Methodist news correspondent for Scandinavia.

Among several new churches built or started in Norway in 1957 was the church at Kristiansund, which was destroyed in World War II. When that church is completed, all Methodist churches destroyed during the war in Norway will have been rebuilt.

In Finland, where Methodists number 3,200 in two annual conferences, a new church is being built in Lovisa. And Central Methodist church in Oslo, Norway's capital, is planning a new structure.

Building, however, is not confined to churches. The Methodist hospital in Oslo has been rebuilt and enlarged, and in 1958 the Methodist hospital in Bergen, Norway, will initiate a building program.

A special youth evangelism program has been launched in Sweden,

patterned after Christian witness missions by Methodist Youth Fellowships in the United States.

According to recent statistics, there are 11,175 Methodist Sunday school pupils out of a total of 266,000 in Norway. The Methodist children are enrolled in 68 Sunday schools and there are 591 teachers.

Work among local (lay) preachers also is progressing in Norway. Dr. Kristoffersen reported:

"The work among laymen has been receiving special attention in Norway, and 20 new local preachers were licensed in 1957. In the summer of 1958, a course for 30 local preachers from England and Norway will be held in Norway. This will encourage the initiative and activities of these workers and give new inspiration to them."

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THE LOUISIANA METHODIST

OBITUARY

JONES — Charles Weldon Jones was born near Princeton, Ark., Dallas County, April 16, 1886, the son of James D. and Elizabeth Benson Jones. He passed away in a Camden Hospital following a heart attack on Feb. 13, 1958.

He was a building contractor, and for a number of years lived in El Dorado, Ark. After retirement several years ago, he moved back to Dallas County to live with his sister, Miss Pattie Jones. After her death he went to live with his niece, Mrs. Horace Looney in Holly Springs, Ark.

He united with the Methodist Church at the age of 12 years, and was a strong supporter of the church throughout the remainder of his useful life. He proved his love for the church by the many physical and financial sacrifices that he and the others in his community made to keep Zion church alive. It was the writer's privilege to spend many happy hours in the home of this good man and his sister. They were always ready to help their pastor in every way. He was truly a good man, always standing firm for what he thought was right.

Mr. Jones is survived by three sisters, Mrs. E. W. Ramsay of Holly Springs, Mrs. A. L. Pittman of Little Rock, and Mrs. William Kauffman of Seattle, Washington, and several nieces and nephews.

Funeral service was conducted in the Holly Springs Methodist Church by his pastor, the Rev. Claude R. Roy, and the writer. His body was laid to rest in the Tan Yard Cemetery.—Bruce H. Bean.

REPORT ON YOUTH FUND SPONSORED WORK IN HAWAIIAN ISLANDS

(Continued from page 10)

be surprised, I know, to see that the pupils are older adults. Many of them are grandparents. The class was started at their request last year as I visited them in their homes. They wanted to learn simple English to use as they went to the post office, bank, and the store. Language is a barrier in the home, too. As most of them are grandparents, they wished to converse with their grandchildren. For many of them this had to be in "pidgin phrases." We use Dr. Frank Laubach's method called "Streamlined English." It has proved to be a real community project because some of the young adults come to act as interpreters for us

GUILD WEEK-END

(Continued from page 14)

The opening address on Friday evening, May 9, will be given by Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service of the Methodist Church. The topic will be "Christ's Message for Today."

The theme will be presented in two panels at the morning session, May 10.

The speaker at a banquet Satur-

if we get "bogged down" in English. The class members all work hard each day in their taro patches, fields, or banana and papaya groves, but some come as much as thirty minutes ahead of class time, so eager are they to learn. It is an inspiration to have a small part in helping people who want to learn the language of the country in which they live.

It gives me such a lift to see all of the races living, playing, and working together in harmony. We have two beautiful churches, and truly our prayer is that each will become a community church in a very real sense and be a house of prayer for all people.

day night will be Miss Eva Shipstone, head of the psychology department at Isabella Thoburn College, Lucknow, India, and formerly a member of an international goodwill team which toured Methodist churches in the United States under the auspices of the Woman's Division. Her topic will be "Quest for Fulfillment."

A communion service Sunday morning, May 11, will be led by Bishop Matthew W. Clair, Jr., St. Louis, bishop of the St. Louis episcopal area (Central Jurisdiction), and Bishop Eugene M. Frank, St. Louis, bishop of the Missouri episcopal area.

The final session on Sunday afternoon will be addressed by Dr. Glora Wysner, New York, a secretary of the International Missionary Council. She will speak on "Response to Christ's Message."

Other activities of the week-end include discussions of the theme by small groups, meetings of Guild members by jurisdictions, and a commitment service centering in a drama.

Special music will be furnished throughout the Assembly Guild

Weekend by the Scarritt Singers from Scarritt College for Christian Workers, Nashville, Tenn. Group singing will be led by the Rev. Dr. Bliss Wiant, Nashville, director of Department of Music of the Methodist Board of Education.

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North Ark. Pastor Participates In World Trade Conf.

Rev. H. W. Jinske was one of those invited to participate in the National Conference on World Trade held in Washington, D. C., March 27. Rev. Mr. Jinske had been chosen by the Methodist General Board of World Peace as one of the Methodist representatives. One hundred twenty-five national and local organizations were represented in the conference.

The chief topic of discussions at the conference was World Trade through Reciprocity Trade agreements.

Rev. Mr. Jinske summarized his impression of the conference as follows:

The National Conference on World Trade, officially known as the National Conference of Organizations on International Trade Policy, was held in Washington, D. C., March 27. The purpose of the Conference was to bring to the grass roots of America the importance of expanded World Trade and its effects on our economical prosperity and national security. With trade reciprocity in legislative danger at the present time, the need for such a conference was obvious.

It will be recalled that during the administration of Franklin D. Roosevelt a number of reciprocity trade agreements were negotiated by him and the then Secretary of State, Cordell Hull. In principle, trade reciprocity simply means such adjustments of tariffs among nations as to make the flow of goods easier. Some tariffs will still be retained but high tariff walls which would keep our friends from selling to us would not be erected. If we expect them to buy from us we must also buy from them. They will not have much purchasing power for our goods unless they can also sell to us. World trade is definitely a two way affair.

In 1930 we experienced a depression. The Smoot Hawley Tariff Act was passed in an attempt to beat the depression. It had just the opposite effect. It caused the nation to lose more jobs than it preserved. This act raised tariffs to the highest point in U. S. history. The result was that more and more people lost their jobs as other nations found it difficult to sell to us. Since they could not sell to us they did not have the purchasing power to buy our goods. Hence manufacturers had to lay off more people because they could not sell enough of their goods to keep them employed.

At this time we are experiencing a recession and we do not want to make the mistake that was made in 1930 when a tariff wall was erected against the goods of other nations. It was brought out at the conference that high tariffs would save the jobs of some two hundred thousand workers but free trade would save the jobs of some four million workers. The President of the United States, Adlai Stevenson, Secretary of Commerce Sinclair Weeks, Secretary of State John Foster Dulles, and others stated that four and one half million people in the United States owe their jobs to foreign trade. These jobs should not be jeopardized by high tariff walls on foreign goods.

These speakers also stated that if

Umphrey Lee Writes Booklet At Request Of Higher Educ. Comm.

A booklet reviewing the Methodist heritage in higher education has been published by the Methodist Publishing House.

The booklet, "For the Rising Generation," was prepared by Dr. Umphrey Lee, chancellor of Southern Methodist University, at the request of the General Conference Commission on Christian Higher Education.

The presentation outlines graphically the story of the Methodist heritage in higher education, reminding Methodists of the debt they owe to their pioneers in education, and showing how the Methodist movement, led by scholar and evangelist John Wesley, established everywhere schools with its churches.

Many of the colleges and universities founded by the early circuit riders remain to demonstrate that evangelism and education have always been inseparable concerns of Methodists. The commission hopes that this vivid reminder of their concurrent growth may serve to bring Methodists to a deeper appreciation of their educational heritage and to a new determination to preserve its strength for the good of the rising generation in an age of danger and unprecedented opportunity.

The booklet is one of the publications designed by the Commission's Office of Information and Publications to carry out the intent of the Conference as expressed in the Methodist Discipline:

"... The over-all task committed to the commission is to strengthen the bonds that bind our institutions of learning to the church, to lead our schools and colleges to a thorough commitment to Christian standards and ideals, and to lead the church in an effort to undergird them with adequate moral and financial support."

In 1938 Dr. Lee was elected president of Southern Methodist University and assumed duties as its fourth president in March, 1939.

The SMU Board of Trustees in May, 1954, accepted Dr. Lee's resignation, because of illness, as president of Southern Methodist University. The Board, however, created the office of chancellor and elected him to it, with the understanding that Dr. Lee would have no administrative duties, but that he would serve as educational consultant to the Board and to the officials of the University.

we do not trade with our friends they are likely to go into the arms of the Communists. They will need to trade with some one and we expect them to increase their trade with Russia if trade with us was made difficult. We are not letting the Russians succeed in their military offensive. We must not let them succeed in their economic offensive. As Sam Rayburn, Speaker of the House, said in his address, "What will it profit us if we gain the moon and lose the earth to the Communists?"

The speakers were in general agreement that trade reciprocity will make for the more abundant life for people throughout the world and strengthen the basis for World Peace.

—About Your World Service Dollar

Hospitals and Homes

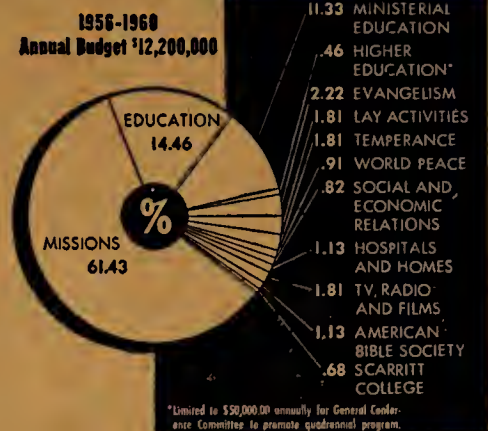
In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies are being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

Methodism's ministry through Hospitals and Homes touches the lives of everyone in the Church and everyone in the community. Someone in every family, or some friend or loved one will, sooner or later, be affected by hospital and home service. And with 213 Methodist hospitals and homes throughout our nation, there is a great likelihood that every church member will benefit from one or more of these health and human welfare services. At the same time, there is a great opportunity for every church member to become a part of these institutional services — either on a volunteer or full time basis; and through contributions of efforts and resources.

Our contributions through World Service help to make our Methodist hospital and home efforts more widespread. For our general Board of Hospitals and Homes is a service agency, which carries on the work of standardizing, evaluating, coordinating, sponsoring and advising in almost every phase of institutional activity. It develops and institutes standards of care, geared to the individual needs of the sick, children, youth and the aged. It encourages, urges and prompts our institutions to use only the highest scientific standards of care. It permeates each institution with that extra something for which our Church institutions exist: Christian compassion and Christian concern.

The Board of Hospitals and Homes advises and consults with our related hospitals and homes as to nursing care and services, training of nurses, development of educational programs. It advises, also, as to the highest quality child care available, urging modern,

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



ANNUAL FIXED SUMS	
PENSIONS	\$200,000
PENSIONS FOR DEACONESSES	\$ 45,000
THE AMERICAN UNIVERSITY	\$100,000
SCHOOL OF INTERNATIONAL SERVICE	\$250,000

approved methods geared to meet the individual needs of the individual child. The Board consults on problems of the aging, how to meet needs, how to expand or revamp services, how to fill the Christian responsibility of caring for the aged.

The Board is mindful of the great task put on it by the General Conference, as it "looks after" the Church's health and welfare concern. Board offices must ever be alert to the possibilities for developing new institutions, for increasing facilities, for meeting changing needs. It must be aware, too, that not every proposed project is a workable one, and the Board must have the wisdom to recommend if a certain institutional venture for our Church will be a good one.

The Board works closely with each Annual Conference in carrying on its program of hospital and home service. So that need can be met in every Conference and in every community, the Board is constantly in touch with the Conference Chairman, the Bishop, and members of the Conference Board of Hospitals and Homes, working always for high quality Christian service among the sick, the children, the aged and youth.

When you give to World Service you make it possible to perpetuate the Spirit of Christianity in our Methodist Hospitals and Homes. Only 1.3 per cent of the World Service dollar goes to Hospitals and Homes — but this small amount can continue to help in accomplishing the task.

N. O. FELICITY CHURCH PUBLISHES HISTORY IN PAMPHLET FORM

(Continued from page 1)

at Dryades and Felicity Streets, was begun in 1835.

According to the pamphlet, Felicity may have been the first church in New Orleans to be electrically lighted.

Felicity has the honor of having organized the first Epworth League, predecessor of the Methodist Youth Fellowship, in Louisiana in January, 1891.

The story is told of the changing of the historic "Garden District" homes into small apartments and rooming houses and of Felicity's determination to continue ministering to the thousands who live in the area immediately south of Canal Street and to provide a convenient place for visitors in the city to worship.

Copies of the pamphlet are available at the church and can be obtained by mail by writing to Rev. Minns S. Robertson, Pastor, 1818 Chestnut Street, New Orleans 13, Louisiana.

The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, APRIL 24, 1958

No. 17

Methodists Hold Six Major Confs. At Centenary Col.

Six major Methodist conferences and conventions will take place on the Centenary College campus during the months following the annual May commencement exercises on the campus.

Dr. Joe J. Mickle, president of Centenary, said these events will bring an estimated 1,500 Methodist clergymen and lay leaders to the campus in addition to the many students who will attend the summer school and short session.

Summer school is slated for June 2 through August 6 and is expected to bring an enrollment of approximately 500 students. The short session, to be held August 7 through 29, usually brings an enrollment of about 60 students.

The first of the Methodist events will open on May 26, the day immediately following the commencement ceremonies, and will bring from 750 to 1,000 ministers and lay leaders and their wives to the campus. This will be the annual Louisiana Conference of the Methodist Church.

The annual Youth Conference is slated for June 9 through 13 and will bring approximately 100 Methodist young people to the college. The Methodist Laboratory School for Sunday School Teachers will be held from June 22 through 27, and an enrollment of from 100 to 125 is indicated.

The annual School of Missions and Christian Service, sponsored by the Woman's Society of Christian Service, will take place from August 11 through 15. About 200 church women and teachers are expected to participate.

The Methodist Laymen's Retreat will be held at Centenary August 16 and 17 for an estimated 200 church lay leaders.

The annual Pastors' School of the Methodist Church's Louisiana Conference is scheduled for August 25 through 29. An attendance in excess of 125 persons is expected.

The Rev. R. Leonard Cooke, Centenary vice president and liaison man for the various programs, said the Youth Conference and the Laymen's Retreat will be held on the campus for the first time this year. However, the other four conferences and schools traditionally take place at Centenary College.

Both he and Dr. Mickle expressed satisfaction at the fact that the college can be of service to worthy church and educational groups.

"We are pleased that so many of these Methodist groups wish to return to the campus year after year to hold their conferences," Dr. Mickle said. "We want the campus facilities to be used to the fullest possible extent through the summer months as well as through the academic year."

Council of Bishops Elects Oxnam President



Miami Beach, Fla.—Bishop G. Bromley Oxnam of Washington, D. C. (left), was elected president of the Methodist Council of Bishops at a meeting here. He is shown accepting the gavel of his office from Bishop W. Angie Smith of Oklahoma City, out-going president. Bishop Paul E. Martin, of the Arkansas-Louisiana Area was named chairman of the College of Bishops of the South Central Jurisdiction.—RNS Photo

Nation To Observe National Family Week, May 4-11

New York, (NC) — To rekindle interest in families—in the areas of worship, recreation, and education — thousands of American and Canadian churches will conduct special programs during the 18th annual observance of National Family Week May 4-11.

Interchurch and community programs, as well as those in individual churches, are planned for the occasion and designed to strengthen

en the family life work of the congregations. Church families will be asked to examine the quality of their Christian experience as pointed up in the 1958 theme, "Your Home — A Household for God."

While the theme and supporting material for the Protestant participation in the Week are prepared by the National Council of Churches, observance is further encouraged by the various denominations and city councils of churches.

They provide devotional and reading suggestions, book lists, and programs for local churches and families. Parallel observance is also carried on by Jewish, Roman Catholic and social agency groups.

"Families can do many things to make their homes households for God," declared the Rev. J. C. Wynn, Philadelphia, chairman of the National Council's Family Life Department. "Number one on any list is: get to church and don't stop when the special week is over. Households for God don't stay for God very long outside that large household called the church."

"Going to church, like washing your hands, is something that has to be done often if you want to stay clean," he declared.

Mr. Wynn also said that families should constantly "team up on, as God's household," such things as "resentment, jealousy, bitterness, grumpiness, kicking the dog, lying, and cheating, things that work against the family."

Ruston Layman Presides At Joint Radio Comm. Meet

By Jeanne Mason
Methodist Information

Edgewater Park, Miss.—Some 30 Methodist ministers, laymen and their wives from throughout 13 southern states converged on the Edgewater Gulf Hotel here April 15-16 for the annual meeting of the Methodist Joint Radio Committee.

The group was convened at a dinner meeting Tuesday evening by Chairman J. C. Love, Ruston, La., layman.

Principal speakers for the opening session were Dr. S. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches, New York City; and Dr. Harry C. Spencer, general secretary of the Methodist Television, Radio and Film Commission, Nashville, Tenn.

The committee heard the report of its director, Dr. James W. Sells, Atlanta, Ga., and approved a proposed budget of \$26,000.

The body endorsed a proposal to assist financially South Central and Southeastern Jurisdictional ministers attending a Workshop in the Communicative Arts at Candler School of Theology, Emory University, June 16-July 2.

The 19-member committee is sponsored by the Southeastern Jurisdictional Council and the South Central Jurisdictional Television, Radio and Film Commission.

In co-operation with the Methodist General Television, Radio and Film Commission and the National Council of Churches, the Joint Radio Committee produces The Protestant Hour, a 30-minute program heard over more than 300 stations throughout the country.

The Protestant Hour originates in Atlanta, Ga., at the Protestant Radio and TV Center. Other participating denominations include the Episcopal Church, the Presbyterian U. S., United Lutheran, and Presbyterian, U. S. A.

1958 Daily Bible Reading Schedule

Below is the schedule for the period April 24-May 3 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

April 24	Mark 11:1-11
April 25	Mark 11:12-26
April 26	Mark 11:27-33
April 27	Mark 12:1-11
April 28	Mark 12:12-17
April 29	Mark 12:18-27
April 30	Mark 12:28-34
May 1	Mark 12:35-44
May 2	Mark 13:1-13
May 3	Mark 13:14-27

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. Loyalty Sunday, May 4, begins Week 9. Pages 49-50 of the Manual give detailed directions for the day. These should be followed carefully.
2. A report meeting should be held at 8:49 p.m. Sunday and subsequent report meetings on May 6 and 8 at 9:14 p.m.
3. Every possible effort should be made to complete all calls during the week so that every person can enjoy the privilege of sharing in the service on Victory Sunday, May 11.



—RNS Photo

PROTESTANTS DEDICATE HONG KONG ORPHANAGE—This modern Protestant-sponsored cottage-plan orphanage on a 51-acre site near the sea was dedicated at impressive ceremonies during which tribute was paid to the some 75,000 individual Americans who contributed to the project. Known as the Children's Garden, the orphanage is sponsored by the Christian Children's Fund of Richmond, Va. The fund maintains

orphan homes in various countries of the Far East. Although affiliated with the National Council of Churches' Division of Foreign Missions it operates as an independent organization. The orphanage already houses some 800 children—with 12 in each cottage under the care of a trained house "mother." Total cost of the project is more than \$1,000,000, of which the Hong Kong government will contribute a third.

Bishops Declare Pending Amendments To Methodist Constitution Adopted, In Effect

Three pending amendments to the constitution of The Methodist Church were declared "adopted and now in full effect" by the Council of Bishops April 8, 1958.

Amendment IX sets forth the conditions and procedures for the transfer of churches or annual conferences from one Jurisdiction to another. Amendment X doubles lay representation in annual conferences from churches which have more than one regularly appointed minister. The third amendment, No. XI, enlarges the upper limit on the number of delegates to the quadrennial General Conference from 800 to 900.

The bishops reviewed the votes of 127 annual conferences and made their official pronouncement at their annual meeting held in Miami Beach. Conferences in China and Czechoslovakia did not report.

The amendments originated in the 1956 General Conference, where each received the necessary two-thirds support required before being submitted to the annual conferences for their consideration. The requirement is that to become part of the constitution, proposed amendments must receive "a two-thirds majority of all the members of the several annual conferences present and voting."

All three amendments passed by overwhelming majorities. Amendment IX was supported by 13 favorable votes for every "no." Amendment X won by an 11-to-one vote, and Amendment XI received 32 votes out of every 33 cast.

Following is a tabulation:

	Amend. IX	Amend. X	Amend. XI
Votes cast	22,687	21,205	21,953
Votes required	15,126	14,138	14,636
Voting "Aye"	21,064	19,434	21,288
Voting "No"	1,623	1,771	665

Major interest has focused on Amendment IX since it provides a procedure, when all parties concerned approve by a two-thirds vote, for the transfer of a local church from an annual conference of the Central Jurisdiction to the conference of another Jurisdiction in which it is geographically located.

Provision is also made in this amendment (Article V of Division Two, Section VII) for an annual conference to transfer from one Jurisdiction to another upon a series of approvals, all supported by two-thirds majorities: the annual conference desiring to transfer, the remaining conferences of the Jurisdiction from which the transfer is to be made, and the Jurisdiction to which the transfer is to be made. Jurisdictional votes would be taken in the various annual conferences of the Jurisdiction and certified by the conference secretaries to the College of Bishops of the Jurisdiction, which shall determine whether two-thirds of the total vote in the Jurisdiction is favorable.

A third section of Amendment IX states that "the Central Jurisdiction shall be abolished when all the annual conferences now comprising it have transferred to and have been accepted by . . . other Jurisdictions in accordance with the voluntary procedure" set forth.

Amendment X refers to lay membership in the Annual Conference (Section VII, Article I). It is an addition to the provision that a lay member shall be elected from each pastoral charge: "Each pastoral charge served by more than one minister in full connection shall be entitled to two lay members."

Permission is granted in Amendment XI for a General Conference as large as 900 delegates. Hereto-

Plans Made For Nat'l Convocation On Local Church Evangelism

Washington, D. C. (MI)—Harold S. Rogers of Nashville, Tenn., staff member of The Methodist Church's General Board of Evangelism, has come here to direct regional preparations for the denomination's National Convocation on Local Church Evangelism, July 3-6.

Some 8,000 delegates are expected to attend the Convocation at the Uline Arena. They will represent the Church's 37 Episcopal Areas across the country.

Rogers, a layman, is director of personal evangelism for the Church Board. With offices in The Methodist Building, 100 Maryland Avenue, N. E., he will work with district superintendents and evangelism secretaries of 12 Methodist conferences contiguous to Washington.

Prior to joining the Methodist Board in 1952, Rogers was administrative assistant to Gov. C. Elmer Anderson of Minnesota. A former newspaperman, he was once editor of the Brainerd, Minn., Daily Dispatch, and associate editor of Sports Afield magazine.

Bishop W. Angie Smith of Oklahoma City, president of the evangelism board, is general chairman of the Convocation.

(Continued on page 15)

fore the constitution limited it to 800. It was foreseen in Minneapolis that were the church to continue to use the present ratio for determining the number of General Conference delegates, each annual conference may elect, the total number would exceed the limit.

This legislation (Section I, General Conference, paragraph 5, Article I) now reads: the "General Conference shall be composed of not less than 600 nor more than 900 delegates."

Interstate Liquor Adv. Ban Asked By 17 Protestant Groups

Washington, D. C. (MI)—Spokesmen for 17 Protestant groups, representing more than 30 million church members, plan to ask Congress to ban interstate advertising of alcoholic beverages.

Their plea will be directed to the Senate Interstate and Foreign Commerce Committee at hearings which were due to open April 22 on a bill (S. 582) by Sen. William Langer (R.-N.D.)

His bill would prohibit interstate transmission of liquor advertisements by newspapers, magazines, radio and television.

Passage of the bill would force all publications and stations which circulate or broadcast across state boundaries to drop alcohol advertising.

A similar bill (H.R. 4835) has been introduced in the House by Rep. Eugene Siler (R.-Ky.), but hearings have not been set by Rep. Oren Harris (D.-Ark.), Chairman of the House Interstate and Foreign Commerce Committee.

The churches' support of the Langer bill is expected to center on the invasion of home by liquor advertising and its influence on children and teen-agers.

"We denounce the continued invasion of the American home by liquor advertisers who seek to indoctrinate even our children in the use of alcoholic beverages . . . and call upon the Congress of the United States to enact legislation to prevent the use of radio, television and other interstate means of advertising for such purposes," The Methodist Church said in a statement.

Similar resolutions have been adopted by other Protestant groups.

A Methodist spokesman, the Rev. Dr. Caradine R. Hooton of Washington, warned that "opposition to any advertising control will be fierce, not only from the alcoholic beverage industry but from every group which has the slightest economic interest in the industry's welfare."

He suggested that the Senate Committee "look behind the opposition's contentions to see whether they hold water or liquor."

Dr. Hooton is general secretary of The Methodist General Board of Temperance, and president of the interdenominational Committee on Alcohol Problems.

CWS Aids Victims Of Indonesia Strife

New York (RNS)—Church World Service contributed \$10,000 to aid Christians in Indonesia suffering as a result of the civil strife there, it was announced by Russell Stevenson, director of the relief agency's overseas program.

He said the funds were in answer to an appeal for \$50,000 for that country made by the World Council of Churches' Division of Inter-Church Aid and Service to Refugees. The money will be used to buy rice, medicine and other goods for distribution among the needy and Indonesian Christian hospitals.

Mr. Stevenson said other early responses to the appeal included

(Continued on page 15)

Religious Press Urged To Assume 'Prophetic Role'

Chicago (RNS)—The president of the National Council of Churches, and a well known Chicago newspaper editor charged here that the religious press fails to speak out adequately and forcefully on social issues and to assume "a prophetic role" in Christian journalism.

The two men were Dr. Edwin T. Dahlberg of St. Louis, Mo., and Milburn P. Akers, editor of The Chicago Sun-Times. They addressed editors from the United States and Canada attending the 39th annual meeting of the Associated Church Press. Founded in 1916, the ACP comprises Protestant and Orthodox publications.

Dr. Dahlberg said that the "greatest opportunity of the religious press is that of adopting a prophetic role in society. It must deliberately educate and strengthen the conscience of the nation and be the voice of that conscience."

"It is a great misake," he said, "to make church papers into mere program publications."

Mr. Akers declared that he was "greatly disappointed" to discover during a study of church periodicals that many publications refrain from commenting on great social issues. He said that religious periodicals can do a "great disservice" by avoiding social concerns.

Dr. Dahlberg, who said he agreed with Mr. Akers' position, called attention to the role of Christian journalism in seeking to interpret "the great dangers and potentials in this nuclear age."

"In this dramatic age of nuclear space," he said, "there should be the resources and ingenuity somewhere to develop a church journal of much greater dimensions than anything we now know, presenting the best scientific and theological thinking of our time in an understandable language."

The church leader also assailed conditions in the American penal system. He urged the church press "along with the pulpit to arouse the nation to the necessity of a complete restudy of our penal, mental and welfare institutions."

Dr. Dahlberg asked church editors "to speak out fearlessly against the drunkenness and obscenity of the time."

ACP Papers Report 14,021,000 Circulation

Chicago (RNS)—Member papers of the Associated Church Press have a total circulation of 14,021,008, it was reported here to the group's 39th annual meeting by Peter Day of Milwaukee, Wis., president.

Mr. Day, editor of The Living Church, Episcopal news weekly, said 12 new publications were voted into membership in the ACP, bringing the total number to 158.

The ACP comprises editors of Protestant and Orthodox publications in the United States and Canada.

A highlight of the meeting were three simultaneous editorial workshops and panel discussions on promotion and circulation, layout and advertising, and church paper management.

The Rev. Harold A. Trinier, editor of the Canadian Baptist, Toronto, was elected vice-president. He suc-

World's Fair Protestant Pavilion Dedicated



These three crosses top a 65-foot pylon on the Pavilion at the Brussels International Exposition. The pavilion was opened with a dedication service held in four languages April 20. Plans call for the building to be used as an ecumenical center after the fair. It features a chapel and an exhibition hall. Among the pavilion's sponsors are the World Council of Churches, United Bible Societies and National Council of Churches in the USA.—RNS Photo

WC Official Confers With Yugoslavian Government Leaders

Belgrade (RNS)—John D. Metzler, World Council of Churches' secretary for material aid to Europe, returned to Geneva after a week's visit to Yugoslavia.

During his stay here, Mr. Metzler met with government officials to discuss details of the Council's program of aid to children in this country carried on in cooperation with the Red Cross.

Yugoslav officials declined to disclose last year's aid figures. However, a report for 1956 showed that about 60,000 tons of food were distributed in schools through Red Cross canteens, where the children receive milk, cheese and bread daily.

The 1956 report said 2,000,000 children benefitted through the program, which received support also from the Yugoslav government.

Mr. Metzler also called upon officials of the Serbian Orthodox Church during his visit. He is working with the World Council of Churches on loan from Church World Service, welfare agency of the National Council of Churches in the United States.

ceeds Dr. John McNab, retiring editor of The Presbyterian Record, also of Toronto.

All other ACP officers, elected in 1957 for a two-year term, remain in office until next year's meeting. These include Peter Day, editor of The Living Church, Episcopal news-weekly, Milwaukee, president; Dr. Benjamin P. Browne, editor of The Baptist Leader, Philadelphia, vice-president; and Dr. William B. Lippard, editor emeritus of Missions magazine (Baptist), New York, executive secretary and treasurer.

Two retiring editors were elected to honorary membership in the ACP. They were Dr. McNab and Dr. Lin D. Cartwright, editor of The Christian-Evangelist.

Brussels, Belgium (RNS)—Four languages were used in the dedication of the Protestant Pavilion at the Brussels World's Fair on April 20.

Participating in the dedication conducted in Dutch, French, English and German, was Pastor Peter Fagel, vice-president of the Synod of the Evangelical Protestant Church of Belgium, who is Pavilion director.

Dr. Howard Schomer, an American member of the staff of the World Council of Churches at Geneva, gave the invocation and benediction. He is European inter-church aid secretary of the council.

Pastors of the Evangelical Church in Germany, the Anglican Church and the Dutch Reformed Church in Belgium also took part in the service, which was broadcast over Radio Netherlands.

Raising of half of the \$100,000 American goal for financing of the glass and aluminum pavilion was announced by the U.S. Section of the fair's International Christian Committee.

Charles C. Parlin, committee co-chairman, said it is hoped that the remaining \$50,000 U.S. share will be raised before the fair closes in October. Mrs. Theodore O. Wedel, president of United Church Women, is the second committee chairman.

Bishop Arthur J. Moore, Methodist bishop of Georgia, will preach at the Protestant Pavilion at the Brussels World's Fair on July 20. Earlier that day he will preach at the Central Methodist Church in Brussels.

Released-Time Rel. Training Program Ruled Constitutional

Spokane, Wash. (RNS)—Spokane County Superior Judge Raymond F. Kelly ruled here that the released-time religious training program of the Spokane School District is constitutional.

He declared the program does not violate either state or federal constitutional provisions against use of public funds for sectarian purposes. The decision was issued in a suit filed last year by four Spokane residents who sought to have the program stopped. They were joined in the suit by the American Civil Liberties Union, and the International Religious Liberty Association and the Upper Columbia Mission Society, both Seventh-day Adventist groups.

The plaintiffs contended that the program was unconstitutional on the grounds that the religious training took place during school hours.

Judge Kelly said that "in their apparent zeal to keep the wall of separation between Church and State unbreached, some, I fear, may be unwittingly raising a wall separating the State and our children from God."

"That certainly never was thought of by our founding fathers or the framers of our state constitution, much less intended by them," he added.

The Spokane program, which has been operated for 20 years, includes pupils from the second through sixth grades. With the permission of their parents, the children are excused

(Continued on page 15)

'Thou Shalt Not Park'



Lexington, Ky.—Borrowing from Biblical language, Immanuel Baptist Church here put up this new type of No Parking sign in front of its building. Shown with the sign are the Rev. H. B. Kuhnle, pastor of the church (left); and Keith Mee, minister of education at the parish. A church spokesman said the sign has been very effective.—RNS Photo

Trouble Is Where You Find It

AT this time when America is becoming more and more concerned with the conduct of its young people, it is interesting to note that the youth of Russia have just been subjected to a severe scolding by the leader of the Komsomol, the Soviet Union's Young Communist League. This organization with its 18½ million members in the Soviet Union is pledged to support all of the instructions and policies of the Communist party.

The main complaints sound very familiar. Youngsters tend to remember their rights and forget their duties to society, demanding a lot and giving little, sitting around in big cities and whiling away the time in idleness. So reported the New York Times recently in a dispatch from one of its correspondents in Moscow.

About the same time, the Moscow radio reported the official line now is to abstain from drinking beverage alcohol, Soviet leaders assert drinking habits in the Soviet Union stemmed from ignorance and "the false notion that wine and vodka are good for one." The broadcast advised Russians to stay away from hard liquors. It asserted that even moderate drinking was no good.

This is not to be taken as meaning that America's prohibitionists are now un-American. It simply means that our troubles are not peculiar to our own society.

Is There Security Underground?

ACCORDING to press reports construction has begun on the nation's first city underground shelter from H-bomb blasts. To be built in Wheaton, Illinois, the shelter will have provisions to sustain approximately 100 persons for a period of several weeks and will cost a considerable sum.

This announcement points up the manner in which military barriers have now receded to the ultimate. There was a time when natural barriers such as a mountain range or a body of water provided a measure of protection from a potential enemy. Certainly for generations oceans, separating continents, were formidable obstacles against aggressive enemy action. But the advent of the atomic age has changed all this. Man now has to burrow his way underground, and one might raise the question about the adequacy of even this kind of protection. The Wheaton shelter will accommodate less than 2% of the city's population. The cost of putting a whole metropolitan area underground would be prohibitive, financially, to say nothing of a whole nation.

In the minds of many people, Wheaton, Illinois, is known as the location of Wheaton College, known far and wide as a co-educational school of fundamentalists teachings. Why Wheaton was chosen as the location for the first city's bomb shelter, the news story did not say. However, the association of providing physical security in a religious center suggests the interesting point that the greatest security that the world can have from A-bomb or H-bomb blasts is a world which is committed to a way of life which the Christian faith proclaims.

Even if it were possible to construct enough underground shelters of sufficient size to put a large portion of the world's population underground, the threat of having to use them time and time again would not necessarily be removed. As long as the nuclear arms race continues unabated, there is the threat that



these weapons will be put to use. On the other hand, if the world can be brought to a realization of the peace which the Christian faith teaches, there would be no need for bomb shelters which offer relatively little security for a comparative few persons.

Christian people must never lose hope that such a world can be a reality, even in the face of a world that seems bent on destroying itself.

The Council of Bishops' Statement

ON page five is printed in full the text of the Methodist Council of Bishops' statement concerning "contemporary international policy and contemporary theological emphases" which is deserving of careful attention and study by all thoughtful Methodists. We commend it for your reading and reflection.

The emphasis which the Council takes will be welcomed by many persons in and out of churches for its call to more aggressive and creative action by those who have responsibility for directing the international affairs of this nation. We also believe that the Council has placed its finger on a very sensitive place in the present body of Christendom's theological structure. To deny man's sinfulness and his acts of sin is, of course, to deny reality, but to over-emphasize this aspect of his being is likely to furnish man with justification for his evil acts. Likewise, man is then more inclined to rest his case altogether with God's initiative and accept less and less responsibility for his own actions. Such theological position contributes little to bettering the present situation and calls for less and less effort to improve it.

We believe that the Council has made a substantial contribution to religious thinking at this time.

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A Message To The Methodist Church

from The Council of Bishops

Adopted at Miami Beach
April 10, 1958

Contemporary international policy and contemporary theological emphases must be reappraised.

Politically, we appear to have lost the initiative. Others act and we respond. We tend to think primarily in terms of security and of defense. The deep and abiding interest of the American people in the life of the mind and of the spirit, our underlying idealism and our concern for the welfare of all men do not reach the peoples overseas.

Theologically, we discuss the theme "Jesus Christ, the Hope of the World" but many seem to have lost hope. The teachings of Jesus are called "perfectionist ethics" and the prayer of Jesus, "Thy kingdom come, Thy will be done on earth as it is in heaven," is declared by prominent theologians to be unrealizable in history.

Defeatism, with consequent loss of power, follows in the train of theologians who center attention upon "the end of history," "the depravity of man," and "the second coming."

Our forefathers electrified the world when they drafted the Declaration of Independence and the Constitution of the United States. These were affirmative and creative documents, not negative and apologetic declarations. "All men are created equal . . . endowed by their Creator with certain unalienable rights . . . Life, Liberty and the pursuit of Happiness."

The Preamble to the Constitution proudly proclaimed, "We the people of the United States, in order to form a more perfect Union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity . . ."

The peoples of the world listened and acted. Many nations drew up similar documents. We led the world in its quest for democracy, and demonstrated within our own boundaries the workability of the democratic faith. Liberty lifted her "lamp beside the golden door" and millions from many lands cross the seas to find haven. We were unafraid. The immigrant left feudalism and despotism behind him and entered a free land. Security lay in our principles and in our practices.

John Wesley was not a man to underestimate the sinfulness of man, but he knew man could be redeemed. Now, however, a strange theology has been infiltrating our thought. It results in passive and patient acceptance of injustice and of exploitation and calls upon man to await God's good time, and thus becomes a tool of reaction and a suffocating miasma. Its proponents appear to forget that man is to be a co-worker with God and, together, bring peace to warring humanity, justice to exploited humanity, brotherhood to segregated humanity.

Neo-orthodoxy is neither new nor orthodox. Methodism needs a neo-Wesleyanism. "The personal knowledge of the love of God and of its transforming power in human life is the creative source of Methodism. The Gospel which historic Methodism proclaimed was the Gospel of salvation from sin; and salvation meant not only forgiveness of past sins but a new relationship which brings the assurance of final victory over everything that comes between man and God."

Many influential theologians of our day are men who have been conditioned by the tragedy of war. They have dug themselves out

of the rubble of the cities that were bombed and burned. They have fastened their understandable pessimism upon their theology. They have moved from the ruins of a devastated Europe to the libraries of the theological schools, but they have carried defeatism into those sacred precincts.

The Christian faith holds that love conquers, that hearts can be strangely warmed, that both new men and a new society are possible here and now. It is thus that Jesus comes. It is thus the Holy Spirit works.

Political policies based upon the philosophy of the market place are not likely to eventuate in the good will and the mutual respect that a family of peaceful nations requires. Economic aid, technical assistance, reciprocal trade agreements are jeopardized by purblind politicians unable to think in terms of the world which the United States is called upon to serve and to lead. Such persons demand tariff walls, envision Fortress America, and call for more and more of devastating bomb and guided missile.

It goes without saying that we must maintain an adequate defense through the development of strength at home and of allies abroad. The strength requisite to security is essential. Nevertheless, when our major concern is defense and we mobilize our thinkers and our scientists to this end, we may survive for a time, but we shall never win the war for the minds of men.

The restless millions of the world await positive proposals that express our idealism and are designed to establish lasting peace, continuing economic justice, and abiding racial brotherhood. It is no wonder the communist wins the exploited. He tells them he is out to abolish the exploitation of man by man.

Instead of telling the peoples of the world that our economic aid is given because we are children of our Father and because we want a peaceful world, we advise them that such aid is in our own national interest and for the purpose of maintaining our own security. They take us at our word.

No wonder poverty-stricken peoples of Asia respond to the slogan "The Classless Society." No wonder the children of God whose skins are black or brown or yellow march with the communist who says there is no color barrier among communists.

We are well aware of the duplicity of communist leaders, with their record of broken pledges, of shackled satellite states, the denial of civil liberties, and the cruel conformity totalitarianism enforces. But we play into communist hands when we identify our humanitarianism with national self interest.

A reappraisal is called for, one in which the idealism of the American people shall become dominant, in which our objectives are stated affirmatively, and in which our concern for the welfare of all men is made abundantly clear.

Let policies be designed to carry democracy into economics as well as into politics.

Let the teacher, the philosopher, the preacher, the missionary, the labor leader, the artist, and the musician be taken into counsel when world-wide policies are being drafted, as well as the business man and the military man.

We are not called upon to lead our people to theological air-raid shelters. It is our obligation to call them to an altar where in encounter with the Eternal the forgiving love of the Father may be experienced and Christ may be heard again to say, "Follow Me."

Ch. Press Warned Against Giving Up Moral Leadership

Chicago (RNS)—Dr. William B. Lippard, executive secretary of the Associated Church Press, urged religious editors here to take a "more realistic approach" to world problems in order to exert "a more positive and constructive Christian influence on civilization."

In his annual report before the 39th annual meeting of the ACP, he expressed the fear that the church press may be relinquishing moral leadership to the secular press because of its "reluctance to discuss realistically the big issues."

Among those attending was Rev. Ewing T. Wayland, of Little Rock, Ark., editor of the Arkansas Methodist and The Louisiana Methodist.

"In this fearful yet wonderful age," he said, "it is high time the church press stand out in front, giving evidence of strong, vigorous, courageous editorial leadership, helping the people to understand the moral and Christian implica-

tions of the issues that plague, worry, confuse and dishearten them."

Founded in 1916, the ACP comprises 158 Protestant and Orthodox publications in the United States and Canada with a circulation of more than 14,000,000.

Religious publications ought to "stick their necks out" more on vital questions of public concern, Dr. Harold E. Fey, editor of Christian Century, told members of the ACP.

"Christian journalism ought to be concerned with all the points at which living religion translates itself into decisions in the affairs of men," the editor of the non-denominational weekly journal declared. "Religion which stops at individual piety falls short of full Christian stature," said Dr. Fey.

Christian faith, he continued, should "grapple with life decisions" at the point where "differences of opinion are the hottest." Dr. Fey added: "Religious journals which stick their necks out on hot issues make more mistakes than those which take stands only on questions that have been settled. But

those that stick their necks out do more good than the others, assuming that their batting average is not too atrocious."

Religious publications "as well as the public press of all groups" were urged by the Associated Church Press to participate in the "widest possible observance" of the Universal Declaration of Human Rights' tenth anniversary in December.

The resolution adopted unanimously by the ACP asserted that "human rights are denied in practice in many areas of our globe to millions of inhabitants." It asked that these rights be emphasized "through the columns of religious publications and the public press in order to reinforce the observance and as a rallying point for men and nations in behalf of human justice and welfare."

In another resolution, the ACP approved the principle of providing short-term fellowships for church editors to enable them to receive "stimulus and mental refreshment." It called on member publications to "bring to the attention of all who are in a position to

help the need for such a program."

Referred to the board of directors for study was a resolution advocating the establishment of annual ACP awards to member publications for excellence in news coverage, format and makeup, editorial writing, photographs and features.

Church Strikes Oil; Builds New Sanctuary

Raleigh, Miss. (RNS)—Members of a small congregation near here, which struggled through 22 years of existence with hardly any assets, now feel like the fabled Texas oil millionaire.

The reason is that they are owners of 100 acres of land on the edge of the newly-discovered Raleigh oil field. By selling oil rights on 50 acres at \$1,000 an acre, the church collected enough to build a badly-needed sparkling new sanctuary replete with air conditioning.

Organized in 1936, the congregation of Wilkerson Memorial Baptist church worshiped in a small white frame structure for a generation.

THE LIFE WE MISS

Once in a great while we meet a person who is so tired of living he longs for the end of life. But such rare individuals are the exceptions which prove the rule that all of us want all the life we can get.

We speed up our schedules to crowd new sensations into every second. We try to make every minute count. We cultivate all possible aids to health in order to lengthen our active years. Young people turn night into day that they may prolong their pleasures.



Some time ago I asked a man nearing 80 what the secret of his youthful vigor was. In a rather humorous vein he gave me three rules, the last being that he never went to bed as long as there was anything else to do.

Yet despite our almost feverish desire not to miss anything, most of us have a haunting sense that we are missing something in life. The cost of living keeps spiraling to new heights, but it does not always lift us to higher satisfactions. We somehow feel perhaps we are getting fewer solid pleasures than our grandfathers did in their much simpler and less expensive time. Are we paying more and more for less and less happiness?

In His day Jesus looked around at people who felt they were missing so much and said, "And ye will not come to me that ye might have life." Many did come to Jesus to see His marvelous healing power and to hear His matchless teaching. For a time they flocked to Him, expecting a richer and more abundant life through material means.

But after awhile they gave us hope of getting much out of a Nazarene carpenter who remained a poor itinerant teacher, refusing to use His power and popularity for His own wealth and advancement. The crowd, therefore turned away from Jesus as a failure who had lost out.

There were some, however, who saw more deeply. For instance, there was a certain rich young man who had discovered his large possessions did not give the satisfaction he sought. He looked at Jesus and realized though the latter had little of this world's goods, He had something which posses-

sions could not give; and the young man came running to Jesus, asking what he must do to get the life he was missing.

Perhaps we better stop right now and ask ourselves in which group we are. Do we feel, as the rich young man did, that Jesus had a depth and richness to His life which we are missing? Or do we think of Jesus with a sense of pity, as one who missed the good things of life which go with success?

The other day a friend, who is a prominent pastor in Texas, handed me a card which I took to be his calling card, for it carried his name. On one side was the question, "What do you miss by being a Christian?" On the other side of the card was one word, "Hell." I thought that was a striking Texan way of telling a basic truth.

If any of us think of Christ's way of living as a pale, pitiful abstinence from the really good things of life, we had better read more deeply into our gospels. Jesus was a vital, radiant person to whom little children ran and for whom wedding parties made a welcome. When we think of the full, joyous life Jesus lived in an impoverished land, we realize how much He made of so little, while we make so little of so much.

What can we learn from Him as to the secret of the life we miss? A multitude of things. But consider only one. Jesus makes us more alive to our world. He quickens our powers of perception so we see and hear and appreciate more of what is around us.

He never traveled more than a few miles from his home town of Nazareth, but He saw wonders in that little place. He beheld the birds as arrayed better than "Solomon in all his glory." He saw divine love in the beauty of the flowers.

Jesus enjoyed the noncompetitive things of life. We do not have to own fields to enjoy the flowers. Scientists have recently estimated it would cost roughly two billion dollars to get a man to the moon and back again. Well, we can still revel in the glory of the "moon and stars which God has made" from the earth's ringside seats without charge. We can appreciate masterpieces of art without owning the paintings.

Being "full of life" does not depend on how much we own or how much we eat or how much we travel. I know a fellow who is bubbling with animal spirits, but his mind is empty and dull. Fullness of life comes from opening our minds and hearts to see more, feel more and love more of the things God has made available to us. In that sense St. Paul was right when he said, "All things are yours."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



RETURN TO RESPECTABILITY

A few evenings ago a prominent newscaster observed that the day was the twenty-fifth anniversary of something very special. It was on that same day a quarter of a century ago that former President Roosevelt had signed a bill which had made beer "legal" and, in the words of the newscaster, the day commemorated "Beer's return to respectability." Beer may have been popular then. It must be popular now. But it never was respectable. Many of today's beer advertisers picture young people . . . some even look to be teen-agers . . . seeming to be quite respectable as they indulge in some kind of a "beer bust." The pictures in the ads do their best to make beer drinking respectable, pleasant and harmless. If that is so, why don't they show a parent giving a small child a glass of beer; or a picture of a birthday party for ten-year-olds, with all of them drinking beer instead of fruit punch? After all, if beer is really respectable, why does it run in such bad company? And if you do not agree with that, did you ever see hot chocolate served over a bar in a cafe? Why is the stench of stale beer the prevailing odor that you smell when you go through the "Skid Row" section of a great city?

The nearest approach that beer can make to respectability is the time when a church member serves it in order to "make the right impression," or to do what the crowd seems to think is the "proper thing." But the tragedy of this is that it drags down the very people who want to be built up. The influence of the churchman is weakened, and the imps of hell shout in glee over the victory that they have won. You can't deodorize a skunk simply by painting out the white stripe down his back. Neither can you take the drink that has dragged millions down to drunkenness and to hell, and put a cloak of "respectability" on it, then expect it to pass for something as harmless as a glass of milk.

Parents who say that "There is no harm in social drinking," simply don't look far enough

On A Wide Circuit

W. W. Reid

NEVER UNDERESTIMATE INTEREST IN RELIGION

The last few years have heard a great deal of weeping, wailing, and gnashing of teeth within the ranks of the high-powered advertising profession—or should I say *industry*? "People have gotten to believe that advertising doesn't tell the truth, or that it writes tongue-in-cheek," mourn the "boys" on Madison Avenue. Whereas—everyone should know—no other profession has so advanced the American way of life, and so helped make America prosperous by "arousing wants" for advertisers to satisfy, as has the advertising fraternity.

Why then the suspicion and disfavor with which pressure advertising is regarded in many places? Why the pathetic failures of some recent million-dollar campaigns to convince us that A was to be preferred to B, or vice versa?

As in most such situations, there are undoubtedly a number of contributing causes. But I am sure—and "Madison Avenue" is beginning to learn—that a major factor is their underestimate of the intelligence of the average American. It was the advertising profession that first invented the dictum (not "discovered the fact") that the average American has the mentality and therefore the desires of a twelve-year-old, and that his vocabulary and his ability to read is about that of a ten-year-old. "Words not over

down the road of life. Those same parents in far too many cases go later to their pastor in uncontrolled grief to tell him of a fatal automobile accident involving their children. Are not these the same parents who laughed a few years ago at the church's stand for total abstinence?

Beer never did have respectability. It never will as long as it degrades men and women, fills correctional schools with our boys and girls, and breaks parents' hearts who are thoughtless enough to think that being "proper" consists in serving it in their homes.

Return to respectability? WHAT RESPECTABILITY?

two syllables—mostly one; and not more than 300 words": to which was added later, "and plenty of pictures." When one falls into the trap of "writing down" to a mind pictured thus, it is simple to slip over into "fairy tales," which may be only a polite name for garbled truth.

After awhile, one learns to protect himself from the "hidden persuasion" and the half-truth of the advertiser's tale, and that is just what is going on now.

But my greater concern is that this idea—this low estimate of average intelligence—has been creeping into our educational programs and into our religious activities. We must "go down" to meet the twelve-year-old mind: we must not tax it, nor strain it, nor attempt to lead it to reach up or out.

Now, I am quite certain, (1) the average congregation is well above this twelve-year-old appraisal; (2) it wants and can take and use "hard truth"; and (3) much of the "falling away from the church," or from religion, which is mourned from our pulpits, is because of the church's failure to *challenge* and *enlist* and *enthuse* minds that are treated as mature in most other areas of life.

Look over your congregation today. Almost every member now has at least a high school education; many are college-trained. (No, it was not that way 30 years ago.) Most of them read books and magazines on topics in which they are concerned. The ten-year-old has a vocabulary today that is probably as extensive as his grandfather's.

"Madison Avenue" erred in underrating its client's clients. The school that short-changes pupils on Latin, and math, and science because they are "hard" is doing a dis-service to youth. The church that underestimates its peoples' ability and eagerness to accept "full truth" is a traitor to the Master.

Nor am I urging "gobbledegook" nor the throwing of the theological textbook and vocabulary at the people. I believe, however, they want religious guidance, hard though it may be, and not mamby-pamby pleasant essays. And it is the church's and minister's duty to present such truth and present it in such earnestness that the hearers will be as concerned with things of the faith as they are with things of their secular professions. One way to begin is to ask people, young and old, what questions interest and concern them in religion: the questions, I am sure, will open eyes and minds to the spiritual capacity of the average churchman.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for May 4, 1958: GOD'S LAW IN A NATION'S LIFE

READ: DEUTERONOMY 5:6-21; EXODUS CHAPTERS 19 and 20.

MEMORY SELECTION: If you will obey my voice and keep my covenant, you shall be my own possession among all peoples. —Exodus 19:5 (RSV)

Throughout this quarter we are studying, "Early Hebrew History." Today's lesson completes a series of four lessons under the general subject, "Israel Becomes God's People." In the previous three lessons in this series we have studied, "God's People in Bondage," "God Prepares a Leader," "God's Mighty Deliverance."

In today's lesson we study an incident in the life of Israel, shortly after the deliverance from Egypt, which was, possibly, the most meaningful experience Israel had in its development as a nation. It was an experience which has also affected the life of the world since that day. This high point in Israel's relation to God is discussed under the lesson subject, "God's Law In A Nation's Life."

Israel Comes To Mt. Sinai

The opening verse of Chapter 19, from which the first part of our lesson text is taken, tells us that Israel had only been out of Egypt three months when they arrived in the "Wilderness of Sinai" and pitched their camp before Mt. Sinai. It was on this mountain that God had appeared to Moses in the burning bush.

When Moses stood before the burning bush and heard God's call to lead Israel out of Egypt, one promise God made to Moses at that time, among other promises, was "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Exodus 3:12.

There was a wide difference in the Moses, who stood before the burning bush in Mt. Sinai, and the Moses who now stood before this historic mountain. In the first instance, Moses was the leader of a flock of sheep belonging to his father-in-law, Jethro. At this time he was the leader of the thousands of Hebrews he had led out of Egypt. They were the chosen people of God who were to have the religious leadership for centuries of the work God was establishing in the world.

The First Sermon On The Mountain

When Moses found himself again at Mt. Sinai, he also found himself again in very close touch with the God of Israel. God called to Moses out of the mountain and asked him to prepare Israel for a message which the Lord wanted to speak to them.

One of the most beautiful and meaningful portions of the New Testament is that portion of the Gospel of Matthew which we call the "Sermon on the Mount." In that sermon, at the beginning or near the beginning of His ministry, Jesus began His message with the beatitudes, the blessings which Jesus said belonged to people who met certain conditions of life. This sermon was delivered amidst the peace and quiet of the Palestinian hills.

It was not so with this first "Sermon on the Mount." Thick clouds like smoke were upon the mountain. There was thunder and lightning. The mountain itself shook as if in the grip of an earthquake. Amidst such a demonstration of might and power, God spoke the laws that were to govern Israel; laws that largely have been the basic moral code for civil government from that day until now.

God's Promise To Israel Is Conditional

Before God gave expression to these eternal laws, He called the attention of the Hebrews to the fact that, only a few weeks previously, he had delivered them out of the hands of Egypt, possibly the strongest military power of the day.

God declares that He wants to make Israel a "peculiar treasure" of His own. They were to be His people "above all people." God promised that they were to be a "kingdom of priests, and a holy nation."

All of these promises were conditional. These promises were to be fulfilled in the life of Israel, said the Lord, "If ye will obey my voice indeed, and keep my covenant." While God chose Israel for a great mission, it was necessary also for Israel to choose God and the way of life He had planned for them, before God could bless them and make them the instruments for good which the Lord needed to carry forward His work.

The Necessity For Authoritative Laws

Let us keep in mind that, only a little more than three months before this amazing experience before Mt. Sinai, the Israelites were the slaves of the Pharaohs in Egypt. They had hardly begun to breathe the free air of liberation before the Lord gave to them these pointed, personal laws.

Moses would have led Israel to certain destruction if he, under God, had freed them from the oppressions of Egypt and the laws of Egypt and had attempted to let them develop without laws to govern their conduct. Without laws, chaos, anarchy and oblivion would soon have been the fate of this disorganized band of former slaves.

It was one of the great blessings in the life of Israel that the people felt that these laws were authoritative. They had come from God. They were not the result of the whims and fancies of some petty ruler.

It is necessary today for people to believe that the laws which govern them are based on justice and authority, if they are to honor and obey the laws with a glad heart. These laws God gave to Israel that day bore on the face of each law the eternal rightness of that law.

The Ten Commandments Are More Than Laws

We make a mistake if we think of these basic laws of God as merely commandments to govern human life. They are commandments, but they are also a statement of principles that must always exist in our relationship with others, if life is to have meaning and hope and outlook.

Human laws, made by our governing bodies, often change so fast that we may find ourselves breaking a law without knowing it. It is never so with these eternal laws of God. Conditions may arise in which it is necessary for people to change their laws. It is never necessary to change a principle of life. It has always been wrong and always will be wrong to lie and steal. This is a principle of life that does not change. It is the statement of a fact that has always been a fact and always will be so.

His Commandments Not Greivous

In the King James version of the Bible, I

John 5:3, we have the following statement regarding the commandments of God. "For this is the love of God, that we keep His commandments: and HIS COMMANDMENTS ARE NOT GREIVIOUS." The Revised Standard Version translates this last clause, NOT BURDENSOME. Waymouth's translation of the New Testament has this translation, NOT IRKSOME.

All of these translations indicate that in the normal life God's commandments fit into life as a natural, normal, expected conditions for good living. This is true. We need only to read the commandments in the reverse to recognize what an impossible situation humanity would be in if these commandments were stated opposite to what they are. If the little word "not" were left out of either one of the last five commandments it would throw the world into indescribable, impossible confusion.

Our Relation To God

The first four of the Ten Commandments give us something of the relationship which should exist between man and God.

1. The first commandment, which forbids us to have any other gods before God, is the first time this great truth was stated, so far as the records go. Each nation, each tribe had its own god or as many gods as seemed best to serve its purpose. What a blessing it is to the world to have stated authoritatively the eternal fact that there is one God to be obeyed and worshiped, and that this God is changeless.

2. The second commandment forbids idol worship and forbids the making of any image of anything in heaven, earth or beneath the earth as an object of worship. If we wonder why such a commandment is necessary, we have but to look around us at the many man-made objects of worship. Anything that stands between us and a sincere obedience and worship of God is a sacrilegious idol.

3. The third commandment teaches us to have reverence for the very name of God. Some people say "I curse but I don't mean anything by it." We may be sure that God "meant something by it" when He gave as the third great law of life the fact that we should have reverence for His name. So important did God consider this principle of life that He added to the commandment the comment, "For the Lord will not hold him guiltless that taketh his name in vain."

4. The fourth commandment sets aside one day in seven as a day of rest. Aside from the religious significance of such a day and the opportunities for spiritual development such a day properly used brings, human experience has demonstrated that we are so built nervously, physically and mentally that we need this day of rest. It is a costly experiment to overlook it.

Our Relation To Man

The last six of the ten commandments outline basic principles which we must obtain in our relation to people about us if life is to be worth while.

5. The 5th commandment teaches reverence for parenthood. Children are taught to honor their parents. Anything less than this robs the parent of the opportunity to help the child. Incidentally, we would like to say that parents should be worthy of being honored by their children.

6. "Thou shalt not kill." Respect for human life and human personality is one of the basic laws of life. That is one mark of the difference in the life of a man and a beast. It is essential that we preserve this respect for life.

7. "Thou shalt not commit adultery." Obedience to this commandment is essential to the sacred institution of the home. Moral cleanliness is also essential to good character and wholesome living.

8. "Thou shalt not steal." We must respect personal property as well as the person who owns the property.

9. Personal integrity and personal honor are impossible without intellectual honesty. Hence we have the ninth commandment.

10. Covetousness makes oneself unhappy, even if that is as far as it goes. If it leads us further, it makes both ourselves and our neighbors unhappy.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. BRADY B. FORMAN announce the birth of a son, Stephan Brady, on March 24. This is their third child. The Rev. Mr. Forman is pastor of the Memorial Methodist Church, Bastrop.

NEWLY ELECTED OFFICERS of the Kinder Methodist W.S.C.S. are: Mrs. Will Jackson, president; Mrs. L. G. Robinson, vice president; Mrs. Homer Perry, recording secretary; Mrs. Elmer Smith, treasurer. Rev. Raymond Crofoot is pastor of the church.

JUDGE FRED JONES was the guest speaker at the Men's Club dinner meeting of the Trinity Methodist Church, Ruston, on Wednesday, April 16. R. D. Campbell was in charge of the sale of tickets for the occasion. Rev. Jolly B. Harper is pastor of the church.

REV. GEORGE YORK, pastor of the Lakeview Methodist Church, Minden, was guest speaker at the March monthly meeting of the Men's Club of First Methodist Church, Minden. H. L. Bridges is president of the Club and L. C. Starr is program chairman. Rev. Dan D. Robinson is pastor of the church.

BRASS VASES were presented the First Methodist Church, Minden, by the H. E. Butt Foundation of Corpus Christi, Texas, in memory of Mrs. Charles Dickens. Flowers were placed in the vases, also in memory of Mrs. Dickens, by her daughter, Mrs. M. R. Spahr of Corpus Christi. Rev. Dan R. Robinson is pastor of the church.

MISS DANA HOLLOWAY of El Dorado, Ark., a senior at Centenary College, has been awarded a \$1,170 teaching fellowship to Alabama Polytechnic Institute, Auburn, Ala., effective in September. She will work for her master's degree in English while teaching freshman English classes.

DR. MARSHALL BRETZ, professor of organ and piano at Louisiana Tech presented an organ recital Friday evening, March 28, in the sanctuary of Trinity Methodist Church, Ruston. This was the last of a series of three Lenten recitals presented by the church of which Dr. Bretz is organist and choir master. Rev. Jolly B. Harper is pastor.

MARSHALL PAINE, youth director at Ingle-side Methodist Church, Baton Rouge, was guest speaker at the regular monthly meeting of Winburne Methodist Men's Club, Tuesday, March 18. The meeting was held in the Fellowship Hall with members of the church basketball team as special guests. Rev. A. A. Collins is pastor of the church.

CANTATA SOLOISTS for University Methodist Church's presentation of "The Seven Last Words of Christ," were J. M. Thom, baritone, Mrs. Howard Nelson, soprano, Jack Nelson, tenor. Mrs. John L. Babb was the organist. The Cantata was presented at the Lake Charles church Sunday evening, March 30. Rev. E. B. Emmerich is pastor.

REV. W. R. WENDT, pastor of the Springhill Methodist Church, was guest speaker for the Springhill Rotary Club recently. He delivered an appropriate and inspiring talk for the Easter season on the day-by-day activities of Christ during the week preceding Easter Sunday. The Rev. Mr. Wendt was introduced by J. G. Vickers, who is club secretary, and also chairman of the Methodist church's Official Board.

REV. LOYD WILLIAMS, pastor of the Maplewood Methodist Church, was guest evangelist in revival services held at the Sevier Memorial Methodist Church, Ferriday, March 17-23. The Rev. Mr. Williams has written a number of items that have been published and one of his experiences was the feature in the television show "Crossroads." Rev. J. P. McKeithen is pastor of the church.

REV. JAMES A. McLEAN, director of religious activities at Centenary College, is the illustrator of an article appearing in the current

issue of "motive," national publication of the Methodist Student Movement. The Rev. Mr. McLean's drawings appear with the article entitled, "Thesis for a Playwright Still in Hiding," by Tom F. Driver. The entire issue is devoted to the role of drama in religion.

REV. ALVIN P. SMITH, pastor of the Moss Bluff and the Northside Methodist Churches, Lake Charles, was the featured speaker at the regular monthly meeting of the Men's Club of the First Methodist Church, Lake Charles, Wednesday evening, April 16. The Rev. Mr. Smith has recently returned from a trip to the mission stations of our church in South America, and he showed colored slides taken on the trip. Dr. Carl F. Lueg is pastor of the church.

REV. ARTHUR M. BAKER, associate pastor of the First Methodist Church, New Orleans, was "minister of the week" Monday through Friday at the noonday services at The Church House, New Orleans. The services are under the auspices of the Greater New Orleans Federation of Churches. The Rev. Mr. Baker used as his subject for the week, "Goals for Spiritual Growth." The noonday services, conducted from 12:10 to 12:20 p.m., include a period of prayer, Scripture study, meditation and music.

SOME TWENTY MEMBERS of the Bogalusa Kiwanis Club and their wives, accompanied by members of the Kiwanis-sponsored Bogalusa High School Key Club, attended services at the Elizabeth Sullivan Memorial Methodist Church in a body Sunday morning, March 23. Attendance of the Kiwanians in a group was planned as part of the program of the Support of Churches Committee, headed by W. F. Caldwell. Other special guests at the service were members of the Camp Fire Girls sponsored by the church. Rev. Robert Crichlow is pastor.

DAN MORSE, who will receive his degree in religious education at Centenary College, Shreveport, in June, has been employed by the First Methodist Church, DeRidder, to serve as director of religious education beginning June 1. A native of Tallulah, Mr. Morse has served through several summers as youth director in Rayville and other Methodist churches of the state. He has been a member of the Centenary choir for the past four years, and has had experience as an assistant choir director. Rev. R. H. Jamieson is pastor of the church.

SUNDAY, April 6, the Junior Sunday School Class and Circle No. 1 of the Woman's Society of Christian Service of the Sterlington Methodist Church, presented a Cross and candle sticks to the church. The Cross was presented by Charles Walter Earl, a junior class member, in loving memory of Mr. Scott Horton. The candle sticks were presented to the church by Mrs. L. B. Ganhaway, a member of the W.S.C.S. in loving memory of Mr. O. J. Parker, Mrs. Oliver Hayes, and Mrs. Dan F. Anders. A formal and solemn dedication was made by the pastor, Rev. W. M. Allen.

MRS. SUE BOYDSTON, enrollment counselor at Centenary College, spoke Sunday, April 20, at the Bernice Methodist Church's observance of church night. Rev. W. H. Carroll, pastor, was in charge of the program. Mrs. Boydston spoke Saturday at the Shreveport District Methodist Youth Fellowship meeting at the Broadmoor Methodist Church in Shreveport and Monday at the Minden sub-district MYF meeting in the Bienville Methodist Church. She also spoke Wednesday evening, April 23, at the National Secretaries' Assn. meeting at the P and S Hotel in Shreveport. All of the addresses concerned the Centenary College program.

GEORGE MILLER, photographer of the 1½-year-old *Together*, covered the weekly family supper of the First Methodist Church, Shreveport, March 20, as a featured example of "What other big churches can do for the whole family." Mr. Miller was assigned to Shreveport's First Methodist, he said, when a Methodist Urban Life

REV. CAGLE DIES

Rev. George A. Cagle, pastor of the Bonita Circuit, Methodist Church, since June, 1957, died in a Monroe hospital on Thursday, April 10. Bro. Cagle, 71 years of age at the time of his death, had served 35 years as a Methodist preacher in the Little Rock and Louisiana Conferences. He transferred to Louisiana in 1948 and served at Grayson, Oak Ridge, Vidalia and Pine Grove. His pastorates in the Little Rock Conference included Malvern Circuit, Murfreesboro-Delight, Carthage Circuit, Buckner Circuit, Junction City, Thornton Circuit, Chidester Circuit, Mineral Springs, Emmett Circuit, and Humphrey.

He is survived by his widow, Mrs. Nellie Forest Cagle, two sons, Rev. Claude A. Cagle, of Troy, Texas, and Sgt. Gordon A. Cagle, U.S. A.F., and one daughter, Mrs. Winifred Crowley, of Helena, Montana. Funeral services were conducted at Bonita Saturday, April 21, by Rev. James T. Harris, Superintendent of the Monroe District, and assisted by Rev. W. F. Ragsdale, retired Methodist minister living in Bonita. Burial was in the Memorial Park Cemetery in Bastrop.

Conference reported the big response being accorded the family night program at the church. The Wednesday night meetings were instigated by Dr. D. L. Dykes, pastor, last September as a means of fitting all members of the family into the business night program. More than 700 persons held reservations for this particular meeting.

THE OFFICIAL BOARD of the Ringgold Methodist Church voted a unanimous request for the return of the pastor, Rev. Roy Grant, for the 1958-59 church year, at the Fourth Quarterly Conference held by the Rev. Luman Douglas, superintendent of the Ruston District, on March 17. A report received by our office stated, "Bro. Grant is doing a great work in our church and we certainly want him returned to us. We are in a building program and need his leadership to carry this program through. The progress up to this date is due to his splendid leadership." The report also stated, "The Rev. Mr. Douglas was with us on Monday, March 17, for our last Quarterly Conference with each official officer turning in a good report."

A UNION SUNRISE EASTER SERVICE was held by the churches of Longstreet at the Baptist Church at 6:00 a.m., and conducted by the pastor, Rev. Alvin Hall. Worship was continued at the Methodist Church at eleven o'clock when a program was presented by the children of the community, sponsored by Mrs. P. C. Reeves. An offering was taken for the Children's Home in Ruston. An outstanding part of this service, which also was a union service, was the dedication to the church of twelve Bibles in memory of W. M. Cornett, whose death occurred Dec. 19 of last year. His widow, Mrs. Hallie Cornett, now of Atlanta, Texas, was present for this occasion. The baptism of John Leslie Denison, age 19 months, son of Mr. and Mrs. Howard Denison, was performed by the pastor, Rev. Harold McClung.

THE ADULT COUNCIL of the Elysian Fields Methodist Church, New Orleans, recently circulated a questionnaire to church members asking preference in study courses. Since a large majority voted for Bible Studies, a series of six studies on the book of Revelation began on Sunday night, March 23, in the Fellowship Hall of the church. The council has selected Mrs. Frank Levy as teacher of the course. A report from the reporter for the church, John F. Reeks, Jr., states: "Mrs. Levy is one of the few licensed women ministers in this part of the state and has a well known background in religious education and Bible teaching in schools and her own church." Mr. Reeks also states: "The Adult Council is working on other plans of study that will make Elysian Fields people more interested in group participation activities and bind them more closely to the church. The Council, as all organizations of the church, is constantly working with 'Brother Glen' (the pastor) to make the tie that binds at Elysian Fields a warm and rewarding one." Rev. Glendon Messer is pastor of the church.



Greeting church members are alternating pastors A. G. Taylor, extreme left; and J. H. Sewell, extreme right. In center are, left to right, Felix Taylor, treasurer; E. F. Tucker, chairman of the official board, and John Parsons, chairman of the commission on education.

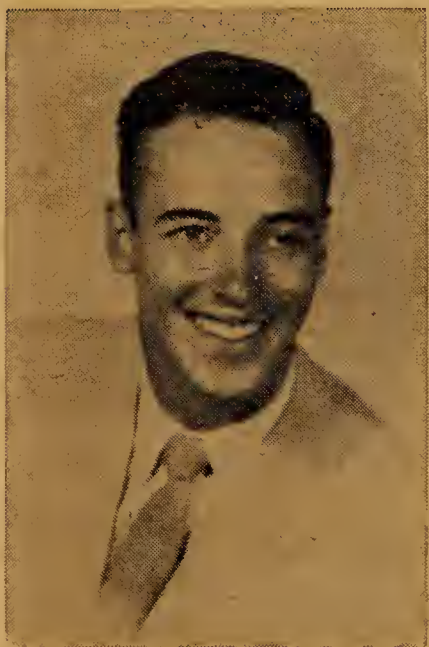
Attendance Increase Reported At New Brownfields Meth. Church, Baton Rouge

Attendance is reported on the increase every Sunday at the new Brownfields Methodist Church at Brownfields, a suburb of Baton Rouge. The new church is the recent 1000 Club project in Louisiana.

Organized the first Sunday in February, the church started receiving members on the first Sunday in March, and by the middle of the month had a roster of over 50 members.

The church has five Sunday School classes organized, which meet following the 9:30 Sunday morning worship service.

Selected As Guide For World's Fair



DENNIS RUFFIN, III

First Methodist Church of New Orleans, reports one of its young men, Dennis Rufin, III, son of Mr. and Mrs. Dennis Rufin, Jr., has been selected as a guide in the U. S. Exhibit at the World's Fair in Brussels, Belgium, which opened this month.

Dennis was an honor graduate of Tulane University of New Orleans. He spent two years in the Government Service, and later was a student of Sorbonne University of Paris, France, where he mastered the French language which prepared him for the present opportunity.

The Rev. J. H. Sewell, pastor at the Baker Methodist Church; and the Rev. A. G. Taylor, pastor of Blackwater Methodist Church, both turn out for the morning service, and then hurry over to their own charges for their own services later in the day. This arrangement will continue until Brownfields gets its own minister after the next conference.

Emmett F. Tucker, Sr., is chairman of the official board; Hugh Murphy is church school superintendent; Felix Taylor is treasurer; and John Parsons is chairman of the commission on education.

With the new church located in a rapidly growing suburban area of Baton Rouge, a booming industrial center, the Brownfields Methodist Church can look forward to many years of continued growth and service to the people of the community.

Leesville Minister Speaks At Mission

Rev. Oakley Lee was speaker at the Protestant Preaching Mission, at the England Air Force Base Chapel, Alexandria, April 13, at 7:30 p.m.

Rev. Lee is a colonel in the Reserve and is at the Base one day each month for training. About a month ago, he completed a fifteen-day active duty tour.

For the past four years he has been pastor at Leesville, where he ministers to a largely military congregation. Previously, he held pastorates in New Orleans and Baton Rouge.

A Chaplain from 1941 to 1950, he

served at Fort Polk, 8th Air Force in Europe, Lowry Air Force Base, 1st Air Force and Chanute Air Force Base. He has studied at Kentucky Wesleyan College, Asbury College, Emory University and Iliff Seminary.

He spoke on the general theme of "Religion In The Life of America Today."

Wisner Church Names 'Family of Year'

The Wisner Methodist Church unanimously selected the family of Miss Dorothy Roach as the 1958 Methodist Family of the Year, according to an announcement by the Rev. A. W. Coody, pastor. The nomination will be passed on to "Together" magazine and the General Committee on Family Life in the Methodist Church in Chicago. All nominations will be screened out on the District, Conference and National level basis. The national winner will be the guest of "Together" magazine at the National Conference on Family Life.

Miss Roach adopted the family of her sister, the late Mrs. Gladys Huckaby and the late Dr. George Huckaby who passed away in 1956 and 1952, respectively. Dr. Huckaby passed away in May, 1952, leaving his widow and three children, David, Dale and Mary. Mrs. Huckaby came to Wisner and accepted a position as instructor in the Wisner High School. In August 1956, Mrs. Huckaby passed away very suddenly, leaving the three children named. Miss Roach at the time, was Music and Band Director in the Bossier City Schools. She immediately accepted the position which she now holds as director of music in the Wisner High School. Miss Roach is a graduate of Northwestern having received her MA degree. The family consists of David Huckaby, age 15, Dale Huckaby, age 13 and Mary Gail Huckaby, age 11. All are members of the Methodist Church, are regular attenders

Greensburg Plans Dedication Service

The dedication of the Greensburg Methodist Church will be held on Sunday, April 27, by the Rev. D. W. Poole, District Superintendent of the Baton Rouge District. The Rev. J. A. Knight is pastor.

The dedication service will be at the 11 o'clock hour and will be followed with a Fellowship dinner in the Fellowship Hall. All former pastors, members, and friends of the church are cordially invited to be present for this occasion, according to the Rev. Mr. Knight.

Conf. Lay Leader To Speak In Kansas

Robert P. Lay, Louisiana Conference Lay Leader, will be guest speaker at a dinner meeting of the Hays District Board of Lay Activities, Oakley, Kansas, Thursday night, May 17, in the Oakley Methodist Church. He will address the laymen of the Kansas District on "Take Time To Serve."

This is an annual affair of the Hays District Methodist Laymen, and they are preparing for 1000 laymen for the meeting.

A conference lay leader since 1949, Lay is serving his second quadrennium term on the General Board of Lay Activities of The Methodist Church.

of all services and tithe from their allowances. Mary and Dale are members of the Junior Choir. All take an active part in church activities. In addition to her obligation to her family and her duties as music director of the school, Miss Roach is director of the choir of the Wisner Methodist Church and chairman of the worship committee.

The Roach family was selected on the manner in which they exemplify Christian family living, the manner in which they apply Christian ethics in their business or profession and every day living and the creative roll they take in community and church life.



Centenary Student To Represent Meths. In Masteg, Wales

Miss Dottie Sue Slider, Methodist student at Centenary College, has been selected to spend the summer in Masteg, Wales, as a representative of her denomination.

The Marshall, Tex., coed was chosen by the Committee on Ecumenical Voluntary Service Projects, which is affiliated with the United Student Christian Council. She was one of four students in the United States selected to represent various Protestant denominations at summer work camps in Europe.

The daughter of Mr. and Mrs. James Slider of Marshall, Miss Slider is a member of Chi Omega social sorority, the Methodist Student Movement and Quest, an inter-denominational group which sponsors daily religious services on the campus. She also is active in dramatics and is a drama major now in her sophomore year at Centenary.

The students selected will sail on June 17 from Montreal, Canada, and will land on June 28 in Bremerhaven, Germany. They will tour a number of European countries prior to the start of their actual service on August 1. Although she has not been told the exact nature of her duties, Miss Slider has been informed that she must be prepared to live with families in Masteg, to assist with the work of the community and to promote international understanding.

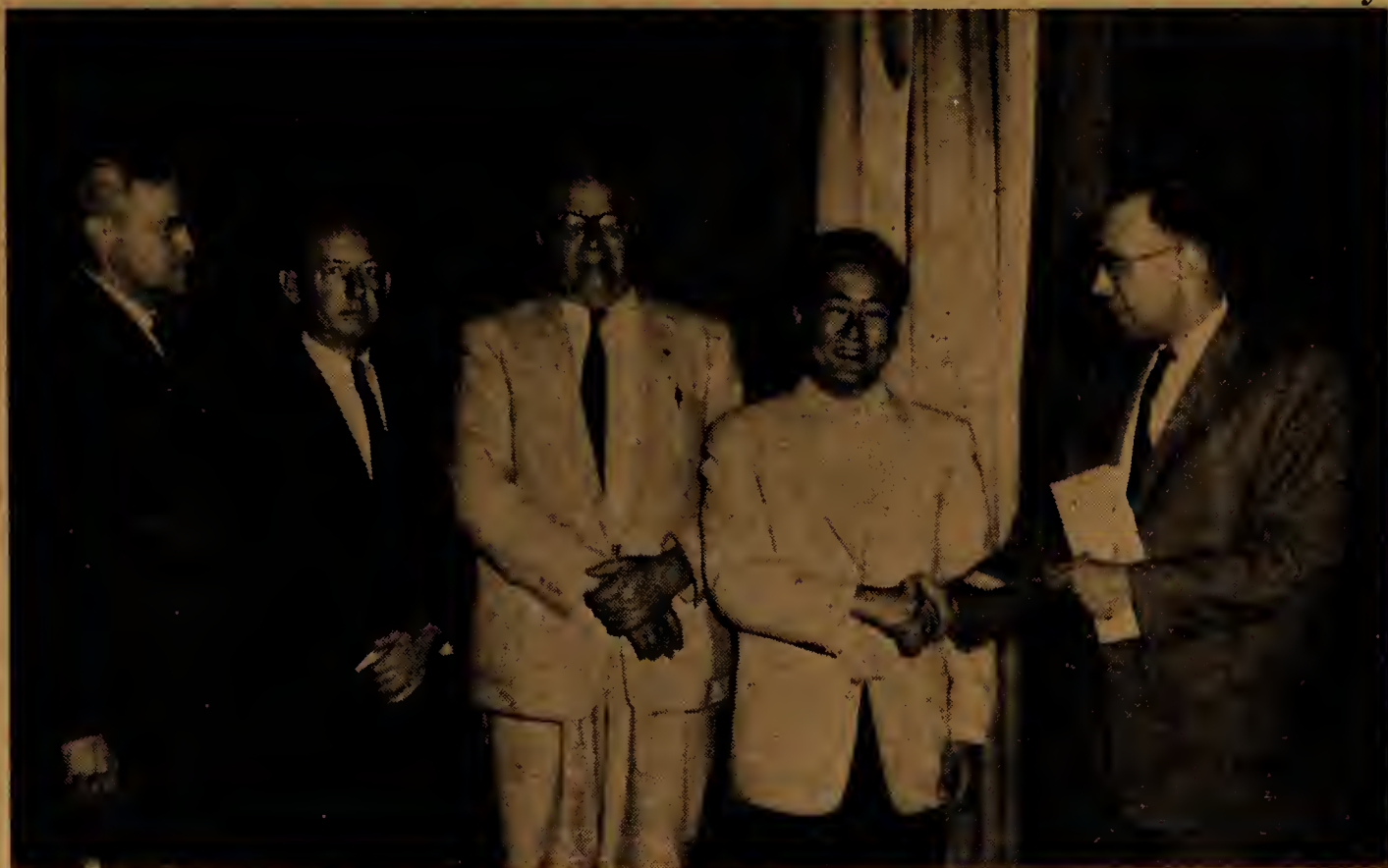
The Centenary student is a member of the Broadmoor Methodist Church in Shreveport, and her home town church is the First Methodist of Marshall.

She was selected on the basis of her outstanding church and school work and also on the basis of an essay she wrote to the committee to list her reasons for seeking the European experience. She said in the essay that she felt U. S. problems could better be solved by those who possess first-hand knowledge of foreign ways and traditions.

DOTTYE SUE SLIDER



Korean Student Receives Award At NA Conf. Youth Rally



The presentation of a \$25 award to a Korean student at Hendrix College for his essay on peace highlighted the North Arkansas Conference youth rally held on the Hendrix campus, April 11.

Recipient Paul Han (whose Korean name is Son-Dam Han) titled his essay "Every Human Should Pray for Peace."

Pictured left to right, are: Dr. Marshall Steel, Hendrix president; Dr. Richard E. Yates, professor of

history at the college; the Rev. H. W. Jinske, Salem, chairman of the conference Board of World Peace who presented the award; Han; and Herman Will, Chicago, of the General Board of World Peace who was platform speaker for the event.

Some 400 young people from the North Arkansas Conference attended the Rally. Theme was "International Relationships." Workshops were held in the afternoon, followed by the platform address Friday evening.

Ringgold Youth Group Directs Easter Service

The Methodist Youth Fellowship of the Ringgold, La., Methodist Church, had charge of the Easter Sunrise service on the crucifixion and resurrection of Christ.

Wetzel LaGrone, one of the youth directors, assisted; and Miss Wanda Preuett, president, had charge of the program. The program included special music, singing, solos, and readings by five of the youth.

The MYF also had charge of both morning and evening services Sunday, April 20, as part of youth activities week. The youth are helping to promote the financial program, according to the report.

Two-Act Pageant Enacted By MYF of Tangipahoa Church

"Dawn In An Upper Room," a two-act pageant, was presented by the MYF on Friday evening, April 4, at the Tangipahoa, La., Methodist Church.

Harvey Hutchinson, Jr., counselor for the MYF, directed the pageant, assisted by Mrs. Willie Lee Phillips, Mrs. Julien Tillery, and Mrs. Edward Garner.

Cast members were Jessie Travis as Mary of Nazareth; Emma Dean Rymer as Mary, the Mother of Mark; Faye Tillery as Mary Magdalene; Montie Sue Hutchinson as Miriam; Mary Jo Garner as Salome; Stroud Phillips as Joseph of Arimathea; Ronnie Garner as Mark; Robert Tillery as John; Jerry Travis as James; Harvey Gene Hutchinson as Simon Peter; Christ Phillips as Andrew; Richard Garner as Thomas; Kathleen Pike

(Continued on page 15)

N.O. Elysian Fields Youth Present Dramatic Program

On Good Friday night, the Intermediate MYF of Elysian Fields Church in New Orleans, La., presented a dramatic sketch entitled "The Maid of Emmaus" that was well received by the congregation and very well done by the youth.

The cast included Martha Richardson in the title role, supported by Russell Richardson, John Payn, Diana Conner, Milton Gutierrez, Janice Sill, Derryl Norris, Daniel Conner, and Skip Bourgeois. Bill Petre was the narrator and also led the congregation in singing "Must Jesus Bear The Cross Alone." Karen Kern and Madeleine Rasmussen read poems in the drama and Pamela Sam and John Payn read the off-stage preplay dialogue.

A choir composed of Beverly Bihler, Janet Potts and Dorothy Duhe along with several others already mentioned sang "Were You There" and Martha Richardson sang "I Walked Today Where Jesus Walked." Judy Elliott, the church organist, handled the musical portions of the program.

Costumes used were designed and made by Mrs. Marjorie Medders and Mrs. Ruth Schleiniger and the play was directed by Al Schleiniger. These three adults were the only grownups involved; the whole production was planned and staged by the Intermediate MYF with some help from a few boys of the senior group who had parts in the play. Also, Jimmy Hansard of the seniors, helped with the scenery and special lighting effects. The scenery also was designed and made by the group. The offering taken was given by the MYF to the church organ fund.

WITH THE SUB-DISTRICTS Poinsett

The Poinsett Sub-District Methodist Youth Fellowship met at Trumann, Ark., Thursday evening, April 10, at 7:30. A program, "The Week After The Resurrection," concluded with a candlelighting service, was presented by the Trumann youth group.

Rev. E. J. Holifield, Jonesboro District superintendent, presided at the business meeting. The election of officers was held, and the following were named: Gennie Emrich, Tyronza, president; Robert McGill, Marked Tree, first vice president; Joey Wilson, Lepanto, second vice president; Shirley Dunkerson, Harrisburg, secretary; Marshall Lovelace, Trumann, treasurer; and Charlotte Dale, Fisher, publicity chairman.

The Program Area Chairmen are: Barbara Goad, Marked Tree, Faith; Paulette Moss, Weiner, Witness; Beverly Bullock, Weona, Outreach; Bobby Green, Hickory Ridge, Citizenship; and Marlyn Casebeir, Harrisburg, Fellowship.

After the business meeting the group went to the recreation hall for recreation led by Ann Rowlett. Afterwards refreshments were served.

Tilton Methodist Church will be host for the May Sub-District meeting when the installation service will be held.

Shreveport

The monthly M.Y.F. Shreveport, La., Sub-district met April 8, at Mangum Memorial Methodist Church with Arthur Foster as guest speaker. Mr. Foster is the Director of Interchurch Service and Aid for the World Council of Churches.

(Continued on page 15)



How Are You Going?

Little Rock Conference Sending Busses To St. Louis

The Little Rock Conference Woman's Society of Christian Service is sending a chartered bus to St. Louis with delegates and visitors. It will leave Little Rock May 5 at 10 a.m. and return May 9th. Mrs. Murray B. McLeod, Little Rock, is chairman of arrangements.

The Wesleyan Service Guild will send a bus for the Guild Week-End. Anna Green, conference recording secretary, Little Rock, is chairman of arrangements and will take reservations for the round trip at \$10.00 each. The bus will leave Little Rock May 9 at 8:30 a.m., arriving St. Louis at 6:30 p.m.; leaving St. Louis Sunday around 3:30 p.m., arriving Little Rock around midnight.

So far there are 39 reservations for the bus and 27 reservations for the banquet Saturday night. Each district will be represented.

The Orientation Session for Plenary Session Chairmen, Discussion Leaders and Recorders and Program Participants for Assembly sessions will be held at the Shera-

ton-Jefferson Hotel, May 3-4.

The first session will open with coffee Saturday, May 3 at 2:00 followed at 2:30 with worship led by Dr. Georgia Harkness.

There will be ten hours of orientation for the various responsibilities that will be for the above persons on Wednesday and Thursday afternoon sessions. This orientation will close Sunday evening with a worship-commitment service led by Dr. Harkness.

Among those participating in these sessions will be Mrs. W. B. Landrum, Field Worker for the Woman's Division; Mrs. Earl D. Cotton, South Central Jurisdiction Secretary of Christian Social Relations; Mrs. M. E. Scott, president of the Little Rock Conference Woman's Society; Mrs. Hazel Dabney, secretary of Little Rock Conference Wesleyan Service Guild.

The South Central Jurisdiction Woman's Society of Christian Service will hold a one-day meeting at St. Louis on Monday, May 5, with Mrs. W. E. Horton, Jr., president, presiding.

WOMEN IN THE CHURCH

By Mary Fowler

Two of five women selected recently as "Women of the Year" in Nashville, Tenn., are "Crusade (international) Scholars" of the Methodist Church. The selections were made by the Davidson County Business and Professional Women's Club. The "Women of the Year" were chosen from women from overseas countries who were teachers in their homelands and now doing graduate study at Scarritt College for Christian Workers and George Peabody College for Teachers. The "Crusade Scholars" selected were Miss Mary Wellington of Bombay, India, and Miss Kiyoe Nagata of Hiroshima, Japan. Miss Wellington is studying toward a master's degree at Peabody and Miss Nagata at Scarritt.

With windows from Switzerland, wrought iron from Belgium and Luxemburg, aluminum walls from England, window frames and organ from Holland, floor tiles from Italy and wall decorations from Germany—the Protestant Pavilion being built for the Brussels World's Fair is an international ecumenical undertaking. Mrs. Theodore O. Wedel, of Washington, D. C., reports that among various exhibits, a large photographic display in its exhibition hall will show the millions of visitors to the fair many aspects of church life in the United States. Mrs. Wedel is national president of United Church Women, and co-chairman of a committee sponsoring the project in the U. S. "Funds to help build the pavilion are ecumenical, too," Mrs. Wedel says, "and are coming in from churches

Shreveport District Elects Officers

Mrs. B. F. Patterson, Shreveport, was re-elected president of the Shreveport District at its annual meeting held April 8. Other officers re-elected were: Mrs. J. T. Eubanks, treasurer; Mrs. C. A. Black, missionary personnel; Mrs. C. D. Day, status of women; and Mrs. J. O. Zwolle, student work.

New officers elected are: Mrs. Loyce Hurley, Caddo Heights Church, children's work; and Mrs. Euland Efurd, North Highlands Church, youth work. Mrs. J. C. Whitaker installed the officers.

There were 162 delegates from 48 societies registered for the all-day meeting. Guest speaker was Miss Mary Sue Brown, former missionary to Brazil.

Mrs. Clyde Stallcup gave the meditation and Dr. D. L. Dykes, host pastor gave the Scripture and invocation. Mrs. W. R. Simmons, a president of the hostess society, gave the welcome. Special music was presented by Mrs. A. B. Morris, and Mrs. J. L. Saxon conducted the memorial service.

as far away as New Zealand." She notes that with only 75,000 Protestants in all Belgium, their churches are raising \$20,000 for the pavilion. However, she points out that the \$100,000 goal set for U. S. churches has not yet been reached.

Eighteen Chinese refugee women—five of them widows with small children—were awarded certificates for successful completion of a six-months tailoring class conducted by Lutheran World Service in the British Crown Colony of Hong Kong.

Louisiana Guild Elects New Secretary



MISS SUE BATTON

At the 7th Annual Guild Week-End of the Louisiana Conference, March 22-23 at Monroe, Miss Sue Batton was elected secretary to succeed Mrs. Minza Rabun. Miss Batton is a member of the First Methodist Church, Minden, and serves on the Official Board and on the Finance Committee. At present she is chairman of the Commission on Missions, as well as being a member of the choir. She is a charter member of the Wesleyan Service Guild, organized in 1939, and has served as president three different times, and been active on all committees. Miss Batton has been active in departmental work of the Church school, and has served for three years as counsellor of the young people.

Interested in retreats, Miss Batton has directed church retreats in Louisiana and Texas. At the time of her election she was secretary of the Ruston District Guild. She completed the study of law, attending Centenary College and Tulane Uni-

versity. She maintains her own office as Tax Consultant in Minden.

Mrs. Rabun opened the meeting Saturday afternoon at the First Methodist Church, and registration showed 179 attending representing 50 Guilds, with districts as follows: Alexandria, four guilds; Baton Rouge, six guilds; Lafayette, three guilds; Lake Charles, five guilds; Monroe, 10 guilds; New Orleans, nine guilds; Ruston, four guilds; and Shreveport, nine guilds.

Mrs. Glenn Laskey, member of the Woman's Division, conducted the Pledge Service in which the districts pledged these amounts: Alexandria, \$1,590.00; Baton Rouge, \$1,998.00; Lafayette, \$758.00; Lake Charles, \$1,695; Monroe, \$1,905; New Orleans, \$1,913; Ruston, \$1,943.00; Shreveport, \$2,573.00; Total conference pledge, \$14,375.00.

Officers elected in addition to Miss Batton were: Spiritual Life Chairman, Miss Arline Tyler, Shreveport; recording secretary, Miss Marilyn Carter, New Iberia.

Many guests attended the Dinner for Missions at which time Honorary Life Memberships were presented to Miss Jenibe Westbrook and Mrs. Helen Adams Preston, and an Honorary Patron Membership to Mrs. Rabun, all retiring officers.

Miss Helen Johnson, Woman's Division secretary of Wesleyan Service Guild and Miss Marguerite Twinem, secretary of missionary personnel for the Division, were guest speakers for the week-end.

Miss Arline Tyler presided over the Sunday morning quiet time, and Mrs. James T. Harris gave the meditation.

A skit on Christian Social Relations was presented by Mrs. E. T. Cowell, Miss Lillian Johnson, Miss Elizabeth Randol and Mrs. W. C. Lee.

The invitation of Baton Rouge to hold the 1959 spring meeting there was accepted.



The mural behind the speakers' table at the Dinner on Missions illustrates the theme, "Missions—Endless Line of Splendor." The figures are painted in vivid colors on a panel 16 feet wide and 9 feet high, and it was painted by Mrs. Guy Bordelon of First Church, Monroe.



No. Ark. Conf. Notes—

Conference Youth Assembly To Be Held June 3-7 At Hendrix College, Conway

By Ira A. Brumley

The North Arkansas Conference Youth Assembly will be held on Hendrix campus, June 3-7, 1958, with registration being completed from 10:00 to 12:00 a.m., June 3. The Assembly will close with a worship service following breakfast on Saturday morning.

This assembly is held for the purpose of providing special training for sub-district officers and local church Methodist Youth Fellowship officers. It is limited to young people ages 16-23 and adult workers with youth, except that local church Methodist Youth Fellowship presidents and sub-district officers are to be admitted if they have passed their 15th birthday by June 3.

Seniors are given an opportunity through their district camps for a summer youth meeting, thus we are not denying 15-year-olds a summer youth program when they are not admitted into the Conference Youth Assembly.

The cost for the assembly this year including room and meals, registration fee, and insurance will be \$15.00. Text material and incidentals will be additional to this.

Persons who desire additional information should write Board of Education, Hendrix Station, Conway, Arkansas.

Young Adult Conference

The Young Adult Conference of the North Arkansas Conference is to be held on the Hendrix campus, June 7-8, beginning with registration at 3:00 p.m. June 7, and closing at 4:00 p.m. on June 8.

This program is for representatives of young adult groups of the churches of the North Arkansas Conference. The emphasis this year is to be on churchmanship.

The cost of the program is to be \$5.00. This includes room, meals, registration and insurance.

Jurisdictional Young Adult Workshop

There is to be held a workshop for young adults, Camp Egan, Oklahoma, May 16-18. The North Arkansas Conference expects to have a splendid delegation attending this workshop. It should prepare leadership for our Young Adult Conference coming June 7-8. A number have already indicated their intentions to attend this jurisdictional workshop.

Any young adult group interested in sending a representative to the jurisdictional workshop should contact the Board of Education, Hendrix Station, Conway, Arkansas.

New Certifications

The North Arkansas Conference continues to have new certifications for training units week by week. The following new certifications have reached our office recently.

Mrs. Pryor R. Cruce of Newport has been certified for "Teaching Children."

Miss Mildred Osment of Jonesboro has been certified for "A Study of Isaiah."

Rev. Joe Black of Gentry has been certified as a Dean.

Training Schools

The training program continues in the North Arkansas Conference with schools being held continuously. The following schools are scheduled to be held by the end of the conference year: Decatur Area School, Clarendon Area School, Central Church, Fayetteville, Hoxie, Imboden, Mountain Home Area School, Trumann, Fisher Street, Jonesboro, Lakewood, North Little Rock, Corning, Walnut Ridge, Russellville, Wesley, and Levy, North Little Rock, and Bald Knob.

A coaching conference on "Christian Beliefs" is being held on the Hendrix campus April 25-26.

Arkansan Named To Staff of Meth. Church In Dallas

Miss Olive Smith, a native of Arkansas, has recently joined the staff of Lovers Lane Methodist Church, Dallas, Texas. She is director of Children's Work and Youth Work.

She went to her new position from Highland Park Methodist Church, also in Dallas, where she served as director of Children's Work. Previously, she taught in the Little Rock Public Schools. Miss Smith also served as director of Christian Education in Winfield Methodist Church, Little Rock. She also was on the Children's Division Staff of the General Board of Education in Nashville, Tennessee. She went to Dallas in 1949.

Miss Smith holds a M.A. degree from Columbia University in the field of Child Care and Development. She has also done additional graduate work at Scarritt College.

She plans to attend the World Convention in Christian Education this summer on invitation from Dr. Mary Alice Jones of the General Board of Education. She is taking her vacation time to see more of the Pacific while on the trip to Tokyo, Japan, where the Convention will be held. She will leave Los Angeles on July 20 and make stops in Hawaii, Manila, the Philippines, and Hong Kong. She will then join the Methodist tour group and return to the United States on August 23.

Alexandria Dist. Schedules Vacation School Institutes

Vacation Church School Institutes for the Alexandria District have been scheduled. The first was held at Oakdale, April 23. Others are scheduled for Montgomery, April 24, and Horseshoe Drive, Alexandria, April 25. The meetings at Oakdale and Montgomery are from 9:30-11:30 a.m., and the night meeting at Horseshoe Drive will be 7:30-9:30.

Leaders for the Institutes are: Kindergarten, Mrs. E. L. McKay, Conference Director of Children's Work; Primary, Mrs. James L. Edwards; Juniors, Mrs. Bob Atearn; Directors' Group, Mrs. Roy L. Garrett; and Intermediates, Rev. John Barrett.

A Nursery Clinic will be held at each of these meetings with Mrs. S. E. Richardson as leader.

Mrs. Garrett is the district director of Children's Work.

N.O. Church School Reports Easter Event

On Saturday April 5, the Church School of First Methodist Church, New Orleans, held an Easter Egg Hunt at City Park. About 50 little folks joined in the hunt, while some 20 adults also enjoyed the thrills and excitement.

Gifts and specially decorated eggs were given to the children after the hunt, and ice cream was served.

The chaperons who planned the Easter Egg Party for the children were: Mrs. Audry Johnston, Jim Cloninger, Mr. and Mrs. Robert McCrary, Mrs. Hazel Gunlach, Mr. and Mrs. Geo. Canady, Mr. and Mrs. Lester Ferguson, John Charbonnet, and the Rev. Art Baker.

Later in the afternoon the Junior Classes, accompanied by Mrs. Leo Wagner and Mrs. A. C. Porter, carried baskets of decorated eggs to the residents of the Bethany Home and also to St. Anna's Home.

Scholarships To Prepare Ministers For Leadership In Wesley Foundation Work

Nashville, Tenn. (MI) — The Methodist General Board of Education has awarded \$1,000 scholarships to four Methodist ministers for graduate study to prepare for professional leadership of Wesley Foundations, which are Methodist student centers at state and independent colleges and universities.

Recipients of the awards are the Rev. Finley T. Eversole, Birmingham, Ala., a student at Vanderbilt University Divinity School, Nashville; the Rev. Sam S. Barefield, Jr., Nashville, a student at Vanderbilt University; the Rev. Gerald H. Anderson, Providence, R.I., a student at Boston University, and the Rev. Warren Rempel, associate director, Wesley Foundation, Kansas State College, Manhattan, Kan.

The scholarships, for the 1958-59 school year, are the annual Bishop

Riceland Sub-Dist. Training School Set For April 28-30

The churches in the Riceland Sub-district of the Lake Charles District will hold a Christian Workers School, April 28-30, in Jennings, La., at the First Methodist Church.

The churches working in this endeavor are Jennings, Welsh, Elton, Raymond, and Lake Arthur. The Rev. Jack Winegeart is dean.

Courses are: (for all) UNDERSTANDING THE BIBLE to be taught by the Rev. Don Risinger, Welsh; (for Children's Workers) PLANNING FOR CHILDREN IN THE CHURCH, taught by Mrs. Ed Haug, Sulphur; (for Workers with Youth) TEACHING INTERMEDIATES AND YOUTH, taught by the Rev. Ed Haug, Sulphur; and (for Youth only) CHRISTIAN LOVE AND THE FACTS OF LIFE taught by the Rev. Byrl Moreland, Lafayette.

Please note the change in the course Byrl Moreland is offering. The General Board has recently dropped the course previously named and he is qualified for this one.

Sessions will be held each evening from 7:30 until 9:20 o'clock. There will be a short intermission between class sessions and refreshments will be served.

Nat'l Drama Workshop Scheduled For Nashville

The Third National Methodist Drama Workshop will be held at Scarritt College, Nashville, Tennessee, May 31-June 7.

The workshop is planned for adults. Delegates under eighteen years of age must be accompanied by a parent.

Publicity flyers containing registration blanks are available from Argyle Knight, director, Methodist Drama Workshop, P. O. Box 871, Nashville 2, Tennessee.

James C. Baker Graduate Awards, said Dr. Everette L. Walker, Nashville, who announced the awards on April 11. He is associate director of the Department of Secondary and Higher Education of the Methodist board's Division of Educational Institutions.

The awards are named for retired Methodist Bishop James C. Baker, San Marino, Cal., who organized the first Wesley Foundation in 1913.

All four of the recipients will work toward doctor-of-philosophy degrees—Eversole at Drew University, Madison, N. J.; Barefield at Vanderbilt; Anderson and Rempel at Boston.

Funds for the awards come from contributions made on Methodist Student Day, which is observed annually by Methodist churches. They are a part of the National Methodist Scholarship program.

About Tithing

Rev. Robert B. Moore, Jr., pastor of the Altheimer Methodist Church, in a recent communication to the members of the Altheimer congregation said "The Methodist Youth Fellowship has been working on a wonderful project that I would like to tell you about. The best way to tell the story is to quote the papers they have written."

Dub Townsend, Jr., age 13, wrote: "When I joined the church I made a pledge to give my time, tithes, and talents. If I am to be a faithful worker in the church, I must give my tithes even though it may be a small amount. We read in Psalms 24:1 — 'The earth is the Lord's and the fullness thereof, the world and they that dwell therein.' This means that the Lord owns all the earth and the things on it. When we tithe we give back only a small portion of what is already His."

Larry Booher, age 13, wrote: "Tithing means giving a tenth of a person's earnings, property, or any other personal possession, to the church or to any organization to help people who are in need. I believe in tithing because it makes people feel good to know that they have helped some who are in need."

Todd Davis, age 14, wrote: "Tithing is giving one-tenth of your income to your church."

Tithing does not mean necessarily giving your dimes or quarters to the collection every Sunday morning at church, but you can also tithe through your MYF and through your Sunday School Class. Long before the time of Christ, kings commanded that the people would give one-tenth of their earnings toward tithing. At one time people gave their tithes in grains, livestock and other products from the farm.

You should set aside one-tenth of your earnings every week for tithing. I think you should tithe because it helps support your church.

You are doing as much for yourself as you are doing for your church when you tithe. It gives you a real good feeling inside when you tithe."

Garvis Pollard, age 14, wrote: "I tithe because it is much easier for me to have a certain amount of money going into the church each month than just giving no certain amount at no set time. Also the Bible says we should tithe."

It is easy for me to tithe now because I have plenty of money in the bank and very few, if any, expenses. When I grow older and begin to make my own living, if I did not tithe, I would probably put only what I had left over into the church. But because I have the habit of tithing I will always have a certain amount of money going into the church at regular periods.

If everyone would tithe, the church would have a pretty accurate record of how much money they would have each month to meet expenses.

These are all good reasons why I tithe, but if it were all boiled down, I guess the main reason I tithe is because my parents do."

Betty Blackerby, age 15, wrote:

"I think the young people like myself should tithe, so that it will come more or less a habit with us. So we won't get out of that habit in later years when we get older."

I think you should give to the Lord in the way of tithing a 10 per cent or more; it would depend upon what your allowance or wages were if you worked.

Tithing is one of the ways that we try to repay the Lord for His many different services he renders to us.

Tithing to me is a practice that I do now, trying to keep myself in that habit, so in later years I won't get out of line."

Charles Greeson, age 16, wrote: "Possibly as much or more has been written or discussed about this practice in Christianity as any other. Consequently, anything I say about tithing has probably already been said in some way or another, but nevertheless, here are a few of my thoughts on tithing."

First of all, consider what it really is, and what the law in the Old Testament says of tithing: 'And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: It is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.' (Lev. 27:30, 32) The Bible is full of quotations such as this concerning the tithe.

If you just stop and think of it, a tenth is very little to give to the Lord for all the blessings he has bestowed upon you. After all, the Lord is the one who makes it possible for you to have material things at all. Just think of all the things you buy that are purely luxuries. Probably you spend at least one-tenth of your income on these luxuries that will do you no good in the after life. You must build for your life in Heaven while here on earth.

How can you do this other than through worship and by trying to live a good Christian life? And surely worship includes gifts to further advance the Kingdom of Heaven here on earth. You are very likely giving to the church, as all Christians should, but are you tithing? In order to do your utmost to live a Christian life, you must strive to do what you know and consider right. Surely then, if you really love God as you should, you consider the Bible and its teachings. Since it does say to tithe, how can you consider any other way the right way? If then, you are not tithing, how can you consider yourself doing all that you can, to live as a Christian?

"But," you say, "after all the bills are paid, I just don't have one-tenth left." The thing to do is not to wait until all the bills are paid, and you have had a chance to squander your money, but to take the tenth out as soon as you get your money. This way, to quote a phrase used by our government, "You never see it, so you never miss it."

After tithing for a while, you will never want to give it up, for you feel that you are finally doing your



The Family Goes to Church Together

This is the testimony given by women of the Otetela tribe in the Belgian Congo, Africa: "In the old days when we wanted to do reverence to Unya Shungu, the Creator, we went together as a family; even the children and grandmother went. Every month when the moon was full we went quietly and reverently to the sacred pole. We said to the children: 'You must not make any noise at all; you must not even scratch.' We came singing to the pole, and after we had struck the palm leaf on our clenched fist to call the spirits, we knelt around the pole. We thanked Unya Shungu, the Creator, for life and children and for the good things we had. Then we asked for the things we needed for life: for a good husband for our daughter, and for health for all the family. Even the small children had a part. When we had finished and each one had tied his string on the pole, we went away singing a song. Now when we have the light of Jesus in our hearts we do not have to go out by moonlight to speak to the Creator. We can talk with Him every day in our own homes; we can meet every day as a family and sing hymns of praise to God for His new light, which has made the darkness disappear."

Says President DeLong, of Pasadena College, California: "The citizens of America have poured billions of dollars into education in the past quarter century, and we have witnessed the world's worst war, the greatest depression, and the highest crime rate. The fact is that education alone does not solve these major human difficulties. Education can either be a useful tool or a destructive one. It all depends on the character of the individual how he will use his training, whether to achieve worthy goals or commit dastardly crimes. One of the great problems confronting American education is how to link education with character. It seems apparent when we observe present conditions that character does not naturally follow education. 'Knowledge is not virtue,' as some ancient philosophers taught. Is character possible without religion? Can a social ethics be constructed which shall have sufficient dynamic to impel one to right action when he confronts a moral situation?"

part for Christ. You will probably have misgivings at first, but you will find that your fears will disappear after a while, and a depthless joy will replace them.

If I have done no more than to make you stop and think seriously of tithing, I have accomplished my purpose. I would like to leave you with this thought however. Jesus said, "It is more blessed to give

than to receive."

I do not think I have ever read anything as fine as these testimonies. The future holds unlimited possibilities with youth like these to take over before many years pass.

"Their spiritual growth is moving so fast that you and I are going to have to keep on our toes, aren't we?" Rev. Mr. Moore concluded.

From Nishinomiya, Japan

'We Graduate 88 Christian Girls'

By Dr. Pearle McCain

EDITOR'S NOTE: Dr. Pearle McCain, a native of Arkansas, has returned to the mission field in Japan where she is teaching in the Seiwa Junior College for Christian Workers. The following article was released through the Methodist Board of Missions.

At Seiwa Joshi Tanki Daigaku (Seiwa Junior College for Christian Workers), in Nishinomiya, Japan, we graduated eighty-eight young women in March (1958). They will go out into places of Christian service throughout Japan and into Okinawa.

We are looking forward to welcoming a new group of students in about two weeks. It is always a pleasure to see students grow and develop; and, when they have finished their course here, to start out with joy, courage and consecration to the tasks for which they have been preparing. It is a pleasure, too, to welcome the new ones who come eager to prepare for future work.

Closing Worship Service Is Inspiration

One part of our commencement activities may seem new. The day after graduation, the new graduates entertain the teachers and staff with a "sha-on-kai," which literally means a "thanksgiving for blessings meeting." It is usually a dinner party here at the college, with an interesting program which they have prepared. I think it is a lovely custom. The class-day program was unusually good this year, it seemed to me. The closing worship service, including a communion service, is always a time of high inspiration and deep feelings, and a blessing to all of us.

Contact With Graduates Is Joy

Contact with our graduates is another source of joy and satisfaction. Some of them teach in kindergartens (many churches in Japan have week-day kindergartens); others work in educational programs in local churches or

CWS Head Interviews Pakistan's President

Justice for Pakistan's more than one million Christians is a concern of President Iskander Mirza, who received the Rev. Dr. R. Norris Wilson in Karachi recently. During the partition of Pakistan and India, the President explained, many Christians were dispossessed of the lands they had farmed for years, in favor of Moslems coming in from India.

"We are trying to correct this injustice and are making great efforts to give them new land so they may farm again in peace," the President declared.

Speaking of the vast need in this divided country, saddled by inflation and debt, where only 16 per cent of the people can read and write, President Mirza expressed deep gratitude for American aid.

However, due to difficulties in arranging for equitable distribution, Protestant and Roman Catholic relief agencies recently discontinued surplus food shipments to Pakistan, Dr. Wilson said. He added that they may be resumed later on a much smaller scale. The executive director of Church World Service left Karachi April 3 for Beirut on the final lap of a trip to 22 countries where the American churches are aiding the hungry, homeless and destitute.



DR. PEARLE McCAIN

areas, in orphanages, in Christian schools, in YWCA's, rural evangelism, industrial evangelism, social settlements. Recently, we were thrilled, at a class reunion, to hear about the things being done by members of that class and to see their radiant joy.

Visitors From a Factory

One Sunday a few weeks ago, one of our graduates, who gives some of her time to girls in a factory, brought one group out here. They worshipped in the morning in a church near here; then came over here for dinner with us. It was the first time any of the girls had been on a college campus. We had a time of fine fellowship together. A few weeks earlier I had gone with Makiko to a meeting, in the factory, with this group and had the privilege of talking with them about Christ and the deeper things of life and of having friendly, informal recreation with them. So they did not feel like strangers. This being Makiko's Alma Mater, too, made them feel "at home."

Church Conducts Own Employment Bureau

Roseville, Mich. (RNS)—An employment bureau of its own has been set up by Sacred Heart Catholic church in this District suburb.

Parishioners who take advantage of the bureau, under the direction of a parish committee, trade services. Those seeking jobs and those looking for workers inform the committee, and the two are brought together.

On the first day of bureau operations, 28 persons looking for jobs lined up in the parish hall. Seventeen others showed up with offers of housing for rent.

When the program is in full swing, parishioners wanting someone to baby-sit, repair the roof, build a cupboard, or seed a lawn will be able to call upon the bureau for a suitable worker.

The Rev. Raymond S. Clancy, pastor, said that the current economic situation made the project not only needful but possible. "We found applicants," he said, "had a wide variety of qualifications and interests."

Meth. Membership Reaches New High In Puerto Rico

The year 1957 was one of progress for the Methodists of Puerto Rico and 1958 has started off well, according to reports from the 57th session of the Puerto Rico Provisional Annual Conference held recently in San Juan.

Methodism recorded growth in membership, church school enrollment and finances. During the conference, a new \$80,000 church building was dedicated, and a new congregation was organized in a suburban housing development of 5,000 families.

A comprehensive report on Methodist progress was given to the conference by the Rev. Dr. Tomas Rico Soltero, superintendent.

Membership in 1957 reached a new high of 7,500, up more than 500 from 1955, Dr. Rico said. Five hundred members were received in 1957. Church school enrollment stands at 14,000.

Puerto Rican Methodists last year gave \$40,000 for pastoral salaries and \$80,000 for other purposes, Dr. Rico reported. Many of the churches completed building projects of various kinds, such as additions and renovations. Sites were purchased for chapels and churches, some of them in strategic areas of new urban development.

"But the statistics will never tell the many things that will always be impossible for figures to express," Dr. Rico told the conference. "They will never tell the inspirational stories of pastors who with complete dedication have constructed parsonages and churches through their personal efforts, in some cases having made one dollar produce work worth two or three dollars."

Almost 1,000 Methodist youth attended a special service at which Bishop Fred P. Corson, of Philadelphia, ordained five men as deacons and one as elder. One hundred-sixty of the group joined the Bishops' Crusaders, a special youth group which now has 500 members. Seven young persons committed themselves to the ministry, six to deaconess work, one to social work and two to Christian medicine.

Puerto Rican Methodists, though carrying a substantial part of their church's expenses in a year of drought and rising living costs, were aided in 1957 from two major sources. The Division of National Missions, which shares with Bishop Corson the administration of Methodist work in Puerto Rico, put \$300,000 into the island.

Temperance Board Prepares Two New Packets For Parents

Two attractive new packets designed to help parents communicate with their children on important social issues have been assembled by the General Board of Temperance.

The Parents Packet on Alcohol contains separate printed pieces designed to give parents background information on questions youth often ask about drinking. Titles include "Alcohol and Family Life," "Home Problems with Alcohol" and "Mental Health for Tomorrow." Many of the materials are reprints from outstanding articles which have appeared in The Christian Home, a family magazine published by the church's editorial division, Board of Education.

The Parents Packet on Gambling also is designed to help parents answer youthful questions about the pros and cons of this social problem. Titles include "Something for Nothing? Why Not?" "Parents and the Spirit of Gambling" and "The Right Stakes."

Copies are available for 30 cents per packet from TEM Press, Methodist Board of Temperance, 100 Maryland Avenue, NE, Washington 2, D. C.

Social Center Under Construction In Congo

A new Methodist social center to help serve the needs of thousands of African families is under construction near Elisabethville in the Southern Belgian Congo.

Ground was broken for the new center March 19 by Bishop Newell S. Booth of the Elisabethville episcopal area, the Rev. Thomas H. Cloyd, missionary of Donelson, Tenn., and several African pastors. Mr. Cloyd will be the director of the center, which is designed especially to meet the needs of youth.

The new center is located in Kenya, a rapidly growing suburb near the mining city of Elisabethville. Like most cities in the United States, Elisabethville is expanding, especially in its suburban areas. And as in the U.S., churches, schools and businesses must work hard to keep their facilities apace of the new housing developments.

Christianizing new urban and suburban areas such as Kenya is one of the major objectives of the "Lands of Decision" program in the Congo—and the new social center is one way Methodists are seeking to reach this objective.

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THE LOUISIANA METHODIST

OBITUARY

WOZENCRAFT, Mrs. Leonard L. —Martha Jane Shankle. was born in White County, Arkansas, April 19, 1866, the daughter of John Shankle and Mrs. Hester Ann White Shankle. Her father died when she was quite young, and her mother, with four children moved to Dallas County, to make her home with relatives. Martha Jane attended the rural schools, to which she had access. On March 18, 1886, she was married to a young school teacher, Leonard Wozencraft. Some two years after their marriage Mr. Wozencraft answered the call to the ministry, and joined the Little Rock Conference. After six and a half years, in which he served at Bryant, Mabelvale, and England, he passed away on March 6, 1899, at the age of 34, while serving at England, Arkansas.

Four children were born to this union, all of whom survive. They are Winfred L., Hester N. (Mrs. Sam Abernathy), Mamie (Mrs. Filmore Taylor), and Lennie L.

After the death of her husband, Mrs. Wozencraft moved to the home of his mother, Mrs. William Wozencraft, near Holly Springs, Arkansas. There she reared and educated her children. She was active in all community affairs. She taught a class of young people at Mt. Olivet Church for many years. She came to Camden in 1941, and made her home with her daughter, Mrs. Sam Abernathy.

Mrs. Wozencraft lived for sixty years after her husband's death. During that time she remained true to the ideals and purposes to which they had together dedicated their

lives. She remained active in body and mind almost to the very end. Five years ago she undertook the task of cleaning up the Mt. Olivet cemetery, where her body now rests. Four years ago she became greatly interested in the cancer drive, and participated actively in it. She was devoted to her church. She held her membership in Sardis Church, near Sparkman, but after moving to Camden, she participated actively in the work of the First Methodist Church here. She was a member of the WSCS, the Kate Steel Bible Class, and was regular at Church until her strength no longer permitted.

About two weeks before her death, Mrs. Wozencraft said to her daughter, "I am tired," and went to bed to await the time of her departure. Thursday afternoon, November 14, 1957, at the age of ninety-one, she fell asleep. Funeral services were conducted from the First Methodist Church, Camden, on Saturday, November 16, by The Rev. Claude R. Roy and the writer.

In addition to the two sons and two daughters mentioned above, she is survived by one brother, J. T. Shankle of Holly Springs, Arkansas, eight grandchildren, and eleven great-grandchildren.—Dr. Francis A. Buddin

CWS AIDS VICTIMS

(Continued from page 2)

\$2,800 donated by the British Council of Churches and \$2,100 by New Zealand churches.

The appeal was made following a meeting in Singapore between Dr. R. Norris Wilson, CWS executive director, and a group of Christian leaders from Indonesia, Malaya and East Asia. Dr. Wilson is on a tour of CWS centers throughout the world. CWS is the relief agency of the National Council of Churches.

REL. TRAINING PROGRAM

(Continued from page 3)

from class one hour a week to attend religious instruction in churches of their choice. Church groups arrange for transportation and children who do not participate remain in school.

Last year about 5,000 pupils participated in Spokane's released-time program. It is sponsored by the Spokane Council of Churches.

TWO-ACT PAGEANT

(Continued from page 10)

as Ruth; Lessa Phillips as Joanna; Linda Stewart as the First Child; and Nelwyn Ann Hutchinson as the Second Child.

Also included on the program were selections by the church choir and brief parts between acts by the children's group.

ART AND CRAFT CLINIC

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WITH THE SUB-DISTRICTS

(Continued from page 10)

Since 1917 he has been working with refugees and for the past ten years he has been in Austria working with the refugees there. In Mr. Foster's talk he related that we, as Christian Youth in America, can give our support to this refugee program through our prayers, our understanding, and our resources.

Sally Fouts, Christian Faith chairman, reported the meeting.

PLANS MADE FOR NATIONAL CONVOCATION

(Continued from page 2)

Bishop G. Bromley Oxnam and the Rev. Dr. Asbury Smith, superintendent of the Washington West District, are co-chairmen of the local committee.

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THE ARKANSAS METHODIST
P.O. Box 1066
Little Rock, Arkansas

Dear Editor,

When Methodists from Arkansas are showered with honors in a foreign country, I think that the *Arkansas Methodist* should know about it. I speak of my parents, Mr. and Mrs. William Richard Schisler, who retire this year after 36 years of missionary service in Brazil.

Mr. Schisler is from Bono, Arkansas, and Mrs. Schisler from Searcy. Both did their undergraduate work in Methodist Colleges in Arkansas—Hendrix and Galloway, respectively.

In 1921 they came to Brazil as missionaries to do educational work. Mr. Schisler served as President of two of our Methodist schools here in Brazil—Colegio Uniao and Instituto Educacional. Both of these schools are in Rio Grande do Sul, the southernmost state. The Schislars have been at Instituto Educacional since 1929. This school is located in a town of 25,000 in what is known as the "interior" of the state. It has become a center of culture and of Methodism in large measure because of the influence of the school upon the life of the city. So great is the appreciation of the citizens of Passo Fundo for the work of the Schislars that Mr. Schisler was elected "Honorary Citizen." This is the highest tribute that Passo Fundo could pay him. It is, also, the first tribute of this nature to be given by the city in its history of one hundred years. The councilmen who presented the award knew well the man they so honored for many of them are alumni of the school, while others are parents of present day pupils.



MR. and MRS. W. R. SCHISLER

This was but the first of the many honors which the Schislars were to receive. Mrs. Schisler was honored at a tea offered by SAMI, a social service organization for underprivileged mothers which she helped organize. Rotarians offered the Schislars a farewell banquet in appreciation for their work in this organization. As one of the charter members, Mr. Schisler always did much to uphold the principles of brotherhood for which this organization stands. One rotarian told me recently, "Your father always managed in his calm, mature manner, to subdue the Latin temper and guide Rotary into fulfilling its purpose."

Alumni of the neighboring town of Logoa Vermelha had a farewell banquet and program for the Schislars, also. They presented to Mr. Schisler a silver card engraved with the following words, "May this silver card be a reminder that distance can not separate us from the man who taught us how to live."

At Annual Conference, which convened in January, during a special service for retiring missionaries, the Schislars' former pupils were asked upon the stage to sing the school hymn. Over two-thirds of the ministers and several pastors' wives went up. This was indeed a living tribute! Several of these ministers asked for permission to tell of this missionary couple's Christian influence in their lives.

At this same Annual Conference the Schislars' oldest son, W. R. Schisler, Jr., was ordained elder. Dick Schisler, as my brother is best known, after receiving his B.D. degree from Yale in 1952 came to Brazil with his wife, Edith Long, as a missionary.

In 1957 my husband, Rev. James Edwin Tims, and I came to Brazil as missionaries. Thus as the Schislars return to the States they leave two of their three children in the work of the Brazilian Methodist Church. Though it will be hard to leave the country they have learned to love so well and the many friends they have made here, they can look forward to a real treat in the States. They have a daughter-in-law and two little grandsons waiting to meet them. Their youngest son, George Schisler, is with the YMCA in Fort Worth and, needless to say, anxious to acquaint his parents with his lovely family.

The Schislars are scheduled to arrive in New Orleans the first week in April. We thank God for our parents' lives and for the privilege we had of growing up in a missionary home.

Sincerely,
Mrs. Nancy Schisler Tims

—About Your World Service Dollar

The General Board of— Mission and Church Extension

In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies are being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

Sunday after Sunday Mr. and Mrs. Methodist regularly put their pledge envelopes into the offering plate as it is passed in the morning worship service. In the same way, Johnny and Mary Methodist give their offerings during the devotional period in Sunday school.

In almost every case, a greater or lesser share of those faithfully given offerings goes to what in most churches is called "benevolences," in others "missionary money." It is money given for the work of Christ and His Church beyond the walls of the local church.

At least a portion of the benevolence offering goes to the big general fund Methodists call World Service, the fund which undergirds and supports much of the national and international work of Methodism.

By far the largest item in every World Service dollar is missions, home and overseas. The exact amount designated by General Conference for missions is 61.43 cents of each World Service dollar.

In many churches, Methodists give regularly without knowing perhaps just what the large missions slice of their World Service dollar does. And it doesn't always suffice to say the money does "a lot of good." People like to know what kind of good and how much.

Some concrete answers along this line are contained in the summarized reports for 1957 of two Methodist missionary agencies which get much of their support from World Service. These agencies, the *Division of National Missions* and the *Division of World Missions*, are parts of the General Board of Missions of The Methodist Church.

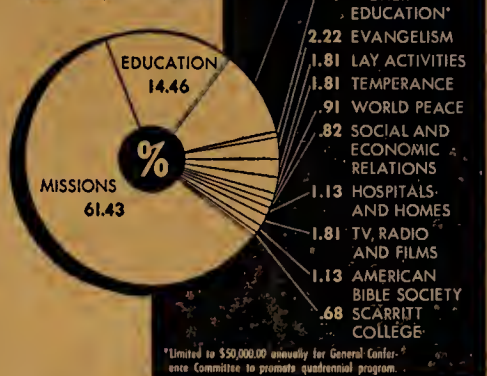
An excellent summary of the work of these two divisions was given in the March issue of *World Outlook*, Methodist missionary magazine, which devoted the entire issue to summarizing and interpreting the work of the Board of Missions in 1957.

Here in a nutshell—and as summarized by *World Outlook*—is some of the work done by Methodists through World Service giving—or through World Service in combination with Advance Specials and the Week of Dedication offering.

(It should be noted that sev-

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR

1956-1960
Annual Budget \$12,200,000



ANNUAL FIXED SUMS	PENSIONS	\$200,000
	PENSIONS FOR DEACONESSES	\$ 45,000
	THE AMERICAN UNIVERSITY	\$100,000
	SCHOOL OF INTERNATIONAL SERVICE	\$250,000

eral of the statistics below represent the work not only of the National and World Divisions but of the Woman's Division of Christian Service, another major division of the Board of Missions. Woman's Division work is supported not by World Service, but by the gifts of Methodist women through the Woman's Societies of Christian Service.)

IN FORTY-FOUR LANDS AROUND THE EARTH:

Preaching the Gospel

In more than 6,000 churches and chapels, 1,413 missionaries aid 2,983 ordained national ministers and 1,989 accepted pastors in proclaiming the gospel in 125 languages to 77,153 members of Methodist and Methodist-related congregations. With 581,991 preparatory members, an overseas fellowship of 1,359,144 persons in the Methodist Church witness for Christ around the world.

Teaching the People

In 6 universities, 12 colleges, 23 junior colleges, over 300 high schools, 78 professional schools, and thousands of kindergartens, primary, elementary, and adult schools, Methodist missions overseas spread light and truth. Over 1,000 Crusade Scholars from 55 lands have been aided in advanced learning. Over 24,000 officers and teachers provide religious training in 5,624 Sunday schools enrolling 625,160 pupils.

Witnessing for Christ

In 42 urban centers and 63 rural centers, groups of trained workers minister to human need. More than 75 hostels and 11 orphanages and rescue homes care for the helpless. Fifteen publishing houses, 20 book stores, and 33 church papers sow the seed.

Healing the Sick

In 37 hospitals, 3 medical colleges, 22 nurses' training schools, one psychiatric center, 103 clinics and dispensaries, and 6 leprosaria, the healing arts are taught and applied. Missionary personnel include 42 doctors, 2 dentists, 79 nurses, 3 hospital administrators, a medical technician, a pharmacist and three midwives. The new hospitals are under construction, one new site obtained.

Louisiana Methodist

SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, MAY 1, 1958

No. 18

Ministers Conclude Costa Rica Mission

By John F. Kilpatrick
Pineville

A group of twelve ministers from Missouri, Mississippi, and Louisiana flew from New Orleans, La., on April 9 to San Jose, Costa Rica, for a preaching mission, which was sponsored by the General Board of Evangelism and the General Board of Missions. The Rev. Leslie Ross was in charge of the group representing the work of Evangelism. Three ministers from our area, Rev. R. B. Howerton, Mountain Home, Ark.; Rev. Roy Mouser from Shreveport and John F. Kilpatrick of Pineville were members of the group.

The Rev. Marion Woods, the missionary in charge of the Colegio Metodista, met the group at the airport and directed them to their hotel. This was quite an experience. They do not have hot water at all and sometimes there is no water or electricity. These are rationed by being cut off in certain parts of the city at different times of the day.

While we were resting from the trip down, we went up to visit the Volcano Irazu. This afforded us an opportunity to see the country life. We took many pictures of the famous oxen and the painted carts. The people are very poor. One thing we noticed was that they do not have chimneys in their houses on the mountain farms. The smoke goes up and out through the eaves of the house. There are no screens on any of the houses I saw at all. In the evening we visited beautiful San Jose. We were fortunate that

(Continued on Page 13)

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. May 11 is Victory Sunday, the climax of the whole Canvass Program. The manual suggests a brief dedication service (page 52).
2. After Victory Sunday, weekly contribution envelopes should be prepared for every one who has made a commitment.
3. Now that the Canvass is over the Commission on Finance should plan ways of keeping the congregation informed of the accomplishments and needs of the church's program.
4. Soon after May 11, letter A-4 (page 36) should be mailed to every individual who has made a commitment. This letter expresses appreciation of the pledge.

Program Revealed For Evang. Meet

Nashville, Tenn. (MI)—Twenty-one Methodist bishops, a British scientist, a U. S. Air Force major general, and a little Korean lady who is president of what is said to be "the biggest women's school on earth" will be among those on the program of the National Methodist Convocation on Local Church Evangelism July 3-6 at Uline Arena, Washington, D. C.

The British scientist is Dr. Charles A. Coulson, internationally known professor at Oxford University in England. A fellow of the Royal Scientific Society, he has written books and articles on science and religion.

The air force general is Major Charles I. Carpenter, Washington, D. C., chief of chaplains, U. S. Air Force.

The Korean educator is Dr. Helen Kim, president of Ewha University, Seoul, Korea, which has about 5,000 women enrolled and is related to the Woman's Division of Christian Service of The Methodist Church. She is a special representative from the Republic of Korea to the United Nations.

Bishops who are scheduled to speak are G. Bromley Oxnam, Washington, D. C., president of the Methodist Council of Bishops; W. Angie Smith, Oklahoma City, president of the Methodist General Board of Evangelism and general chairman of the convocation; D. Stanley Coors, St. Paul, Minn.; Charles W. Brashares, Chicago; Paul N. Garber, Richmond, Va.; Ronald H. Tippet, San Francisco; Willis J. King, New Orleans; Gerald H. Kennedy, Los Angeles; A. Frank Smith, Houston, Texas; Hazen G. Werner, Columbus, Ohio; Roy H. Short, Nashville, Tenn.; John W. Branscomb, Jacksonville, Fla.; W. Earl Ledden, Syracuse, N. Y.; Edgar A. Love, Baltimore; and Arthur J. Moore, Atlanta, Ga.

The following bishops are scheduled to preside for sessions of the convocation: J. W. E. Bowen, Atlanta, Ga.; H. Bascom Watts, Lincoln, Neb.; W. C. Martin, Dallas, Texas; Marshall R. Reed, Detroit; Marvin A. Franklin, Jackson, Miss.; and H. Clifford Northcott, Madison, Wisc. Bishop W. Angie Smith, a speaker, also will preside for a session.

The convocation is expected to be attended by thousands of Methodists from all over the nation, said Dr. Harry Denman, general secretary of the General Board of Evangelism, which is sponsoring the meeting.

"Every Methodist who is interested in knowing more about evangelism should plan to attend," said Dr. Denman. "Every member of every Methodist church, regardless of how small it may be, will find

(Continued on Page 9)



DR. ROBERT E. L. BEARDEN

Wesley Foundation Building Completed At Lake Charles

Open House Held On Sunday, April 13

The new \$75,000 Methodist student center for McNeese State College, Lake Charles, was officially opened in special ceremony from 3 to 5 p.m., April 13.

Spokesmen invited the public to attend the open house activities during the interval.

Known as Wesley Foundation, the structure is located just north of the campus on Sale Road at the Hodges Street intersection.

Designed by Johns and Neels of Monroe, it was built by Western Construction Company.

The foundation's board of trustees responsible for the building program includes Howard Daugherty, chairman; the Rev. Sam Nader, Lake Charles District superintendent; Jack Winegeart, director; C. E. Kingery, Gordon Daughenbaugh, Curtis Cady, J. H. Cain, Mayo Foreman, Carter Simpson, Walter Denton, and Mrs. Horace Dennison.

The foundation represents the Methodist Church at work on the college campus. Bill Green is the student president; Billece Morrison, vice president; Faye Pugh, secretary; and Lamar Setliff, treasurer.

The group was organized on the campus in 1949 under the direction of University Methodist Church, assisted by other local Methodist churches. The Rev. W. O. Byrd, University pastor at the time, Mrs. Douglas McFillen and Mrs. Gordon Daughenbaugh started the student work in a small frame building on the present site, spokesmen said. Miss Mary Ann Maxfield, now Mrs. Boyce Monk, was the first director. Her successors include Henry Bowden, Mrs. R. L. Peyton, and Winegeart.

Centenary To Have Baccalaureate Service May 25

The baccalaureate address at Centenary College this year will be delivered by Dr. Robert E. L. Bearden, pastor of the Central Methodist Church of Fayetteville, Ark.

The baccalaureate service will be held at 9 a.m. Sunday, May 25, in the Brown Memorial Chapel on the campus. It will be open to the public.

Dr. Bearden directs the religious activities of some 1,600 Methodist students at the University of Arkansas, where he also has conducted the annual Religious Emphasis Week.

He holds the AB degree from Henderson State Teachers College and the BD degree from the divinity school of Duke University. He received his Doctor of Divinity degree from Hendrix College. Dr. Bearden formerly served as pastor of the Goddard Memorial Methodist Church in Ft. Smith, Ark., and as superintendent of the Conway, Ark., district of the Methodist Church.

Dr. Bearden was a delegate to the Methodist World Conference in Oxford, England, in 1951, and also attended the Methodist World Conference in 1956 at Camp Junaluska, N. C. He attended both the General Conference and the South-Central Jurisdictional Conference of the Methodist Church in 1956.

He is a member of the executive committee of the American section of the Methodist World Council, Theta Phi, Pi Gamma Mu and the Hendrix College board of trustees. He has been guest preacher at St. Paul's Methodist Church in Kent, England, and has conducted Religious Emphasis Week at Hendrix, Centenary and Arkansas State Colleges, as well as a number of other colleges and universities.

(Continued on Page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period May 1-10 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

May 1	Mark 12:35-44
May 2	Mark 13:1-13
May 3	Mark 13:14-27
May 4	Mark 13:28-37
May 5	Mark 14:1-9
May 6	Mark 14:10-21
May 7	Mark 14:22-31
May 8	Mark 14:32-42
May 9	Mark 14:43-52
May 10	Mark 15:53-65



New York (RNS) — **BIBLICAL 'WAY OF SHUR' FOUND.** Dr. Nelson Glueck, president of Hebrew Union College—Jewish Institute of Religion here, announced the discovery of an important Judean caravan highway in the Holy Land, known as the Way of Shur in the Bible. The noted Biblical archaeologist is shown here (far right) supervising excavations in the Negev, Israel's southern

desert. He said the ancient road led southwest from Beersheba to Sinai and from there to Egypt and is mentioned in Genesis, Exodus and Numbers. Identification of the road was confirmed by pottery fragments, dating from the tenth to the sixth century B.C., found on the site, Dr. Glueck said. (RNS Photo)

To Study Methodist Recruitment Policy

Nashville, Tenn. (MI)—Recruitment personnel of 12 Methodist general boards and agencies are expected to attend a meeting in Cincinnati May 19-20 to seek better correlation of Methodism's efforts in recruiting persons for church vocations.

The meeting has been called by the Rev. Dr. Marcus J. Birrell, Nashville, executive secretary of the Methodist Interboard Committee on Christian Vocations.

President Praises Christian Colleges

A telegram from President Eisenhower praising "the essential quality of strength" of church-related colleges was received this week by the National Council of Churches' Commission on Higher Education.

"From the earliest years of the American colonies, our church people have led in the building of schools and colleges," said the President. "Inspired by the truth that sets men free, they have established a great heritage of academic training which contributes an essential quality of strength to the citizens of our country."

Citing the annual observance on April 20 of National Christian College Day, sponsored by the National Council, the President said that it provides "a timely occasion to recognize the traditional work of our churches in the field of higher education."

National Council President, Dr. Edwin T. Dahlberg called the observance "a magnificent opportunity" to highlight the importance of stepping up the churches' support of higher education.

Declaring that education and the church always suffer when they are separated, the Rev. E. Fay Campbell also hailed the day as "a symbol of the close tie between the

"The Methodist Church offers opportunities in scores of vocations," said Dr. Birrell. "In addition to a need for more ministers, missionaries, and directors of Christian education, we have openings in business administration, agriculture, communications, teaching, medical and health service, music, secretarial work, social work, and other fields."

"One thing the council on recruitment will try to do," he said, "will be to find and develop ways of presenting the total picture of opportunities and need in full-time Christian service to interested persons."

About 20 persons are expected to attend the meeting at the Sheraton-Gibson Hotel. Some will be full-time recruitment workers and others executives who have some responsibility for recruitment.

The group will be called unofficially a council on recruitment. Such a council was suggested at the last annual meeting of the Interboard Committee on Christian Vocations, and this will be the first meeting of the group.

church and the college." Mr. Campbell is chairman of the Commission and heads the higher education department of the Presbyterian Church, U.S.A.

Calls For Changes In Immigration Laws

New York (NC)—Leaders of the refugee resettlement program of eight Protestant denominations today called for basic changes in the U. S. immigration law.

They delineated a four-point program for consideration by the 85th Congress, as follows:

1. Finish the Hungarian program by receiving 3,000 additional refugees of the 19,000 Hungarians still in Austria, and by giving the 32,000 "parolees" in this country the status of aliens admitted for permanent residence.

2. Bring the basis of the quota system up-to-date by substituting the 1950 census for the 1920 census.

3. Give priorities in admittance to close relatives of U. S. citizens or residents, to skilled workers in arts, science and industry, and to escapees, persecutees and refugees, thus enabling our country to help in any future emergency such as the Hungarian exodus.

4. Give fuller support and leadership to the United Nations' refugee program and to the Intergovernmental Committee for European Migration in order to spear-point an international effort to solve the world refugee problem.

The denominational leaders appealed to all who cooperated in the refugee resettlement program of Church World Service to join with them "in study, prayer and action," as called for by the National Council of Churches' General Assembly last December. They said their own church bodies helped in the settlement, through Church World Service, of more than 100,000 refugees in this country during the last ten years.

Signed Friendship Book To Be Given Japanese Leaders

Nashville, Tenn. (MI)—The signatures of more than 20,000 Methodists in the United States will be in a World Friendship Book to be presented to the Christian education workers of Japan on the opening night of the 14th World Convention on Christian Education August 6-13 in Tokyo.

The book will have signatures of church-school workers and church-school members of many denominations in about 50 countries.

"The book will be an expression of love and good will from Christians of the world to the Christians of Japan," said the Rev. Dr. Leon M. Adkins, Nashville, who announced that more than 20,000 Methodists have signed their names on World Friendship Book pages. He is general secretary of the Division of the Local Church of the Methodist General Board of Education.

Dr. Adkins also announced that the U. S. Methodists whose names will be in the book have contributed more than \$10,000 as a token of their interest in the Christian education work in Japan and in the world convention.

Church-school workers and church-school members of other denominations in this country and abroad also have made contributions.

Half the money will be used to further the work of Christian education in Japan. The other half will be used to help pay travel expenses of delegates from newly developed churches in other countries.

About 4,500 people are expected to attend the convention, which is being arranged under the auspices of the World Council of Christian Education and Sunday School Association, an interdenominational agency of which The Methodist Church is a member.

One hundred U. S. Methodists are expected to be official delegates from the denomination in this country, said the Rev. Dr. Walter N. Vernon, Nashville, a staff member of the Methodist General Board of Education's Editorial Division. Included among those attending will be Mrs. V. B. Storey, director of Christian Education, Pulaski Heights Methodist Church, Little Rock.

Dr. Vernon said that the Methodist signatures for the World Friendship Book were secured largely through Methodist church-school publications. Pages for signatures were included in the January issues of Church School, Child Guidance in Christian Living, Workers With Youth, and Adult Teacher.

At the bottom of each page to be bound in the World Friendship Book are the words, "Jesus Christ—the Way, the Truth, and the Life."

Wesley Oratorio Released By Meth. Student Movement

A high fidelity record of an oratorio about John and Charles Wesley is now available through the Methodist Student Movement, which has its national headquarters in Nashville, Tennessee. Entitled "The Invisible Fire," the oratorio

(Continued on page 15)

Official Urges Church To Admit Its Errors

New York (RNS)—A prominent Protestant official said here that the church should be completely frank in public admission of its errors and "obvious mistakes."

"It has been all too frequently harmed in the eyes of the general public through the publication of statements which contain common, but unverified assumptions, or which repeat unsubstantiated prejudices which use the half-truth to convey the wrong conclusion," he declared.

Dr. Paul C. Empie, executive director of the National Lutheran Council, addressed the annual awards dinner held in connection with the 29th annual convention of the National Religious Publicity Council. The two-day meeting was attended by more than 100 Protestant church public relations personnel from all parts of the country.

The Lutheran leader declared that when the church fails to be completely honest in its public relations it "dishonors the church and in the long run defeats her objectives."

"We must not stubbornly glorify the church as an institution by defending her obvious mistakes, thereby implying that an admission of human failure in her is a reflection upon her faith and her Lord," he said. "To regard automatically every accusation of wrong against the church or its leaders as an act of persecution or as an effort to destroy it, is to lack the integrity to be objective, and to have faint faith in the triumph of truth."

Further, he said, it is misleading to equate church success in terms of membership growth and financial statistics because while they may "to some degree measure spiritual vitality, it is chiefly in a negative way and their absence would signify a lack of effective evangelism."

Believes Atomic Age May Produce A '2nd Reformation'

Rochester, N. Y. (RNS)—A "second reformation" was foreseen by Dr. Stanley I. Stuber as a possible outcome of the challenge posed by the dawn of the atomic age to Christianity.

"The new atomic age, with its space ships, rockets and vast energy, is the greatest challenge to Christianity since the Protestant Reformation," said Dr. Stuber, who is general secretary of the Council of Churches of Greater Kansas City, Mo.

"There is every possibility," he told 400 ministers and laymen at the alumni banquet here of the 28th annual convocation at Colgate Divinity School, "that it will, over the next century or so, radically transform not only the thinking and the theology of the church, but also most of the practical ways and means of applying its Christian message."

Dr. Stuber said that "this challenge, which can represent a great forward movement in the church, may well bring about the second reformation which is now so desperately needed throughout Christendom."



Washington, D. C. (RNS)—BAPTIST LEADERS OFF FOR MOSCOW. Two Baptist leaders are bid farewell by Dr. Arnold T. Ohrn of Washington, general secretary of the Baptist World Alliance (left), before leaving for Moscow to confer with Russian co-religionists. They are Dr. Clarence W. Cranford, president of the American

Baptist Convention (center) and Rep. Brooks Hays (D-Ark.), president of the Southern Baptist Convention. The two leaders returned to the United States April 23, reporting a highly successful visit with Russian religious leaders. (RNS Photo)

Meths. Urged To Back Foreign Aid Asking

Chicago (RNS)—American Methodists were urged here by the denomination's Board of Social and Economic Relations to support President Eisenhower's reciprocal trade and foreign aid requests now before the Congress.

In a resolution adopted at its semi-annual meeting here, the board said that because of the present "economic recession there is danger that these (reciprocal trade) agreements may not be renewed" although they were needed for both domestic and world prosperity.

The board also said it was "imperative" that foreign aid be extended both for humanitarian reasons and as a "bulwark against communism."

At the same time the group commended the government's policy of releasing surplus food "in areas of great need through responsible voluntary agencies." But, it added, it is through long-range technical assistance that the "greatest opportunity and hope for the future lies."

In another action the board, acting under the presidency of Bishop Lloyd C. Wicke of Pittsburgh, Pa., approved the manuscript of a new text book on "Juvenile Delinquency and Christian Concern" by Dr. Haskell M. Miller. The author is professor of social ethics at Wesley Theological Seminary, Westminster, Md.

Leader Urges Flexibility On Nuclear Tests

BUCK HILL FALLS, Pa. (RNS)—Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs, proposed here that the federal government regard its decision to conduct nuclear tests in the Pacific as "flexible and alterable."

He suggested the United States "should be prepared to limit, halt or forego the projected tests" provided a continuing study "produces a revised estimate of the importance or necessity of the Pacific series" or if Russia "gives reasonable evidence of its readiness to proceed with a sound disarmament program."

The Protestant expert on foreign affairs addressed some 100 delegates at the annual meeting of the United States Conference for the World Council of Churches. Dr. Nolde's commission is a joint agency of the WCC and the International Missionary Council.

Chicago Episcopal Bishop Issues 'Funeral Rules'

In Chicago, Episcopal Bishop Gerald F. Burill has issued ten statements by which he hopes to make funerals "eloquent proclamations of our basic understanding of the Christian faith."

Among the Bishop's rulings is one which states that funerals should be held in some other place than a church only "for grave cause." The other rulings require that the casket be closed at all times, that flowers be barred from the church and that no fraternal rites be used in conjunction with the Office for the Burial of the Dead.

He also requested that parishioners consult their rector or vicar first when a death occurs and ask his advice as the "courteous and practical thing to do." Music, he said, should be authorized by the clergy. Sunday funerals were ruled out. The Bishop concluded that the funeral service "can be a source of great comfort to the bereaved when it is not subjected to distortion by the addition of elements of crass sentimentality."

He contended his proposal for a "flexible and alterable" decision is "defensible on moral grounds" and "not premised upon the Soviet Union's unilateral conditional declaration to stop testing."

He pointed out the U.S., Great Britain, France and Canada already have given evidence of their readiness "to stop tests under international inspection as soon as Russia formally agrees to start a real disarmament program under the United Nations."

"The cessation of testing should be only a small part of the total disarmament problem," he said. "To work for cessation of testing and stop there would be immoral."

"The objective of trustworthy disarmament must be steadily sought," he added. "Any tests that are meanwhile conducted must have clear justification."

Dr. Nolde urged a "cut-off date beyond which no further nuclear weapons tests will be conducted." This should provide, he said, "inspection under the United Nations and 'international observation' under UN auspices of any tests conducted."

(Continued on page 15)

Delinquency Rate Still Climbing

JUST before the annual observance of National Family Week, May 4-11, the announcement has been made by the Federal Bureau of Investigation that juvenile delinquency is still on the increase despite all the publicity and attention that this matter has been given within the past several years.

Overall arrests in 1,220 of the nation's cities rose 4.3 per cent while arrests of persons under 18 years of age went up 9.8 per cent. Of surprise to many is the report that the increase was greater in cities under 25,000 population where juvenile arrests climbed 16 per cent against 8.1 per cent in larger cities. To add further dismay, the F.B.I. report showed that 12.3 per cent of total arrests for all crimes were of juveniles, but that 47.2 per cent of arrests for major crimes—murder, manslaughter, rape, robbery, aggravated assault, burglary, larceny and auto theft, were of persons under 18 years of age.

Any reflection on this mounting rate of juveniles' arrests would seem to indicate that some of America's present concern about what's happening in outer space might be redirected to what is happening within its communities and homes that such an alarming report could be possible. Now, this is true in the face of all that has been done in the name of civic youth centers, church youth programs, educational advantages, continuing rise in standards of living, family clinics, and many efforts to arouse parents' concern about moral and spiritual values and good family relationships.

The answer to this, we believe, lies in strengthening America's family ties. For many leaders, there is a direct relationship between weakening family ties and rising delinquency among youth. This may very well be one of America's greatest problems today.

America's churches, we believe, have more involved in this matter than any governmental, community, educational, civic or philanthropic agency. This makes all the more imperative that the very best which the church has to offer should be directed in an effort to improve the home life of America's families. The Christian faith has more to say to families about the direction their paths should take than any other institution, but the church must deliver its message.

Past court records indicate that a little religious instruction goes a long ways. Comparatively speaking, there are very few young people who have church backgrounds who get into trouble. Equally as significant, a stable, well adjusted home life goes a long way in preparing a youngster for normal, creative living. Our concern is that church leaders take this matter more to heart by doing all they can to increase an experience of the Christian faith among America's families.

Garland County Election Concerns Many

IN many ways the most important election in Arkansas this year will be one in which most of Arkansas' voters will not even have a chance to cast a ballot. Although this election may well result in changing the moral climate of the state, the outcome of the election will be determined by voters of only one county, Garland.

Next week, Garland County voters will vote on a proposed dog racing track which would be located in that county. The big attraction is not really the opportunity of seeing greyhounds chasing a dummy rabbit around the track but the pari-mutuel wagering

which would be operated in connection with the proposed track. The Arkansas Supreme Court recently decided that pari-mutuel wagering at dog races involved enough skill by one who places his money on a particular dog that the actual placing of the money was not gambling. That court opinion coupled with the local option election which Arkansas law calls for to approve location of dog tracks has set the stage for next Tuesday's election in Garland County.

Voters in that county will be settling an issue which has implications far beyond the county's borders. A dog track in Hot Springs means another dog track in Arkansas, and the one Arkansas now has at West Memphis is one too many. The only advantages which even the most ardent supporters suggest are economic ones: added revenue for the state and city, and jobs for those who would be employed. Disadvantages include those in moral, financial, cultural, religious and political areas of life. When a state, county and city exchange their blessings on such a questionable activity for the sake of revenue or economic well-being they derive therefrom, they do so to their own hurt. Some of their integrity has been sacrificed and no amount of revenue can justify this.

We have no disposition to suggest what the voters of Arkansas would do if they had an opportunity to vote on this issue. But we do believe that there are enough voters in Garland County to defeat this proposal if they will make the effort on next Tuesday to vote their convictions. The people in Arkansas who are sincerely concerned about Arkansas' moral and spiritual integrity will be depending on those voters.

The 1000 Club Call

THE Louisiana Conference has one of the best records in Methodism in church extension work. Since 1953 no less than three and in some years four new churches have been helped to get a good start. This is, of course, as it should be since Louisiana is one of the several states in the nation experiencing a rapid growth in population. If Methodism did not respond to this challenge it would be falling short of its responsibility.

This excellent record in church extension work has been made possible largely through a conference program known as the 1000 Club. This program has enrolled at least 1000 Methodists who contribute \$10 each time a call is made to help establish a new church, with the understanding that not more than four calls are made during each conference year. The \$10,000 which this program makes available to a new church situation is oftentimes the difference between the new church getting off to a good start, or struggling along for years. It is simply good strategy to help a church which has an unusual opportunity. As has been pointed out before, many of these churches assisted by the 1000 Club have put back into the annual conference program more money than the 1000 Club program provided them when they started.

The current 1000 Club project in the Louisiana Conference is the Brownsfield Methodist Church near Baton Rouge. Interestingly enough, Methodist pastors of the two nearest Methodist churches are leading out in the early development of this new church, although it undoubtedly means that some of their own members will constitute the leadership in the new church program. This is the real spirit of the program. An opportunity exists where Methodism has a responsibility, and it must be met. We have seen this project and know something of its possibilities. As a 1000 Club member you can know that your \$10 will go a long way in making possible another great Methodist fellowship.

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Louisiana Conference—R. R. Branton, Weldon Brumfield, Leonard Cooke, J. N. Fomby, C. O. Holland, Virgil D. Morris, and George W. Pomeroy.
North Arkansas Conference—Joel Cooper, W. Henry Goodloe, William Hightower, Golder Lawrence, J. G. Moore, Joe S. Pierce and R. J. Rice.

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THE LOUISIANA METHODIST



GOODWILL INDUSTRIES



Pictured above at left is Mrs. Marie Orr shown sorting buttons. The buttons will be used on garments which Goodwill Industries have made ready for sale.

Shown above is Ted Jones, painter and wood worker in the furniture repair shop.

A Service Institution

By Ben R. Williams, Little Rock

EDITOR'S NOTE: This article concerns the work of Good Will Industries in Little Rock. The same program is being projected in other major cities in the country. New Orleans and Shreveport have programs similar to the one in Little Rock.

Sixty-six handicapped men and women earn a livelihood by working at the Greater Little Rock Goodwill Industries, located at Seventh and Cross Streets in Little Rock. Very few of these people could secure and hold employment except under the sheltered workshop conditions provided by this organization. The purpose of Goodwill Industries, a service agency, is to provide training and employment for handicapped people.

Goodwill Industries was started by Dr. E. J. Helms, a Methodist minister in Boston, Massachusetts, in 1902. He placed a barrel in the basement of the church and asked his parishioners to bring their discarded clothing and household articles and place them in the barrel to be distributed to the poor. Later handicapped persons were employed to mend and repair these articles and a small charge was made to pay the workers.

Interested citizens in other cities, hearing of the success of Dr. Helms' work, sought his help in establishing units in their localities. The Goodwill Industries idea spread rapidly. Today there are 121 such organizations in cities in the United States, several in Canada, Mexico, and in overseas countries.

A group of civic and socially minded citizens established Goodwill Industries in Little Rock in 1927. For a number of years its growth was gradual. In November 1954 the workshops and store burned, leaving the organization in a desperate situation. Through the cooperation of the Community Chest, the State Vocational Rehabilitation Service and interested local citizens the plant was rebuilt, greatly enlarged, and equipped to provide rehabilitation, training and employment for those in the community disabled by accidents and disease. Through the generosity of the late Bascom Dodd the land on which the present plant is located was provided at only a nominal cost to the agency.

Training facilities of Goodwill include furniture repair, upholstery, radio and small appliance repair, metal goods repair, shoe repair, laundry, dry-cleaning and pressing, and a well equipped sewing room for both hand and machine sewing. Training in salesmanship is provided in two Goodwill stores and general office practice is given those employed in the office.

Greater Little Rock Goodwill Industries, a non-profit organization, is controlled by a Board of twenty-four prominent citizens who serve without pay, giving of their time and talents as a contribution to the social welfare of the community. The Board employs a person especially trained in Goodwill work to direct the activities of the agency. The present Executive Director is Mrs. Grace McKee who has had many years' experience in this work.

The chief support for Goodwill comes from the contribution of used clothing, shoes, furniture, appliances and other articles which are no longer needed in the home. Contributors in the Greater Little Rock area keep a continuous flow of used materials coming in. Two Goodwill trucks follow designated routes over the city and surrounding area twice each week to pick up the contributed items. Most of the contributors phone the Goodwill office and ask that the truck come by their homes when they have articles to give. Many, however, bring their donations to the plant. Collection boxes are located on the parking lots of four Kroger Stores and one at the Little Rock Air Base for the convenience of contributors.

The clothing, shoes, furniture and other articles given to the agency are mended, repaired, or re-conditioned in the workshops by handicapped workers, then placed in the Goodwill stores for sale. The proceeds from the sale of these goods is used to pay wages to the handicapped workers and pay operating expenses.

The local Goodwill operates two stores, one at Seventh and Cross Streets in Little Rock, and the other at 124 East Washington in North Little Rock.

Goodwill Industries is a member of the Community Chest and receives about three per cent of its income from the Chest.

A feature of the Goodwill program is a twenty-five minute chapel service each morning at the beginning of the work day. Attendance at chapel is not compulsory though practically all workers attend. At least once a week a minister from one of the churches in the city graciously contributes his time to conduct a simple service. At other times a member of the Staff is in charge of the service.

Among the disabled people employed are four deaf persons, two industrially blind, one with both legs amputated, two with one arm, one paraplegic, three with heart ailments, and others with various types of disablement.

Last year a total of 122 persons were given training and employment in the local Goodwill Industries. Twelve were placed in private employment after receiving training in one of the workshops. \$70,954 was paid in wages to handicapped workers last year. They paid a total of \$4,926 withholding taxes and \$1,796 in Social Security.

The motto of Goodwill Industries is "Not Charity but a Chance." Anyone interested in helping further implement this motto is asked to gather together from closet and attic the articles no longer needed and call the Goodwill truck to come for them. Goodwill will then turn these "discards into time cards" for handicapped workers. Call telephone number FR 2-0105 if you desire to contribute your discards.

Churches outside the Little Rock area may desire to help Goodwill Industries by collecting used materials. A card or letter addressed to the Executive Director, Goodwill Industries, 1201 West Seventh Street, Little Rock, will bring Literature, Goodwill bags, and suggestions for conducting a drive. Arrangements will be made by the Agency for transporting collected items to the Goodwill plant in Little Rock.

W. E. Bale, president of the Board of Directors of the Little Rock Goodwill Industries, is shown here observing the use of the adjustaform in the dry cleaning shop. Demonstrating its use is Mrs. Rosylan Sharp.



USING OUR IMAGINATION

Some years ago a woman came up to me after I had addressed a meeting of the National Conference of Christians and Jews.

She said, "Why do you speakers make such a problem of this matter of brotherhood? It is all very simple. Just practice the golden rule, 'Do unto another as you would that he should do unto you.'"



"Yes," I replied, "that is the simple rule. But the trouble is most of us do not use enough imagination to know what we would want done to us if we were in the other person's place, with the result that we do to him what *we think* is good for him, and that usually irritates him." The golden rule practiced without imagination is often just sheer irritation.

In this day of space travel and intercontinental missiles, of nuclear tests and mounting tensions, we need imagination even more than we need information. Cold facts serve to make cold wars.

Use your imagination as you read this paper. Try to see the human situations behind the headlines. We are all familiar with the face of Khrushchev and the propaganda pronouncements of the Kremlin. But try to see the homes of Russia where parents want peace just as eagerly as our mothers and fathers. Picture those music lovers of Moscow who recently cheered and embraced our young Texan pianist.

In 1946 I was sent by the Red Cross on a mission to the Soviet Union to see what happened to the relief supplies we sent there during World War II. In my mind's eye I can still see the little war orphans who sat on our laps, the poorly dressed women laying bricks and sweeping streets, the people in the churches praying for peace and asking us to pray with them.

With our imagination we can pierce the iron curtain and see into the hearts of God's children on the other side.

And use your imagination on those nearest to you. The late Edward Bok told of a busy father who was sitting one evening absorbed in his newspaper. His little daughter came and sat down shyly on the edge of his

chair. "Daddy," she said, "I could love you so much if only I had the chance to know you."

It takes time and imagination to know our own children, to enter into their personalities, to enjoy them for what they are in themselves, and to find enjoyment in helping them be what they want to be. But if we don't take time to know our children and earn their love, we may have an eternity to regret it.

What would some of us fathers not give to have our sons back from beyond the veil, that we might live with them more fully the life we missed when they were with us.

When Jesus was on earth, He would say to His hearers, "Having eyes, see ye not, and having ears, hear ye not?" He tried to get men to see more of the wonders around them and to see more deeply into the meanings of seemingly commonplace things. He would have them behold the birds and the flowers as symbols of God's loving care. He told them of a forgiving father welcoming home a prodigal son. He wanted them to see in that story the heavenly Father's love for His wayward children.

When we open the Bible and let our imagination play on its pages, our minds are carried beyond the range of food and sex and money into the presence of whatsoever things are lovely and true and honorable and of good report.

God not only quickens our imaginations, but He guides them. What we are looking for determines in large part what we see. The student who comes to our fine cities to see the schools and the art sees a different city from that which a pleasure seeker sees when looking for "night spots."

When we look at a waterfall to calculate how much power it can generate, we may miss what the artist sees as he revels in the graceful movement and glistening sheen of that falling water. Yonder is a deer picking its way through the forest, like a peaceful monarch benevolently surveying his leafy domain. Beautiful and lovely creature, isn't it? Yet there are some who would see that deer only as a good shot. When we look at a person, thinking only how we can use him, we spoil our chances of friendship with him.

God would have us see persons and animals and things as they are in themselves, and not as they can be of use to us. And when we set out with that intention, we see new qualities, new interests, new values all around us.

The Layman's Column

By Charles A. Stuck
Lay Leader
North Arkansas Conference



AN OPPORTUNITY FOR LAYMEN

An event of great interest to Methodists will be the dedication of the campus site of The Alaska Methodist University this summer when Bishop A. Frank Smith presides at the services. The date is June 29, 1958. A party of laymen is being made up, and the Division of National Missions hopes to have representatives from every Conference in the United States at the occasion.

One of the unusual features will be the dedication of a university which will be operating before Alaska becomes a state. Here in our last national geographical frontier we shall be able to record for history how Methodism met the challenge of the need for a Christian University in a part of our nation where none now exists. In this fascinating and rapidly growing territory we have opportunities greater than many of us can comprehend.

Arrangements have been made for 130 persons to go on a special tour to attend the dedication, and to see at least some of this fabulous country. The invitation has been issued by Dr. P. Gordon Gould, Director of our mission work in Alaska, who says that the trip is for both men and women. Coming at the height of the summer, it will be possible to make the trip in delightful weather, and at the same time, see the territory at the best time of the year for the visitor.

Many Methodist men and women have mentioned to me that they would like to make some kind of a trip which would acquaint them better with the Mission work of our Church. Here is such an opportunity. By going to Alaska it is not necessary to take any passport, since it is a part of the United States. Living conditions are such that the trip would not be uncomfortable at all. The beauty of the land to the northwest would repay the visitor for his time and money.

It would be fine if one or two couples should go from each one of the Conferences that THE METHODIST serves. The people of Arkansas and Louisiana could well afford to be better in-

On A Wide Circuit

W. W. Reid

40,000,000 HOMELESS MEN

"This is the age of the uprooted man, and the century of the homeless man," notes Elfan Rees, advisor on refugee affairs to the World Council of Churches, in a report ("Century of the Homeless Man"), issued by the Carnegie Endowment for International Peace. Dr. Rees estimates that at least 40,000,000 people have become refugees since 1945—that is, they have been uprooted from their homes, have crossed a line into another country, and have had to depend on the new country for food and protection. Many of these are still refugees, he says, and their number is added to by every crisis within a score of countries.

Among the refugees, Dr. Rees notes: more than 920,000 Palestine Arab refugees in Gaza, Jordan and neighboring states; 2,800,000 Germans from the Democratic People's Republic of Germany who sought sanctuary in the West, with the flow continuing; 18,000,000 German refugees and expellees from former German territories east of the Oder-Neisse line, the Sudetenland, Poland and other east European states, of whom only some 13,000,000 survived (4,000,000 in East Germany and 9,000,000 in Western Germany); 400,000 Jews from Yeman, Iraq and North Africa, and 20,000 from Egypt, most of whom migrated to Israel; 700,000 refugees from mainland China in Hong Kong, which also is caring for 15,000

formed on the work of our church under conditions different from what we live with every day. Every trip into Mission fields gives one a broader view of the Kingdom of God, and its needs; of our achievements and of our missionaries. The cost is little more than a long vacation would be, and the experiences would be something one would never forget.

If you are interested in such a trip, please contact me and I shall furnish you with further information. If you are interested you should get your "name in the pot" early, since the limit of 130 persons is quite small, and may be filled shortly.

European refugees; 350,000 Bulgarians of Turkish origin expelled to Turkey after the Second World War; 400,000 Karelians who moved to Finland; 30,000 Algerians who sought asylum in Tunisia; 8,500,000 Hindus and Sikhs in India from Pakistan; 6,500,000 Moslems in Pakistan from India; 9,000,000 in Korea; and 900,000 in Vietnam.

Much of this dispossession of the world's millions has gone on without making much impression upon the rest of the population, so vast and incomprehensible were the movements, the author says. They have, he notes, "made little impact upon the public conscience, and are poor material for newspaper headlines." But the uprising of Hungarian patriots against the communist rulers in 1956, struck a spark of interest and highlighted the whole refugee problem.

In October of that year, Dr. Rees reports, "174,000 Hungarians fled their country and arrived in Austria, and over 19,000 in Yugoslavia. The reaction of the free world, while a curious mixture of political emotion and human kindness, was instantaneous. In less than six months no fewer than 142,000 of these new refugees had been granted permanent asylum in 35 countries. Indeed it can be claimed with justice and with sadness that no group of refugees has ever been treated so well and so quickly. . . . It can be claimed with sadness because these newcomers, refugees for only a matter of weeks or even days, received priority to the almost total exclusion of thousands of long-term refugees who have languished in camps in the very same countries of first asylum for years, waiting for some constructive recognition of their plight and some permanent solution of their problem."

"There are three classic solutions to any refugee problem—repatriation, emigration, and integration," Dr. Rees says. Most refugees, he adds, would prefer emigration to any alternate solution—"to place an ocean between himself and the terrors of the past, to give his children a start in lands of freedom, enterprise, and opportunity."

Dr. Rees has no final answer for the refugee problem—there will be none for many millions. But there is work ahead, through long years, for governmental agencies, the private agencies of the churches and of philanthropic foundations, the UN Relief Fund, the UN World Health Organization, the UN Food and Agricultural Organization, the UN Relief and Works Agency, and many others.

Of these agencies the report says: "The achievements here recorded are astonishing—the need that persists in spite of them is frightening."



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for May 11, 1958: WHEN GOD'S PEOPLE WORSHIP

READ: FOR BACKGROUND, EXODUS CHAPTERS 35 THROUGH 40. LESSON TEXT: EXODUS 35:20-26, AND 40:34-38.

MEMORY SELECTION: Ascribe to the LORD the glory due his name; bring an offering and come into his courts. Psalms 96:8 (RSV)

Today we begin the study of a new series of eight lessons under the general subject, "Living As God's People." The subject, for the first of these eight lessons is, "When God's People Worship."

Very little time has elapsed between last Sunday's lesson and the lesson for today. In last Sunday's lesson Israel stood before Mt. Sinai and heard the Lord speak for them, and for the whole world, the Ten Commandments.

Shortly after this meaningful experience before the mountain, God called Moses up into the mountain for forty days. There he received detailed instruction for the building and furnishing of the tabernacle. God also gave Moses two tablets of stone on which He had written the Ten Commandments.

It was during this stay of forty days in the mountain that the children of Israel became impatient and demanded of Aaron that he make them an image to worship. Aaron collected from them some of their jewelry and formed it into a golden calf which they worshiped. When Moses returned from the mountain and found that Israel had so quickly gone into this idolatrous worshiping of a graven image, in anger he threw the tablets of stone down and broke them. He destroyed the golden calf and rebuked Aaron and the Israelites for their folly.

Again God called Moses into the mountain for another forty days. During this time, at God's direction Moses again wrote on tablets of stone the Ten Commandments. At the end of the forty days, he again returned to the Israelites from the mountain. It was after this second return that the incidents of our lesson transpire.

Worship Is Instinctive In Human Life

Some one has said, "Man is a worshiping animal." We would all agree with that statement if the word "creature" were substituted for "animal." Man is instinctively religious. In all ages and stages of life, from the more civilized areas of the world to the most backward countries and to the islands of the sea, wherever man has been found there have been found forms of worship of some kind. Even in the life of prehistoric man we find evidences of forms of worship.

It is not too surprising that the Israelites, in this very critical time of their lives, wanted to worship. In the absence of Moses, who had led them to believe in God, they seemed to temporarily lose faith in Jehovah and turn to the forms of worship of the people about them.

The thing that happened to Israel may easily happen to people in our day who have lost contact with the leadership of the church. They, too, may turn to the worship of "things" instead of God. Normal life must have a centralized object of affection. Life must revolve around some center. Normally that center is God. It is very easy to be side-tracked and put something at the center of our lives that is unworthy of us, as immortal beings.

How Build True Places of Worship?

Israel had only been out of Egypt a few months. Nevertheless, Moses knew, as did the

Lord know, that Israel needed a place of worship, and stated times for worship.

It was almost immediately following the giving of the Ten Commandments that God, through Moses, began plans for a place of worship for the Israelites. It would have been easy for the Lord to have provided this place of worship in some other way but His plans included the full co-operation of the Israelites.

There are many nice things that men of wealth can do with their money that will help advance the cause of the kingdom. However, one would not include, in this list, the building of a church building in which a congregation is to worship. Few, if any, congregations would really love such a church. The greater the personal sacrifice to individuals, in the building of a church, the more the individuals of the congregation will love the church.

In accord with God's plans Moses called on the Israelites to give liberally of their gold and silver or whatever else they possessed that could be used in building and furnishing the tabernacle.

Sincere Giving Is A Form of Worship

We frequently hear ministers, while conducting their services, say, "We will now worship God with our offering." We seldom hear a minister call special attention to the fact that the hymns, prayers, reading of the Scriptures or even the preaching of the sermon are part of the experiences of worship. Likely this is because they feel that members of the congregation recognize these other features of the service as forms of worship but are not so sure that the people present realize that giving is also a form of worship.

It is not necessary for us to be in a church service in order to have a worship experience when we contribute to the cause of Christ. "God's People Worship" anywhere or anytime they sincerely make a contribution to help advance the kingdom of God.

In order to receive the joy which financial support of the kingdom can bring, our gifts must be made from sincere motives. Such gifts, like those from the Israelites, must come from "a willing heart." In making such gifts we do not feel that we are paying a debt we owe; they are an expression of our love to say we give according to our ability to pay.

So far as the Record goes, this is the first free-will offering ever made for the purpose of building a place of worship. The response on the part of Israel, untrained in giving as they were, was little short of miraculous. It seemed that everybody had something that could be used in some way in the program and they made their contributions from gold to goat's hair, each according to his ability.

We Grow Spiritually Through Worship

Worship is a part of the very spiritual atmosphere we breathe as followers of Christ. It is our feeling that it would be as impossible to live spiritually, without worship, as it would be to live physically, without breathing.

The form of worship is of secondary im-

portance to the spirit of worship, just as the spirit of a gift is much more important than the amount of the gift. Why we attend church services is much more important than that we do attend.

It was easy for the Israelites to worship God so long as they kept in their minds the many blessings that had come to them through the goodness and mercy of God. It should create in the hearts of all normal individuals today a spirit of worship if, with open hearts, we "count the blessings" which a loving heavenly Father has showered on us, unworthy as we are. The Israelites, with their hearts "stirred" and their spirits "willing" joined wholeheartedly in the plan to provide a religious center for the worship of God.

God Reveals Himself In Worship

There is no other time when we are so sure of the presence of God in our lives as when we have a worship experience. One of the most striking passages in the Bible is found in the first eight verses of the 8th chapter of Isaiah. We are told that Isaiah, in the temple, "Saw also the Lord . . . high and lifted up." This vision of God brought also a vision of himself and a vision of service. He felt that his own iniquity had been taken away and his sin purged. With this there came the willingness to be used wherever the Lord wanted to send him.

In a similar worship experience, multitudes have seen the Lord and have had life transformed. It is only when we are in a spirit of reverence and worship that God can truly make his presence felt and known. It is easy today, if one really desires it, to have a time and place of worship in the home. The "Upper Room" is used in countless homes as a worship guide. It should be quite easy and natural for the family, at the morning or evening meal, to use the brief worship program planned for each day in the "Upper Room." Such a recognition of God in the home life could have a wealth of meaning for every member of the family. The influence of such a daily worship experience could carry far beyond the time and place of the service.

The closing verses of our lesson tell us that the "Glory of the Lord filled the tabernacle" when it was finished. This evidence of Jehovah's presence in their midst was Israel's reward for their ready response to this plan of God for their lives.

Worship Not Confined To The Church

It has been true, since the erection of this first tabernacle in which to worship God, that places dedicated to the worship of God offer some of the best opportunities imaginable to come in touch with God in worship. There is something about the general atmosphere of the house of God that creates in sincere hearts a spirit of worship. It is our feeling that anyone, who willfully neglects the opportunity to worship at God's house will find it quite difficult to worship in other places. The individual who is providentially hindered from going to the house of God to worship, and would go if he could, may just as sincerely worship where he is, as at church. Worship, under such conditions, may not be as helpful as congregational worship but it may be just as sincere. The individual who worships at the church, when opportunity affords, may also worship sincerely elsewhere.

In Life And Gifts, God Requires The Best

In this first, great, public offering for the building of God's kingdom, the Israelites set a pattern for all succeeding generations. Each seemed to give of his best for the work. Some gave gold, some silver, some gave costly materials, some gave spun goat's hair. In each case it seemed to be the best the individual had to give, and he gave willingly.

It is this standard, in both services and gifts, which God requires of all who would be His children. If we believe in the kind of God that is revealed in the Bible, that faith should make us unwilling to offer Him anything but the best we have.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. GUY M. HICKS, pastor of First Methodist Church, Alexandria, was guest evangelist in revival services held at the First Methodist Church of Longview, Texas, recently. Dr. Stanley Carter is pastor of the church.

REV. A. W. TOWNSEND, former pastor of the Davis Haas Memorial Methodist Church, Bunkie, was guest speaker for the Bunkie Rotary Club recently. He was introduced by C. M. Elliott, postmaster of Bunkie.

DR. CARL F. LUEG, pastor of First Methodist Church, Lake Charles, spoke to the Young Adult Fellowship of the church on Sunday evening, April 20. Dr. Lueg also showed some slides taken on his recent trip to Cuba.

Scout Troop No. 30, and the adult leaders, presented a special program at the meeting of the Men's Club of the First Methodist Church of DeRidder on Wednesday, April 23. Rev. Robert H. Jamieson is pastor of the church.

MR. AND MRS. P. A. CLOUTIER presented the Campiti Methodist Church, Montgomery, with a lighted Cross on Sunday, April 20. The Cross, which will add to the beauty of the church, was received in the name of the church by the pastor, Rev. James C. Skinner.

THE SENIOR MYF of the David Haas Memorial Methodist Church, Bunkie, held a retreat at Camp Brewer April 18-19. Dorothy McIntyre is president of the Senior MYF. Mr. W. B. Nettles and Rev. J. J. Caraway were counselors for the group.

DAVID CHRISTENSEN, executive director of the Family Counselling Service of East Baton Rouge Parish, was the guest speaker at the April meeting of the Methodist Men's Club at the North Baton Rouge Methodist Church where Rev. James L. Stovall is pastor.

REV. JAMES W. LAWTON, minister of education at the North Baton Rouge Methodist Church, preached at both the morning worship services of the Winbourne Methodist Church, Baton Rouge, on April 20. The pastor, Rev. A. A. Collins, was in the hospital for surgery.

REV. ROY GRANT, pastor of Ringgold Methodist Church, was the guest preacher in revival services held at Grace Methodist Church, Ruston, April 13-18. A. E. Tellinghuisen was songleader for the services. The Rev. Mr. Grant is a former pastor of the church where the Rev. Henry C. Blount is now pastor.

REV. TILLMAN A. BROWN, pastor of the Gordon Avenue Methodist Church, Monroe, was guest speaker at the Men's Club meeting of the Sterlington Methodist Church, Monday evening, April 21. Fred Gulley is president of the Club, and Rev. W. M. Allen is pastor of the church.

NEWLY ELECTED LEADERS of the W.S.C.S. of the St. Luke Methodist Church, New Orleans, are: Mrs. Carl Gallaher, president; Mrs. Williams Hoffine, vice-president; Mrs. Robert Wade, treasurer, and Mrs. Carl Sorrelles, recording secretary. Rev. W. Spencer Wren is pastor of the church.

REV. WILSON L. WATSON, pastor of the Eunice Methodist Church, was guest speaker recently for the Men's Club of the David Haas Memorial Methodist Church of Bunkie. J. D. Goodell, newly elected president of the club presided at the meeting. Rev. J. J. Caraway is pastor of the church.

MCNEESE STATE COLLEGE'S Wesley Foundation presented a special program on youth work at University Methodist Church, Lake Charles, Sunday evening, April 13. Bill Green was the director with J. M. Thom, Jr., in charge of music. Speakers included Miss Jerry Baten, Patricia Denton, and George Ann Morrow. Rev. E. B. Emmerich is pastor of the church.

REV. GEORGE PEARCE, pastor of the First Methodist Church, Natchitoches, was the guest evangelist in a series of revival services held at Memorial Methodist Church, Bastrop, the week beginning April 20. Rev. Lael Jones, pastor of the Mer Rouge Methodist Church, was in charge of the song service each evening. Rev. Brady B. Forman is pastor of the church.

REV. W. D. BODDIE, pastor of the Rayville Methodist Church, will be the speaker on Saturday, May 10, when the Harmony Chapel Methodist Church observes its annual Memorial Day. Lunch will be spread at noon. All former pastors and residents of Harmony Chapel Community are invited to attend. Rev. T. T. Lowe is pastor.

CHAPLAIN ELMER WEHKING, Senior Protestant Chaplain at the Lake Charles Air Base, spoke to the Methodist Youth Fellowship of Fairview Methodist Church, Lake Charles, on Sunday night, April 20. He talked of the opportunities for spiritual growth while in the service as well as moral problems that confront youth in the military. Rev. Garland Dean, Jr., is pastor of the church.

REV. SAM NADER, superintendent of the Lake Charles District, is preaching in evangelistic services now being held in the Sweetlake and Fairview Methodist churches. The services began April 27 and will continue through May 2. The first three services were held at the Sweetlake church and the remainder of the services are being held at the Fairview church. Rev. Garland Dean, Jr., is pastor of both churches.

DR. VIRGIL D. MORRIS, superintendent of the New Orleans District, was the speaker in revival services held at the Maplewood Methodist Church during Holy Week. The week of preaching was preceded by a week of prayer (a 150 hour prayer vigil). A week of visitation preceded the prayer vigil. During the total Evangelistic efforts, 22 persons were won to the fellowship of the church. Seven of them on profession of faith. Rev. Loyd E. Williams is pastor of the church.

REV. ROY MOUSER, pastor of Cedar Grove Methodist Church, was the guest preacher in revival services held at Cotton Valley Methodist Church recently. According to a report received in our office, "Attendance and interest increased with each worship service. Eight persons were received into the church during the revival—one on profession of faith, five from another denomination and two by transfer of certificate from another Methodist church." Rev. William B. Shaw is pastor.

REV. AND MRS. A. A. COLLINS were honored at a tea Sunday afternoon, April 20, in celebration of their 25th wedding anniversary. The reception, held in the fellowship hall of the Winbourne Avenue Methodist Church, where the Rev. Mr. Collins is pastor, was sponsored by the W.S.C.S. The Rev. and Mrs. Collins were presented with a covered vegetable dish in silver. Some 50 guests called during the reception and were registered in the traditional fashion and the guest book presented to Mrs. Collins as a memento.

REV. HARRY L. WILLIAMS, a staff member of the Methodist General Board of Evangelism here for nearly 14 years, will resign to become minister of evangelism and stewardship of First Methodist Church, Pasadena, Calif., effective September 1. The announcement was made jointly on April 7 by Dr. Harry Denman, Nashville, Tenn., general secretary of the General Board of Evangelism, and Bishop Gerald H. Kennedy, Los Angeles, head of the Los Angeles Area of The Methodist Church. A successor to the Rev. Mr. Williams will be named at a later date, said Dr. Denman.

EASTER WEEK was observed at the Independence Methodist Church with a community-wide inter-denominational service on Good Friday evening. A worship service, "The

ATTENTION LOCAL CHURCH TREASURERS AND PASTORS

The Executive Committee of the Louisiana Conference Board of Missions announces to all who are responsible for preparing local church reports to the Annual Conference:

All money contributed through your Church or Charge for relief and reconstruction in the Cameron and Grand Cheniere areas following hurricane "Audrey" is hereby authorized to be reported as a Conference Advance Special, line 70, Annual Conference Report, EXCEPT:

Money which was contributed for this cause and which was remitted through the Division of National Missions, 1701 Arch Street, Philadelphia, Pennsylvania, is to be reported as a General Advance Special, line 58, Annual Conference Report.

Douglas L. McGuire
Conf. Missionary Sect'y.

Seven Last Words of the Cross" was presented with ministers and choir members of neighboring churches cooperating. Methodist laymen, Ronald Evans, of the Independence church, delivered the inspiring Good Friday meditation. The climax of the service came when the house lights were dimmed, leaving only the gleaming white ivy-twined cross in the spotlight. In the light of the cross and with the singing of "Near the Cross" a beautiful altar service was shared in adoration and consecration. Rev. Paul Carroll is pastor of the host church.

NEWSPERS FROM THE WINNSBORO METHODIST CHURCH include the sponsoring of the Centenary Choir on the evening of April 21; Dr. W. P. Fraser, pastor of the Homer Methodist Church, taught an Adult Bible Course at the Winnsboro Church each evening, April 28-30. The course was sponsored by the Methodist Churches of the Monroe sub-district. The churches of Sicily Island, Grayson, Columbia, Harrisonburg and Newellton were also invited to attend the lectures. Waddell Williamson, assistant general superintendent of the Church School, is the newly-appointed principal of the Winnsboro High School. Barney Cottingham, president of the Men's Club of the church, also president of the Winnsboro Jaycees, and Superintendent of the Youth Division, has been appointed as principal of the Ogden High School of Franklin Parish. Rev. W. H. Bengtson is pastor of the church.

CENTENARY COLLEGE'S outstanding freshmen for 1957-58 are Miss Alynelle Self of Shreveport and George Acton of Plain Dealing. The two were honored recently at a special program in the Brown Memorial Chapel, where Miss Virginia Carlton, head of the mathematics department and Centenary graduate, was guest speaker. Miss Self is the daughter of Mr. and Mrs. Clyde Self of Shreveport, and her mother is a mathematics teacher at Centenary. George Acton is the son of Dr. and Mrs. G. S. Acton of Plain Dealing. Miss Gail Martin of Shreveport, representing Alpha Chi, honorary scholastic organization for junior and senior students, presided at the program. Members of both Alpha Chi and Alpha Sigma Pi, the honorary group for freshmen and sophomores, were introduced along with their faculty sponsors. Dr. E. L. Ford and Dr. W. W. Pate are sponsors of Alpha Chi, and Dr. E. M. Clark is faculty sponsor of Alpha Sigma Pi. The two winners were presented with suitably inscribed leather portfolios in token of the honor.

REV. ARTHUR M. BAKER, associate pastor of First Methodist Church, New Orleans, was the "Minister of the Week" Monday, April 14, through Friday, the 18th, at the noonday services at the Church House, New Orleans. The Church House is centrally located in the heart of the business district, and is under the auspices of the Greater New Orleans Federation of Churches. The Rev. Mr. Baker's subject for the week was "Goals for Spiritual Growth." The noontide services conducted from 12:10 to 12:20 p.m., include a period of prayer, Scripture study, meditation and music. The chapel doors are open each weekday from noon to 1:00 p.m. The first Protestant House of prayer of this type and location in the history of the city of New Orleans.



On a recent Sunday afternoon, an open house was held at the home of Rev. and Mrs. I. L. Yeager, 4405 Jackson Street, Monroe, in celebration of their fiftieth wedding anniversary.

The guests were met at the door by Mrs. J. E. Petty and invited into the living room where they were greeted by the honorees and their daughters, Mrs. J. R. George of Shreveport, Mrs. H. L. Foster of Newellton, Mrs. J. R. Adkins of Baton Rouge, and Mrs. S. R. Braley and Mrs. M. B. Hearne of the twin cities.

The reception rooms were festive with floral arrangements in hues of yellow and gold. The refreshment table, covered with lace over gold, was centered with an arrangement of tulips, snap-dragons, and ranun-

culas, flanked by golden candelabra. The tiered cake was served by Miss Gertie Mae Brashier and Mrs. George Tisdale, with Mrs. Wilmer DeCell and Mrs. Earl Price serving the punch.

Mrs. H. F. Boyd registered the guests and invited them to view the many beautiful and useful gifts. A large money tree was presented to the couple by members of Stone Methodist Church, which Rev. Yeager served for twenty-six years, retiring last June.

The couple was united in marriage on March 4, 1908 at Grayson, with the Rev. J. C. Hearne officiating. Several friends who were present at the wedding fifty years ago were among those enjoying the golden anniversary celebration.

Approximately 150 guests called between the appointed hours of

Lafayette Methodists Occupy New Educ. Building Palm Sunday

The Church School of First Methodist Church of Lafayette occupied its new educational building for the first time Palm Sunday. Within the completely air-conditioned building are eighteen rooms for classes and offices plus nine wash rooms. The youth and children of the church now have the larger and more attractive rooms that make for a more effective church school program.

Also, on Palm Sunday eleven children and adults were received into the church membership. This was the second membership class to be received during the conference year. The church has another class at Christmas time in addition to those received by transfer from Sunday to Sunday. Ten of this number were received by profession of faith.

During Holy Week the church had on Maundy Thursday a service of Holy Communion commemorating the Last Supper of our Lord. On Good Friday a three-hour service was held at which seven ministers of Lafayette and neighboring communities spoke on the "Seven Last Words from the Cross."

The Senior Methodist Youth Fellowship had an Easter sunrise service which was climaxed by a message from the pastor. Later that morning there was capacity attendance at the two regular worship services. Easter night a special service of music was presented by four of the church choirs. Participating in the program of music were the Primary Choir under the direction of Miss Ann Morgan, the

three and five to offer congratulations and best wishes to this well-loved couple.

PROGRAM COMPLETED FOR NAT'L EVANG. MEET

(Continued from Page 1)

something of value in this convocation. There are no elected delegates. Everyone is invited."

One of the purposes of the convocation is to arouse churches to greater evangelistic endeavor. Another is to develop evangelistic skills for the local church.

Other features of the convocation will be announced later, Dr. Denman said.

Among other speakers for the convocation will be Dr. Denman, the Rev. Dr. George A. Fallon, Lakewood, Ohio, president of the national Methodist Council of Evangelism; the Rev. Dr. Eugene L. Smith, New York City, general secretary of the Division of World Missions of the Methodist Board of Missions; the Rev. Dr. Gerald O. McCulloh, Nashville, Tenn., director of theological education in the Methodist Board of Education's Department of Ministerial Education; Mrs. T. Otto Nall, Evanston, Ill., vice-president of the Methodist Woman's Division of Christian Service; the Rev. Dr. Kermit Long, pastor of Central Methodist Church, Phoenix, Ariz.; and Charles A. Stuck, Jonesboro, Ark., lay leader of the North Arkansas Methodist Conference.

Registrar for the convocation is the Rev. Dr. Joseph H. Edge, a staff member of the Methodist General Board of Evangelism, which has its national headquarters in Nashville, Tenn.

Girls Choir, the Boys Choir, and the Adult Choir under the direction of Mr. Calvin Bower. The purpose of the program was to present appropriate music for the festive season as well as to give the congregation some idea of the church's music program.

The Rev. Fred S. Flurry is pastor.

Lafayette 1st Church Has Stewardship Revival, EMC Program

The First Methodist Church of Lafayette is in the midst of a Stewardship Revival and Every Member Canvass Program begun officially on March 9, according to Rev. Fred S. Flurry, pastor.

Rev. Karl Tooke, Conference Director of Stewardship, is heading the program which has been designed to finance a building fund as well as the operating budget.

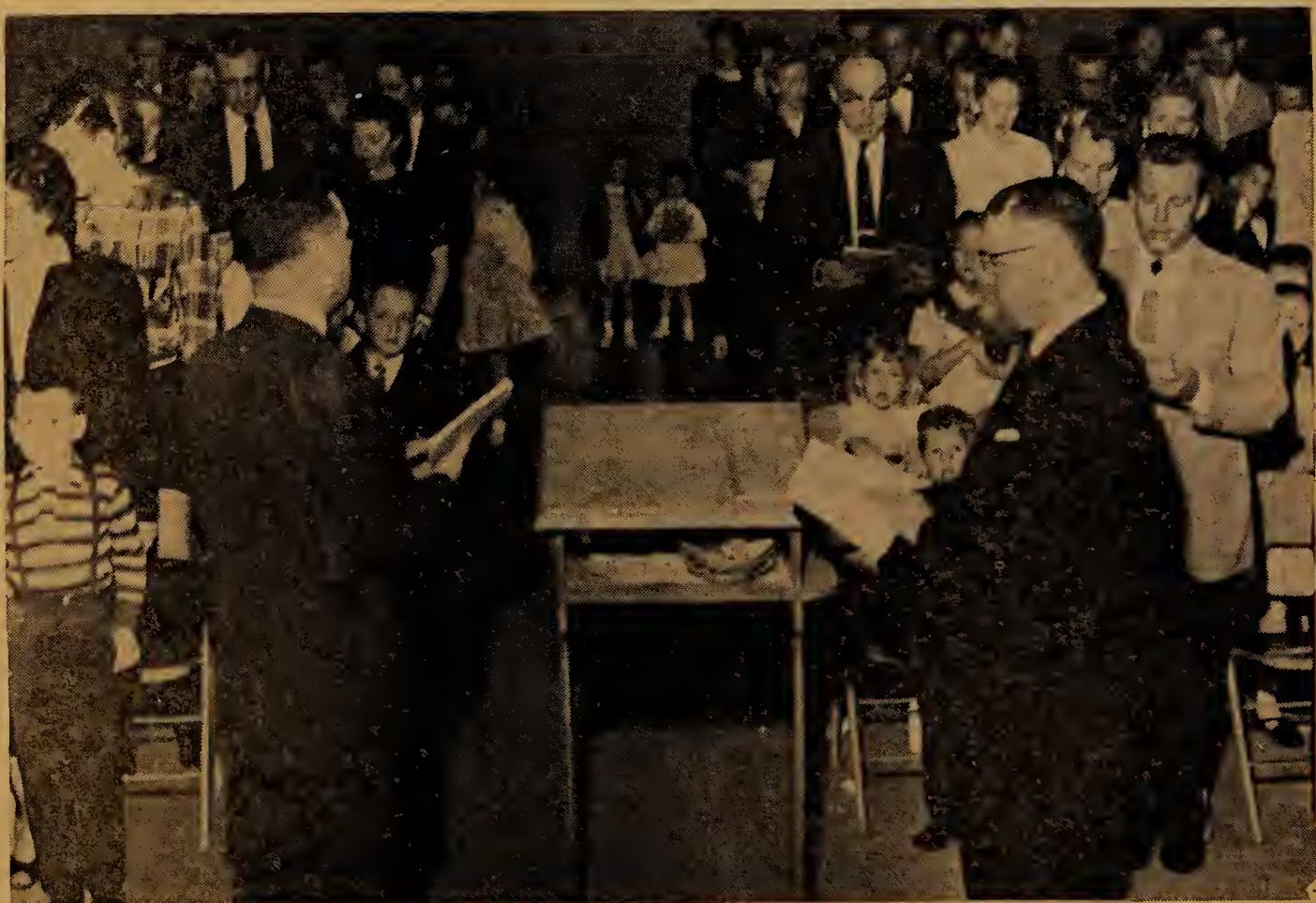
The cost of the new education building, including land and interest, was \$225,000, of which approximately \$105,000 was pledged last year. This year promises to see more of that debt pledged and paid. Budget appropriations to Wesley Foundation, District Missions, and Centenary College have increased over last year.

The canvass, under the chairmanship of James W. Bean, has been organized into five divisions incorporating a total of one hundred forty-six enthusiastic workers who are attending training sessions in preparation for visitation on May 4.

Interest in this program has been reflected by pledges already received from the congregation. All indications lead to the belief that the program will be a success.

At the Sunday morning service, at the new Brownfields Methodist Church, near Baton Rouge, the Revs. J. H. Sewell and A. G. Taylor led the congregation in the opening hymn. The Rev. Mr. Sewell is pastor of

Baker Methodist Church; and the Rev. Mr. Taylor is pastor of the Blackwater Methodist Church. The Brownfields Church is the current 1000 Club project in the Louisiana Conference.



WC Youth Project To Aid Refugees

New York (RNS)—The first two youths to work among Hungarian refugees in Austria in 1958 under a new ecumenical voluntary service project of the World Council of Churches were announced here.

Helen Paty Eiffe of Elizabeth, N. J., and William Gillard of Par-dale, Australia, will be the van-guard of 20 young people to be ap-pointed to refugee centers, homes for teen-agers, construction proj-ects and field offices in Austria.

The project is sponsored by the World Council's Youth Department and Division of Inter-Church Aid and Service to Refugees.

Miss Eiffe is a former assistant director of public relations for the Moravian Church. She is now in Germany and will leave for Austria in August. Mr. Gillard, a candi-date for the Methodist ministry, will serve in Austria beginning in May.

New Orleans First Church Youth Groups Install New Officers

The senior and intermediate MYF groups of the First Methodist Church, New Orleans, met April 20 for the installation of new officers by the Rev. Arthur M. Baker, as-sociate pastor of the church.

Intermediate officers installed in-clude: president, Raymond Vonder-haar; vice-president, Kenneth Hughes; secretary, Billy Johnston; and treasurer, Frances Fry.

Senior officers installed include: president, Walter Sikes; vice-presi-dent, Martha Ferguson; secretary, Mary Rooks; treasurer, Claudia Thomas; Faith and Witness, Muriel Vonderhaar; Outreach, Jean Clem-ent; Fellowship, Eddie Shearer; and Citizenship, Vicky Simmons.

Counselors are Mrs. Muriel Von-derhaar, Mr. and Mrs. James Evans, and Mr. and Mrs. Norman Wigle.

40 Centenary MSM Students Participate In Spring Retreat

Approximately 40 members of the Methodist Student Movement at Centenary College participated in the annual spring MYF retreat last weekend at the Methodist camp on Caney Lake.

The Rev. James A. McLean, di-rector of religious activities at Cen-tenary, and Mrs. McLean served as counselors for the three-day pro-gram, extending Friday through Sunday.

The Rev. Ben Youngblood, asso-ciate pastor of Shreveport's Man-gum Memorial Methodist Church, was principal speaker. He used "Service Opportunities" for his general theme and discussed some of his experiences as a worker at an Austrian camp where he worked with Hungarian refugees.

Marcella Flynt of Baton Rouge, president of the Centenary MSM group, was in general charge of ar-rangements, and Willie Peebles of Athens was chairman of the food committee. Transportation to and

Broadmoor MYFers, Shreveport, Visit Meth. Institutions

Some 24 senior MYFers and five adults of Broadmoor Methodist Church, Shreveport, left Friday, April 25 by chartered bus for Houma, visiting various points of interest in Methodism.

Enroute, the group visited the Wesley Foundations at Northwest-ern State College, Natchitoches, and Southwestern Louisiana Institute, Lafayette.

At Houma, their headquarters were MacDonnell Methodist Center, a children's home sponsored by the Woman's Division of Christian Service.

The young people visited the In-dian Community Center at Dulac, near Houma, also a Woman's Divi-sion project.

Mrs. Travis DeFreese, MYF coun-selor, and Miss Elizabeth Thomp-son, director of religious education at Broadmoor, were among the sponsors of the trip.

The group returned home Sun-day afternoon.

McGowen Mem. Church Observes Youth Day

The Annual Methodist Youth Fellowship Day, was held at the McGowen Memorial Methodist Church, Jeanerette, La., Sunday, April 12th at 11:00 a.m.

Terry Faulk, president of the MYF, read the Holy Scriptures, Ec-clesiastes the 12th chapter.

Rickey Cage led the prayer and Kenneth May and Betty French re-ceived the offering. Miss Patricia May was at the organ.

Miss Dolore Stewart and Ann Summers sang a duet for the serv-ice. The pastor, the Rev. A. M. Martin led the young people and the whole congregation, in calling attention to the wide-world organi-zation of the Methodist Youth cause and challenge of our day and time for young people of all faiths. Mrs. Taylor May presented the new MYF cards for the new year to the young people of the Church.

Elizabeth MYF Meets, Elects New Officers

The following officers were elect-ed at the last meeting of the Eliza-beth, La., M.Y.F.: George Kellogg, president; Bobby Lewing, vice-president; Charlotte Siamon, treas-urer; Arthur McMahon, secretary; and Jonelle Kellogg, reporter.

The group recently went on a hayride. It was sponsored by Mr. and Mrs. George M. Peck, the latter being assistant M.Y.F. counselor. They served barbecued hamburgers with all the trimmings after a ride through the country on a wagon full of hay.

from the camp was under the di-rection of Harold Price of Logans-port and Bradford Mayo of Lake Charles.

The retreat is held each spring to provide the students with an opportunity to review their relig-i-ous activities and to correlate their social, intellectual and reli-gious lives.

'Disciples In Dungarees' Plan Summer

In North Carolina's rolling Blue Ridge hills, in South Dakota's "Bad Lands" and on New York's vast farm acres, hundreds of Christian young people who've never met before will be working together this summer and paying for the privilege.

Other "hammer and shovel enthusiasts" in dungarees will be repairing a Protestant center in California and digging a water system in the Swan-nanoa "friendly community" their predecessors started. Whether helping migrant families, Indian American children or Spanish-speaking youngsters lost in New York City's canyons, these Ecumenical Work Campers will be putting their Christian con-victions into action.

THE YOUTHFUL ACCENT

By Hoover Rupert

"HE'LL SEE ME THROUGH!"

Now that the baseball season has begun in earnest, fans all over the country are reminded of some of the dramatic changes which have taken place since last Fall. The Giants are situated in San Fran-cisco and the Dodgers of Brooklyn Bum fame are now occupying Los Angeles. But more than just the baseball fans are aware of a change that has taken place in the Dodger line-up behind the plate. That ac-tive, hard-hitting, stellar catching human backstop, Roy Campanella, is no longer there. He had not planned to retire just yet. Life threw him an unexpected outside curve in the form of a car accident some months ago which nearly cost him his life. Since that near-fatal day, Campy has been completely paralyzed from the neck down. That huge muscular frame which seemed to be crammed down into a modest height has been absolute-ly immobilized, and this man of such vitality and energy literally can hardly move a muscle. His baseball days are over, and there are grave doubts that he will ever walk again.

This is written on the opening day of the major league baseball season. It is a sunshiny day out-side, but there is a shadow across home plate in the Dodgers park, and I don't mind admitting it gets me "right here" as I contemplate the bums taking the field without the encouraging chatter of Campy.

So you can imagine I was inter-ested in a news story last week in a Chicago paper telling of one of his close baseball friends who went to see the injured man in the hos-pital in a New York suburb. He reported that he approached the room discouraged and depressed, knowing he should be in a cheerful mood to bring encouragement to his suffering friend. But he says he couldn't shake off his mood of depression until he entered the room, and then Campanella was re-sponsible for lifting the mantle of gloom! He who had come to bring cheer to a sick friend found the process reversed. He was the one who was cheered up by the im-mobilized man in painful traction. After a short visit, the visitor turn-ed to leave and as he looked back to say good bye, Roy Campanella said to him, "Don't worry about Campy, the good Lord will see me through!"

That has the authentic word of the religious man whose faith is in a God whose care is extended to a man in a Stryker Frame as well as the man behind home plate. Here is no blind faith that natural laws will be suspended so he may return to the playing field. Here is a vital faith which holds that whatever happens "the good Lord will see me through."

For those of us who have admired

Six work projects in the United States and one in Puerto Rico are among 40 Ecumenical Voluntary Service Programs administered by the United Student Christian Coun-cil, a related unit of the National Council of Churches. It also directs the Ecumenical Work Camp pro-gram in the United States of the World Council's Youth Department.

New projects this year include service as ward attendants in a mental hospital in Hartford, Conn., and building a new chapel for a struggling congregation in Puerto Rico. There are still some openings in this country for men and women between 18-30, C. Frederick Stoerk-er, EVS associate secretary, an-nounced recently, but it's the last call.

WITH THE SUB-DISTRICTS South

On Tuesday April 9, the South Sub-district of the New Orleans District Methodist Youth Fellow-ship met at Parker Memorial Meth-odist Church and elected the fol-lowing officers and counselors for the 1958-59 period.

Those elected are: president, Glenna Schoen, Parker Memorial; vice-president, Evelyn Queyrouze, Carrollton Methodist; secretary, Betty Leland, Napoleon Methodist; treasurer, Joycelyn Harper, Gretna Methodist; Faith and Witness, Mu-riel Vanderhaar, First Methodist; Outreach and Citizenship, Grace Wasmer, St. Bernard Methodist; Fellowship, Dick Wrisley, Carroll-ton Methodist; and Counselors, Mr. and Mrs. N. Weigel and the Rev. Ken Jacocks.

Galloway-Tollison

The Galloway-Tollison Sub-dis-trict met in the Cotton Plant, Ark., Methodist Church April 14, with 45 members attending.

The Cotton Plant Methodist Youth Fellowship presented a worship program. Miss Anna Beth Brown, English instructor at Cotton Plant High School, gave a book re-view on The Day Christ Died.

The president, Sara McGregor, presided during the business ses-sion.

Cotton Plant won the member-ship plaque for April, as a result of having 14 members present.

The host group served refresh-ments, and the Rev. Gail Anderson from Wheatley, led the group in singing.

The next meeting will be held in Holly Grove, at which time new officers will be elected. Linda Par-nell is reporter.

Roy Campanella as a star baseball player, and for those of us who have thanked God for his coura-geous witness and example in the process of racial integration in the world of baseball, this additional evidence of vitality of faith and courage of convictions brings a real lift to life.



These Women Will Hear —

"Christ's Message For Today" — "Our Witness"**FIFTH ASSEMBLY—ST. LOUIS, MAY 6-9**

Mrs. Paul E. Martin of Little Rock, president of the Methodist Bishops' Wives, will represent that organization at the Assembly.

Leading the delegation from the Louisiana Conference to the Assembly at St. Louis May 6-9 will be Mrs. L. B. Kilpatrick, Shreveport, new conference president. Other delegates are: Mrs. J. H. McSween, Alexandria; Mrs. C. W. Tebow, Bunkie; Mrs. G. W. Pomeroy, Monroe; Mrs. Maurice Tatum, Shreveport; Mrs. Wideman Watson, Homer; and Miss Anna Clark Whitaker, Vivian, youth delegate.

Mrs. Glenn Laskey, Ruston, member of the Woman's Division; and Mrs. Sam Dunbar, New Orleans, jurisdiction secretary of Supply, will be leaders in the Workshops.

The entire area delegation will be interested in the Commissioning of missionaries and deaconesses on Thursday evening, May 8, when Dr. Vela Cleveland, New Orleans, a member of the Wesleyan Service Guild, will be commissioned a missionary.

North Arkansas Conference

Attending the Assembly from the North Arkansas Conference will be Mrs. W. F. Cooley, Russellville, Jurisdiction secretary of Literature and Publications; Miss Gertrude Stiles, Fort Smith; conference delegates: Mrs. Jessie Gilstrap, Bentonville and Miss Mildred Osment, Jonesboro; conference officers: Mrs. Jeff Brown, Springdale; Mrs. E. H. Hook, Fayetteville; Mrs. S. B. Wilford, Forrest City; Mrs. Elmus Brown, Hughes; Mrs. T. L. Hunt and Mrs. L. W. Blakeley, Fort Smith; Mrs. George Meyer, Russellville; and Mrs. William Hall, Widenor.

Miss Jackie Wright, Hendrix student, is the youth delegate. Miss Mary Chaffin and Miss Iris Bell, deaconesses, will attend.

Representing the districts will be: Mrs. L. T. Zarub, Bull Shoals; Mrs.

M. H. White, Russellville; Mrs. Lillian Fountain, Sulphur Springs; Mrs. John Sikes, Forrest City; Mrs. Sam Roberts, Booneville; Mrs. James Blankenship, Monette; Mrs. C. W. Nickles, Walnut Ridge; Mrs. J. B. Kittrell, Gregory.

Mrs. Cooley and Miss Bell will be among the leadership in the Workshops at the Assembly.

In addition to the official delegates, there will be many visitors attending.

Little Rock Conference

The Little Rock Conference will send a chartered bus to St. Louis with delegates and visitors which will include conference officers: Mrs. M. E. Scott, El Dorado; Mrs. Alvin Stone, Arkadelphia; Mrs. Hazel B. Dabney, Pine Bluff; Mrs. Charles Ashcraft, Lake Village; Mrs. Fred Harrison, Mrs. Arthur Terry, Mrs. J. C. Oslin, Little Rock; Mrs. Neill Hart, Camden; Mrs. Howard Elder, El Dorado; Mrs. Ross Helvie, Pine Bluff; and Miss Pat Couch, Hendrix student, youth delegate. Representing the districts will be: Mrs. J. F. McKinnon, Mrs. J. A. Daniel, Nashville; Mrs. Don Cameron, Little Rock; Mrs. Irl Lancaster, Tillar; and Mrs. Tommy Shell, Pine Bluff.

Visitors will include: Mrs. H. H. Fisher, Arkadelphia; Mrs. Thomas McLean, Malvern; Mrs. Maude Black, Hot Springs; Miss Bessie Bunn and Mrs. Howard Spurlock, Pine Bluff; Mrs. Hubert Shell and Mrs. W. R. Shackelford, Texarkana; Mrs. M. E. Drake and Mrs. H. J. Hendricks, Mena; Mrs. W. M. Reinhardt, Hope; Mrs. E. T. Davenport, Mrs. James H. Rice, Sr., Mrs. E. W. Copeland, Mrs. William Carter, Mrs. E. L. Hunt, and Mrs. Ewing Wayland, Little Rock.

Mrs. W. B. Landrum, Mrs. J. Russell Henderson, Mrs. Earl D. Cotton of Little Rock, Mrs. Hazel Dabney, Pine Bluff, will be among the leadership in the 50 workshops.

Mrs. Ona Arnold, El Dorado

Mrs. Harry Shannon, Mrs. Edwin Norton, Mrs. George Spencer, Sr., Star City

Miss Hanna Kelly, Mrs. Norene Bettis, Miss Jo Ann Ballentine, Miss Pat Moore, Miss Frances Morgan, Miss Anna Green, Miss Louise Pope, Miss Neil Poorman, Mrs. Bea Thomas, Mrs. Bernice Scott, Mrs. Martha Saunders, Mrs. Christia Hendricks, Mrs. Bess Hazer, Mrs. Pauline McDermott, Mrs. Eulalia Brickhouse, Mrs. Charlotte Bone, Mrs. Harriet Robinson, Miss Annie Winburne, Miss Hazel King, Mrs. Marguerite LeGrande Batterton, Mrs. Mattie Griffith and Mrs. Kathryn Turner, Little Rock

Miss Dorothy Nell Jones, Miss Johnnie Neal, Mrs. T. C. Harper, Mrs. Janice Darling, Mrs. William Lawton, Mrs. Margaret Wilson and Mrs. Hazel L. Dabney, Pine Bluff.

Districts Hold Annual Meetings**Lafayette**

Members of the Lafayette District Woman's Society of Christian Service met for their annual meeting at the "Cathedral of the Bayou," First Church, Houma on April 17. After coffee time and registration, the program and business meeting were held in the sanctuary with Rev. B. A. Gallo-way, pastor, leading the opening worship on "The Hands of Prayer."

Mrs. P. D. Lambert, district president, presided during the remainder of the meeting. Mrs. Ruth Patterson served as organist. Mrs. J. O. Haynes, local president, welcomed the members. The following officers were elected to serve for the next four years: president, Mrs. M. A. Reber, Lafayette; Treasurer, Mrs. Gladne Hoffpauir, Rayne; missionary personnel, Mrs. Baldon Fox, New Iberia; and recording secretary, Mrs. I. J. Marcell, Houma.

Mrs. Willard Barnhill, district spiritual life secretary, brought the yearly Memorial Service with a solo, "Sunrise Tomorrow," by Mrs. Eloi Girard.

The speaker, Miss Mary Sue Brown, spoke of missions in South America, from her experiences in Brazil, and made the members proud of her and her work and glad to have had a small share in that work.

Lunch was served in the dining room by the local society.

The afternoon session opened with prayer by Mrs. Lambert, followed by reports of the district officers with a question and answer period.

Mrs. Paul Lasseigne, district treasurer, led the installation of new officers.

A hymn benediction was sung by the members of the district.

Hope

One hundred and forty-three persons attended the Hope District W.S.C.S. meeting held at First Methodist Church in Mena, on Tuesday, April 8. With the exception of two, each church in the District was represented.

Following registration, coffee and rolls were served in the Friendship room.

The morning program got under way at 10 o'clock with the congregation singing "The Church's One Foundation." Mrs. Paul Spink was organist. Mrs. M. E. Drake, local president, gave an inspiring devotional.

The District president, Mrs. W. M. Reinhardt, was unable to be present, so Mrs. L. B. Tooley, a Conference officer from Hope, presided. Mrs. T. L. Fuller, local vice president, made a brief welcoming address.

After the business session, which included election of officers, local presidents and District officers reported on accomplishments of the year.

The District officers used a ladder as the symbol of their progress. As each officer told of her work, a rung was added to the ladder and the audience sang a verse of "Climbing Jacob's Ladder."

The highlight of the program was a very interesting talk by Mrs. Elmore Norris (the former Orene McKinney), who was recently a missionary to Mexico. Mrs. Norris used as her subject, "The Voice of God is Calling," which was the theme of the District meeting.

Benediction by Dr. R. B. Moore of Hope, District Superintendent, was followed by a one hour recess for lunch. Ladies of the Mena W.S.C.S. served a delicious noon meal in the church dining room. The tables were beautifully decorated with spring flowers.

The afternoon session was opened with prayer by the Rev. W. D. Golden. Mrs. J. L. Verhoeff, Conference, treasurer, gave some interesting facts on how each dollar of the local society's pledge is used.

Three sisters, Mesdames Grayce Collier, Elmer Dover and Vernon Rodgers, gave a lovely rendition of "The Prayer Perfect." There followed an officers' training period of 45 minutes. Each District officer took a group for instruction.

After this period, all convened in the auditorium for the closing ceremony which was a playlet, "In As Much," concerning the annual W.S.C.S. pledge service. Participating were Rev. Fred Arnold and a group of ladies from the DeQueen society, with background music by Mrs. Ed Dunlap of Nashville, playing "Take My Life and Let It Be."

Mrs. Verhoeff installed the following officers of the district:

President, Mrs. W. M. Reinhardt, Hope; Vice-President, Mrs. Hubert Shull, Texarkana; Recording Secretary, Mrs. J. C. Carlton, Hope; Treasurer, Mrs. J. S. Hopkins, Nashville; Promotion, Mrs. J. A. Daniel, Nashville; Missionary Education, Mrs. E. C. Davis, Ashdown; Christian Social Relations, Mrs. W. R. Shackelford, Texarkana; Student Work, Mrs. H. J. Hendricks, Mena; Youth Work, Mrs. Fred Arnold, DeQueen; Children's Work, Mrs. Weldon Smith, Texarkana; Spiritual Life, Mrs. W. R. Johnson, Hatfield; Literature and Publications, Mrs. R. T. White, Hope; Supply Work, Mrs. Raymond Harris, Foreman; Status of Women, Mrs. R. L. Tyson, DeQueen; Missionary Personnel, Mrs. Ervin Tipton, Foreman; Chairman of Nominations, Mrs. R. B. Moore, Hope.

In addition to the W.S.C.S. representatives there were 21 ministers present. The ministers held their meeting in the chapel, then convened in the auditorium for the program.

This was the first District meeting to be held in Mena since 1952. The local society feels that it was very successful and appreciates the good attendance. A large part of this success was due to the faithful work of the many committees.

Camden

The Annual Meeting of the Camden District Woman's Society of Christian Service met at the Methodist Church, Smackover, April 17 with two hundred registered for the meeting. The theme of the meet-

(Continued on page 15)

Delegates To Guild Week-End At St. Louis**Louisiana Conference**

Dr. Vela Cleveland, New Orleans (to be commissioned a missionary) Miss Sue Batton, Minden, new conference-guild secretary

Miss Dorothy Dunbar, New Iberia, Miss Marilyn Carter, New Iberia, new conference recording secretary Miss Maree White, New Iberia Miss Elizabeth Lowery, Mansfield Mrs. J. T. Pierson, Mansfield

Little Rock Conference

Miss Gertrude Mann, Miss Helen Wilson, Hot Springs

Mrs. J. F. DeLony, Texarkana Miss Carrie Brown, Miss Virginia Smith, Mrs. Eva Lou Davis and

Two Hendrix Faculty Members To Retire

Two Hendrix staff members, Dr. Robert L. Campbell and Dr. O. T. Gooden, will retire from active faculty duties at the close of this school year, according to Dr. Marshall T. Steel, president of the College.

Dr. Campbell came to Hendrix in 1920 as Assistant Professor of English. He became Professor of English and head of the department in 1926 and also vice-president in 1942.

Dr. Campbell is a native of Missouri. He graduated from Central College in Fayette, Missouri in 1914 with an A.B. degree, from the University of Chicago in 1920 with an A.M. degree, and obtained his Ph.D. from the University of Chicago in 1926. He was granted an honorary LL.D. from Central College in 1950.

Before coming to Hendrix, Dr. Campbell taught at Mexico, Missouri, and served in the medical corps in France during World War I. While at Hendrix he has served on many of the faculty committees and, as Head of the English Department, he played a significant role in outlining the program of General Education at Hendrix, begun in 1934. He was especially instrumental in the outlining and organization of the Humanities course which is now a requirement for a Hendrix degree.

During the summers, when not relaxing and working on his Petit Jean farm, Dr. Campbell has worked in a number of other schools, both as a research man and as a teacher. In the vacation months of 1927, 1929, 1930 and 1931, he taught Chaucer in the graduate school at the University of Chicago. It was during these summers that he worked with Dr. John M. Manly and Miss Edith Rickert, of the University graduate faculty and editors of a definitive text of Chaucer as a research assistant. Dr. Campbell was highly praised for the contributions he made at this time toward the difficult task of classifying the many Chaucer manuscripts in existence. Dr. Campbell, also, for five years, was a visiting professor in the arts program of the Association of American Colleges and made several tours for the Association.

In recognition of his contributions to Hendrix, the 1937 and the 1952 Troubadours, college yearbook, were dedicated to him and in 1957, he was presented with a special citation by the Alumni Association at the Homecoming celebration.

Dr. Gooden received his A.B. degree from Southwestern University, in Georgetown Texas, in 1914, his A.M. degree from Columbia University in 1916, and his Ph.D. from Columbia in 1926. He has also done graduate study at the University of Missouri and at the University of Wisconsin.

Dr. Gooden came to Hendrix in 1917 as Assistant Professor of History and Economics, and became Professor of Economics in 1924. Prior to his coming to Hendrix, Dr. Gooden was principal of the Stratford, Texas, high school in 1914-1915 and was Professor of History and Economics at Lon Morris College in Texas in 1916-1917.

One of Dr. Gooden's largest jobs at Hendrix has been as originator and director of the Office of Examinations for over twenty years. In this capacity he has outlined and put into action the duties of this office. He has also served on the Library Committee, Buildings and Grounds Committee, Debating Council, Policy and Curriculum Commit-



DR. R. L. CAMPBELL



DR. O. T. GOODEN

tee, Admission and Accreditation Committee, Guidance Committee and Registration Committee.

Dr. Gooden has spent much of his time here at Hendrix in research and study in order to improve the General Education program of the College. He headed the Hendrix Co-operative Study in General Education that was held in the 1940's in cooperation with a number of colleges and universities throughout the United States. He attended many conferences and workshops in Chicago in connection with the program and worked on the improvement of the General Education program at Hendrix.

For the past three years, Dr. Gooden has directed a self-study and self-evaluation program for Hendrix. The report for the study appeared earlier this year. This study, according to the report, engaged the time and attention of every Hendrix faculty member and many of the students. Among the products of this study on the General Education system, are a tall stack of questionnaires and other data which are extensively analyzed in the 55-page report that has been used in the strengthening of the Hendrix program.

In recognition of his service to the College, the staff of the 1951 Troubadour dedicated its book to Dr. Gooden.

Centenary College To Graduate 153 In Spring Exercise

Shreveporters form the bulk of the 153 candidates for degrees at Centenary College this year.

The list, as compiled by Mrs. Nelle W. Brown, registrar, shows 37 candidates for the Bachelor of Arts degree, five for the Bachelor of Music degree and 110 for the Bachelor of Science degree.

Names of those who will complete degree requirements in August, as well as those who will complete them in May, are included on the list. Centenary holds only one commencement ceremony each year, and both groups will participate in the May 25 ceremony this year.

Candidates for the Bachelor of Music degree are the following:

Martha Ann Oliphant, Melvin Earl Simmons and Don Weinberg, all of Shreveport; Mickey Thurland Lockner, Kalamazoo, Mich., and David Paul Swanzey, Center, Tex.

Shreveporters who are candidates for the BA degree are the following:

Ney Ann Bailey, Hugh Sanders Brown, Robert Sibley Cooper, Paul Guy Durbin, Ralph G. Fanelli, Blanche K. Ferguson, Edna May Fitch, Eva Vela Flores, Nathan Fox, James Rodney Holland, Robert Milton Lytton, John Gran McMillan, Peter Redmayne Mac Roberts, Merry Marvyl Malone, Madelyn Gail Martin, Arthur Nanas, Marie Rose Rinaudo, Shirley Ruth Spence, Dorothy Ann Lee Tompkins, Luther Pendleton Tompkins, and Mary Ann Wilhelmi.

Out-of-town candidates for the BA degree are the following:

James C. Bean, Jr., U. S. Army in Europe; Dean Ray Busboom, St. Joseph, Ill.; Ophelia Ann Carroll, Homer; Oscar Edward Cloyd, Monroe; Jerry Dandy Coleman, Bossier City; Jim Harvey Crawford, Elysian Fields, Tex.; Danna Merle Holloway, Calion, Ark.; and Melvin Ray Holt, Pleasant Hill.

Also, John Ridgely Johns, Mansfield; Frankie Stephens Morris, Logansport; Virgil Dixon Morris, Jr., New Orleans; Larry Doyle Robertson, Bossier City; Byrd Lee Terry, Bossier City; Lynne Gail Thornton, Little Rock, Ark.; Thomas Leonard Trippe, Frierson; and Mimori Urakami, Sakitsu, Kamawa Kumamoto, Japan.

Shreveporters who are candidates for the BS degree are the following:

Edwin Lester Adrien, Vera Hilburn Aldridge, George T. Andrews, Jr., Neater Cantrell Batton, Ruth Ryan Bohan, Robert McDougald Brooks, William Stone Brown, Ann Manning Buchanan, Mary Lyons Byers, Floy Jean Childress, Nanine Brown Carney, Nancy B. Collett, Llewellyn Dawson Cook, John Liburn Copeland, George Samuel Culbertson, Jr., Peter Culotta, Nora Jean Daniel, and Mary Thrash Day.

Also, Billy Lee Derrick, Betty Burgett Dickerson, Alfred Walker Dohoney, Jr., Egbert Joseph Doise, Wallace Robert Dunlop, William Errington Dupre, Camella Jean Fulco, William James Fullilove, Richard A. Gammill, Joann Horton Goodwin, I. B. Hayes, Betty Tidwell Hearon, Jean Longshore Hill, Jack Brannon Hodges III, Dorothy Cox Holleman, Robert Thornton Holleman, Margaret Roberts Hunt, Janice Williams Jeter, Constance Mayberry Johnson, and Joe A. Johnson.

Also, James Dale Jones, Capt. Paul J. Kay, Tom M. Keith, Evan Nelson Kelley, Jr., William Turner Kendrick, Robert Frank Knight, Keith Marvin Lane, Alva E. Lauer, Kathryn Stanton Leary, Patricia Hunt Leigh, Edward Lamar Lofton, Margaret Janice McBride, William Franklin McDonald, Charles Patrick McGonagill, Jerard Rand Martin, Martha Carroll Melton, Clyde E. Moore, Thomas Henson Pearce, Rupert Henry Pickett, Salvatore Paul Provenzo, and L. Ross Quinn.

Also, James Lewis Robbins, Nancy Henderson Rorie, Harold Lee Rosbottom, Patsy Oliver Rosbottom, Grover C. Royston, Edward Byron Rutledge, William J. Schutte, Joseph William Segers, Dorothy Raye Shinault, Sandra Simmons, Reginald George Singleton, Eugene Tilden Slusher, Leonard G. Smith, Jr., Paul Snow, Mary Alice Shelton Spinks, Mildred Buckner Staley, and John Farrell Steinhauser.

Also, Thomas Leslie Stringfellow, Sandra Jean Strother, Homer C. Thomas, James Kenneth Tinsley, Paulemai Louise Todd, Salvatore M. Trombette, Martha Jean Turner, Robert Henry Whitaker, Carolyn Ann Williams, Jerald J. Williams, and Jackie Champion Worley.

Out-of-town candidates for the BS degree are the following: Janie Warren Boyd, Bogalusa; William Edward Bradford, Bossier City; James F. Cook, Houston, Tex.; Carol McCauley Crawford, Elysian Fields, Tex.; Michael D. Fess, Magnolia, Ark.; Charles R. Hower, Little Rock, Ark.; Howard G. Howie, Bossier City; Jackie Dabney Huckabay, Choushatta; Ernesto Landeros, El Paso, Tex.; Viola Sue Liddell, Eunice; Sally C. McGibney, Glasgow, Mont.; and Sylvia Lee Marx, Bossier City.

I

Saw

A Distant

Light



By
Rev. R. A. Teeter

some fifteen miles away, shining across the valley through which flowed a broad river. I was on a hill and it was on a higher hill. Every day, and sometimes at night, I went down into that valley to work. There were many places from which that light could not be seen and many times I did not see it. But it was always there, at the home of a doctor, ready to shine if not actually doing so.

I have often thought of it in connection with the statement of Jesus: "I am the light of the world." When he spoke these words he was probably in the Court of the Women of the Temple, where the two huge candle sticks were lighted once a year. They were spoken of as the light of the world. They were symbols of Israel's claim that she had light which the world needed to see. Jesus took up the thought and applied it to Himself. He, by a blameless life and matchless teaching, became light that would shine across the valley of life, not just a symbol of it. And as a living personality he offered constant light, not just a symbol of it. And as a living personality he offered constant light, not just an occasional flash. As St. John put it many years later: "The light is still shining in darkness, for the darkness has never put it out."

Now there is a valley into which every man must go every day. Sometimes it is dark down there too. It is the valley of work and experience of many kinds. Sometimes the light upon the hill is not seen, for his eyes are turned downward, intent on the task of the moment or perhaps grappling with the unhappy experience of the hour. It may be that wrong doing will obscure the light, for the Scriptures say that: "men love darkness rather than light because their deeds are evil." Light, glorious as it is, may become painful to eyes long accustomed to darkness. We may even lose the power to see by constant failure to use it. A man may make the shadows of the valley his permanent dwelling place. But that does not mean that light has failed. It is our human defect.

The light of Jesus may seem distant to some. But it is available for guidance. That is its purpose. Down in the valley of many experiences, hardships and difficulties, a man may take his bearings on that light and come safely through, crossing the broad river securely.

Also, Clifton C. Nugent, New Orleans; William J. Patterson, Minden; Kelleam Dean Phillips, Bossier City; Charles Jesse Pugh, Minden; Niles L. Ruckstuhl, Lake Charles; Walter Morris Schrimsher, Athens, Ala.; Joel Mack Sermons, Bossier City; Chester Robert Simpson, Bossier City; Richard Neal Smith, Bossier City; Larry Hugh Teague, Bossier City; and John Eldon Werner, Baton Rouge.

Ministers Complete Costa Rica Mission

(Continued from Page 1)

the National Band was giving a concert in the plaza in the center of the city. A large group milled around to listen. Later we visited around, window shopping and dodging the cars. Everybody in Costa Rica tries to run over you with their cars. It seems to be a national sport.

On Friday our group went with the preachers of Costa Rica to Alajuela for a training session. When we arrived they were having a parade and we had difficulty rounding up our preachers for the meeting.

Our church has a training school at Alajuela where boys and girls from Costa Rica are trained for religious work. Some of them go out as ministers and others as full time Christian workers. We have great hopes for this school that it will develop into a full scale seminary. There are about twenty-two students at the present time. They attend school two years, work in the field one year, and then return for the final year. The Reverend James Snedeker is the missionary in charge of this school. He is also pastor of the church at Alajuela.

Saturday the appointments were read and the preachers went their ways to begin their services on Sunday. My appointment was in the Guadalupe Methodist Church in San Jose. The pastor was Rev. Carlos Fijardo.

There is a language school in San Jose where the missionaries from all denominations go to receive their training for speaking Spanish. This is most interesting. I visited the school and talked to many of the students. There were musicians going to work in the radio stations in South America and other countries, medical doctors who were going as Christian missionaries, and young ladies who were going to teach in schools in Cuba, Central and South America. It was an inspiration to talk to these consecrated persons who were so willing and anxious to get out on the firing line to serve Jesus Christ. There are two classes of people in Costa Rica. They are rich and poor. There is a vast chasm between the two. For this reason the schools have uniforms for the children to wear. Each school has its own uniforms, so rich and poor can sit side by side and still be dressed the same.

Our work was with the pastors in their churches. We trained them in the work of visitation evangelism, visited with them, and preached in the churches and in the homes. There is an average of five children to the family in Costa Rica. Some have more than five. So if you can get three families together you can have a pretty good sized congregation. So we had many services. I preached to fifty in one of these home services. (This was a count; not an estimate.)

We were impressed by the fact that none of the members of the Methodist Church smoke. The requirements for membership are strict. They enter into a probation period to see if they really want to become members. If they have a common law marriage they are required to marry and have the children dedicated to the Lord.

Our work in Costa Rica is not in

Pulaski Heights, Little Rock, Planning New Youth Building



Architect's plans for the new Youth Building for Pulaski Heights Methodist Church will soon be ready for bids. The building, to be built at the corner of Spruce and Woodlawn, will follow the Gothic architecture of the present building and will contain recreation facilities, a kitchenette, and class room space.

On the first floor there will be a large recreation room for roller skating and other group activities, a TV lounge, music room, ping pong and pool rooms. An office with glass partition will permit the youth director to supervise all activities.

The second floor will have 12 class rooms for the Jr. High department. At the present time the Jr. High department is using the children's division rooms at the second floor. Completion of the new building will enable the church to have two complete sessions of the children's division, one at 9:30 and the other at 10:50, thus relieving crowded conditions in this department.

The sanctuary was completed in 1950 and the educational building in 1954. When this youth building is completed the entire plant will be valued at more than one million dollars.

competition with any other church. Our work is with those people who have tried the others and have not found a faith which can transform their lives. We work with alcoholics. Many of these men who were once so lost in sin have been transformed into Christian leaders of the church. The Methodist Church is literally lifting up the fallen. I am not comparing; but some denominations go there to preach a particular doctrine, whereas the Methodist Church is there to serve. In our Methodist School, where Rev. Marion Woods is in charge, we have many students. Many of the six thousand North Americans who are there send their children to our school. The children of the missionaries of all denominations send their children to our school. Yet, there are more students from Costa Rica than any others.

I had a wonderful interpreter. The people sang with enthusiasm. Since there is no television to compete with, we had large congregations. The people are anxious to find a firm faith in Jesus Christ which will sustain them in their hard and trying lives. The devotion of these missionaries will make you feel small. Young women teach in our schools there for less than a hundred dollars a month and they could make much more here in the states. Young women like Miss Ruth Beal, and Virginia and Anna Belle Lane, work their hearts out for Christ and the people they serve. Many of our preachers start out at salaries higher than our missionaries ever get. They do not have time to complain. They have a job to do. They carry on in the name of Christ in a genuine way. I went to Costa Rica to help them. I returned humble of heart for I felt that they had helped me more than I had helped them.

—About Your World Service Dollar

The General Board of—
Missions and
Church Extension

In an effort to acquaint our readers with the use to which World Service funds of The Methodist Church are directed, a series of articles dealing with World Service agencies are being presented. We hope our readers will read and study these brief presentations each week. In this way you will be better informed about the great ongoing program of Methodism.—Editor

IN THE UNITED STATES,
ALASKA, HAWAII, PUERTO
RICO AND THE DOMINICAN
REPUBLIC:

Evangelism

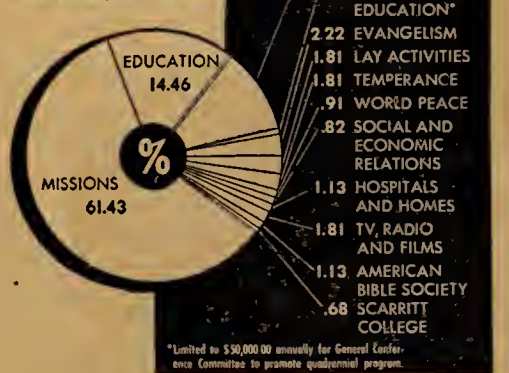
In the U.S.A., 2,600 mission pastors and lay workers, 1,500 deaconesses and lay missionary women take the gospel to needy areas. Over 100 preach in foreign tongues. More than 600 Negro, Indian, Oriental and Latin churches are aided. In Alaska, Hawaii, and Puerto Rico, 130 preachers and missionaries serve 23,500 church members.

Education

The Division of National Missions and the Department of Work in Home Fields (Woman's Division) support 12 colleges and seminaries, 14 schools, 4 student centers, 3 student dormitories, and provide scholarships. A Christian university is being built in Alaska. In 50,000 schools of missions and study classes, a

DIVISION OF
THE METHODIST WORLD SERVICE DOLLAR

1956-1960
Annual Budget \$12,200,000



*Limited to \$50,000.00 annually for General Conference Committee to promote quadrennial program.

ANNUAL
FIXED
SUMS

PENSIONS \$200,000
PENSIONS FOR DEACONESSES \$ 45,000
THE AMERICAN UNIVERSITY \$100,000
SCHOOL OF INTERNATIONAL SERVICE \$250,000

million Methodists learn each year.

Church Extension

Over several years, grants of \$58,000,832 and loans of \$50,006,515 have helped build 45,000 churches and parsonages in the homeland. Departments of City Work, Rural Work, Research and Survey, Architecture and fund raising services bring help to the growing church.

Healing and Rescue

Ten hospitals provide 212,000 in-patient days and 43,000 out-patients annually. Fifty medical and dental clinics and 4 nurses' training schools are maintained. Settlement houses in 97 urban communities, 62 homes for orphans and 277 social service institutions bring the care of the church to handicapped and under-privileged children.

Iquique College In Chile Is Called A Christian Witness

By Natalie M. Barber

The church is silent on this Sunday night. Gazing quietly around the sanctuary, the pastor asks the question that marks the climax of this annual week of dedication.

"How many, sincerely wanting to follow Christ in their lives, are now ready to become full members of the church? Let them come forward."

There is a stir among the people as here and there one rises and makes his way towards the altar. Over on the right, where the students sit, four girls and three boys join the others. Then the ritual for the reception of new members begins.

Students joining a church—certainly this isn't an unusual situation. But let us look more closely. This isn't a prosperous, handsome church in America, but a mission school in Chile, a land where most people have no religion at all, and very few are Protestants. These students are from Iquique English College, a mission school located in the city of Iquique, a dusty, dirty nitrate port in northern Chile. Living in a desert where it hasn't rained for fifteen years; living in tiny, dark homes, many times in family situations that do not teach clean, healthy living; there is little beauty in their lives except that which the school and church can create. Every Sunday night half of the church is full of students who have come because they want to, needing no other incentive.

Yes, this is an unusual situation; it is not found to such an extent in any other Methodist church in South America. But Iquique English College is an unusual school.

Founded In 1885

Founded in 1885, Iquique English College has grown into the school it is today mainly because of the type of training it gives and because of the years of dedicated work spent there by its missionaries.

One Room and Six Pupils

The Rev. and Mrs. J. P. Gilliland, who began the school in one room with six pupils, spent several years in Iquique doing the work of many people. During this time the main school building, which is still the most important building in use, was constructed of Oregon pine. Another couple, William O. Pflaum and his wife, spent about eight years as teachers and directors until 1922. Miss Achsah Skinner, because she believed so strongly in the work the school was doing, spent seventeen years as teacher and director, without a furlough, and for a long time as the only missionary there. The influence of these missionaries and others is still felt strongly in Iquique, where many of the older graduates and residents speak with gratitude of their work.

At the present time there are two missionary couples working at the school, Wallace and Claryce Arms, who are teaching and supervising the construction of the new buildings; and Paul and Helen Arms working as teachers. Myron Yonker and Lewis Wells are two young missionaries doing youth work and teaching. Mr. and Mrs. Edward Barber completed one term of work at Iquique; most of that period Mr. Barber spent as director.

Well-Known For Program

Iquique English College is well-



ABOVE—Girls study on patio during exam time at the college.

BELOW—Students take time out for a soccer game. Note buildings in background.



known in Chile for its excellent commercial teaching program in Spanish and in English. Because of this commercial training, its graduates are in demand all over the country. The school is divided into six classes on a primary level, and five of business training on the high school level. Of the 400 students that attend, about 150 are dormitory students. These boys and girls come from the tiny nitrate mining towns that dot the barren desert in a radius around Iquique. Communism is strong in these towns, and as yet no Protestant churches have been established. Yet it is from this group of dormitory students that come most of the new members of the school league and the church.

The religious program at the school is a full one. In the classes there is a short devotional service held each morning, and a class in religious instruction for each student weekly on the life and teachings of Jesus. Devotions are often held in the dormitories, usually before lights out in the evenings; "bull sessions" on problems confronting youth, under the leadership of missionaries, are encouraged. Every Sunday morning the dormitory students meet in the classrooms for Sunday school, a period of devotions and study in which they have a chance to learn more about Protestant Christianity.

Building Program Must Continue

To carry on its tradition of bringing youth to Christ, Iquique English College needs to expand. The building program has been started, but it needs to continue until it is finished. The missionaries and others who have visited the school have faith in the work that it is doing.

It is spreading the Gospel of Christ just as certainly as any church, for there is hardly a student who hasn't changed some way for the better after having studied some time there.

Iquique English College is teaching a better way of life for its students, and even more important, is teaching them the meaning of active Christianity—how to be of service to others.

The Old, New In An African Village

By Barnie A. Higgs, Jr.
Mtoko, Southern Rhodesia, Africa

Yesterday a man died in a village less than half a mile from here. People are still coming, passing by our house with bedrolls, animal skins with which to drape themselves while they shout, dance, scream and cavort. The noise and drumming has increased hourly since his death. He will be buried in a grave different from the kind

Soochow University Honors Late Meth. Chinese Leader

Taipei, Taiwan (BM) — China's noted Christian leader, Dr. Wang Chung-hui, who died March 15, 1958, at the age of 77, has been honored in memory by the Board of Managers of Methodist-affiliated Soochow University in Taipei, the capital of Free China.

The first new building on the Soochow University campus in Shih Lin, a northern suburb of the capital, will be called Chung-hui Hall in honor of the recently deceased jurist. At a recent meeting the board voted to give it this name. The actual naming ceremony will be part of the dedication of the new building late this summer.

Chung-hui Hall is the first unit of a U.S. \$500,000 development program being planned by the Board of Managers with the help of Bishop Ralph A. Ward, head of the Methodist Church in the Taiwan-Hongkong area.

The new building is now completed at a cost of more than NT \$2,000,000, or about \$80,000 in United States currency. While this sum is being underwritten in the United States, much of it is still actually to be received.

The next building in the development program will be a student center which can be used also as a meeting hall and gymnasium and which will include a cafeteria and student and faculty social and recreational facilities.

Dr. Wang, at his death, was president of the Judicial Yuan or justice department of Free China. He had been premier on the China mainland and a member of the Permanent Court of International Justice at the Hague.

we know. A deep hole is dug, then a sort of shelf dug inside the hole. The body will be placed on the "shelf" and then the hole filled up. The man's hope of immortality is believed to lie in his sons, and about a year after death another ritual will be carried out, at which time the spirit of the father is invested in the eldest son.

Our sleep was disturbed last night by the drums. In the village many are drunk with beer. Many of our builders have left their jobs on the new mission buildings to go and take part in the activity. All the relatives of the deceased will come from their jobs in town and elsewhere to shout and dance and do their part to drive away the evil spirits that might come to dwell in the body of the one to be buried. And charms will be buried with the body, to drive away evil spirits. Any "hama" (relative) who does not appear at the village to participate is immediately suspected of having desired the death—even to have caused it.

The way of life and the customs which we have always known and taken so much for granted in America is a completely unknown factor to the people here in this community. Even our water tap is a great marvel, something villagers come to stare at in wonder. But how happy we are when a villager says, "Will you show me how to make concrete blocks? I can really afford a better home, and if you will help me I would like to make a better house for my wife."

(Continued on page 15)

OBITUARIES

O'BRIEN—Sheridan, Arkansas—Mrs. Agnes Blanche Brown O'Brien, 79, died January 14, 1958, at the home of a son, John O'Brien, in Sheridan.

Mrs. O'Brien was born October 27, 1878, she was a Methodist and a number of years ago was a teacher of Old English penmanship. She was the daughter of James Henry Clay Brown and Caroline Morgan Brown. Her husband, Robert Crawford O'Brien, whom she married in 1899, died in 1937.

Mrs. O'Brien was a resident of Camden, Arkansas.

Survivors include two other sons, Lynn O'Brien of Camden and Hugh O'Brien of Shreveport, Louisiana; two daughters, Mrs. G. C. Stevens of Pine Bluff, Arkansas and Mrs. David Gwaltney of Texas City, Texas; three sisters, Miss Nettie Brown of Camden, Mrs. R. L. Bishop of Panama City, Florida and Mrs. Winnie Yarbrough of Natchitoches, Louisiana; two brothers, J. B. and Lee Brown, both of Camden; six grandchildren; two great-grandchildren; five nieces; two nephews; seven grand-nieces and six grand-nephews.

Funeral services were conducted at the First Landmark Missionary Baptist Church in Sheridan by the Rev. M. H. Harry and the Rev. H. M. Grogan. Burial was at Lost Creek Cemetery by Buie Funeral Home of Sheridan.

JOHNSON—Mrs. Milton F. Johnson, widow of Rev. Milton F. Johnson, former minister in the North Arkansas Conference, died in Fayetteville, Arkansas on March 7, 1958 at the age of 89. She was born on October 7, 1868 near Newton, Iowa. She was married to the Rev. Mr. Johnson on January 1, 1904.

Bro. Johnson served for many years in the North Arkansas Conference. Among his charges were Altus, Hartford, Midland Heights of Fort Smith, Cotter and Berryville. He passed away in 1934.

Mrs. Johnson was a faithful member of the Central Methodist Church, Fayetteville, and remained active until the last few days of her life. It was her custom to attend church services regularly and she maintained a sweet Christian spirit through age and infirmity. She is survived by a niece, Mrs. R. D. Goff, Fayetteville.

Services were conducted by Rev. William Sherman and Rev. Robert

E. L. Bearden on March 10 at 10:00 a.m. at Moore's Mortuary in Fayetteville. She was interred in the family lot at the Siloam Springs cemetery. A gentle Christian spirit has gone from us, but she dwells today with Him in whom there is perfect peace.

WESLEY ORATORIO RELEASED BY METH. STUDENT MOVEMENT

(Continued from page 2)

had its world premiere on New Year's Eve, 1957, at the quadrennial National Methodist Student Conference at the University of Kansas. It received a prolonged standing ovation from the more than 3,400 persons attending. The 50-minute oratorio was recorded by the Kansas City Philharmonic Orchestra, four soloists, and a chorus of 200 under the direction of Thor Johnson, conductor of the Cincinnati Symphony.

One of the most significant projects ever undertaken by the National Methodist Student Movement, the oratorio was commissioned jointly by the MSM and the National Council of Churches. It was written by Tom F. Driver, New York City, and composed by Cecil Effinger, Boulder, Colorado.

"We are excited about the significance of this unique contribution to the musical life of the church," said the Rev. Dr. H. D. Bollinger, Nashville. He is director of the Methodist Board of Education's Department of College and University Religious Life, to which the MSM is related.

LEADER URGES FLEXIBILITY ON NUCLEAR TESTS

(Continued from page 3)

ducted prior to the cut-off date. Turning to the "tendency to oversimplify" the halting of tests, he declared that "certain types of tests will be needed for peaceful atomic energy developments." He suggested, as a safeguard, the establishment of a nuclear test agency under the UN to which "all nuclear powers shall report proposed tests, and which would have the authority to determine the kind of tests permissible."

Dr. Nolde said he could not "escape the conviction" that this country and its Western allies had

DISTRICTS HOLD ANNUAL MEETINGS

(Continued from page 11)

ing was, "The Voice of God is Calling." Mrs. J. F. McKinnon presided. Meeting opened with the group singing the hymn, "The Voice of God Is Calling," and Rev. Noel Cross, pastor of Parkers Chapel, led the prayer.

Memorial Service was under the leadership of Mrs. Floyd Babel, with the following names placed on the memorial roll: Camden First Church—Mrs. Mattie Coverston, Mrs. Verda Vantrease Parker, Mrs. Martha Wozencraft, Mrs. Jennie May Prichett Scott, Mrs. Myrtle Partee Robins, Mrs. Sally Powell, Mrs. Genie M. Hickey, Mrs. Pattie White Bryant; from Chidester—Mrs. Susie Purifoy, Mrs. Blanche Cannifield; First Church, El Dorado—Mrs. Annie Welch, Mrs. E. H. Murphy; Magnolia First Church—Mrs. Chas. Colquett, Sr., Mrs. L. M. McMarr, Mrs. D. D. Goode, Mrs. Ben Curry, Sr.; Marysville—Mrs. Lula McCord; Smackover—Mrs. Susan Watson, Mrs. Clarence Jordan; Stephens—Mrs. Earl Morgan; Vantrease—Mrs. Cuba Mitchell. The soloist, Miss Ann Alspaugh, of Smackover.

The district officers gave a report of the work through the year as a "Measure of our Progress" under the leadership of Mrs. Nelson Thornton, Promotion Secretary. Mrs. J. L. Verhoeff, Conference Treasurer, from Little Rock, was the speaker. She spoke of Christian Stewardship of Possessions of material things should be vested with spiritual value. Mrs. C. Z. Couch, district treasurer, conducted a Pledge Service. Literature was on display with Mrs. C. A. Proffitt in charge of the sales.

The following officers were elected to serve another year and installation under the leadership of Mrs. Howard Elder, Conference Secretary of Christian Social Relations; President, Mrs. J. F. McKinnon, Parkers Chapel; Vice-Pres., Mrs.

made an "inadequate response" to the Russian announcement that it would suspend atomic testing unilaterally.

"They have not found a way sufficiently to capitalize on the opportunities of the moment," he said. "Appreciating their commitment to proceed in a responsible manner and without ignoring the propaganda aspects of the Soviet move, I nevertheless hold that the response has been too negative."

Cliff Wright, First Church, El Dorado; Secretary, Mrs. Howard East, First Church, Camden; Treasurer, Mrs. C. Z. Couch, First Church, Magnolia; Secretary of Promotion, Mrs. A. C. Hale, Camden; Missionary Education, Mrs. J. M. Curtis, Timothy; Christian Social Relations, Mrs. H. K. Caulkin, Smackover; Student Work, Mrs. Ray Hozendorf, First Church, Magnolia; Youth Work, Mrs. John G. Rickey, Vantrease; Children's Work, Mrs. M. W. Miller, Fairview; Spiritual Life, Mrs. Floyd Babel, First Church, El Dorado; Literature, Mrs. C. A. Proffitt, Parkers Chapel; Supply, Mrs. F. L. Williams, St. Luke's; Status of Women, Mrs. James Nix, Huttig; Missionary Personnel, Mrs. A. L. Davis, Marysville; Wesleyan Service Guild, Miss Carrie Brown, First Church, El Dorado. Lunch was served by Smackover W.S.C.S. Dr. W. Neill Hart, District Superintendent, gave the invocation.

Following lunch Officers Training for all local officers was conducted by the district officers.—Reporter

THE OLD, NEW IN AN AFRICAN VILLAGE

(Continued from page 14)

And when another man came one day we were really touched. He said, "I saw your children writing on their small blackboard, and now I have made one for my children. Could you get me some colored chalk? And would you save some old magazines that they can cut and paste, as they do at your house when they come to play with your children?" Well, when that happened we felt it was a real step forward.

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Project Enthusiasm

By Jane V. Smith

"Hi there! It's good to see you again!"

These remarks can be heard each Saturday afternoon at the Methodist Children's Home in Ruston when Wesley Foundation members from Louisiana Polytechnic Institute go out to lead a recreational program.

The program known as Project Enthusiasm is a plan that enables the children in grades one to six to get to know other people and broaden themselves. It also gives Wesley Foundation a service outlet.

Crisis bred the idea of Project Enthusiasm.

Last fall Wesley Foundation at Tech was faced with the problem of no social service project. The child we had customarily been sponsoring at the Methodist Children's Home had returned to his mother and there were no other children in need of sponsors.

A brainstorming session was held in the office of Rev. William Stokes, Foundation director. The social action committee, headed by Jane

Smith, Bunkie, and Billy Bundrick, Shreveport, decided it wanted to do something more than clothe a child. We wanted to do something really constructive—something for all the children!

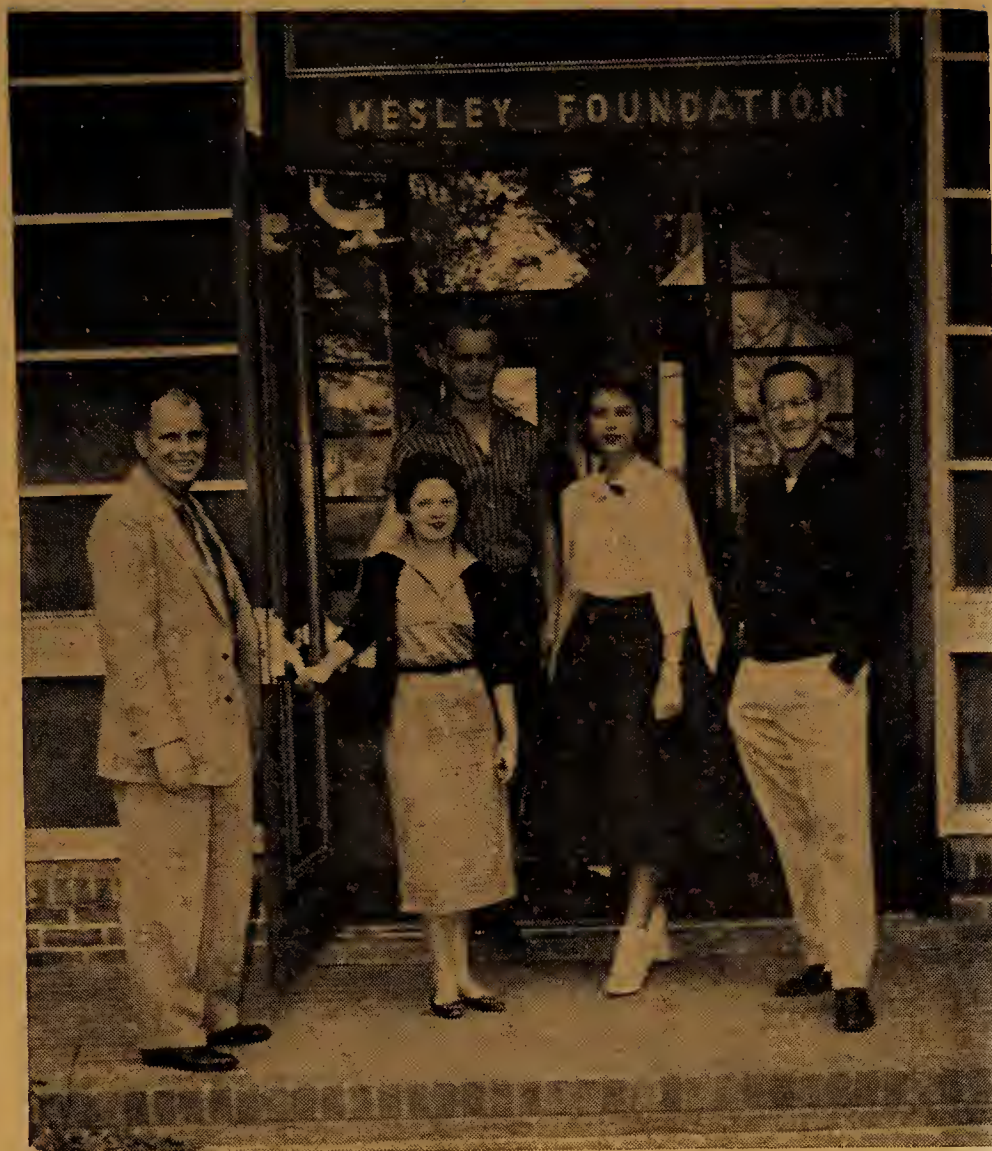
After meeting the home leaders who told us the biggest problem the children had was lack of outside friends and enthusiasm, we decided to sponsor a Saturday afternoon recreational program.

Thus Project Enthusiasm was born.

The first Saturday afternoon found the Tech students nervous and the children somewhat wary of our purpose. Refreshments which began the afternoon helped to put our friendship on a good basis. Following the food we had a brief period of mixed recreation with such games as basketball and baseball. Later the boys and girls were divided into interest groups.

At 4 p.m. we began our good-byes. By the way the children hung on to us there was no doubt that this project was worthwhile!

The children followed us into the



Wesley Foundation members leave with Rev. William Stokes, Wesley Foundation Director, for the Methodist Children's Home.

office of Miss Ann Fox, social worker, for the evaluation session. The question as to whether we would continue was already answered.

The evaluation sessions provide us with background and the best ways to reach certain children. The particular problems are discussed.

Top Tech personalities including football, basketball stars, Tech Theater players, artists, and business, education, and engineering majors willingly spend their Saturday afternoons at the Home.

The hearty response of students and children has caused us to feel that all have benefited from the association.

Project Enthusiasm is a rewarding adventure in the sharing of personality.

Mansfield Life Service Volunteers Honored Recently

Dr. Joe J. Mickle, president of Centenary College, brought the message in a service honoring life-service volunteers in the First Methodist Church in Mansfield, on April 13.

Those who were honored include two ministerial students, a future parsonette, and a student in religious education. John R. Johns and Thomas Leonard Trippe are both senior students in Centenary College.

Mr. Johns is enrolled for the coming year in Perkins School of Theology in Dallas and Mr. Trippe in Candler School of Theology in Atlanta.

Mrs. T. L. Trippe has been enrolled in Centenary College with her husband. Charles Pattison is a freshman student in Centenary College majoring in religious education. Mr. Trippe will be employed as director of youth work in his home church during the summer. The Rev. Merlin W. Merrill is pastor at Mansfield.

Evanston, Ill. (RNS) — A pledge of \$200,000 from the Kresge Foundation toward a \$2,000,000 building expansion program of Garrett Biblical Institute, a Methodist seminary here, was announced by Dr. Dwight E. Doder, president.

More than \$1,315,000 has been pledged from areas of the Methodist Church's North Central Jurisdiction, Dr. Loder said.

Boys at the Methodist Children's Home in Ruston enjoyed fellowship through basketball, supervised by

Jim Montgomery of Shreveport, member of the Louisiana Polytechnic Institute Wesley Foundation.



The Louisiana Methodist

ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, MAY 8, 1958

No. 19

Two Louisiana Women To Be Commissioned At St. Louis This Week

New York (BM)—Miss Margaret Campbell of Alexandria, and Miss Norma Kathryn Garlington of Pitkin are among the 35 persons to be commissioned for Methodist missionary and deaconess service at the fifth Assembly of the Woman's Society of Christian Service of the Methodist Church, May 8, at St. Louis, Mo.

Miss Campbell will go to Mexico to do educational work. Miss Garlington, who will be commissioned a deaconess, is director of Christian education at First Church, Crowley.

The candidates will be commissioned during a "Service of Dedication of Lives and Gifts," which 10,000 women from throughout the United States are expected to attend. Bishop Richard C. Raines, Indianapolis, Ind., president of the Division of World Missions, Board of Missions of the Methodist Church, will conduct the commissioning service. The candidates will be presented for commissioning by Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service of the Board. Bishop Ivan Lee Holt (retired), St. Louis, will lead the overall service.

The group to be commissioned include 18 women who will serve overseas, 15 women who will serve as deaconesses in the United States
(Continued on page 9)

The Revs. James Major, A. N. Storey, and Karl Tooke, directors of the Area-Wide Every Member Canvass Program in the Little Rock, North Arkansas, and Louisiana Conferences, respectively, suggest a

TIME SCHEDULE FOR THE LOCAL CHURCH

1. The Canvass should be complete, with all follow-up work done by May 16.
2. Pastors should report the results of the Canvass in each church on their charge. Report forms in sets of three for each church will be provided through the District Superintendents. One report should go to the Conference Director of the EMC, another to the District Superintendent, and the third is to be kept by the local church.
3. In the North Arkansas Conference the Minimum Salary charges are to report by May 15.
4. This will be the last time this Time Table will appear on this page. The three Conference Directors take this opportunity to thank everyone who has worked to make the Simultaneous EMC a success.



2,000 Methodists To Study Missions Soon

From the Berkshire foothills of Massachusetts to Asilomar on the Pacific Ocean in California, Methodists will be meeting this summer to study the missionary work of their church at home and around the world.

Ten summer conferences will bring more than 2,000 Methodists together to hear addresses by mission board executives, missionaries on furlough, home mission workers, overseas students, professors of missions, and leaders in the field of missionary education and cultivation. There will be discussion groups, films, dramas, panels, personal consultations, and a variety of other media for informing Methodists about their mission program.

Three of the sessions are scheduled to be held at the Western Methodist Assembly, Mt. Sequoyah, Fayetteville, Arkansas. They include one special conference for chairmen of the Commission on Missions in the local church, August 22-24, with Dr. Paul D. Womeldorf, 15 North Robinson St., Oklahoma City 2, Oklahoma, as registrar. Dr. Womeldorf is also registrar for the Mt. Sequoyah Missionary Conference August 19-21. The Southwest Conference on the Christian World Mission is scheduled for Mt. Sequoyah, June 13-19. It is interdenominational and registrar is Mrs. R. C. Allman, 204 East Kansas Street, Walters, Oklahoma.

The conferees will learn about the economic, social and political conditions in countries where Methodist and other Christian missionaries are at work and will hear how these conditions affect the spread of Christianity. They will study the latest techniques of informing church members about missions and of stimulating persons to give money to support missionary programs. They will also hear of personnel needs in the home and overseas fields.

Seven of the conferences will be interdenominational, though in most Methodists will be the largest denominational group represented. The remaining conferences will be Methodist only.

The over-all coordinator for the summer missionary conferences is the Rev. Dr. John R. Wilkins, formerly of San Francisco, Cal., and

Named President Of Alaska Meth. Univ.

Seattle, Wash. (RNS)—The Rev. Donald F. Ebright of Chicago has been named president of the recently organized but yet to be built Alaska Methodist University at Anchorage.

His appointment was announced by the board of trustees at a meeting here. He will begin his duties Sept. 1.

Mr. Ebright, 47, was educated at Baker University, Baldwin City, Kan., and received advanced degrees from Drew University, Madison, N. J., and the Hartford (Conn.) Seminary Foundation. At present he is a member of the University of Chicago Divinity School.

More than \$1,200,000 in cash has been raised for development of the institution. The grounds will be dedicated on June 29, with some 140 Methodist ministers, lay leaders and educators from all parts of the country participating.

Methodist Bishop A. Raymond Grant of Portland, Ore., was re-elected chairman of the university's board of trustees.

now of New York, who joined the staff of the Board of Missions this spring as director of missionary education. He succeeded the Rev. Dr. Karl Quimby.

Methodist Leaders Receive TV Training This Week At Dallas

Dallas (MI)—Ten Arkansas and Louisiana church leaders are among those of the South Central Jurisdiction being trained this week to introduce a new television series in the cities of the Jurisdiction in October.

This series, "Talk Back," is a Methodist Television Ministry presentation, produced in cooperation with the National Council of Churches of Christ in the United States of America.

"Regional Talk Back Conferences" are being held in five areas of the United States. First Methodist church here will be host to the South Central Regional which will begin Tuesday, May 6, and continue through Thursday, May 8. Staff members of KRLD-TV will cooperate by providing resource people and station facilities.

Attending from Arkansas and Louisiana are: Rev. William O. Byrd, Pine Bluff; Dr. B. C. Taylor, Shreveport; Rev. James T. Harris, Shreveport; Gene Goss, Shreveport; Dr. G. W. Pomeroy, Monroe; Rev. William P. Connell, Clinton (Ark.); Dr. Ethan Dodgen, Ft. Smith; Rev. Sam Auslam, Augusta; Rev. Hubert Pearce, Wynne; and Miss Jeanne Mason, Little Rock.

Methodists are developing in the Talk Back series a new "two-way communication" approach to religious programming. Format is planned so that viewers can participate by "talking back" to the message presented in the program.

Produced by the Methodist Television, Radio and Film Commission (TRAFCO), a 12-15 minute film dramatizing a human problem or need begins the half-hour program. For the remaining quarter-hour, selected people in the viewing area will hold a live discussion of the problem or need shown. Viewers participate by discussing the pro-

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period May 8-17 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

May 8	Mark 14:32-42
May 9	Mark 14:43-52
May 10	Mark 14:53-65
May 11	Mark 14:66-72
May 12	Mark 15:1-15
May 13	Mark 15:16-32
May 14	Mark 15:33-41
May 15	Mark 15:42-47
May 16	Mark 16:1-8
May 17	Mark 16:9-20

Leader Calls For 10-Year Program Of Evang. Emphasis

Nashville, Tenn. (MI)—Beginning in 1960, The Methodist Church should have a "Decade of Dynamic Discipleship" said Dr. Harry Denman, Nashville, in his annual report to the Methodist General Board of Evangelism, which met April 22-24 in Nashville.

Methodists should increase their numbers by 50,000 each year of the decade, said Dr. Denman, general secretary of the board. Other goals he listed were: 500 new churches a year and a net increase annually of 100 ministers and 25 missionaries.

Dr. Denman said that rapid population growth makes a major effort on the part of the church imperative. "We need a Christian boom to cope with the forthcoming population boom," he said.

"Methodism needs more than a quadrennial program," he continued. "We need to challenge The Methodist Church to a great action program for 10 years. We need a decade that will be given to discipleship, deeds, and doctrine. The Council of Bishops should lead this program."

Bishop W. Angie Smith, Oklahoma City, president of the board, devoted part of his annual president's message to the year of expansion, which began in March as a phase of the denomination's 1956-60 Quadrennial Emphasis.

Bishop Smith urged that Methodists buy more land now to be used as future sites for churches and church institutions.

The meeting was held at the board's national headquarters at 1908 Grand Avenue, and a highlight of it was the dedication of the building. Principal speakers for the occasion were the Rev. Dr. Edwin T. Dahlberg, St. Louis, president of the National Council of Churches, and Dr. Raymond J. Seeger, Washington, D. C., deputy assistant director of the National Science Foundation.

In what Dr. Denman called the most creative action of the meeting, the board adopted a report that could lead to the eventual establishment of a full-time chair of evangelism at Scarritt College for Christian Workers, a Methodist school across the street from the board headquarters.

Several times during the meeting concern was expressed that pastors and churches not remove members from their rolls indiscriminately. It was felt that in many cases names had been stricken from membership rolls when they should not have been. More thorough investigation before dropping members was urged, along with more accurate record-keeping.

Bishop Gerald H. Kennedy, Los Angeles, a member of the board, spoke three times for a seminar on evangelism sponsored jointly by the board and Scarritt College.

In other action, the board:

—Postponed the World Evangelism Institute and Mission from 1958 to 1959 to give certain leaders more time to prepare for it. It is now scheduled for September to December of next year instead of September to December of this year, as was originally planned. Though it

(Continued on page 15)



BRUSSELS, Belgium (RNS)—Visitors to the World's Fair here are attracted by the Protestant Pavilion near a huge atomic exhibit. Outside the church building is a mosaic of Christ preaching to the world's people done by Swiss artist Peter Siebold. The pavilion was dedicated at services held in French, Flemish, German and English. American churches and individuals so far have contributed more than \$62,685 toward a \$100,000 drive in the U. S. to help finance the exhibit.—(RNS Photo)

Gifts Coming In For Protestant Pavilion

Two Methodist gifts, totaling \$10,000, have been made to the building and operating fund of the Protestant Pavilion at the World's Fair in Brussels, Belgium.

The Methodist Council on World Service and Finance contributed \$7,000 to the fund in behalf of the general church, and \$3,000 was given by the Woman's Division of Christian Service of the Methodist Board of Missions.

Receipt of the gifts was announced by Charles C. Parlin, Methodist layman of Englewood, N. J., and Mrs. Theodore O. Wedel, Episcopalian leader of Washington, D. C., and president of United Church Women.

They are co-chairmen of the U. S. committee which has joined with other Protestant groups around the world to raise funds to cover costs of the exhibit.

Methodism Needs A Weekly Magazine Says H. Denman

Nashville, Tenn. (MI)—The Methodist Church needs a national "weekly editorial and forum journal," said Dr. Harry Denman, Nashville, in his annual report to the Methodist General Board of Evangelism, which met April 22-24 in Nashville. He is general secretary of the board.

"For the first time in our history," said Dr. Denman, "we do not have a weekly editorial and forum journal."

"Think of the great issues before us—integration of race, the jurisdictional system, satellites and peace, juvenile crime, population explosion, the 1960 General Conference—and no means or opportunity for Methodists to express their views to the church," he said.

The exhibit, initiated by a small group of Belgian Protestants, is housed in a glass and aluminum structure to depict the work of Protestant, Orthodox and Anglican churches, and other Christian organizations such as the World Council of Churches, the YMCA, World Student Christian Federation, and United Bible Societies.

Personal gifts of Methodists and other Protestants, ranging from \$5 upward, have swelled the U. S. fund to more than \$63,000. Checks may be sent to:

International Christian Committee
156 Fifth Avenue
New York 10, N. Y.

His statement continued:

"The General Conference in 1956 abolished the weekly Christian Advocate and created The New Christian Advocate, which is a monthly journal for ministers. It has a cir-

(Continued on page 15)

Several Resolutions Passed By Social, Econ. Relations Bd.

Chicago (MI) — The Methodist Board of Social and Economic Relations, meeting here April 17-18, passed resolutions on a cluster of social concerns, placed its approval upon four study booklets, and heard progress reports on other projects.

The 46-member board favored placing responsibility for research and development of ultraterrestrial space under a civilian agency, urged support of President Eisenhower's reciprocal trade and foreign aid requests, and warned against "short-term solutions" to the current business recession.

The resolution commended the policy of our government in releasing surplus food for distribution, but pointed out that "it is in long range technical assistance that the greatest opportunity and hope for the future lies."

On the recession, the board urged caution in choosing remedies. "Such restraint is necessary," it said, "lest we be tempted to take the easy way out through short-term solutions, regardless of the price in terms of future economic instability and social injustice."

In another action, the board urged Congress to defeat the Jenner bill (S2646), which would limit the appellate jurisdiction of the Supreme Court, and warned against the possibility that "civil liberty could be lost in seeking, by improper methods, to preserve political freedom."

Speaking out against "right-to-work laws," the board said in part: "Such statutes would forbid union maintenance agreements even when mutually satisfactory to management and labor. Such laws are misnamed 'right-to-work laws' since they do not oblige anyone to give an individual a job. Their real menace lies, however, in denying by law the possibility of increasing the quality of individual freedom."

The board also deplored "a widespread situation in this country where millions of meat animals for American tables are slaughtered every year under conditions of unthinkable brutality." It urged Congress to enact at once legislation to insure humane slaughtering methods in packing plants.

Manuscripts of four study booklets were approved for publication. A symposium on race will have chapters by several authors. A text on "Juvenile Delinquency and Christian Concern," has been written by Professor Haskell Miller of Wesley Theological Seminary, Westminster, Md. A booklet on "The Church and Argicultural Life" by Dr. Earl D. C. Brewer of Emory University, Atlanta, Ga., and one on "The Ethical Implications of Social Security" by Dr. Elizabeth E. Hoyt of Iowa State College, Ames, were also approved.

Principal address at the meeting was given by Attorney John C. Satterfield, board member from Jackson, Miss. He spoke on "The Constitution, The Supreme Court, and Segregation." Following his address which represented the segregationist's point of view, the board voted to invite its secretary, Dr. James P. Brawley, president of Clark College, Atlanta, to give an address on the Negro viewpoint, at the next meeting.



Pictured above is an interior view of the recently renovated sanctuary of the 28th Street Methodist Church in Little Rock. The work was recently completed and the congregation used the sanctuary for an opening service on Easter Sunday. The renovation began in February.

Included in the building program was air-conditioning the sanctuary and fellowship hall, the addition of new pews, pulpit furniture, new floor and floor coverings, and new ceiling and light fixtures. The wood paneling and new furniture is of matching oak.

Arizona Ch. Adds 1359 Members In Last 22 Months

Central Methodist Church of Phoenix, Arizona, which last year led Methodism in new members, is out to break its own record.

During the last conference year the church received 722 new members. By Easter of this year, with another two months to go, 637 new members had been received, making a total of 1359 in 22 months.

Phoenix, like many other cities, is experiencing a tremendous influx of people that is typical today of America's shifting population.

When he became pastor in 1956, the Rev. Dr. Kermit Long was quick to see the opportunity for Central Church to broaden its community service and build its membership in keeping with Phoenix's rapid growth.

He obtained the Rev. Eugene Golay from the staff of the General Board of Evangelism, Nashville, Tenn., as Minister of Evangelism, and together they fully organized Central's Commission on Membership and Evangelism.

Today the church's membership totals 3,568, and the goal is 4,000 by 1960.

Central's modern million-dollar plant and big, active membership is a far cry from its humble beginning in 1871 when the first members held services under trees and in the homes of ranchers.

Coordinating Coun. Plans 1960-64 Program

CHICAGO (MI)—The Methodist Church's Coordinating Council reported steady progress on its several General Conference-assigned duties at its meeting here April 22-23.

The 36-member council devoted considerable time to the discussion of possible emphases for the church-wide program for 1960-64. The Rev. Dr. Henry L. Weiss of Greeley, Colo., chairman of the council's program committee, reported evidence of widespread interest and the receipt of numerous letters and program suggestions from Methodist groups and individuals.

Sentiment of the council seemed to favor concentrating on one or a few major items for the quadrennial program. As one member phrased it, "Let's use a rifle rather than a double-barrelled shotgun."

The Coordinating Council gave its program committee a vote of confidence and authorized it to speak for the council in all its negotiations with the composite committee of 22 members, which is charged with shaping up a proposed quadrennial program and reporting to the 1960 General Conference. The composite group includes representatives from the Council of Bishops, the Council of Secretaries, and the Coordinating Council.

The council also heard reports of conversations on the possible merger of the church's three general social action boards—Temperance, World Peace, and Social and Economic Relations.

As a further step in the negotiations, the council voted to invite three representatives from each of the social action boards to meet with the council's committee on structure, headed by J. P. Stafford, Cary, Miss. Those who will be invited to confer with the committee are the president, general secretary, and a lay member of each of the three boards.

The committee on structure is making a study of how mergers of the three social action boards have worked out on an annual conference level in the 31 conferences which have such an arrangement.

Brief reports were also submitted by the property committee, headed by Bishop H. Bascom Watts of Lin-

coln, Neb., and the review committee, of which the Rev. Dr. Walter C. Gum, Norfolk, Va., is chairman.

Dr. Ethan Dodgen of Fort Smith is a member of the Council.

Methodists Testify At Interstate Liquor Advertising Hearing

Washington, D. C. (MI)—Senate hearings April 21-22 on a bill to outlaw interstate liquor advertising by radio, television, newspapers and magazines attracted hundreds of church and temperance group supporters of the legislation.

The bill, introduced by Sen. William Langer (R-N.D.), has been offered in similar measures at several past sessions of Congress without success.

The current hearings are being conducted by the Senate Interstate and Foreign Commerce Committee, headed by Sen. Warren G. Magnuson (D-Wash.).

At least seven Methodists were among the witnesses who supported the bill, including Rev. Dr. Caradine R. Hotton, general secretary of the Methodist Board of Temperance, Miss Thelma Stevens of New York, staff member of the Methodist Woman's Division of Christian Service, Bishop W. E. Hammaker

Methodist

Press Association Makes Schools Token Grants For Service

The Methodist Press Association has made token grants to two Methodist-related universities in recognition of the work they are doing in helping prepare young people for careers in editorial and public relations work.

Recipients of the \$25 grants are Boston University School of Public Relations, Boston, Mass., and the School of Journalism of Syracuse University, Syracuse, N. Y.

In letters transmitting the checks to the heads of these institutions, Edwin H. Maynard of Chicago, editor of the *Methodist Story* and treasurer of the press association, points out that this is the first time the association has even made a token grant to a training program.

The gifts are designated for the purchase of books or periodicals useful to students preparing for church-sponsored editorial or public relations work.

The Rev. Ewing Wayland, Little Rock, Ark., editor of the *Arkansas Methodist* and *The Louisiana Methodist*, is president of the Methodist Press Association.

(retired) of Washington, former president of the Board of Temperance, Dr. George W. Crane, Chicago layman and noted psychological consultant and newspaper columnist, James A. Hamilton of Washington, director of legal affairs for the Methodist Board of Temperance, Allan J. Burry of Belle Glade, Fla., represented the National Conference of Methodist Youth, and Rev. Dr. Charles X. Hutchinson, Jr., of Washington, president of the National Temperance and Prohibition Council.

Believes Chaplains Should Be Included In Church Planning

Washington, D. C. (MI)—The need and desire of Methodist chaplains that their work be included in the programs of the church's general boards and agencies was voiced here April 22 at the semi-annual meeting of the Methodist Commission on Chaplains.

"This is so logical that its lack in the past is unbelievable," said the Rev. Dr. John R. McLaughlin, general secretary of the commission.

He reported that the Methodist Council of Secretaries has named a committee to "canvass the situation with a view to giving full assistance to chaplains on the same basis as local pastors."

As an example, Dr. McLaughlin cited the need for a Methodist program of evangelism and Christian education aimed at servicemen and their families.

He pointed out that enrollment in the Armed Forces Church Schools ranges from 50 to 2,000 members, and said that "unless we reach the children and youth while they are in these schools, many of them will not be touched by the church until they are adults, if ever."

Methodist chaplains on active duty around the world now number 583, it was reported. Of this number, 457 are in the military and 126 are serving the Veterans Administration, hospitals, prisons and in industry.

Work of the Chaplains Commission is financed by a share of the annual World-Wide Communion offering in local churches, and a portion of all other communion offerings earmarked for the Fellowship of Suffering and Service.

Do We Want Total Government?

ONE of the major debates of today is what should government do to correct the current economic recessionary trend. The front pages of tomorrow morning's newspaper, last night's radio and TV news commentators, the slick news magazines, and the too-often slanted newspaper columnists all report the debate. It is big news because the issues involved affect directly or indirectly every citizen and America's international relations.

The whole matter brings into sharp focus the tendency of American people to turn to their government to deal with practically every conceivable problem that arises. We are not here passing judgment on this tendency but simply pointing out that there are inherent dangers involved.

There are of course certain areas of life where government has every right to exercise its influence and carry out its activities in behalf of its citizens for whom it exists. Should that activity reach into practically every area of life is the question that we are raising.

Citizens should depend on their government for many services but should there be total dependence? Hardly a situation can arise now but what someone will in all seriousness say "There ought to be a law dealing with that question." Church people are not immune to this tendency. Indeed, many well-meaning church leaders who without question are prompted by sincere motives often endeavor to influence legislation which would curb or promote this or that issue.

One great danger in total dependence on government is total government. History teaches that when citizens want to rely totally on government, the government is usually quite willing to take all that responsibility. That usually means citizens give up a large measure of their freedom, but they usually make that discovery too late.

Another danger is the possibility of losing society's free institutions, which contribute so much to the general well-being of that society. Many of those concerned about the public school situation and its capital funds needs are fearful of federal domination, and thus look with skepticism at federal assistance for fear of losing local control. Hospitals and libraries are among other instances.

Jesus taught 20 centuries ago that morality is not accomplished by law, regardless of the intention of the lawmakers. One of the lessons which this nation may very well learn from the current integration-segregation hassle is that legislation or fresh legal interpretations do not necessarily change citizens' point of view overnight; nor does the threat of force accomplish the same. The Apostle Paul wrote to the Corinthians long ago that "The written code kills, but the spirit gives life." (Weymouth)

Again, we are not passing judgment on this tendency to look to a benevolent government to answer all our problems and meet all our needs. We do believe that churchmen would do well to give the question thoughtful concern.

Responsibility Rests With The Home

IN connection with National Family Week, May 4-11, we discussed last week the continuing rise in juvenile delinquency rate and suggested that churches have a responsibility in this matter that exceeds that of other institutions. Families need the spiritual direction which the church alone with its Christian message can give.

Let it also be said that the ultimate responsibility for delinquency rests with the family itself. While the church, school and other social institutions may be in a position to help, this assistance

The Living Scriptures— by Jack Hamm
Printed in Over a Thousand Tongues



avails little if first of all there is lacking that initial influence which only the right kind of a home situation can give.

There are exceptions of course, but court records indicate that a rather large proportion of youth who become entangled with law enforcement agencies come from broken home situations where marriages haven't worked out. While divorce rates today, percentage-wise, are said not to be quite as high as a few years ago, America is now reaping the bumper crop of delinquency that naturally follows a long period of high divorce rate. More of the same can be expected until such a time when a much larger percentage of marriages are successful.

Furthermore, America has now surrounded her children with more possible pitfalls than has been true of earlier generations. With increased leisure time and better means of transportation, with more efficient communication and rising living standards, opportunities to extend the boundaries of one's experience have come. But all of this has not been dedicated to the enrichment of family life. There always seems to be those around who for personal gain will use these very means to corrupt the lives of the young. There are additional hazards which families of today must face.

When the church raises its voice against the liquor industry and its glamorous, deceiving advertising; against magazine racks that distort the real meaning of love; against a society that seems bent on teaching short cuts to integrity and recognition; it really has the ultimate welfare of the home in mind. Few people would argue that horse and dog tracks contribute to the stability of the American home.

Yet, ultimately, what happens in the home is the responsibility of the responsible persons in it. The home that deliberately fails to take advantage of the many opportunities that can help it is likely to fall prey to influences that will harm it.

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Rep. Hays Reports On Moscow Trip

Washington, D. C. (RNS) — Religious groups in Russia need more church buildings because the number of worshippers far exceeds the present capacity of their meeting places, Rep. Brooks Hays (D.-Ark.), president of the Southern Baptist Convention, said after his return from a visit to Baptists in Moscow.

"The churches, like the people themselves, are suffering from an acute housing shortage," Mr. Hays said.

Baptist leaders told him they have conferred with the government and they are optimistic that they may soon open a second church in the Russian capital, Mr. Hays told a press conference here.

In Russia all buildings are owned by the government, he pointed out, and in order to have a place to worship, quarters must be rented from a government agency.

"It was an astonishing thing to see people waiting in line for two hours to try to crowd their way into church because they had heard American Baptist leaders were to pay a visit," Mr. Hays said. (He was accompanied on the Russian trip by Dr. Clarence W. Cranford, president of the American Baptist Convention, and Mrs. Cranford. Dr. Cranford remained in Europe to conduct a retreat for Baptist servicemen at Berchtesgaden, Germany.)

"People stood in every available space in the aisles and at the back of the church," Mr. Hays related.

He said that similar conditions of crowding are to be found in other churches in Moscow, particularly on such occasions as Easter.

The Soviet government has kept its commitment to print some new Bibles and hymn books for the Russian Baptists, Mr. Hays reported.

"There is a terrible shortage of reading material and books in Russia," he observed. "The people are now quite literate and they have a great hunger for good reading material. When we contrast the situation there with the flood of trash we find on our American newsstands, it gives us something to ponder."

The most severe restriction upon the Russian churches at the present time is the absolute prohibition of organized instruction in religion, Mr. Hays said.

"The Soviet state has a monopoly on education and resents any intrusion in this field," he commented.

However, he quoted one of the Russian Baptist leaders as saying that "the home is our Sunday school and our grandmothers are our teachers."

"There is no prohibition against religious instruction within the home and every Christian home in Russia takes full advantage of this fact," he declared.



BUCK HILL FALLS, Pa. (RNS)—Delegates attending the annual meeting here of the United States Conference for the World Council of Churches marked the 10th anniversary of the council which was formed at Amsterdam, Holland, in 1948. Shown cutting a birthday cake at the meeting are Dr. Roswell P. Barnes of New York, executive secretary of the U. S. Conference (left); and Dr. Samuel McCrea Cavert of New York, the conference's immediate past executive secretary.—(RNS Photo)

Physicist Says

College Edu. Incomplete Without Religion

CHAPEL HILL, N. C. (RNS)—College and university education is incomplete without "the opportunity of systematic thought and experience in religion," an eminent physicist said here.

Dean Harold Schilling of Pennsylvania State College declared that it was possible to conduct research and give instruction in religion "in an unbiased, nonsectarian and objectively scholarly manner as in other fields."

He told public meetings conducted by the Department of Religion of the University of North Carolina that in the teaching of religion it was important that an "open, free, critical atmosphere" should be maintained "in which dogmatism shall not prevail."

"Many problems that physicians, nurses, teachers, lawyers and others are called upon to cope with arise out of religion," he said. "Therefore such knowledge may well be included in their professional training, and legitimately incorporated integrally in courses on the practice of law, medicine and so on."

He warned, however, that "the university must not allow itself to be the happy hunting ground for competing religious groups seeking their own interest to proselytize adherents."

Crew Restrained From Making Eniwetok Trip

Honolulu (RNS)—Federal Judge Jon Wlig signed a court order here restraining the four-man crew of the Golden Rule, a 30-foot ketch, from continuing to Eniwetok in protest against the testing of nuclear weapons by the U. S.

The judge said he would hold a hearing in May on a request for an injunction against the trip. The injunction was sought by U. S. At-

torney Louis B. Blissard in Federal District Court.

The crew complied with the court order after telling Mr. Blissard that they would violate "man's law if it conflicted with God's law."

Sponsoring the 1,500-mile trip from California to Eniwetok was Non-Violent Action Against Nuclear Weapons, a pacifist group. Members of the crew consist of three Quakers and a Methodist. The skipper of the vessel is Albert S. Bigelow of Cos Cob, Conn., active in the Religious Society of Friends.

Earlier, the 390,000-square-mile danger zone around the Pacific test site was placed "off-limits" by the Atomic Energy Commission. The commission declared that all unauthorized persons were barred from the area and that violators would be subject to arrest.

Religious Groups Gave \$78 Million To Colleges Last Year

New York (RNS) — Religious groups gave \$78,100,606 to 895 institutions of higher learning in the U. S. in the fiscal year 1956-57, a survey disclosed here.

Churches, hierarchies and denominational boards of education gave the third largest amount of voluntary support to the colleges, universities and professional schools of all contributory sources, it was reported.

The survey was prepared jointly by the American Alumni Council, the American College Public Relations Association and the Council for financial Aid to Education.

It took four months to prepare and collated figures from 910 institutions have shown that voluntary grants and gifts totalled nearly \$8,000,000. In 1955 a similar survey of 728 institutions reported only \$336,000,000 in voluntary contributions.

As in 1954-55, the report said, religious denominations gave mostly for current operations. The percentage figure for 1956-57 in this respect was 72 per cent for current operations and 28 per cent for capital.

Boards of education and churches related to or connected with non-Roman Catholic colleges and universities, the survey said, contributed almost as much during 1956-57 as all church bodies gave in 1954-55.

The respective totals were \$41,883,542 and \$42,853,747. The amount for 1956-57, the report added, was 53.6 per cent of the grand total given by religious denominations and churches to colleges and universities. Catholic groups gave \$36,217,064, or 46.4 per cent, of the total to their institutions of higher learning.

Juvenile Delinquency Set Record In 1957

Washington, D. C. (RNS)—Juvenile delinquency set a grim new record in 1957 with more than one-quarter million arrests by police involving children 17 years of age or under, Director J. Edgar Hoover of the Federal Bureau of Investigation reported here.

Arrests on criminal charges involved 253,818 children in 1957 compared with 234,474 in 1956, Mr. Hoover said in the FBI's annual Uniform Crime Reports.

Juvenile arrests dropped in only one major crime classification, murder. One hundred and thirty-three children 17 or under were charged with homicide in 1957 compared with 139 the previous year.

Auto theft, one of the most prevalent juvenile crimes, involved 19,682 teen-agers in arrests, compared with 18,622 the previous year. Persons under 18 accounted for two-thirds of all arrests made by police for this offense.

A record number of 52,550 juveniles were held for theft—more than 1,000 a week—an increase of 6,000 over the previous year.

THE CHALLENGE OF CHANCE

At this season we are giving thought to our gardens. On the sidewalks of large cities we have to do our gardening in our dreams, but nevertheless we do it.

And on this May day four weeks after Easter, my mind is drawn to a statement which stands in the fourth Gospel and reads thus: "In the place where He was crucified there was a garden."



Although that is just a simple prose statement of description, there is something deeply symbolic about it. The putting of gardens in the places of painful crucifixion, the replacing of the bad things which cause crosses with the good things which make gardens—this is the challenge of change.

Consider some contrasts between the cross and the garden. First of all, in the place where He was crucified there was ugliness. The cross itself was an ugly object. We have decorated it with gold and set it with jewels, but in Jesus' day the cross was viewed as the scaffold is in our time, an ugly, sinister object. Then there were the angry tempers of the accusers, the leering countenances of the curious onlookers who had come out to see a man die. The whole scene was ugly.

But a garden is just the opposite. It is the embodiment of beauty, a bouquet on the bosom of Mother Earth. Its fresh petals glistening with the jewels of dew in the morning, its colors rivaling those of the painter's canvas, a garden is almost God's most beautiful object.

One challenge of change is the replacing of crucifying ugliness by garden-like beauty.

One of the most heartening features in American and Canadian life is the growth of the garden club movement. The interest taken by women in developing gardens is immeasurable in value. The day is coming when even in the industrial sections of cities the dumping grounds and rubbish heaps will give way to beautification.

And how is it with us in our personal lives? We speak of our garden of memory, but are our memories really gardens of glowing beauty or

places of ugly crucifying thoughts? Do we keep torturing ourselves with old regrets? Do our minds dwell on the unlovely and painful experiences of the past? While we often complain about our inability to remember, it is a worse mental state when we cannot forget, when fixed ideas become obsessions until they unbalance our minds.

One of the secrets of mental peace and progress is to dig from our memories the weedy regrets which infest them. Furthermore, we should sift the ugly, envious thoughts which our present experiences keep sowing in the fertile soil of the subconscious.

When Dr. F. B. Meyer first came from England to the Northfield Conferences, he attracted great crowds. For some years he was a most popular and welcome visiting speaker. But after a time another Englishman, Dr. G. Campbell Morgan came also to Northfield. And the crowds left Meyer to hear the brilliant Bible expositions of Morgan.

At first, Dr. Meyer confessed, he felt the pangs of jealousy. But he said, "The only way I can conquer my feeling is to pray for him daily, which I do."

When we hold our minds to whatsoever things are true, honorable, just, pure, lovely and of good report, we are replacing the ugly crucifying thoughts with a garden of memories.

Consider another contrast. The crucifixion is the place of killing; the garden is the place of growing. Our day is developing ever more destructive weapons. The armaments race, unless checked, is the race of death.

But turn our thoughts from bombs to babies. A friend has reminded me of the year 1809 when Napoleon was shaking the world with his armies. All Europe was trembling in fear. Nobody except the immediate families concerned thought of the babies of 1809.

But in that year were born Abraham Lincoln in America and William E. Gladstone in England, future statesmen; Charles Darwin, the scientist; Oliver Wendell Holmes and Alfred Tennyson, future poets; Chopin and Mendelssohn, who were to enrich the world of music. Who knows what the babies of 1958 will become?

Remember Saint Paul's words "God chose things that are not to bring to nothing things that are."

We are looking at the rockets and bomb pits, but God sees also the babies and the seeds, and the future is with them.

The home is still God's greatest garden.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



SHARP POINTED OBJECTS

An outstanding news commentator observed in a recent evening broadcast that a church spire and a guided missile were the same shape. As I recall, he remarked that the future of the world depended on how much relative importance we place on the two similarly-shaped objects.

The panic that many of us went into several months ago when somebody besides us put a man-made missile "into orbit"; whatever that may mean; proved to us that such things may be important in our lives some day. Probably the most important subject to consider, though, is the relative importance that we shall put upon these two sharp pointed objects that do look alike. And the importance of either one should depend on how long either of them will affect us.

That makes us think twice because many people . . . even some who call themselves Christians . . . are prone to place the utmost values upon this three-score-and-ten life that we now are living. If anything can make us live more comfortably in this span of years that we call life, then we must have some of it to put into our deep freezes. The eternity that we read about in the Bible does not seem to be important enough to be worth worrying about. Therefore, whatever can make us "secure" in this life seems to be the thing most to be desired. This security seems to be ordinarily thought of as a good living, a pretty car, a place in the "right set" and chewing gum for the kids. The Church? Oh, it can wait until we have our "security" secured. Then when we are ready to consider it, we'll take our religion on our own terms and in doses that will not disturb the routine of our tranquilizer pills.

Church spires and guided missiles: same shape; each having a vast potential of effect on our lives, both in this world and in the long, long eternity after death. But in our selfish anxiety to achieve and hoard certain earthly comforts for this life we take the short view that we'll spend billions on guided missiles

On A Wide Circuit

W. W. Reid

THE PROBATION OFFICER REPORTS

In what was apparently a battle in a "gang war," a 15-year-old boy was stabbed and beaten to death in a New York City park a few months ago. Eighteen alleged members of the "Egyptian Dragons" were arrested as implicated, directly or by association, in the crime. Eleven of them were under fifteen years of age—and are now serving sentences in a reformatory. Seven others were tried for murder: three of these were acquitted; two were convicted of second degree (unpremeditated) murder; two of manslaughter in the second degree (had not used a "dangerous weapon").

Most of the eighteen boys were non-Anglo-Saxon: they were Puerto Ricans or Negroes. But what they did, and what conditions led them on, were not necessarily related to race or color. The crime came at the juxtaposition of conditions that might happen to any eighteen boys similarly situated in life. . . . Perhaps some notes from the probation officer's study of the boys' backgrounds will shed light on causes of juvenile delinquency elsewhere and among other groups.

L.D.L. came alone to the U.S.A. at the age of eleven from the Dominican Republic. Now seventeen, he has not seen his father in six years. He quit school to help support his mother (U.S.A.). He was laid off from work in a restaurant

against a few paltry millions on church spires and what they stand for in our lives. We forget that "where a man's treasure is, there is his heart also." We reach nervously for the means to destroy, and at the same time we push into the background of our lives the means for achieving the "great and precious promises" of eternal life which the church spires across the world symbolize. Sharp pointed objects . . . designed to penetrate space and urge toward a war in which the nervous contenders try constantly to outdo each other in means of destruction. To quote an expression of other days, "You pays your money and takes your choice."

when he seemed to loaf, and his command of English was poor.

C.H. has seen his father only twice in his life, and his mother only once a year until he was fourteen. At the age of seven, he picked cotton in his native Alabama for fourteen hours a day. School "bored" him; he was too "advanced" for the level of the class.

G.M. never saw his father. He was born in Puerto Rico. He was brought to the U.S. by his mother when he was four. She worked in laundries, cafeterias, and bakeries to support him; recently she has been on relief. The son has worked as a delivery-boy; never had time to play; attended high school only one year. A timid lad, he feared bigger boys, and was drafted into the gang.

J.M.C., at 15, is said to have "the mental age of nine." His widowed mother—on relief and with two other and younger children—always thought "there was something wrong" with him, and has had him in and out of hospitals since infancy. It is reported that he has been unable to adjust to getting along with boys his own physical age.

L.B. is a product of a broken home, and lived mostly with his grandparents. He worked only occasionally. He got into trouble early in life, and feels he "never had a chance" because of police harassment.

R.H. is the only one of the seven charged with murder who had both father and mother during his adolescent years. His mother works occasionally away from home. He claims he was "drafted" by the Egyptian Dragons and was afraid not to go along with them.

And the stories of the eleven younger boys do not differ much from these recounted. The thread of broken homes, working mothers, fear and frustration, runs through all these stories. So do underprivilege, neglect, and poverty. The individual seems impelled and compelled to express himself somehow and somewhere during adolescence. If we do not provide him wholesome, normal channels, will he not seek kindred minds elsewhere—"the gang"?

It is reported that this court trial of the seven youth cost the State and the City of New York about \$250,000. And while any of them languish behind bars or gates, there will be added costs every year. What might not \$250,000 dedicated to prevention or amelioration of these causes of delinquency, have accomplished for these youths, and for New York City—or for your city? Perhaps we need a multi-billion "youth program" more than we need one for roads.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for May 18, 1958: GOD'S PEOPLE TESTED

READ: FOR BACKGROUND, NUMBERS 13:17 THROUGH 14:15. LESSON TEXT, NUMBERS 13:30 THROUGH 14:3, 19-24.

MEMORY SELECTION: Today, when you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness.

—Hebrews 3:7-8

Today we continue our study of "Living as God's people," with the subject, "God's People Tested." For several weeks now we have been studying some of the great experiences of Israelites as they, under the leadership of Moses, moved out of the land of Egyptian bondage toward the land of promise. Some of these experiences marked great triumphs in the life of Israel. In today's lesson that march of progress seems to have come to a temporary dead end.

At the time of our lesson the Israelites had been out of Egypt about two years. They had moved on from the Wilderness of Sinai, where at the foot of Mt. Sinai they had received the Ten Commandments, to Kadash in the northern part of the Wilderness of Paran. This was near the southern boundary of Canaan.

Israel Faces A Great Crisis

The Wilderness of Sinai and the Wilderness of Paran were a kind of "no man's land" where the Israelites seemed to be able to move about at will. This was true because apparently few people lived in this area and few people cared to live there. It was the plan of the Lord and Moses that the Israelites would spend only enough time in these wildernesses to set up a beginning of organized life and then move on into Canaan, the land of promise.

At the time of our lesson, Israel stood before the critical test of its faith and purpose. The Israelites had found little opposition as they moved from place to place in the wildernesses. Now they were about to leave the wilderness and enter a land "flowing with milk and honey." That land was inhabited by the Amalekites, the Hittites, the Jebusites, and the Amorites. These tribes were well organized and well established in the land and living in walled cities. Some of them were men of giant stature. Israel knew that these people would defend their rights with every power they possessed.

According to the census of the Israelites, as recorded in the 1st chapter of Numbers, there were more than 600,000 men in Israel twenty years or older who were "able to go forth to war." This large group of able-bodied men were untrained in war and unarmed for war. The proposal to enter Canaan and attempt to conquer the country under these conditions was a very serious matter. In their situation, the Israelites could choose one of three courses: They could remain in the wilderness and die of slow starvation, they could return to slavery and serfdom in Egypt or they could march into Canaan and try to conquer the country.

A Committee Appointed

In this situation, the thing happened that often happens when we face unusual difficulties; a committee was appointed "to study the matter and bring in a recommendation."

Moses chose a leader out of each of the twelve tribes of Israel to compose a group which was instructed to go into Canaan and "spy out the land." The committee of twelve went into Canaan and went over the country from one end to the other.

They found a country that was everything God had promised it would be. It was rich in fruits and pasture lands. The spies were all quite favorably impressed with the desirability

of the land. There was but one "hitch" in it all; the country was already occupied by swarms of people who liked the country as much as the Israelites could like it.

Two Reports—Two Conclusions

For forty days the spies moved about over the land of Canaan until they felt that they had learned what they wanted to know about the country. They then returned to Moses and the Israelites to make their reports and recommendations.

As often happens, when committees are appointed, the group came in with both a majority and a minority report. The recommendations in these reports directly contradicted each other as to what Israel should do under the circumstances. In part, the reports were identical. Both groups saw exactly the same thing in Canaan. They saw a rich promising land that would be ideal as a home for the Israelites. This they reported to Moses. Each group saw the strength of the people who inhabited the land. This they also reported to Moses.

While, in general, the reports were the same, in their conclusions and recommendations there was a direct conflict. Ten of the spies reported, in view of all they saw, "We are not able to go up against the people; for they are stronger than we." They reported walled cities and giants and declared that the Israelites were like grasshoppers as compared to the inhabitants of Canaan.

The minority report, given by Caleb for himself and Joshua, was, "Let us go up at once and possess it; for we are well able to overcome it." One report said, "We are not able to go up against the people," the other said, "We are well able to overcome it."

A Faith That Included God

Why could two reports on exactly the same situation be so contradictory? The clear answer is, we believe, that the ten spies matched man with man and equipment with equipment and came to the inevitable conclusion that it would be foolish to invade Canaan. Caleb and Joshua also matched man with man and equipment with equipment and then they added God to the equation and came out with the conclusion that Israel, with God's help, was "well able" to invade the land and conquer it as their home.

Caleb and Joshua believed in the possibility of victory before the battle had been fought. In this dark hour in Israel's history, there was in their hearts something of the same faith that was in the heart of Joshua after Israel had entered Canaan and conquered the country. In Joshua's farewell address to Israel, after they were in possession of the land, he said, "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you." Joshua 23:10.

Usually those in the church who say "we are not able," are those who have measured the task at hand in terms of human strength alone. Their conclusions may be correct, if only human strength can be brought to bear in accomplishing the task. Those who face great difficulties in the church with the declaration, "we are able," are people who throw into the balance the help and strength God has promised those

who undertake His work. They "walk by faith" as they answer God's call to service.

Israel Failed The Test

We remember that Jesus put His disciples to a test after He had been with them almost three years as their leader. After sounding out public opinion about Himself, as reported by His disciples, Jesus asked the pointed question, "But whom say ye that I am?" The disciples stood this supreme test when they answered, through Peter, "Thou art the Christ the Son of the living God."

After delivering the Israelites from the strong nation of Egypt, and after miraculously caring for them for almost two years in the wilderness, Israel is brought face to face with its time of testing to determine whether or not its people really believed in God's power to protect them and help them to conquer the country God had promised to their fathers.

In this critical test, Israel believed the report of the ten spies and joined in the cry, "we are not able." It was a tragic day, indeed, for these freed slaves. It meant that no one of them twenty years old or older when they left Egypt, would ever enter Canaan. They turned back into the wilderness and wandered about there for another thirty-eight years, until all of that age had died and a new generation had grown up, before they finally made Canaan their home.

Murmuring Saints

When Israel lost faith in God and refused to go on into Canaan, our lesson tells us that "all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses."

When Israel here lost their faith in God, the joy that had been their's also went out of their lives and murmuring and unhappiness brought them to tears. Real doubt and real happiness cannot exist together in the same life. When faith comes into life, joy comes in. When faith goes out of life joy goes out with it.

"Murmuring saints," in the present day church, are usually those who, through the loss of faith, have lost the joy of Christian living out of life. Active, consecrated, faithful Christians do little "murmuring" as they go about the joy of Christian living.

A Prayer of Intercession

Moses was not only a great leader of Israel, he was the great intercessor for Israel. More than once the Record indicates that the Lord was about to wipe the Israelites from the earth and Moses interceded. At the time of their great idolatry, when they worshiped the golden calf, Moses prayed that God would forgive them in one of the most sacrificial prayers on record. Moses prayed, "Yet now, if thou wilt forgive their sin—:" Here he breaks off his prayer as if he felt that even God could not forgive such a sin. Then he adds "And if not, blot me, I pray thee, out of thy book which thou hast written." Here Moses prays to die with his people if they could not be forgiven.

Again in our lesson, when Israel has failed in its great time of testing, Moses prays that God will forgive them.

Sins Forgiven—Sins' Scars Remain

The Lord promised to forgive the great sin of Israel but along with His forgiveness, the Lord revealed that these who had refused to believe in Him after so many evidences of His faithfulness would not be permitted to enter Canaan. Only Caleb and Joshua, of all who had come out of Egypt twenty years old or older, would be allowed to enter the promised land.

It is not uncommon to find good Christian people who are still carrying about in their bodies the scars of wayward living in earlier days. God forgives sins committed against Him; we often have to continue to suffer for the sins we have committed against our own bodies.

A Different Spirit

The Lord said of Caleb that he had a "different spirit." This could have been said also of Joshua. It was their spirit of faith which made them so different.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. GEORGE POOL, minister of music at Rayne Memorial Methodist Church, New Orleans, has been named chairman of certified ministers of music for the Louisiana Methodist Conference.

REV. MERLIN W. MERRILL, pastor of the Mansfield Methodist Church, was guest speaker and presented the Boy Scout Charter and Membership Cards to Troop No. 144 of the Logansport Rosenwald High School recently. The Troop is under the leadership of James Reed.

REV. ROBERT B. CRICHLAW, pastor of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, was appointed E. Grand Prelate of the Grand Commandory of Knights Templar of Louisiana at a recent conclave in Shreveport.

THE MEN'S CLUB of the Simpson Methodist Church, Lake Charles, sponsored "New Church Member Night," using the theme "Get Acquainted" at the monthly supper meeting Monday evening, April 28. Rev. Cleburne W. Quaid is pastor of the church.

REV. GEORGE W. ROSS, pastor of Caddo Heights Methodist Church, Shreveport, was guest preacher in revival services held at the First Methodist Church in Joaquin, Texas, April 6-13. Evening services were held at the church and morning services were held downtown at 10:30 a.m.

A CONTRACT has been let to air-condition the educational building and the first floor of the church under the sanctuary of the Haynesville Methodist Church. This is year-round air-conditioning. The contract accepted was for the sum of \$12,492.21. The sanctuary was air-conditioned about three years ago. Rev. J. H. Midyett is pastor of the church.

FAMILY NIGHT was observed at the Noel Memorial Methodist Church, Shreveport, on Wednesday night, April 30. Committee members for this night were: Mr. and Mrs. J. D. Caruthers, Dr. and Mrs. C. A. Kinnebrew, Mr. and Mrs. J. A. Montgomery, chairmen. Fun, fellowship, and devotion was under the direction of Barnaby Tilley and Miss Edna Gibson. Dr. B. C. Taylor is pastor of the church.

CHARLES A. HICKCOX, dean of students and head of the geology department at Centenary College, and Austin Sartin, a junior student majoring in geology, attended the 19th biennial convention of Sigma Gamma Epsilon, national geological fraternity, in Pittsburgh, Pa., recently. Dean Hickcox is national grand historian of the society, and Mr. Sartin was official delegate of the Centenary chapter.

REV. J. WOODROW HEARN, pastor of the Davidson Memorial Methodist Church, Lafayette, is the author of an article to be published by "The New Christian Advocate." The Rev. Mr. Hearn's article is entitled "The Revolution of the Every Member Canvasser" and deals with recent developments in church finance. Mr. Hearn has used the method described in the article during his pastorates in New England and Lafayette.

OPEN HOUSE was held Thursday afternoon, May 1, for members and friends of First Methodist Church, Alexandria, at the Associate's Parsonage. Rev. Robert L. Potter, associate pastor, and Mrs. Potter are proud of this new addition to the church's property and offered this opportunity for members to see the home provided for them and future Associate Ministers and their families. Dr. Guy M. Hicks is pastor of the church.

REV. BOB SMITH, pastor of First Methodist Church, Ada, Okla., was the guest evangelist in a series of revival services held at the Simpson Methodist Church, Lake Charles, April 14-20. Services were held each evening at 7:30, and the revival continued through the morning worship service on Sunday. Rev. M. C. Cady, pastor

of the Mooringsport Methodist Church, was song leader for the services. Rev. Cleburne W. Quaid is pastor of the church.

THE SOUTHERN METHODIST UNIVERSITY CHOIR, Dallas, Texas, sang at the morning worship service of the Trinity Methodist Church, Ruston, Sunday, April 20. The choir, composed of 39 members, takes an extended tour each year, and this year they traveled to Florida for personal appearances. Director of the choir is Orville J. Borchert, John Tedford is organist and accompanist, and pianist is Henry Upper. Rev. Jolly B. Harper is pastor of Trinity church.

REV. D. W. POOLE, superintendent of the Baton Rouge District, officiated at the formal dedication of the Greenburg Methodist Church Sunday morning, April 27. The dedication marked the completion of payments for construction of the church which was built five years ago. Warner Foster, chairman of the Official Board of the church presented the structure for dedication. Assisting in the ceremonies were two former pastors, Rev. Marvin Corley and Rev. Harold Hines. Rev. Charles Knight is the present pastor. A dinner was served following the ceremonies. All members of the church and their friends were invited to attend the service.

MISS MARY SUE BROWN, retired teacher from Waco, Texas, and Methodist missionary in Brazil for many years, addressed the members and delegates of the Lake Charles District W.S.C.S. at University Methodist Church, Lake Charles, Friday morning, April 18. Miss Brown also spoke at a meeting of the Wesleyan Service Guild at the First Methodist Church, Lake Charles, Friday morning, April 18. Miss Brown also spoke at a meeting of the Wesleyan Service Guild at the First Methodist Church, Lake Charles, that evening. Mrs. Robert Compton of Elton, district president, presided at the business sessions. Delegates from 29 churches in the district attended the meeting.

OPEN HOUSE in the new educational building of Curtis Park Methodist Church, Bossier City, was held from 3 to 5 Sunday afternoon, April 6. The brick veneer structure contains 13 rooms and will house the children and youth divisions in addition to three baths, a kitchenette, and a pastor's study. This is the first unit in a 10-year future expansion program. Greeting guests who called during the open house were Mrs. Woodrow Moore, superintendent of the children's division; W. F. Bryant, superintendent of the youth division; Norman Bale, Church School superintendent; G. C. Edwards, chairman of the Board of Trustees; T. E. Carroll, chairman of the official board; and the pastor, Rev. W. V. Sirman.

NAVY CHAPLAIN EDWARD P. HAMMOND, formerly a Methodist pastor in South Carolina, has been assigned to the South Pole area as Protestant chaplain at Little America, Antarctica, during the government's "Operation Deep Freeze IV." Chaplain Hammond, who holds the rank of lieutenant, is now stationed at Cabanis Field, Corpus Christi, Texas. He will soon report to Davisville, R.I., home port of the navy's Task Force 43, to prepare for his new assignment. At Little America Chaplain Hammond will minister to military and civilian personnel based there and at six isolated stations to conduct scientific studies in connection with the International Geophysical Year. He is scheduled to return to the states in February, 1960.

MRS. R. R. BRANTON, wife of Rev. Branton, district superintendent of the Lafayette District, was installed vice president of the United Church Women of Louisiana, during the closing session, March 30, when they convened in First Methodist Church, Lafayette. Installing officer was Mrs. Theodore O. Wedel, national chairman of the United Church Women from Washington, D. C., who was also the featured speaker. Mrs. Branton is a past president of the United Church Women of Lafayette and she has served on state committees of the organization as well as been active in the women's work of the Methodist

church. Other officers installed include Mrs. George E. McCaskey, New Orleans, president; Mrs. Miles W. Monroe, treasurer, and Mrs. Charles P. Chisholm, West Monroe, and Mrs. Lawrence K. Benson, New Orleans, area vice presidents.

THE PARSONETTES of the Ruston District have held two very interesting meetings the past two months. On March 24 in Arcadia the business meeting was conducted by Mrs. Estelle Dameron. The group adjourned to the home of Mrs. Ed Conger. Mrs. Marilyn Blount led the Parsonettes in a worship service. After the business, Mrs. Conger gave an interesting and informative talk on "Bird-watching as a hobby." She stressed the fact that this was one hobby that all members of a family can share in, regardless of age. The group was then served refreshments by Mrs. Conger. The April meeting was held on the 28th at Coney Lake in Minden. This was the annual picnic which included the parsons. The program for this meeting was a talent show, with the talent coming from within the group. Mrs. Eleanor Douglas was in charge of the day's activities.

ON APRIL 2 the Nursery Department of the Farmerville Methodist Church had a supper for the parents of its children. There were fifteen out of a possible thirty parents in attendance. A supper of chicken and spaghetti, salad, homemade bread, coffee and cake was served by the nursery workers, Mrs. Will Read, Mrs. Lillie Anthony, Mrs. Vivian White, and Mrs. Melissa Coles. After supper Mrs. Read talked with the group about the purpose of the nursery department, and the church publications covering the nursery-age child. Several subscriptions were taken to the *Christian Home* magazine. Then Mrs. White talked about her techniques in working with the children. Mrs. Coles shared some ideas about the importance of the parental role in the religious nature of the child and ways to achieve these goals. The evening closed with worship led by Mrs. Coles. From the comments of the parents present, new ideas were gained and help received. Rev. Rupert Coles is pastor of the church.

FAREWELL CEREMONIES were held at Centenary College, April 8, for the old Centenary Playhouse. The principal address was delivered by Dr. Bentley Sloane, acting superintendent of the Shreveport Dist. Dr. Sloane recalled the days when the old Playhouse served the campus as a chapel, practice gymnasium and site of basketball games, meeting place for virtually all campus organizations and headquarters for the campus book store and post office. Rev. George Harbuck, pastor of the Broadmoor Methodist Church, Shreveport, whose members met in the old white frame structure prior to the erection of their present modern church building, gave the invocation. Dr. Joe J. Mickle, president of Centenary, wielding a sledge hammer, knocked one of the stair rails off with one blow to signal the start of razing operations. Completion of the new Marjorie Lyons Playhouse, which now serves as headquarters for the college speech and drama department and for Centenary Playhouse and Shreveport summer Theater, eliminated the need for the old structure which served the campus for almost four decades.

BEVERETT JORDAN, North Carolina textile executive and member of a prominent Methodist family, has been appointed to the U. S. Senate to serve the unexpired term of the late Sen. W. Kerr Scott of No. Carolina. Sen. Jordan is the son of the late Rev. Henry Harrison Jordan who, after studying for the law, entered the Methodist ministry in the North Carolina Conference. He died in 1931. The senator has three brothers and two sisters who are also well known in Methodist circles. Dr. Charles Edward Jordan is vice president of Duke University, Durham, N. C. The Rev. Dr. Frank B. Jordan, formerly superintendent of the Charlotte District, is now pastor of Memorial Methodist Church in Thomasville, N. C. Henry W. Jordan of Cedar Falls, N. C., is also a textile executive and a member of the state senate. The sisters are Mrs. Henry C. Sprinkle of New York City, whose husband is editor of *World Outlook*, Methodist missions magazine, and Mrs. George K. Way of Columbia, S. C., the widow of a Methodist minister who was secretary of the South Carolina Conference for many years.

DeQuincy Methodists Begin Construction of New Sanctuary

The contract was signed for construction of the new sanctuary of the DeQuincy Methodist Church on April 28. Reberia and Thurba Development Co., Lake Charles, was awarded the \$61,634 contract, and construction was scheduled to begin May 5.

The Rev. Alton A. McKnight, pastor, said \$27,000 is in the bank and \$3,000 would be paid by the time work began. The church has 375 members and raised more than \$42,000 this conference year, he said.

Pictured is the architect's drawing of the new sanctuary.



TWO LOUISIANANS TO BE COMMISSIONED AT ST. LOUIS THIS WEEK

(Continued from page 1)

and two men who will serve as home missionaries. All will work under the Woman's Division.

A native of Alexandria, Miss Campbell spent her early life there. She studied at Louisiana College at Pineville and at Centenary College, Shreveport, La., where she was graduated in 1954. She currently is working toward a master's degree in social group work at Scarritt College for Christian Workers, Nashville, Tenn.

Miss Campbell was a special term Methodist missionary to Mexico from 1954 to 1957, having served as an English teacher in Monterrey and Saltillo. She is a member of the First Methodist Church of Alexandria.

Born in Pitkin, Miss Garlington spent her early life there and attended McNeese State College in Lake Charles, La. She was graduated in 1954 with a bachelor of arts degree in English.

Miss Garlington has been a public school teacher in addition to her present work in Christian education.

Bossier City Church Honors New Members

New members of Curtis Park Methodist Church, Bossier City, were honored at a banquet Friday, April 18. Each new member was invited by the Fellowship Friend assigned them by the Commission of Membership and Evangelism. Under the direction of Mrs. H. C. Roth, Chairman of the Assimilation of New Members Committee, a meal was served to 78 persons.

The pastor, the Rev. W. V. Sirman, gave a copy of the yearbook for the new conference year to each present. The booklet was then explained by the following presidents representing their groups within the church: T. E. Carroll, Official Board; H. C. Roth, Methodist Men; Mrs. M. J. Lacefield, WSCS; Carobeth Fuller, MYF; W. E. Shipp, Choirs; N. W. Bale, Church School; and D. E. Tisdale, Every Member Canvass.

The church plans to make this an annual event for the purpose of acquainting new members with one another and the program of the church.

Blanchard Church To Dedicate Educ. Bldg.

The Blanchard Methodist Church is to have the dedication of its educational building May 18. The building is a brick structure valued at \$25,000.00. It was erected three years ago under the ministry of the Rev. William P. Fraser who is now pastor of the Methodist Church at Homer.

The Service of Dedication will be conducted by Dr. B. C. Taylor who was Shreveport District Superintendent during construction. Rev. James S. Jones is pastor of the church.

METHODIST LEADERS RECEIVE TV TRAINING THIS WEEK AT DALLAS

(Continued from page 1)

gram with their families, friends and business associates, and in church and community groups.

This series of 13 programs will be released through the National Council of Churches to one television community in each of the 100 Methodist annual conferences beginning in October. While Talk Back is being shown on these stations, people from other viewing areas will be trained to present the series in their communities at a later time.

Pollock Methodist Men Receive Charter

The Methodist Men's Club of the Pollock Methodist Church had a dinner meeting Thursday evening April 24. The dinner was prepared and served by the members of the Wesleyan Service Guild. After the dinner and a short business session, Rev. A. W. Townsend, District Superintendent of the Alexandria District, delivered a message and presented the group with the Official Charter. The benediction was given by the pastor, Rev. Marvin H. Hockenull.

Among other church activities, the Wesleyan Service Guild, the Building Planning Committee, and members of the Pollock congregation have just completed a program

N.O. 1st Church Has Father-Children Night

The Men's Club of First Methodist Church, New Orleans, dedicated the April meeting, Friday, the 15th, to Father-Children Night. The theme, "Magic Moments in the Night," was used for the entertainment of the future leaders of the church.

The supper meeting was called to order by the president, Clyde Shaw, who gave a welcome address and announced that because of the occasion, the opening prayer would be given by young Master Billy Brockman, Jr., and the closing prayer by Mary Rooks.

The tables were set up in the form of a large cross. A delicious chicken dinner prepared by Mrs. Winnie Cook, Frances McCrary, Dottie Brockman, and Ethel Melbert, was served by Bob McCrary, Bob Ruano, Clyde Shaw, Buddy Brockman, Sr., Harry Miller, John Millard, John Charbonnet, William Cook, Lester Ferguson, the Rev. Art Baker, Asa Candler, Jack Simpson, and Dallas Boyd.

On the program for the evening was John Ringel, a magician who entertained the children and members of the club.

Harry Miller gave a talk on evangelism and visitation for new members. A vote of thanks was given to Mr. Ringel for his entertainment.

Another project presented to the club by William J. Michon, was that of presenting visitors at church services with a small plastic "red, white, and blue rosette" so they may be welcomed by the members of the church.

Another project of the Men's Club is to take part in furnishing the kitchen in the new church. The group is aiming for a savings account of \$500. Treasurer James Harbison announced that already there is \$200 for the project.

On a recent Sunday morning the club presented a bulletin to all men in the church entitled "In Answer to the Many Questions Asked." The bulletin described in detail the importance of an active Men's Club in a church.

of landscaping and grounds improvement. New sidewalks have been constructed along both sides of the new sanctuary, shrubbery planted, the ground leveled and new glass planted. This will add considerably to the beauty and value of the property.

Columbia Uses Six Guest Ministers In Special Services

Through the co-operation of six visiting ministers, a preaching mission was conducted at the Columbia Methodist Church consisting of six evening services, April 20th through the 25th.

The ministers and the subjects chosen by them were: Rev. Miss Lea Joyner of Southside Methodist Church, Monroe, "The Mission of the Church in the Local Community"; Rev. Ralph Cain, Memorial Methodist Church of Monroe, "The Teaching Mission of the Church"; Rev. W. D. Milton, First Methodist Church of West Monroe, "The Spiritual Mission of the Church"; Dr. Clyde Stuntz, retired missionary to India, brought a message of his experiences covering 40 years in that field; Dr. George W. Pomeroy, First Methodist Church of Monroe, "The Church and Finance"; Rev. Pierce McKeithen, First Methodist Church of Ferriday, "Our Individual Responsibility to Our Church."

The series of services had results of informing the membership and many visitors attended. The services were planned and co-ordinated by the pastor, Rev. Carl Barham, and congregational singing was led by the choir director, Owen Brown.

Five Meth. Centenary Students Honored

Five of the six Centenary College students honored recently at the annual Maroon Jackets ceremonies are Methodists and active members of the Methodist Student Movement on the campus.

Miss Ney Ann Bailey of Shreveport was presented the Ray Williams award of a Maroon Jacket key and \$25 in cash for her outstanding record at Centenary. The award, established by the late Ray Williams of Shreveport, is given each year to the senior girl who best exemplifies the qualities expected of Maroon Jackets without actually holding membership in the organization.

Miss Bailey is active in a number of groups at the Broadmoor Methodist Church of Shreveport, where she assists with office work and teaches a Sunday School class. She is president of the James Dormitory Council, vice-president of Chi Omega sorority, president of the Panhellenic Council, president of the Student Senate and active in many other groups at Centenary.

Named members of the Maroon Jackets, honorary service, scholarship and leadership society for women, were Margaret Cornelia Agurs and Penelope Ruth Hawkins, both of Shreveport; Ann DeShazo, Dallas, Tex.; Mary Lou Gassen, Sulphur, and Abbie Terry, El Dorado, Ark. Miss Hawkins is a Catholic and public relations chairman of the Newman Club, while all the others are members of the Methodist Student Movement and active members of Methodist churches.

Membership in the Maroon Jackets, for which Miss Lenore Rees serves as faculty sponsor, is one of the highest honors which can come to a Centenary College coed. New members are elected annually in advance of their junior or senior years at Centenary.

Rector Seniors Honored At Dinner

Some 51 seniors of Rector, Ark., who will soon graduate were entertained by the women of the Rector First Methodist Church at a dinner April 23 in Wesley Hall.

More than 100 attended the event which is an annual affair at the church. Mrs. Henry Alstadt, secretary of student work of the Woman's Society, was in charge. The pastor, the Rev. James R. Chandler, gave the invocation and welcome. The response was made by Charles Crow.

During the program, several numbers were sung by a girls' quartet, the Rector Band played some numbers, and Charles Crow presented a piano solo.

Talks were given by Mrs. Bryan McCrady, senior class sponsor, Randle Wilson, class president, and others.

Wins Second Place In Essay Contest



MISS MARY LESTER

Miss Mary Lester, Farmington, won second place in the alcoholic and narcotic essay contest sponsored recently in the Fayetteville District. Her paper was entitled "Why I Refuse To Drink."

Miss Lester is a junior in the Farmington schools. During the past year she has also won two other awards. She received a third place award for a paper she wrote on democracy in a contest sponsored by the American Legion, and a first place award for a theme on American democracy in a contest sponsored by the Fayetteville Junior Chamber of Commerce.

The Rev. Eugene Miser is pastor of the Farmington Methodist Church.

WITH THE SUB-DISTRICTS

Ricebelt

The April meeting of the Ricebelt Intermediate Sub-district at Almyra, Ark., was highlighted by the installation of officers for the coming year.

The Rev. John Hassler, Little Rock Conference director of youth work, led in the service and installed the following offices: president, Don Patillo, DeWitt; vice-president, Janice Hoskyn, Grand Avenue, Stuttgart; secretary, Nancy Simpson, DeWitt; treasurer, Kay Lehman, Gillett; and reporter,

Centenary College MSM Elects Officers

Miss Dottie Sue Slider of Marshall, Tex., has been elected president of the Methodist Student Movement at Centenary for the 1958-59 academic year.

Lewis "Dub" Fletcher of DeRidder was chosen to serve as vice president, and Miss Jeanette Crocker of Memphis, Tenn., was named secretary. Bradford Mayo of Lake Charles will serve as treasurer of the group.

Named in charge of the various activities of the MSM were the following students: scrapbook chairman, Miss Carol Ann Solomon, Vicksburg, Miss.; program chairman, G. B. Watson, Monroe; witness chairman, Miss Mary Lou Gassen, Sulphur; fellowship chairman, Miss Roberta Jackson, Many; publicity co-chairmen, Miss Diane Holloway, Magnolia, Ark., and Gary Walters, Lake Providence.

Jay Koonce of Sulphur will be in charge of music for the organization, and William Peebles of Athens will serve as official host for all social events with Miss Sandra Hacker of Dallas, Tex., as official hostess.

The new officers and chairmen were installed at a special service in the Religious Building at Centenary on Thursday. The Rev. James A. McLean, director of religious activities at Centenary, is faculty sponsor of the MSM.

northern district, Roland Curtis, Grand Avenue, Stuttgart, and southern district, Martha Lowe, Gillett

The meeting was opened by singing "Are Ye Able?" The Lord's Prayer followed, and Larry Doyle read the Scripture. A duet was presented by Frances Vos and Bonnie Neukam.

The business meeting was presided over by the out-going president, Jerry Hoskyn. Mrs. Trice, counselor from DeWitt, suggested the intermediates respond in any way they are asked and to cooperate in their local churches during the emphasis on the Christian Home and Family.

The group's next meeting will be held at the First Methodist Church, Stuttgart, May 26.

Polk County

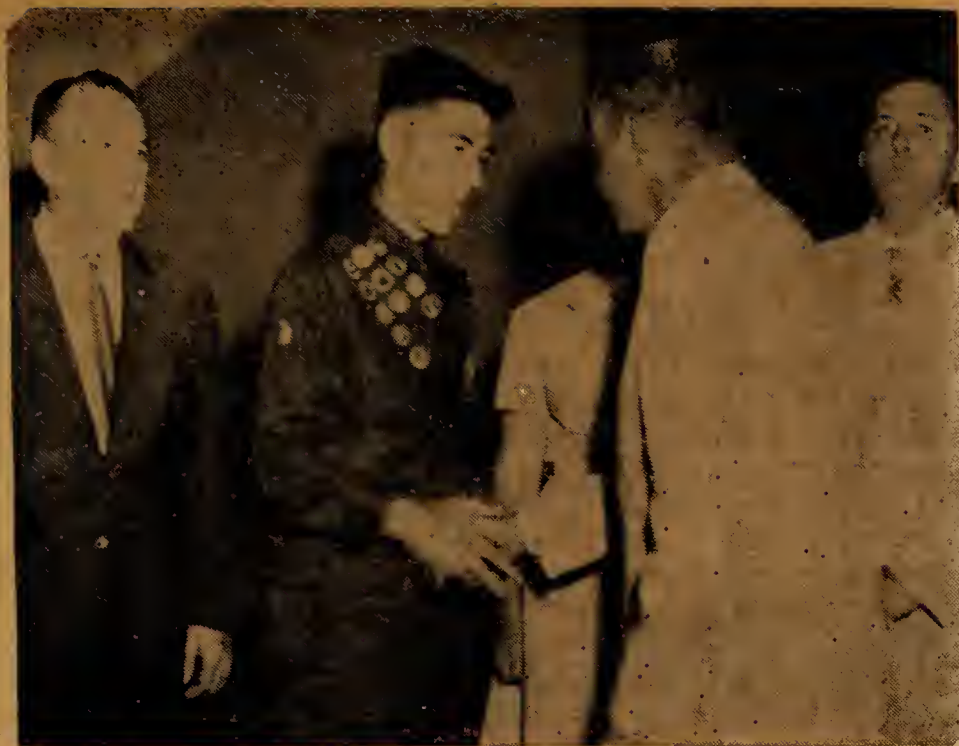
The Polk County Sub-district MYF held its regular monthly meeting at the Mt. View, Ark., Methodist Church, Monday, April 7.

The program entitled "Choosing a Christian Vocation" was led by the young people of Cove, with Kenneth Headley in charge. The film, "It's Your Life," which deals with Christian vocations, was shown and discussion followed.

The business session was conducted by the president, Jimmy Rodgers. The secretary, Flora Lee, read the minutes and called the roll. Six churches were represented.

The slate of officers for the coming year was presented and elected by acclamation. They are: president, Jerry Rodgers; vice-president, Sheila Schloh; secretary-reporter, Flora Lee; treasurer, Tom Bauldwin; faith, Mary Lou Egger; citizenship, Sue Deramus; Fellowship, Joan Hodges; witness, Jimmy

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John Edwin McNeil, Jr., son of Mr. and Mrs. J. E. McNeil, Sr., received the first "God and Country Award" presented by the Southside Methodist Church, Monroe, La., on behalf of the National Council of the Boy Scouts of America.

John Edwin is 15 years old, an active member of the Southside Methodist Church and Church School, and has given himself to the Lord for full time Christian service. He is a Life Scout and is one rank from being an Eagle Scout.

"His spirit of cooperation and helpfulness, as well as willingness to do his part in the church and community is indeed an inspiration to those who know him," the Rev. Miss Lea Joyner, Southside minister, said.

Pictured, left to right, are: Frank Kirby, Ouachita Valley Council Commissioner; John Edwin and Mr. and Mrs. McNeil; and G. C. Walker (front) chairman of the Scout Committee at the Southside Methodist Church.

J. R. Skeen (not pictured) is Scout Institutional Director at the church.

THE YOUTHFUL ACCENT

By Hoover Rupert

RESPONSIBLE INFLUENCE

Pat Boone probably needs no introduction to any of the readers of this effort. Certainly all teenagers know him as one of their popular singing stars. One of their number was commenting the other day on how much influence such stars have on the teen-agers, and suggested that they should realize that youth are watching them closely to see what they are doing. Then teenagers often do pretty much the same, as nearly as they can.

Such a comment gives importance to the reports which have appeared in the public press concerning Pat Boone's attitude toward liquor and tobacco. "If through an example set by me, a single boy or girl becomes a drunkard how do you suppose I would feel?" Thus "This Week" quoted the twenty-two year old singing idol of the young set. At this early age he has reached a pinnacle of fame and fortune in the entertainment world. But he is particular about the kind of jobs he accepts. According to TV Guide, Boone signed for a show of his own on AGC only after turning down three separate network offers.

Two of the offers were to be sponsored by cigarette companies, the third by a brewer. Pat is credited with the statement, "I realized these people wanted me because of my influence with teen-agers. I am personally opposed to both smoking and drinking and I do not want to be responsible for influ-

encing anyone else in taking them up."

He will probably make a little more money than a school-teacher or a preacher this year! As a matter of fact the reports I read gave his annual income at \$400,000. But listen to this word from Pat Boone which establishes him as one who practices responsible influence. Here are his frank words, "Some people attribute the fact that I won't take a drink to my religious background. That's just part of the reason. Far from being a saint, I know from experience that I would enjoy drinking in moderation. But I also know what I do carries my stamp of approval with millions of youngsters who often pay me the supreme tribute of imitation. Among those who would drink because I do would be some who, without knowing it, are emotionally and/or psychologically vulnerable to alcoholism. If, through an example set by me, a single boy or girl became a drunkard, how do you suppose I would feel?"

Now, whether or not you accept his particular philosophy of drinking, don't you feel a sense of gratitude that here is one nationally known figure who takes seriously the gospel message concerning the importance of influence? If you want a biblical parallel for this word from a modern young man, turn to I Corinthians 8:7-13, and read what the Apostle Paul has to say about the practice of eating meat that had been offered in the worship of pagan idols.

You may not be a Pat Boone, but you influence the people who know you and who associate with you. Is that personal influence of yours comparable to his? If it is to be a responsible leadership, it must be comparable!



Spring Meetings Held In Districts

Alexandria Guild

The annual meeting of the Alexandria District Wesleyan Service Guild was held at the First Methodist Church in Pineville, April 13th. The meeting opened with a warm welcome from Miss Louise Jones, president of the Pineville Guild. Miss Marie Pace, District Secretary of Spiritual Life, gave the invocation. Miss Edith Bailey's beautiful vocal selection was, "All the Way My Saviour Leads Me."

Mrs. Alvin Sandefur, District Secretary, presided during the business session. Presidents of Guilds represented reported on their years work. Mrs. W. C. Lee, District Recording Secretary, gave a short resume of the recent Guild conference at Monroe.

Mrs. Sandefur introduced the inspirational speaker, Miss Mary Sue Brown, retired Educational Missionary from Brazil, who now lives in Waco, Texas. Miss Brown told vividly of her 35 years of rich and varied experiences in South America, both in teaching and in the building of new schools.

Some units in the District were not represented, there being about 30 in attendance.

After the program and business session the group was invited for fellowship and delicious refreshments of punch, sandwiches, and cookies prepared by the hostess Guild.

Ruston

The annual meeting of the Ruston District Woman's Society of Christian Service was held at the Springhill Methodist Church, April 9, 1958. Featured speaker for the event was Miss Mary Sue Brown, of Waco, Texas, educational missionary to Brazil for many years. In her comments she stressed the great need for workers in the missionary fields.

Mrs. D. L. Booth, president of the Springhill WSCS, welcomed the guests and Mrs. L. C. Aycock, promotion secretary, Trinity Methodist Church, Ruston, gave the response. Order of business included reading of minutes, roll call of Societies, election of officers and the announcement that next year's meeting will be held in Arcadia.

Lunch was served at noon during which an Officers' Clinic was held.

The meeting reconvened at 1:00 p.m., at which time a memorial service was conducted by Mrs. J. C. Gleason, assisted by Mrs. Wayne Bryan, both of Springhill. Mrs. G. W. Dameron of Jonesboro, installed the new officers. Mrs. L. K. Wells, Ruston, is the new District President.

Approximately 130 ladies from the following towns in the Ruston District attended: Grace Church and Trinity Church in Ruston, First Church, Minden, Pine Grove Church near Minden, Lake View Church of Minden, Downsville, Jonesboro, Farmerville, Choudrant, Haynesville, Homer, Doyline and Shongaloo. There were several guests from Shreveport and Monroe.

Pine Bluff

The Annual Spring meeting of the Pine Bluff District met at Gillett April 10, with the theme: "Hark, the Voice of Jesus Calling," and Mrs. A. R. Merritt, president, presiding.

The opening song, "Take My Life," was followed with the devotional "Memory Time" by Mrs. Vernon Chalfant. Mrs. Ross Helvie was in charge of courtesies.

Officers' Training was conducted by the district officers for the local officers.

Mrs. Merritt gave her annual President's report, followed with song by Mrs. Robert Lowe. The Inspirational speaker for the morning was Rev. Robert B. Moore, Jr., whose theme was "Jesus is Calling."

Invocation was given by Rev. Everett Patton.

Lunch was served at noon by ladies of the Gillett society.

The afternoon session opened with the singing of the hymn, "From all the Dark Places."

"Why?" was the subject of the talk given by Mrs. James L. Verhoeff, conference treasurer.

Officers for the coming year were elected and installed by Mrs. Curtis Williams.

A Love Offering to be used for the work of Wesley Foundation was presented to Mrs. Walter Ryland in appreciation of her work as district student secretary for the past four years. The presentation was made by Mrs. W. E. Arnold.

Dr. E. C. Rule dismissed the meeting with prayer.

Searcy

The annual meeting of the Searcy District Woman's Society of Christian Service was held in the lovely church at Beebe on April 7, 1958. The chancel was covered with 38 potted lilies and the worship setting carried out the Easter theme with the cross, more lilies and a gold cloth. After an organ prelude by Mrs. R. V. Powell of Beebe, the president, Mrs. Walter Jimerson, convened the meeting. Dr. James W. Workman, pastor of the Beebe church, gave the devotional. Greetings and announcements were made by Mrs. C. V. Olmstead, local president.

The group voted to adopt the recommendation of the Executive committee regarding the sending of the incoming president to the Assembly with the incoming vice-president as the alternate. They also voted to accept the recommendation that the incoming Secretary of Promotion go to Jurisdictional School of Missions with the Secretary of Missionary Education as alternate.

Mrs. Kaetzell read the report of the Committee on Nominations and an election followed. Officers elected were: President, Mrs. John Kit-trell, Gregory; Vice-president, Mrs. Howard Johnson, Clinton; Recording Secretary, Mrs. E. G. Kaetzell, Searcy; Treasurer, Mrs. J. H. Garrett, Beebe; Secretary of Promotion, Mrs. C. C. Hunnicutt, Bald Knob; Secretary of Missionary Education, Mrs. W. N. Herrod, Jacksonville; Secretary of Supply Work, Mrs. W.

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Miss Leeper Speaks at Fayetteville Workshop



Pictured above are Mrs. Roy I. Bagley, Mrs. Raymond Dorman, and Miss Alpharetta Leeper, who spoke at the Christian Vocations Workshop.

A workshop on Christian Vocations for the Methodist Youth Fellowship of the Fayetteville District was held Tuesday evening at the First Methodist Church of Bentonville. This program was planned and carried out by the youth council with the guidance of Rev. John Flynn, Springdale, who is the District Director. The first hour was spent in groups to discuss the various possibilities of Christian vocations. These groups and their leaders were: Medicine and Nursing, Dr. Coy Kaylor, Fayetteville; business, Mr. Verlis Rose, Rogers; Agricultural enterprises, Mr. Arch Thompson, Harmon; Law enforcement, Chief of Police Wayne Hyden, Springdale; Physical Education, Coach Bennie Winbourne, Fayetteville; Church Related Vocations, Dr.

Roy I. Bagley, assisted by Mrs. Jean Adams.

The second hour was spent in a general program session which was lead by Steve Boone of Bentonville. Miss Lura Crabtree led group prayer and a quartet composed of Steve Boone, Jo Skaggs, Don Reed, and John Harris sang.

The featured speaker for this program was Miss Alpharetta Leeper, Secretary of Missionary Personnel for the Woman's Division of the General Mission Board of the Methodist Church, New York City. She explained the types of church-related jobs open to young people today, emphasizing the possibilities of devoting two or three years to projects both in the United States and in foreign countries.

DeQueen Society Holds Prayer Meetings

The women of the DeQueen Methodist Church held prayer meetings April 14, 15, 16, and 17 in the homes in all parts of town with thirteen groups having good attendance. A 24-hour-prayer vigil was held from Friday morning to Saturday morning with one hundred people participating.

Prayer meetings undergirded the Evangelistic meeting which began April 20 with Rev. Andy Reavis of Alpine, Texas, preaching, and Rev. Raymond Johnson, Texarkana, leading the singing. Rev. Fred L. Arnold is the pastor.

The monthly business meeting was held at the church April 21 with Mrs. Robert Lee Tyson presiding. Mrs. Elbert Cook presented the program "What is a Christian and Why."

Elected to serve for the new year were Mrs. Stuart Norwood, president; Mrs. Wesley Howard, vice-president; Mrs. Hugh Green, recording secretary; and Mrs. S. W. Manning, treasurer.

Mrs. S. W. Manning is in charge of the Bible study which began April 28th.

Rev. Fred Arnold will install the

NA Guild Members At St. Louis

Members of the North Arkansas Conference Wesleyan Service Guild who are attending the Guild Week-End at St. Louis, March 10, 11, include: Mrs. Julian H. Vogel, West Memphis; Mrs. Vida Fry, North Little Rock; Miss Virginia Lowrie, Jonesboro; Miss Martha Milburn, Harrison; Miss Oza Baker, Batesville; Mrs. Laura Etta Robertson, Springdale; Mrs. D. A. Dallas, West Memphis; Mrs. Galen Gossett, Fort Smith; Mrs. Audrey Adams, Jonesboro; Miss Ava Ruth Finch, Harrison; Mrs. Sam Blalock, Cotton Plant; Mrs. Paul Melton, Batesville; Mrs. Davis Biggs, Hughes; Miss Nora Pace, Osceola; Mrs. Pat Chastain, Miss Gertie Stiles, Fort Smith; Mrs. Wynona McClain, Rogers; Miss Mildred Scott, Mrs. Glenn Hammond, Miss Eula Hawley, Mrs. Juanita Chumney, and Mrs. Drusie Arnold, North Little Rock; Miss Yvonne Fugitt, Mrs. Russell Pryor, Mrs. Opal

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officers of the Wesleyan Service Guild at the evening service May 18.



NA Conf. Notes—

Registration Begins For Youth Assembly

By Ira A. Brumley

The North Arkansas Conference Youth Assembly is to be held June 3-7. It is absolutely necessary that all persons planning to attend the assembly this year register in advance. The Board of Education office, Hendrix Station, Conway, Arkansas will gladly furnish enrollment cards for all who desire to register.

This assembly is of a leadership education formal training type, its purpose being to give special training to sub-district officers and officers in the local church.

The five program area courses together with a course on "The Methodist Youth Fellowship" and course on "The Methodist Youth Fellowship Beyond the Local Church" will provide training for these leaders.

Any sub-district president or local church president of the Methodist Youth Fellowship is eligible to register if he or she has passed the 15th birthday. Other youth who have passed their 16th birthday and adult workers with youth are invited to register for this assembly.

The cost of the assembly will be \$15.00 plus cost of text material and other incidental expenses.

Young Adult Conference

The North Arkansas Conference Young Adult Conference will have its annual meeting on the Hendrix campus, June 7, 8, beginning with the registration at 3:00 p.m., June 7 and closing at 4:00 p.m., June 8.

The emphasis this year in the Young Adult Conference will be on churchmanship. Representatives from the North Arkansas Conference will attend the Young Adult Workshop in Camp Egan, Oklahoma, in preparation for our Conference Young Adult Workshop.

The cost of the Young Adult Conference this year will be \$5.00.

Coaching Conference

Nineteen persons from the North Arkansas Conference participated in a two-day coaching conference on "Christian Beliefs," April 25-26. The following persons attended: Joe Black, Gentry; J. Hillman Byrum, Gravette; Hugh Burtner, Rogers; Pharis Holifield, Berryville; Leonard Byars, Green Forest; Pryor Cruce and John Bayliss, Newport; James Beal, Imboden; Byron McSpadden, Corning; William Hightower, Hoxie; Vernon Paysinger, West Memphis; Charles Lewis, Parkin; James M. Meadors, Widener; Charles Casteel, Elaine; Worth Gibson and Joe Taylor, North Little Rock; O. D. Peters, Dardanelle; Elsworth Watson, Pottsville; and Tom Cowan, Heber Springs.

Jurisdictional Music Institute

The South Central Jurisdictional Institute of Music is to be held this year on the Hendrix College campus, August 11-15 under the leadership of Dr. Bliss Wiant of the General Board of Education.

The cost of this program will be \$20.00 for the room and meals and \$10.00 for registration and insurance.

The North Arkansas Conference

had 17 people in the Music Institute last year at Mt. Sequoyah. We are expecting a much larger delegation from the North Arkansas Conference this year with the Institute in the center of the conference.

Persons interested in this program should write us at an early date for the folder.

District Staffs at Leadership School

The second week of the Leadership School, July 21-25, Mt. Sequoyah, provides a seminar for district staff members. We hope that many district staff members from the North Arkansas Conference will find it possible to attend this workshop on "The Work of the District Staff."

This special program comes at a very important time for our conference in the light of the special emphasis on Christian education during 1957-58 conference year.

New Certifications

Rev. Bob Edwards of North Little Rock has been certified for "Guiding Seniors and Older Youth."

Rev. William C. Hightower of Hoxie has been certified for "The Life of Jesus."

Rev. Dewey Dark of Bald Knob has been certified for "The Gospel According to Mark."

Rev. Leonard Byers of Green Forest has been certified for "Christian Worship."

Dr. James S. Upton and Ira A. Brumley have been certified for "A Study of Isaiah."

Children's TV Series To Be Produced

Estimated cost of putting one half-hour program of the children's television series on the air, in 200 cities is \$30,000, according to Dr. Leon M. Adkins, general secretary of the Division of the Local Church, General Board of Education. This covers production, placement and distribution, and training in local community use of the program.

A cooperative project of the children's departments of the Local Church and Editorial divisions of the General Board of Education and the National Council of Churches, the series will be produced by the Television, Radio and Film Commission upon receipt by TRAFICO of World Service Special Gifts specifically designated for the children's special.



JUDY ATWOOD



SUSIE WALSH

RECEIVE AWARDS FOR TEN YEARS PERFECT CHURCH SCHOOL ATTENDANCE—Judy Atwood and Susie Walsh, pictured above, were recently awarded pins for ten years of perfect church school attendance at the Oaklawn Methodist Church, Hot Springs. The Rev. Clyde T. Parsons is the Oaklawn pastor.

LR Conf. Reports Dist.-Wide Church School Institutes

Vacation Church School institutes were held in all six districts in the Little Rock Conference during the period April 7-17, according to Mrs. John L. Tucker, conference director of children's work.

The Arkadelphia District session was held at St. Andrews Church, Arkadelphia, with an attendance of 59, and an offering of \$16.50. Leaders included Mrs. Eugene Fohrell, Mrs. Virgil Efird, Mrs. Violet Gephart, and Mrs. Harold Clem.

Two institutes were held for the Hope District, one at Texarkana and one at DeQueen. Leaders were Mrs. W. O. Blake, Mrs. C. H. Binkley, Mrs. John Braden, Mrs. Weldon Smith, and Mrs. A. J. Davis. Total attendance reported was 90, and the offering \$21.25.

First Church, Crossett, was the site of the Monticello District institute. Mrs. R. O. Beck, Mrs. John Hefley, Mrs. N. J. Garrett, and Mrs. J. B. Stell were leaders. Some 80 attended and there was an offering of \$36.75.

The Camden District institute was held at Camden First Church, and was led by Mrs. R. A. McLeon, Mrs. M. W. Miller, Mrs. W. Neill Hart, Mrs. Margaret Patrick, and Mrs. H. Y. Martindill. Attendance was 177, and the offering totaled \$61.29.

The institute for the Little Rock District was held at Little Rock's First Methodist Church. Mrs. L. C. Thompson, Mrs. Herbert Monday, Mrs. Glen Johnson, Mrs. George Moon, and Mrs. Lester Lowrey composed the team of leaders. Some 208 attended and the offering was reported \$16.80.

In the Pine Bluff District, the institute was conducted at the Pine Bluff Lakeside Church by Mrs. G. E. Snuggs, Jr., Mrs. John Ed Cook, Mrs. W. D. Wells, Mrs. H. M. Cro-

1958 Rally Day Program Available

The 1958 Church School Rally day program is now available. It is entitled On the First Day and was prepared by the Rev. Wayne M. Lindecker, Jr., of the staff of the Department of General Church School Work, General Board of Education. The program is primarily a worship service.

Says Mr. Lindecker in the introduction to the service, "The program suggestions are just that—suggestions. They are meant only as a guide to the worship service that you will set up. Arrange a service best suited to your church in its celebration of Church School Rally Day."

There is no fixed date for Church School Rally Day, but it is observed by many churches the first Sunday in Christian Education Week.

On the First Day closes with Paragraph 1928 of the Discipline, "An Order for the Recognition of Church School Officers and Teachers."

The program may be ordered from your conference executive secretary or from the Methodist Publishing House serving you. Prices, 10 cents each; 75 cents per dozen; \$5.00 per hundred. Stock number is 8409-BC.

foot, and Mrs. N. E. Camp. An attendance of 108 was reported, and the offering was \$30.

Mrs. Tucker said the offerings would be used for equipment for the children's lab school to be held at Camp Tanako in June. She said, also, that the goal is to have a vacation church school in every church or in the area for every child for whom the program is responsible. Also, she said included in the goal is to have every church reporting on time.



Rev. and Mrs. Charles Elliott pictured at a reception in Baton Rouge on Sunday, April 6, which celebrated their 60th wedding anniversary.

Cowboy From Ireland

Saga of A Methodist Preacher

By Dottie Varnado

THE LAST DECADE OF THE NINETEENTH CENTURY saw many momentous and turbulent events in the United States—and not the least among them, in the eyes of many Methodists, was the arrival of a ship from Ireland, numbering among its passengers one sixteen-year-old youth, Charles Elliott, who had come to America to seek his fame and fortune as one of those legendary “cowboys” on his uncle’s ranch in Texas. The life of this spirited Irish lad had already been filled with much more color and excitement than seen by a person twice his age. He had been born, and lived until he was nine years old, in Ceylon, India, where his father was in the employment of the British government. But upon their return to Waterford, Ireland, the native habitat of the Elliotts—young Charles soon had his head filled with the lure of far-away places, instead of the three-R’s as expounded by the village schoolmaster—particularly the lure of a Texas cattle ranch. And at last his reluctant parents gave their consent and their blessing.

BUT THE ROMANCE OF A CATTLE RANCH can be marred by Texas dust, weary hours in the saddle, and a future that looks as bleak as a Texas prairie; young Charles soon learned, and the adventure of getting an education began to exude a rosy glow that surpassed the “romance” of the life of a cowboy. And once decided, subsequent events led the adventurous young “Irish Cowboy” to a famed school directed by a famed man—where his entire life was altered.

THE MAN WAS THE EVANGELIST, Dwight L. Moody—the school was the Mount Hermon Academy, an interdenominational school operated by Moody in Massachusetts. Here, under the influence of the great religious leader, with whom Charles Elliott had frequent contact—as well as working with the

music-evangelist, Ira Sankey, in many meetings, the young ex-cowboy made the momentous decision to throw all the energy of his turbulent Irish nature into becoming a Methodist minister and an energetic fighter of the Devil and all his works—and so he became.

WEDDING BELLS RANG OUT in the little Texas cattle town of Scottsville on a bright, spring day in April of 1898—as the young aspiring minister “took unto himself a bride”—the lovely Miss Isabelle Scott, whose forefathers had helped found and settle the country around Marshall, Texas. Now, with added incentive, the steps that led to the Methodist ministry began in earnest for Charles Elliott. Further study took him to Fort Worth University—shortly after which he began preaching as an Exhorter, and subsequently, a Deacon, and then an Elder in The Methodist Church.

SINCE THAT LONG AGO WEDDING DAY in the little Texas cowtown, the Reverend and Mrs. Charles Elliott have served a ministry in Methodism that has covered four states—Texas, Missouri, Nebraska, and Louisiana—and on Easter Sunday of this year, April 6, 1958, they observed their Sixtieth Wedding Anniversary. In 1951, he superannuated from The Methodist Church after 48 active years, but has continued as a supply minister. He is a Superannuate attached to the First Methodist Church, Baton Rouge, Louisiana, where Dr. Dana Dawson, Jr., is minister.

THESE FRUITFUL YEARS OF SERVICE saw the arrival of two lovely daughters, the present Mrs. Rodney Cline and Miss Marguerite Elliott, both of Baton Rouge. The years saw service in Texas towns with such colorful names as Noon Day, Nacadoches, Dalhart, Lyford—as well as Houston Heights, Oakwood at Houston, Hughes Springs, Denison, and Woodville. The Louisiana ministry covered pastorates in

Rev. George Lester Cagle was born in Cartersville, Cherokee County, Georgia on July 25, 1887. He died in a hospital in Monroe, Louisiana, Thursday, April 10, 1958. He is survived by his widow, Mrs. Nellie Forest Cagle, to whom he was married November 19, 1911; two sons, Rev. Claude A. Cagle of Troy, Texas, and Sgt. Gordon L. Cagle, U.S.A.F.; and one daughter, Mrs. Winifred Crowley of Helena, Montana. Brother Cagle was admitted on trial into the Little Rock Conference in 1923 and served in that conference until he transferred to the Louisiana Conference in 1948. He was pastor of the Bonita-Jones charge at the time of his death, being in the 71st year of age and the 35th year as a Methodist minister. His funeral was conducted at the Bonita Methodist Church, Saturday, April 12th, by the District Superintendent, Rev. James T. Harris, assisted by Rev. W. F. Ragsdale, a retired Methodist minister living in Bonita. His body was laid to rest in the Memorial Park Cemetery in Bastrop, Louisiana.

Thus, in simple statistics, is told the history of a life; but statistics alone can never tell the whole story of a good life. And the life of George L. Cagle was a good life spent in sincere service of his Master in the ministry of the gospel. His first appointment was to the Hartsville circuit in the Little Rock Conference, his last appointment was to the Bonita-Jones charge in the Louisiana Conference. In between were appointments to Malvern, Mt. Ida, Wesson, Junction City, Thornton, Chidester, Humphrey and others in Arkansas, to Grayson, Oak Ridge, Vidalia and Pine Grove in Louisiana. In every place he labored well and made many conquests in the name of Christ. He had a real genius for friendship as was shown by the fact that friends from former pastorates travelled far to attend his funeral.

It was a blessing to be associated

Kinder, Elton, Jennings, Choudrant, Bienville, and the Alabama—Summerfield Charge. And these years saw, also, two other brothers arrive from Ireland—one to become the second Methodist minister in the family—the other to become a doctor of medicine.

TODAY THE REVEREND AND MRS. CHARLES ELLIOTT reside in Baton Rouge near the residence of their daughter and son-in-law, Dr. and Mrs. Rodney Cline. They are both active in the XYZ Club, the older adult group, of the First Methodist Church—with the “Cowboy From Ireland” providing a lot of the “zip” for this energetic group of oldsters, with his never-lost brogue, inexhaustible supply of jokes, and his zest for living. And today, when called upon as a supply pastor for one of the surrounding churches he is ready.

SO, IN CLOSING, THIS IS OUR WORD TO THE IRISH—“Do you have any more Elliotts?”

with him in the work of the ministry. He responded willingly and ably to every call of the church and accomplished much in strengthening the effectiveness of the churches which he served. The Monroe District has lost a fine minister, the Methodist Church has lost a faithful servant, the Kingdom of God on earth has lost a diligent worker, but his work was not in vain for scattered across the land are other faithful workers whom he led to Christ. They follow in his trail.

It is a heart-warming experience to see a true follower of the faith face the coming of death unafraid. Such was my experience as I stood with Brother Cagle in his last days.

Surely for him the wonderful promise of the Psalm was fulfilled:

“Yet though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me.”

And now Brother Cagle has gone to be with God.

Schweitzer Pleads For End To Nuclear Tests

New York (RNS)—Dr. Albert Schweitzer has again appealed for the ending of nuclear weapons testing and the holding of a summit conference to reach an agreement on renunciation of nuclear arms.

The famed medical missionary and Nobel Peace Prize winner warned that if these steps are not taken “we remain on the road that leads to atomic war and misery in the near future.”

Dr. Schweitzer’s three-part statement “With Reference to the Present Nuclear Crisis in the World” was released in the U. S. by the Albert Schweitzer Fellowship here and in Europe by the Nobel Institute at Oslo, Norway.

Dealing at length with the radioactive effects of nuclear tests, the theologian-philosopher stressed the danger to the human race if the tests are continued. His statement was written at his jungle hospital at Lambarene in French Equatorial Africa.

He asserted “one incomprehensible aspect of the propaganda for the continuation of nuclear tests is its complete disregard of their harmful effects on future generations.”

“We must not disregard our responsibility,” he said, “for avoiding the possibility that thousands of children will be born with the most serious mental and physical defects.”

Dr. Schweitzer called upon women especially to help “prevent this sin against the future.” He said “it is for them to raise their voices against it in such a way that they will be heard.”

Despite reassurances that the danger level of the presence of Strontium 90 has not been reached, “people are becoming increasingly apprehensive concerning the possible dangers resulting from nuclear tests,” Dr. Schweitzer said.

BOOK REVIEWS

from Abingdon Press

Jesus And His Coming

What did the New Testament Church believe about the Second Coming?

What had Jesus to say about His return?

What is the Christian hope today?

J. A. T. Robinson undertakes the answering of these questions in **JESUS AND HIS COMING**, a vigorous and clearly organized examination of the foundations of the doctrine of the Second Coming.

Dr. Robinson makes a critical and detailed study of significant New Testament passages. He points out the various interpretations, and then shows how through earnest scholarship we can come to a definite conclusion concerning just what Jesus meant and how his words came to be interpreted (or misinterpreted) on the subject of His coming.

Dr. George A. Buttrick, chairman of the Board of Preachers and Plummer professor of Christian morals at Harvard University, said of **JESUS AND HIS COMING**: "The Christian hope is . . . redefined, with a splendid reavowal of the final triumph of Christ . . . All serious students of the Christian hope will welcome this new, searching, and Christ-committed enquiry. It is 'required reading.'"

The book was developed from the William Belden Noble Lectures which Dr. Robinson delivered at Harvard in 1955.

ABOUT THE AUTHOR: J. A. T. Robinson is dean of Clare College, Cambridge University. He is well known in theological circles for his previous books, **IN THE END, GOD**, and **THE BODY**—studies respectively in Christian eschatology and in Pauline theology.

Abingdon Press, Nashville 2, Tennessee, publisher for the U.S. and possessions; 192 pages; \$4.00; Publication Date: March 10, 1958.

Christ Be With Me

From the ancient and beautiful St. Patrick's Hymn comes the title of **CHRIST BE WITH ME**, a book of daily readings and prayers by Walter Russell Bowie on the theme of divine companionship.

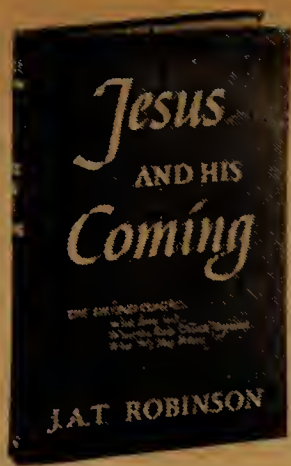
This is devotional writing at its best, simple and direct, yet spiritually deep and challenging. It is meant to give for each day a brief reading which can lift our thoughts toward God, and a prayer for morning and one for evening, with a line of scripture to serve as a watchword for the day.

The unifying framework of the 31 devotions is the recollection of Jesus—of what he said and what he was—and the realization that what Jesus gave to his first disciples, His living Spirit will give to us today. Dr. Bowie begins with Jesus' birth and then takes us step by step through the major events of His life up to the Resurrection.

One of the Prayers

O God of grace and mercy, I thank thee if today I have seen some revelation of thy purpose and have tried to answer it. And if instead my eyes have been so filled with the dust of this world's desires that I did not see thy stars, make me ashamed of my failure and grant that in the days to come I may attain a clearer vision and a more faithful will, through Jesus Christ my Lord.

ABOUT THE AUTHOR: Walter Russell Bowie is widely known as



a writer, clergyman, and teacher. A Virginian by birth, he is a former rector of Grace Church, New York City, and of St. Paul's Church, Richmond. He has served as professor of practical theology and dean of students at Union Theological Seminary and as professor of homiletics at the Protestant Episcopal Theological Seminary in Virginia. Books by Dr. Bowie include: **LIFT UP YOUR HEARTS, THE STORY OF THE BIBLE, THE STORY OF THE CHURCH, and THE BIBLE STORY FOR BOYS AND GIRLS.**

Abingdon Press—Nashville 2, Tennessee; 144 pages; \$1.75; Publication Date: January 6, 1958.

I Believe

I BELIEVE, by Gerald Kennedy, is an inspirational statement of the author's own creed, in language that can be understood by persons with little or no background in theology.

The ten brief chapters set forth clearly and simply the great affirmations of the Christian faith. They answer questions about **what** we can believe and **why**.

Bishop Kennedy writes: "It takes less effort to believe the most difficult doctrines of Christianity than it does to believe the universe began by chance. Men who accept that idea show more willingness to believe the unlikely than the most conservative of Christians. To put blind force in place of God calls for more blind credulity than a thinking man can muster. We turn from such nonsense to the opening words of Genesis, 'In the beginning God . . .'. The simple words shine in their own light and speak with conviction."

This book is the first in the "Know Your Faith" series, designed to answer every person's questions about his beliefs and to aid in strengthening his faith. Other volumes in the series will appear at intervals.

ABOUT THE AUTHOR: Gerald Kennedy is Bishop of the Los Angeles Area of the Methodist Church. He has held pastorates in San Jose and Palo Alto, California, and in Lincoln, Nebraska.

Born in Michigan, Bishop Kennedy was educated at the College of the Pacific, the Pacific School of Religion, and Hartford Theological Seminary, where he received the Ph.D. degree.

Since the beginning of his ministry, Bishop Kennedy has been particularly noted for the power of his sermons, many of which have been collected for publication. His books include: **THE LION AND THE LAMB, WITH SINGLENESS OF HEART, HIS WORD THROUGH PREACHING, GOD'S GOOD NEWS, WHO SPEAKS FOR GOD?** and others.

Abingdon Press, Nashville 2, Tennessee; 96 pages; \$1.50; Publication Date: January 6, 1958.

Radio Tokyo Features Religious Program

Its first venture in sponsored radio broadcasting is being hailed as a great success by AVACO, the largest Christian broadcasting agency in Japan. Reporting on the program's first air-year, the Rev. Mathew Ogawa, AVACO executive secretary, said that "Kokoro no Uta" (Songs of the Heart) now draws almost a hundred letters a week.

"Each listener who writes us is sent a small hymnbook and letter of introduction to a church nearest his home," Mr. Ogawa said, "and if he writes about some personal problem, his letter is answered by one of seven ministers in our Follow-Up Committee." During a recent three-month period, he added, more than 250 people took these introductions to Tokyo churches, members of the National Christian Council of Japan which supports AVACO.

A 15-minute program of hymns and a short message, "Kokoro no Uta" features the 34-voice AVACO choir directed by the gifted young Megumi Hara. In 1956, Mr. Hara received his Master of Arts degree from Ohio State University. He studied there on a one-year scholarship from the National Council of Churches' foreign missions mass communication agency, RAVEMCCO.

Latin-American Churches To Study Stewardship

Union churches in ten Latin American countries will be hosts between April 12 and May 21 to the Rev. T. K. Thompson, executive director of the National Council's Department of Stewardship and Benevolence. Announcing the tour, Dr. Robbins W. Barstow said that for many English-language churches in Central and South America, stewardship tools such as the Every Member Canvass are fairly new. Mr. Thompson will visit union churches in Guatemala, the Canal Zone, Peru, Chile, Argentina, Uruguay, Brazil, Venezuela, the Netherlands West Indies and the Dominican Republic.

"Mr. Thompson's most effective work," Dr. Barstow said, "will be with small groups of key leaders in each local church." He will talk on the theory and practice of stewardship, plan year-round programs to be climaxed by Every Member Canvasses and help bring the union churches in Latin America into closer contact with the National Council. Dr. Barstow, director of the Council's Department of Overseas Union Churches, said that eighty churches are serving many thousands of English-speaking church people abroad, most of them Americans working for U. S. government and private agencies and firms.

'Old China Friends' Honor Soochow U. Founder



Friends of the Rev. Dr. Walter Buckner Nance, of Oak Ridge, Tenn., where he is living in retirement after 53 years of service for the Methodist Church in China, gathered on April 16, at the National Arts Club, New York City, to celebrate the Doctor's 90th birthday. The celebration was arranged by friends of "China days" now related to the Board of Missions, by alumni of Soochow University, China, of which Dr. Nance was a founder, and later president for six years.

Dr. Robert T. Henry, of the Board of Missions, who was associated with Dr. Nance in China, was master of ceremonies. He was assisted by Dr. M. O. Williams, of New York, formerly of the Soochow faculty, and by T. S. Wu, a graduate of the University.

Speaking at the celebration dinner were Bishop Arthur J. Moore, of Atlanta, Ga., president of the

Board of Missions; Bishop Ralph A. Ward, of Hong Kong, who spoke of the present expansion of Soochow University's Law School at Teipei, Taiwan; Dr. Frank T. Cartwright, former missionary to China, and former executive of the Board of Missions; Dr. Tracey K. Jones, of the Board of Missions' staff; C. H. Sheng, a Soochow alumnus; Dr. Paul T. K. Sih; and Dr. Nance's son, Dana.

A feature of the evening was the presentation to Dr. Nance of a "book of 180 letters"—written by friends, missionary associates, alumni of Soochow now living in the United States. These "testimonials" to Dr. Nance as a scholar, a teacher, and a Christian gentleman were gathered largely by Dr. Joseph W. Dyson, of Fayette, Mo., a former dean of Soochow University. They were presented to Dr. Nance by Bishop Moore. (See picture above.)

Christianity Called Africa's Greatest Need

What does Africa, an "awakening continent of the future," need most today?

The answer of an African chief, described as "one of the most powerful chiefs in all the Belgian Congo," is Christianity.

Chief Mwante Yavo gave his answer in a testimony to Dr. E. Stanley Jones, when the noted Methodist evangelist and missionary was in the Congo recently.

The chief saw five needs of modern Africa. He listed them as follows, saying they were in order of importance: (1) Christianity, (2) Doctors and modern medicine, (3) Education in all categories of life, (4) Economic progress, and (5) Agricultural and technical progress.

Chief Mwante Yavo and Dr. Jones visited in Elisabethville, a "boomtown" in a mining area of the southern Congo. Dr. Jones was in Elisabethville, a focal point for a Methodist urban evangelist thrust, to lead a series of evangelistic meetings.

A report on the Elisabethville mission of Dr. Jones has been given by the Rev. Thomas H. Cloyd, Donelson, Tenn., Methodist news correspondent for the southern Congo: "Elisabethville is still talking about the work of Dr. E. Stanley Jones in presenting Christ to the Congo. Dr. Jones came to Elisabethville for five days of action-packed work to reach as many people in as many different areas of life as possible. He was very much expected. Posters had been printed and taken to all of the churches and schools in the city. The program was ready weeks ahead of time.

"Teachers and pastors came into the city from all of the bush stations for 150 miles around. Dr. Jones had special preaching sessions with

Methodist students. He spoke especially to 100 Methodist teachers. He rallied the pastors and stirred them into new zeal and vigor.

"Every evening there was a mass meeting, attended regularly by at least 1,000 persons. On Sunday it was necessary to have loud-speakers outside the church, since 2,100 persons came and some had to be content to hear Dr. Jones but not to see him.

"The people of this part of the Congo will not soon forget that the author of *The Christ of the Indian Road* has helped to write another book, *The Christ of the African Road*, in the hearts of the people of the southern Congo."

POLK COUNTY SUB-DISTRICT

(Continued from page 10)

Brown; outreach, Gene Ryals; Power and Concern, Barbara Furgerson; and program chairman, Paul Barber.

Shady Grove MYF furnished recreation with music played by Carl and Loyd Schoolfield.

Refreshments were served by the Mt. View group. The MYF benediction closed the meeting.

LEADER CALLS FOR 10-YEAR PROGRAM OF EVANGELISM EMPHASIS

(Continued from page 2)

is called the World Evangelism Mission, it will be only in the United States. It has been so named because much of the leadership will be provided by other countries of the world.

—Recommended that the board of evangelism of each Methodist annual conference name a conference minister of The Upper Room. His responsibilities would include not only promotion of use of the daily devotional guide but promotion of family devotional life in general.

—Paid a tribute to the late Bishop Charles C. Selecman, Dallas, Texas, who died in March of this year. He was the first president of the General Board of Evangelism.

—Elected Dallas Wood, Palo Alto, Calif., to a three-year term as a member of the Board of Trustees of the Foundation for Evangelism, which receives bequests and other gifts for the cause of evangelism.

METHODISM NEEDS A WEEKLY MAGAZINE SAYS H. DENMAN

(Continued from page 2)

culuation of about 35,000, which shows that perhaps a few laymen subscribe to it.

"The General Conference approved the issuing of a monthly family magazine named *Together*. It is a beautiful magazine and is serving a need; but it is a family magazine and does not provide a place for a forum for questions before the nation and the church.

"The General Conference created a program journal for the local church. It is *The Methodist Story*, which is a monthly and goes to nine leaders of each local church. Because it is a program journal, it does not provide editorials or a forum for the problems facing us today.

"We have no quarrel with the General Conference. This is the legislative body of The Methodist Church and is made up of our strongest and wisest men and women from our annual conferences. I am only pointing out a situation in which, if anyone has something to say to the church, it must be said at a board meeting or sent out by mail."

SPRING MEETINGS

(Continued from page 11)

R. Griffin, Heber Springs; Secretary of Spiritual Life, Mrs. James W. Workman, Beebe; Secretary of Youth Work, Mrs. Charles Bradley, Clinton; Secretary of Children's Work, Mrs. H. M. Lewis, Harrison; Secretary of Status of Women, Mrs. Arthur Lewis, Clinton; Secretary of Missionary Personnel, Mrs. Irene Watkins, Kensett; Secretary of Christian Social Relations, Mrs. Bennie Wilson, Beebe.

The group was honored to have a number of Conference officers present including the president, Mrs. Jessie Gilstrap; Vice-president, Mildred Osment; Secretary of Literature and Publications, Mrs. S. B. Wilford; Treasurer, Mrs. Johnnie May Hall; Secretary of Spiritual Life, Mrs. H. H. Fulbright. Miss Flora Bennett, a retired deaconess, residing temporarily at Searcy, was introduced.

Mrs. Gilstrap brought an inspiring message on the "Glory of Service." Officers divided into groups for discussion, consultation with Conference officers and training.

A delicious lunch was served in Fellowship Hall by a caterer, leaving the Beebe women free to attend

the meeting and the luncheon. In the afternoon session a group of women from Clinton gave an interesting report of the Annual meeting they attended at Ft. Smith. Reports were given from the consultation groups which proved helpful to everyone. Mrs. Gilstrap installed the officers in an impressive service. Mrs. Garrett and the treasurers had the pledge service which was unique, interesting and helpful.

NA GUILD MEMBERS

(Continued from page 11)

Flanagan, Miss Ann Davidson, Mrs. Guy Davidson, Mrs. Y. C. Sims, Miss Wilna Piper, Mrs. Dell Pollard, Mrs. Juanita Borum, Mrs. M. B. Currie, Mrs. Charles F. Smith, Mrs. Murlene Ammons, of West Memphis; Mrs. Charles Burrow and Mrs. Lester Billings of Wynne. In addition to these named there will be others attending.

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The **World Service** fund makes possible a world-wide ministry through specialized agencies—a ministry of preaching, teaching, healing, and saving.

World Service is the basic benevolence program of the Church. Apportionments represent minimum needs in a period of rising costs. Meeting these needs is now our first concern.

The World Service program of The Methodist Church for the coming fiscal year is dependent on the money which is received from local churches

YEAR'S END

MAY 31, 1958

COMMISSION ON PROMOTION
AND CULTIVATION

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A Glimpse Of Missions

By Howard Childs

(Rev. Howard Childs, pastor of the Methodist Church at Chidester, was one of a group of 17 ministers, including seven Methodists, who participated in an Evangelistic Mission in the Dominican Republic, February 26 through March 2. This description of his experiences on this mission is presented because of the unique insight which the writing gives of religious work in that area, and because of the interesting manner in which Rev. Mr. Childs has described his trip.)



HOWARD CHILDS

That sense of belonging about which we hear so often in psychology was quickly taken away. Here I was in a strange land with nothing to lean on but God. "Nothing but God," I kept saying to myself. For a few moments I had to bow my head in shame for this made me see that I must return to something that I had not done for some time, being completely dependent on God. The days spent in the Dominican Republic, thanks to the General Board of Evangelism of the Methodist Church, brought this Methodist minister more insight into people and himself than all the days in college and seminary put together. Once again came those disturbed emotions and the question, "Was I really called to preach?" Then a strange known feeling took over my existence; God came in the fullness of time and gave the assurance that he was here with us.

There were five United Brethren ministers, five Presbyterian, and seven Methodist who went to churches all over the Dominican Republic to proclaim the good news for ten days. After a few hours of getting acquainted with the host pastors and getting instruction we were on our way with our Bible and a prayer.

Our destination was a small village called Samana which I found to be the friendliest and most beautiful part of the island. The little village is located on the Samana bay, a small outlet just off the Atlantic Ocean. Samana is 140 miles from the capital city which is called Ciudad Trujillo. The people there are so receptive to God's love and have such a fine evangelical spirit. They have a deep devotion to their church and in a simple manner treat their visitors with the greatest hospitality.

The young minister with whom we worked was Rev. Luis Thomas, pastor of the St. Peter's Church in Samana and seven outlying country chapels. The American man with me was the Rev. Sheldon Waters, a Presbyterian minister from Philadelphia. Rev. Luis Thomas, who was our host pastor, was only 25 years of age and a perfect gentleman in every way. The churches were on fire

spiritually, much more than I had anticipated. This being the case, one caught the fire himself. The natives love to sing and one feels that effective spirit as it takes hold of him. It hit me so that in one particular chapel called Clara I preached for one hour and ten minutes. You know the folks didn't even leave and the longer you preach the better they like you.

Samana has a very interesting history. The village is the particular spot where natives were brought and left before the Civil War. They were brought here from the United States and left as a form of protection; yet when the war was over they were never returned to the United States, remaining to intermarry with the natives. Many of the older natives still speak English. It is hard to describe this country and its people. If you can imagine complete poverty and extreme wealth in complete contrast, you will have a small picture of what it is like. Much has been done by the government to improve the living conditions.

The small chapels located out from the villages are a picture within themselves. The ones near Samana are very interesting. They sit way back in the woods all alone and have a perfect quietness about them. The people walk as many as fourteen miles to worship God. They use oil lamps. A minister's notes of a sermon just aren't appropriate. He just as well let loose and let the Holy Spirit have way in his preaching. I didn't know I could do it, but you know one learns much when he has to meet a situation as it is.

We rode on a horse to the chapel that was four miles from our home in Samana. You should have seen this Arkansas preacher clutching the mane of the horse, his Bible in one hand and trying to balance himself with the other. The incline we had

to climb was all of 50 feet high. When we did get home, I tell you I did not envy this part of John Wesley's life as I had other portions of his life after reading about his life. After we arrived at the chapel, which is in a beautiful wild setting, I sprang off the horse and went inside. The simplicity of the chapel just got me. I watched the people come with bare feet and the women had clean white sacks wrapped about their heads. Each person as he entered the chapel fell on his knees in humility. This made me wish that at home we had more of this reverence as we entered our churches. There were no hymn books and no musical instruments. Yet the singing was beautiful and effective. They sang English Anthems as they called with the feeling and sincerity one seldom hears.

I was designated to teach the youth that religion was combined with happiness and laughter as well as seriousness. They felt that recreation was a thing of the devil not to be entered into by Christians. The young people have such a fine spirit of living and true laughter in their eyes. One could easily see the love of God written there. It was extremely easy to work with them as they do know how to be happy with so little. This was one of the more interesting phases of our work.

In the preaching mission there were 526 people won to Christ and the church. In the three chapels about Samana, including St. Peter's Church in Samana, there were 44 conversions. The experience was not just one of emotion for the moment. Each person's name was taken and a period of instruction for church membership was arranged.

I was privileged to speak to the University students in a well-planned meeting. There were over 50 young adults present. The singing and praying was in Spanish. A remarkable dramatic presentation of the Psalms was given. I could tell by the spirit and sincerity that I had quite a high standard to live up to. To preach with an interpreter is an experience within itself. You preach one line then your interpreter translates what you have said. At first you find this frustrating that you just can't go on and leave the interpreter, but with time you become adjusted and the true Spirit of God is revealed.

The thing that I gained out of this experience was that I could never be a missionary without more dedication and consecration. I used to think that being a missionary was a noble thing but now it is a living experience of sacrifice that few can give, or, may I say, willing to give. This experience brought home the Scripture, "Go ye into all the world."

I

Saw

A Recipe
For Success

By
Rev. R. A. Teeter



which said: "If a man is ever to reach the top in the business world he must first of all believe that he belongs up there and that the goal is worth striving for." Doubtless that is true and will mix well with other ingredients to produce success, though we are no business expert. But it is a matter of common observation that doubt is a poor vehicle to travel anywhere on, and that even ordinary achievement requires some degree of faith in self and the possibilities of action.

But the Bible has a different approach to the goal of success. When Joshua succeeded to the command of Israel after the death of Moses he received this recipe along with his commission as commander. It said: "The law shall not depart out of thy mouth; but thou shalt meditate therein day and night. . . ." In this way he was to saturate himself with the requirements of God and would thus be able to fulfill them. This was not a directive to believe primarily in self, but first of all to believe in God. That includes belief in self in the better sense. Joshua was promised "good success" on that basis, and history records that he had it.

Jesus had a recipe for success too. When He saw people striving for it He didn't denounce them but told them how best to get it. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." He too wanted men to climb high on the ladder of life, but He warned that we must not leave God on the ground. He set the highest possible standard of success, that is spiritual maturity. To come even close to it we must believe first of all that, as God's creatures, we belong in that bracket and must be willing to strive for it.

Sees 'Earth' And 'Universe' Missions In Future

Springfield, O. (RNS) — When man reaches another planet, substitute terms will have to be found for "home missions" and "foreign missions," a National Council of Churches executive said here.

The Rev. Meryl Ruoss, executive director of the council's Department of the Urban Church, said that the terms will then have to be changed to "earth missions" and "universe missions."

"It is going to have to be you and me—or in some cases our children—who will be facing the boys from the moon and life from Jupiter with the Gospel," he told a meeting of Wittenberg College students.

"If God has created life in other places in other forms, is it not logical to assume that He has revealed Himself to them as well as to us?" he asked.

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VOL. X

THURSDAY, MAY 15, 1958

No. 20

Three Area Pastors Attend Nat'l Wash. Ministers' Seminar

Washington, D. C. (MI)—Eighty-six Methodist ministers took a short course in "making foreign policy" and other aspects of government operations at the 12th annual Washington Seminar, April 28-30.

The clergymen were selected to represent their respective annual conferences at the invitation of the Methodist Board of Education, Nashville, Tenn.

Attending the seminar from the Arkansas-Louisiana Area were Rev. Jack Cooke of New Iberia, Rev. J. Edward Dunlap of Nashville, and Rev. J. Ralph Hillis of Paragould.

The Rev. Dr. J. Richard Spann, director of In-Service Training for the board's Department of Ministerial Education, led the seminar. Pro and con views on principal issues of the day were presented by 15 speakers from the fields of government, education, religion and journalism.

Reports Increase In World Service Giving

Chicago (MI)—With only one month remaining in the church's fiscal year, Methodists had given over nine million dollars to their World Service Fund, it was reported here by the Rev. Dr. Thomas B. Lugg, general secretary and treasurer of the Council on World Service and Finance.

The financial report issued May 2 covered the period from June 1, 1957, through April 30 this year. It revealed that April World Service receipts amounted to \$959,051.23. This brought the 11-month total to \$9,178,703.23, an increase of 4.77 per cent over the same period last fiscal year.

Dr. Lugg pointed out, however, that despite the increase, World Service receipts for the final month of May will have to reach \$3,021,297 (Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period May 15-24 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

May 15	Mark 15:42-47
May 16	Mark 16:1-8
May 17	Mark 16:9-20
May 18	Luke 1:1-17
May 19	Luke 1:18-38
May 20	Luke 1:39-56
May 21	Luke 1:57-66
May 22	Luke 1:67-80
May 23	Luke 2:1-14
May 24	Luke 2:15-32

Large Delegation From Ark.-La. Area Attend WSCS Assembly



Presidents of the Woman's Division of Christian Service, pictured at the Fifth Assembly of the Woman's Society of Christian Service are, left to right: Mrs. J. D. Bragg, 1940-48; Mrs. Frank Brooks, 1948-56; and Mrs. J. Fount Tillman, whose term began in 1956.

Four-Day Session Held In St. Louis

The fifth assembly of the Woman's Society of Christian Service closed its four-day session Friday noon in St. Louis. It was estimated that more than 10,000 women had attended some of the sessions which were held in the Kiel Auditorium. Registration exceeded 8,500.

The Arkansas-Louisiana Area was well represented at the Assembly, including delegates and visitors. The Louisiana Conference had 50 present; Little Rock Conference 35; and North Arkansas 40. Mrs. J. L. Kilpatrick, Louisiana Conference president, met with her group for lunch Tuesday, and Mrs. Jessie Gilstrap, North Arkansas Conference president, met North Arkansas members for breakfast on Thursday morning.

The President's Message, "Eighteen Years of United Endeavor," was given in three parts by the three presidents of the Woman's Division, Mrs. J. D. Bragg, president from 1940-48; Mrs. Frank Brooks, 1948-56; and Mrs. J. Fount Tillman, 1956-.

Special tribute was paid by the Methodist women from all over the country to the three former presidents and an official representative of the four women's missionary organizations whose merger was part of Methodist unification in 1940.

Together three presidents had presided over their respective societies for more than forty years, and with the three presidents who spoke, represented 60 years of consecrated leadership in woman's missionary endeavor.

Mrs. W. H. C. Goode, of Sidney, Ohio, who will observe her 100th birthday in October, was president of the Woman's Home Missionary Society of the former M. E. Church; Mrs. Evelyn Riley Nicholson of Chicago, wife of the late Bishop Thomas Nicholson, led the former Woman's Foreign Missionary Society of the former M. E. Church.

Southern Methodist women had already combined their domestic and world missionary endeavors into the Woman's Missionary Council, and its president was Mrs. J. W. Perry, now of Chattanooga, Tenn. The fourth woman to be honored by the Assembly was Mrs. S. C. Rosenberger, who officially represented the former Methodist Protestant Church in creating the Woman's Society of Christian Service.

Special music was furnished by Bennett College Choir, National College Choir, the Scarritt College Singers, and combined choirs of St. Louis churches.

Dr. Georgia Harkness led the daily Bible study based on the Gospel of John, with the four sessions entitled: "The Word Became Flesh"; "Ye Must Be Born Again"; "Living Water"; and "That They May Be One."

TRAFCO Making Plans For TV Series

By Jeanne Mason, Methodist Information

Nearly 100 Methodist ministers from throughout the South Central Jurisdiction met at First Methodist Church, Dallas, May 6, for a three-day regional training conference for a new television series to be inaugurated in October.

The new series, to be called "Talk Back," was tested in eight communities in the U. S. last summer and is a new approach to television as a means of communicating the gospel.

"Talk Back" is a National Council of Churches presentation produced by the Television, Radio and Film Commission of The Methodist Church (TRAFCO).

The Council is developing in the Talk Back series a new "two-way communication" approach to religious programming. The format is planned so that viewers can participate by "talking back" to the message presented in the program.

A 12-15 minute film produced at the TRAFCO studios dramatizing a human problem or need begins the half-hour program. For the remaining quarter-hour, selected people in the viewing area will discuss questions raised in the film. This will be a "live presentation" from the television studio to relate the Christian faith to the problems of daily life. They will suggest methods of further participation by the viewers.

The viewers will then have a basis for talking over the problem or need with their families or

friends, in church or community groups.

In a symposium interpretation of Talk Back, Rev. Robert S. Clemmons, Nashville, Tenn., director of adult work for the church's Board of Education, told the trainees, "We are so skillful in manipulating things that when we seek to relate ourselves to persons we try to do it as if these persons were things to be used by us for our purposes. Here is where their anxiety rises. Persons are getting their resistance up. They are immunizing themselves against manipulation. They are coming to a new sense of worth as persons."

"Any television program today that wants to seek to communicate the gospel, therefore, must establish some kind of identity with people as persons."

Among other resource personnel were Dr. Harry C. Spender, Nashville, general secretary for TRAFCO; Rev. Royer H. Woodburn and Rev. William A. Meadows, Nashville, staff members of TRAFCO; Dr. Howard E. Tower, Nashville, associate secretary and director of

(Continued on page 9)



Minneapolis, Minn. (RNS)—NEW CHURCH HAS CIRCULAR ALTAR—The new \$350,000 St. Peter's Lutheran church in Edina near here has a circular altar in the center of the building. The seating and altar arrangements in the church are symbolic of the "family of God

grouped around the table of the Lord." Early Christians gathered in a circle around Christ to listen to Him preach. The unusual modern church also features a 42-foot high octagonal windowed dome. —(RNS Photo)

Arkansas Pastor Selected As Leader For Nat'l Evangelism Convocation this Summer

Nashville, Tenn. (MI)—Thirty-seven Methodist leaders have been chosen to be resource leaders for group meetings on evangelism to be held at the National Methodist Convocation on Local Church Evangelism July 3-6 at Uline Arena, Washington, D. C.

They include Dr. Cecil R. Culver, pastor, First Methodist Church, El Dorado, Arkansas.

Sponsored by the Methodist General Board of Evangelism, the convocation is expected to be attended by thousands of Methodists from all over the United States. One of its purposes is to arouse churches to greater evangelistic endeavor. Another is to develop evangelistic skills for churches.

Youth Panel For Family Life Conf.

Nashville, Tenn. (MI)—Four youths have been chosen to participate in a panel discussion at the third National Conference on Family Life for The Methodist Church, to be held October 17-19 at the Conrad Hilton Hotel, Chicago.

They are Miss Nadine Walsten, Cushing, Wis.; Miss Martha Ellen Lewis, Columbus, Ohio; Miss Sybel West, Evanston, Ill.; and Roger Collins, Bristow, Okla.

Chairman of the panel will be the Rev. Harold W. Ewing, Nashville, Tenn., director of the Youth Department of the Methodist Board of Education's Division of the Local Church.

The panel's responsibility will be to interpret to the approximately 3,000 parents and church workers attending the conference some of the problems which youth face in their adjustments in the home.

The conference is being sponsored by 12 Methodist agencies working together through the General Committee on Family Life of The Methodist Church.

In addition to the youth panel, the conference will have group meetings for parents of adolescents.

Thirty group meetings will be held on Saturday afternoon of the four-day convocation. It is expected that a bishop will preside for each of them and make an opening statement. A resource leader will then make a statement, and much of the rest of the session will be spent in discussion. In each group, the discussion will be led by a "Parade of Witnesses," which will consist of six persons who have had notable success in evangelism.

In preparation for these two aspects of the conference, 100 Methodist churches are having discussions of youth and their parents. The plan is for the church groups to meet five Sunday evenings to discuss family problems and the results to be considered by parents of teenagers at the Chicago conference.

Theme of the conference will be "Faith, Freedom and the Family."

Attendance will be limited to 3,000 because of the size of the ballroom at the Conrad Hilton Hotel, where the meeting will be held.

Application blanks can be secured from Methodist district superintendents, executive secretaries of boards of education of Methodist conferences, or the General Committee on Family Life, P. O. Box 871, Nashville, Tenn.

Methodist Theologs To Receive Special Evang. Training

Nashville, Tenn. (MI)—At least 129 Methodist theological students are expected to participate in an evangelism workshop and mission in the "inner city" section of Detroit June 11-25.

The workshop training sessions will be at Boulevard Temple Methodist Church, Detroit, and 17 other Methodist churches in the same section of the city will cooperate in the mission.

The mission will consist of preaching services, visitation evangelism, conversation groups in homes, and other features.

The General Board of Evangelism of The Methodist Church is sponsoring the workshop and mission in cooperation with Methodist Bishop Marshall R. Reed, Detroit, and the Rev. Joseph Edwards, Detroit, director of evangelism for the Michigan Area of The Methodist Church.

The mission will be called the "Christian Neighbor Mission," said Mr. Williams.

About 25 of the theological students will go to various places in the country to do evangelistic work for the two months following the workshop and mission. The others are serving as pastors of churches while attending school, and they will return to their student pastorates.

Fourteen seminaries are represented by the 129 students who have been accepted thus far for the workshop and mission.

Wesley Oratorio On TV Sunday, May 25

Nashville, Tenn. (MI)—An oratorio, "The Invisible Fire," which is about John and Charles Wesley, will be broadcast on the nation-wide television network of the Columbia Broadcasting System from 10 to 11 a.m. (EDT) Sunday, May 25.

The oratorio had its world premiere on New Year's Eve, 1957, at the quadrennial National Methodist Student Conference at the University of Kansas. It received a prolonged standing ovation from the more than 3,400 persons attending.

Announcement of the television broadcast was made by Miss Pamela Ilott, New York City, director of religious broadcasting for CBS.

May 25 will be observed as Pentecost Sunday, which is generally considered to be the anniversary of the beginning of the Christian church. Saturday, May 24, will be the anniversary of the "heart-warming" experience of John Wesley, founder of Methodism.

Charles Wesley was John Wesley's brother and is known chiefly as a prolific hymn-writer. Both lived in England in the 1700's.

One of the most significant projects ever undertaken by the National Methodist Student Movement, the oratorio was commissioned jointly by the MSM and the National Council of Churches. It was written by Tom F. Driver, New York City, and composed by Cecil Effinger, Boulder, Colo.

UCW Board Holds Meetings In Oklahoma

Oklahoma City, Okla. (NC)—The Board of Managers of United Church Women today urged the United States government to cease nuclear testing for a trial period.

This action should be taken, this largest body of church women in the world pointed out, "as a first step in persistent negotiations to seek agreement on reduction and regulation of armaments, nuclear weapons and missiles, and on control of outer space."

The nuclear testing resolution is in line with the declaration of the Central Committee of the World Council of Churches meeting in New Haven, Conn., last summer. The National Council of Churches, of which the UCW is a general department, has taken no action on nuclear testing.

The resolution was one of five adopted at the annual UCW Board of Managers' meeting here (April 29-May 1) attended by some 200 leaders of the organization from every state in the union and the District of Columbia. Among them are state presidents from 42 states and officials and executives of many local councils of churches and from national UCW headquarters in New York.

Attending from Arkansas was Mrs. T. S. Lovelett of Grady, president of the United Church Women of Arkansas.

In another resolution on international policy, the Board of Managers urged that greater efforts be made by government, business, and private institutions to expand programs of mutual aid and reciprocal trade.

Speaking out on education, UCW urged church women to make every effort to assure that the American

(Continued on page 15)

Workshop For Evangelism And Visitation Workers

Nashville, Tenn. (MI)—The Methodist Church now has about 400 workers who are serving as ministers of evangelism and visitation, mostly in large urban churches, and the number is growing rapidly.

This was reported at the first national workshop for ministers of evangelism and visitation sponsored by the Methodist General Board of Evangelism April 15-21 in Nashville.

Fifty-three ministers of evangelism and visitation from 24 states attended the seven-day workshop to share techniques and experiences and to receive instruction and inspiration. Included were ordained ministers and lay men and women, all from large churches.

The following four ministers attended from Arkansas and Louisiana: Rev. Lars L. Broadus of the Broadmoor Methodist Church in Shreveport, Rev. Virgil Bell of the First Methodist Church in El Dorado, Rev. George W. Martin of the First Methodist Church of Little Rock, and Rev. Ben Russell of the Winnfield Methodist Church in Little Rock.

Though all who attended have full-time responsibility for evangelism and visitation, some have different job titles, such as associate pastor or director of evangelism.

In a findings report, the group said that "enlisting the laity in reaching more people in the community for Christ and His church is of paramount importance."

The findings report asked that another such workshop be held next year, and the General Board announced that one will be held April 13-17, 1959, in Nashville.

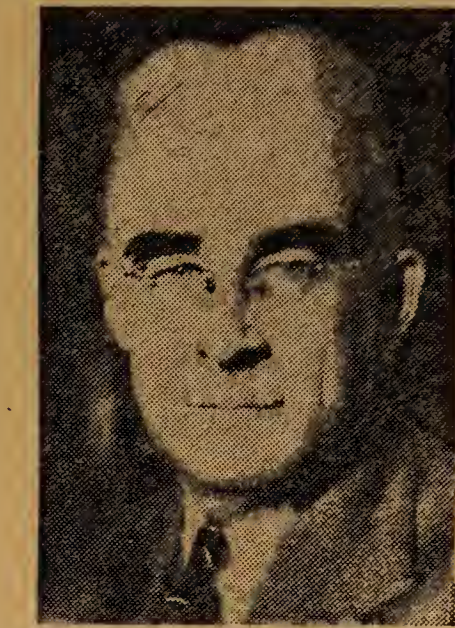
The Rev. Dr. George H. Jones, Nashville, a staff member of the General Board of Evangelism, was in charge of the workshop. Several speakers and leaders participated.

To Receive 1958 UPPER ROOM Citation

Nashville, Tenn. (MI)—The Rev. Dr. Samuel McCrea Cavert, Bronxville, N. Y., who gave nearly 40 years to national and world cooperative church movements, will receive the 1958 annual *Upper Room* citation for leadership in world Christian fellowship.

The presentation will be made September 25 at a banquet in New York City; said the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*, the world's most widely used devotional guide.

Dr. Cavert retired last year as U. S. executive secretary of the World Council of Churches. The 69-year-old Presbyterian minister was the first general secretary of the National Council of Churches of Christ in the U.S.A., which was organized in 1950. Before that, he served the Federal Council of Churches, a predecessor of the National Council. He started his service with the Federal Council in 1919 and became its chief executive officer in 1930.



DR. SAMUEL MCCREA CAVERT

Persons who have received the annual award previously are John R. Mott, Frank Laubach, Ralph S. Cushman, Jesse M. Bader, John A. Mackay, Margaret Applegarth, Ivan Lee Holt, and Warner Sallman.

Announces Guided Study Tour To U.S.S.R.

Opportunity to visit the Soviet Union and Eastern Europe as a member of a summer seminar directed by a specialist in international affairs is being given to interested persons.

The seminar is led by Dr. Charles F. Boss, executive secretary for United Nations and intergovernmental affairs of the Board of World Peace of The Methodist Church. The group will leave New York by plane July 22 and return a day or two after Labor Day.

The program is being carried out under a treaty on mutual exchanges signed in Washington last January by the American and Russian ambassadors. The seminar is dedicated to relaxation of East-West tensions and to the exploration of means of improving the outlook for world peace.

Interviews and visitations at factories, farms, city councils, schools, universities, theatres, concerts and ballets will be enjoyed in the Soviet Union. Other countries on the itinerary include Finland, Romania, Yugoslavia, Austria, France, Czechoslovakia, United Kingdom and Switzerland. Dr. Boss has established contacts in numerous previous visitations of these countries.

Clergymen, professors, graduate students and competent laymen are particularly invited to inquire. The New York office of the Board of World Peace is in Room 1016, 345 East 46th Street, New York 17, N.Y.

Recordings Distributed Promoting Evang. Conv.

Washington, D. C. (MI)—Some 1900 recordings of a "Message from Washington" have been mailed to Methodist district and conference secretaries of evangelism and other church leaders across the country.

The message, from Bishop W. Angie Smith of Oklahoma City, president of the Methodist Board of Evangelism, urges Methodists to attend the National Convocation on Local Church Evangelism, July 3-6 in Washington.

"God has given us a charge to

Cites Methodist Work With Military Personnel

Washington, D. C. (MI)—More and more Methodist churches are giving special attention to men and women in military service.

This is not surprising, says D. Stewart Patterson, general secretary of the Methodist Commission on Camp (military) Activities, when one considers that:

1) Some 2,350,000 men and women are in the military.

2) Some 200,000 are Methodists or of Methodist background, and a great many have no church affiliation.

3) The size of U. S. military establishments at home and abroad has increased to 54,671 square miles—exceeding the size of the states of Rhode Island, Delaware, Connecticut, Massachusetts, Vermont, New Hampshire and Maryland combined.

Methodist churches have given considerable time and study to the nation's shifting population and the growth and spread of suburban areas, but "too little attention is given to the migration of servicemen and their families and the increasing number of military bases which mark the 'race for space' age," Mr. Patterson said.

Local churches have unlimited opportunities and two major responsibilities in serving military personnel, he emphasized.

The first responsibility is pre-induction counseling for members who are entering military service—primarily the duty of the pastor—and keeping "in touch" with members after they are in the armed forces.

The second obligation, Mr. Patterson said, concerns local churches that are close to military bases. "What is needed is a well-organized program, sparked by the pastor and key laymen, women and youth leaders, aimed at attracting Methodist and other service men and women to church services, Sunday School, and fellowships."

Local churches that need financial help in sponsoring such centers and related work should check with the bishop of their area, Mr. Patterson said. He explained that most of the budget of his commission is allocated to the bishops according to the number of military bases in their areas.

Pamphlets and other guidance materials are available through Mr. Patterson's office at 100 Maryland Ave., N.E., Washington 2, D. C.

The attention of pastors and other local church officials also is called to a special study unit, "The Christian and Military Service," in the May issue of *Christian Action*, a Methodist church school publication.

keep, and the only way to keep it is to give it to others," Bishop Smith says. "Methodism in this modern day of machines and missiles is well prepared to tell God's good news . . . but only as we deliver a spiritual message to a needy world can we justify our existence."

With its emphasis on the work of the local church, the convocation is expected to attract more than 6,000 delegates.

The record is designed to be played in homes or churches for the information of individuals and committees having responsibilities for evangelism.



Seattle, Wash. (RNS)—SERVICES FEATURE 'SERMON-IN-SACK'—A "sermon-in-a-sack" is an unusual feature of the Sunday school class for children at Haller Lake Baptist church here. The paper sacks contain objects which the Rev. John M. Leggett, church pastor, takes out to illustrate his sermonettes. The minister sometimes uses the same technique during his sermon at Sunday morning services for adults. The presentations always hold the rapt interest of the youngsters—as well as their parents. Mr. Leggett is shown illustrating a sermon with big red apples from his paper sack. After naming seven apples for each day of the week, he sliced up the "Sunday apple" to show how eating the fruit is like people eating up God's time by not attending Sunday school or church services.—(RNS Photo)

Beverage Alcohol Advertising Questioned

THE liquor industry is fighting back in its effort to keep the lines of advertising open for its products. For several years now an unusual amount of interest has been shown by groups in barring interstate advertising of alcoholic beverages. Senate committee hearings were held recently to give supporters and objectors to the proposed legislation an opportunity to voice their points of view. Whether the Senate bill will ever be reported out of the Senate Commerce Committee is a matter of speculation. There are those who believe that should the measure ever get a chance on the Senate floor, it would pass.

As might be expected, those who stand to profit from continued advertising do not want the advertising ban. Brewer and distiller spokesmen told the Senate Commerce Committee that the measure was a backdoor attempt to revive prohibition and kill the liquor industry. One spokesman suggested that liquor advertising already was well regulated. "Through voluntary action, members of the Distilled Spirits Institute have refrained from advertising in papers carrying a Sunday dateline; from using pictures or references to women in advertising; and from placing advertising in religious publications." We don't know of any religious publication that would accept any of this advertising, although we did read an editorial in one recently (Roman Catholic) which did not support the proposed legislation.

A similar bill, HR 4835, has been introduced in the House. Whether hearings are held on that bill is up to the Interstate and Foreign Commerce Committee of which Oren Harris of Arkansas is chairman. A word to him might help to get this subject aired some more.

Proposes A Year To Study Mankind

A great deal of interest has been manifested in scientific, governmental and educational circles this year, 1958, in what is known as International Geophysical Year. During this year much attention has been focused on a study of the earth and its various physical aspects. Explorations in the Antarctic regions and the launching of earth satellites are examples of some of the special activities associated with the I. G. Y. Interest in I. G. Y. has crossed international boundaries; indeed, Soviet scientists have been among the most enthusiastic supporters of I. G. Y.

Now comes a welcomed suggestion from an American physician, Dr. William W. Stead of the College of Medicine, University of Florida, that the year 1970 be set aside to study mankind with the same intensity with which the earth is being studied during I. G. Y. Dr. Stead in making his suggestion asserted that man's accomplishments in physical and medical sciences far outstrip his accomplishments in social sciences and human relations. He also pointed out that while there is plenty of money available for research in physical and medical scientific projects, there is almost a complete lack of support for education, basic research and recruiting in the field of human relations.

Dr. Stead attributed his suggestion of a year's study of mankind to a psychiatrist of Traverse City, Michigan, Dr. Paul Wilcox.

There would be few who would question the value or the wisdom of following through on this suggestion. The 1970 date should be advanced to an earlier year so mankind could have earlier the benefit of results an intensified study of this nature would surely bring.

We would venture to say, however, that mankind now has within its possession the key to understanding the nature of human relations, and a year of intensified efforts in studying mankind would serve to reinforce what is already in the experience of man.

The Living Scriptures— by Jack Hamm
Invisible Shield All Hell Cannot Break



We refer to the teachings of the Man of Galilee. Twenty centuries also He so influenced His generation by His life and teachings that His truths have been multiplied a millionfold in the lives of peoples of every generation since who have dared to yield their lives to Him. Many of the basic psychological principles which have been worked out and which now guide those engaged in mental health work have long been in practice in the Christian faith.

A year to study intensively mankind? Yes, by all means. That year would likely open many more doors to the Christian faith and reinforce its position as the answer to the needs of the world and its people.

What One Person Did

DO you ever wonder how much one person can accomplish in the face of so much to be done? If you have occasion to see the United Nations emblem beside the passenger entrance to the planes of several of this country's leading airlines, you can remember that those emblems are there largely because of the conviction that there is something which individuals can do to promote world peace.

Captain Charles Dent of Allentown, Pa., a United Airlines pilot, became very interested in world peace and each individual's stake in it. He discussed his ideas with fellow crewmen, passengers, and others. He even gave a \$5,500 bonus he received for landing safely a plane whose landing gear had stuck, to the U. S. Committee for the U. N., to help put across his program for promoting the world organization by using the U. N. emblem.

The United Nations has endorsed the program and has authorized participating airlines to use the words "We Believe" with the emblem. The program has also been endorsed by pilot unions of 32 free nations at a recent meeting in Bogota, Colombia.

Moreover, several steamship companies, industries and professional men have agreed to use the emblem. Never underestimate what the efforts of one single person can accomplish.

The Louisiana Methodist

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New York (RNS)—POSTER PROMOTES RELIGION IN AMERICAN LIFE—This poster depicting an American family going to worship services will be displayed this fall and winter on thousands of billboards, car cards in subways and buses, TV, and in newspaper and magazine advertisements. The posters are part of the 10th annual Religion in American Life campaign to increase regular attendance and support for all churches and

synagogues. The program is sponsored by a Laymen's Committee comprising members of various faiths. It is supported by 24 national religious bodies with American business cooperating through the Advertising Council of America. Highlight of the RIAL program each year is the national drive in November to promote attendance at religious services. November is designated as "Religion in American Life Month." (RNS Photo)

Churchmen Ask More Humane Slaughtering In Packing Houses

WASHINGTON, D. C. (RNS)—Representatives of Protestant and Roman Catholic groups have supported a Senate bill which would require the use of more humane methods in the slaughter of meat animals.

Senators Hubert Humphrey (D.-Minn.) and Richard L. Neuberger (D.-Ore.) are sponsors of a bill which would require the use of an anesthetic which would render an animal insensible prior to slaughter.

The General Board of Social and Economic Relations of The Methodist Church urged, in a resolution presented at a Senate hearing on the bill, the use of humane slaughtering methods which have long been used in Great Britain, Holland, Switzerland and Scandinavian countries.

"Millions of meat animals for American tables are slaughtered every year under conditions of unthinkable brutality," it said.

Two Southern Baptist leaders appealed to Sen. Allen J. Ellender, chairman of the Senate Agriculture Committee, for speedy action on the bill, which is similar to a measure already approved by the House of Representatives.

Rep. Brooks Hays (D.-Ark.), president of the Southern Baptist Convention, and Dr. A. C. Miller, executive secretary of the Convention's Christian Life Commission, supported the bill.

"These cruel methods," said Dr. Miller, "cannot help but have an influence on the characters and spirits of the men who must do this ghastly work." He noted that members of the United Packing-house Workers union had endorsed the bill.

Sixty members of the faculty of Notre Dame University asked the committee in a telegram "to end this crime and unspeakable horror."

Dr. Almon R. Pepper, director of the Department of Christian Social Relations of the Protestant Episcopal Church, said that "the manner in which we slaughter food animals is not unrelated to the respect we have for all life."

Dr. Frederick E. Reissig, executive secretary of the National Capital Area Council of Churches here, told the senators that "we provide a tender ending for our pets but use cruel methods for our food animals."

Despite the appeals of church groups and humane societies, the administration is still opposed to the measure, E. L. Peterson, assistant secretary of agriculture, indicated.

He said that "research, experimentation, education, and persua-

Church Construction Totaled \$61 Million During April

Washington, D. C. (RNS)—Church construction, continuing under moderate pressure from the economic recession, totaled \$61,000,000 during April, the same level as for March, the Departments of Commerce and Labor reported here.

Usually, there is a seasonal upswing in construction during April, but this did not occur in church building activity. Construction during the month was \$3,000,000 less than in April, 1957.

Construction put in place has amounted to \$254,000,000 during the first four months of 1958, according to the government estimate, a decline of two percent from the same period in 1957.

Construction activity by the non-public schools and colleges held steady at \$40,000,000 for the third consecutive month. The four-month total in this field is estimated at \$162,000,000, only \$1,000,000 less than for the same period of 1957.

Building activity by private hospitals and institutions, many of which are church-related, is being stimulated by government loans and is continuing to move ahead. Construction totaled \$46,000,000 in April, an increase of \$8,000,000 over the same month of 1957.

sion should be used for a period before the power of legal compulsion is resorted to."

Additional Tax Exemptions For Pastors Announced

Washington, D. C. (RNS)—Ministers of religion who take summer school courses or take college work at night to better prepare themselves for their ministry can now deduct the expense of this education on their income tax returns.

This was disclosed by the Internal Revenue Service which said that a recent ruling allowing school teachers to deduct the expense of summer school is sufficiently broad to apply to members of all professional groups who need to undertake further education in order to maintain or improve the skills they use in their profession.

All persons employed in religious education and many who work as ministers of music or as social workers for religious organizations can also benefit from the new regulation.

The principal requirement, as specified in the Internal Revenue Service regulation, is that the education must be undertaken primarily for the purpose of "(1) Maintaining or improving skills required by the taxpayer in his employment or other trade or business or (2) Meeting the express requirements of a taxpayer's employer, or the requirements of applicable laws or regulations, imposed as a condition to the retention by the taxpayer of his salary, status, or employment."

Whether or not the education undertaken by a minister, or a church worker falls within the definition of an allowable deduction depends on an individual investigation of each case by the Internal Revenue Service office where the taxpayer files his annual income tax return.

Ministers or church workers who feel that the summer school or night school classes they have been taking can qualify under the standards, as defined by the basic regulation, can apply on Form 843 for a refund on income taxes paid during calendar years 1955, 1956, and 1957. The new tax exemption is retroactive to January 1, 1955.

Four Pacifists Arrested At Sea

Honolulu (RNS)—Four American pacifists — three Quakers and a Methodist—were jailed here and ordered to stand trial on charge of criminal contempt of court after they attempted to sail to the Eniwetok testing grounds in violation of three separate orders.

The men, whose declared intention is to enter the off-limits area in protest against U. S. nuclear testing, were seized on the high seas. They were defying orders from the Atomic Energy Commission, the Navy and an injunction re-issued by Federal Judge Jon Wiig.

A Coast Guard cutter overtook their 30-foot ketch, Golden Rule, half an hour after it sailed and brought it back to the Alai Wai Boat Harbor near here.

After a hearing, at which they pleaded not guilty, Judge Wiig ordered the Golden Rule crew held in Honolulu City County Jail pending outcome of the trial. They rejected bail on the ground that it was against their religious principles.

Warrants for their arrests on charges of criminal contempt of court were sworn out by United States Attorney Louis B. Blissard. This was done after Judge Wiig re-issued a temporary injunction mooring the ketch and the men had tried to make good their earlier threat that they would "violate man's law if it conflicted with God's law." The crew sailed less than an hour after the court order was re-issued.

The four men involved are: former Lt. Comdr. Albert Smith Bigelow, 52, of Cos Cob, Conn., skipper of the Golden Rule; William Huntington, 51, of St. James, N. Y.; George Willoughby, 43, of Blackwood Terrace, N. J., and Orion Sherwood, 28, of Poughkeepsie, N. Y. Mr. Sherwood is a Methodist and the others are Quakers. Mr. Willoughby is executive secretary of the Central Committee for Conscientious Objectors.

Congress Gets Bill To Outlaw Capital Punish.

Washington, D. C. (RNS)—A bill to outlaw capital punishment under all Federal laws of the United States has been introduced in Congress by Rep. Abraham J. Multer (D.-N. Y.).

"I feel that a sentence of death is unconscionable in that we know we are all too capable of human error," Rep. Multer said.

He asked whether "we will continue to arrogantly play God knowing full well that we are without the omniscience which the role requires."

Rep. Multer said that evidence in those states and nations that have abolished capital punishment suggests that it does not serve as a deterrent to crime.

His bill (H.R. 11912) was referred to the House Judiciary Committee for consideration. It would not affect state laws requiring the death penalty or the Uniform Code of Military Justice which provides the death penalty for desertion and certain other offenses.

FINDING OURSELVES

During the First World War when I was beginning my ministry by speaking in some of the Army camps, I would quite frequently ask the chaplains in advance of a meeting for any suggestions as to the message.

Several times their reply was something like this: "Anything you choose to give will be appropriate, only please avoid the Prodigal Son for that parable has been overworked around here."



The parable is so familiar that we assume we know its point. We commonly assume that the fellow was a gay, carefree spender who called for his patrimony that he might go forth into an orgy of indulgence.

But maybe that lad's restlessness began more innocently. He may have found the company of his elder brother rather stifling and restricting. The brother was a stilted, self-centered person, and no doubt the atmosphere around him may have been too conventional and insincere.

I can therefore picture the younger brother saying to himself: "If I am going to be myself I must get out of here. I want to live my own life. I am going away."

This desire to be oneself, to live one's own life, is normal to all persons and not limited merely to prodigals. Most of us are haunted at times by the feeling that we are not quite ourselves. We are conscious that there must be more to us than the parts we are using. Some of us are not sure that we have yet found ourselves in our work. And we know that often we are not expressing our real selves in our conversation and our social companionships.

Professor William James of Harvard once drew a distinction between the "me" and the "I" in human personality. The me is that part of myself which I can picture objectively. The face which I see in the mirror—that is the me. These hands which I use—they are the me. The voice which I hear is a part of the me. But behind these features of the me is the I which is doing the beholding and the appraising.

A man answers the telephone, saying, "Yes, it's me." We say that is ungrammatical. And I suppose it is, for probably he is not thinking scientifically. But psychologically he might be quite correct in saying "Yes, it's me," for it may be that the real I of his personality is not expressing itself.

We are not always our real selves. We sometimes say, "I am not myself today." Or, "He was not really himself when he did that." Illness, moodiness, anger, passion, pretense—many are the causes which keep us from being ourselves.

"Be yourself" is wise counsel, but it is not always wisely followed. The Prodigal Son tried to be himself by doing whatever came naturally. He let himself go with every wayward impulse and ended up down and out. A person does not find himself in his lower animal nature. The Prodigal awoke to his tragic error and said, "I will arise and go to my father."

We are created to be the sons of God and we come to ourselves only when we realize our sonship and rise to meet its privileges and responsibilities.

Whether we are down and out like the Prodigal Son or up and in like the leaders of our business and social circles, we need to get off and look at ourselves. Sometimes we fail to see our real selves because we live too much within ourselves.

God would have us get off and take a good look at ourselves. We rush around always looking out for Number One—and that keeps us from looking at Number One. When we are straining to look out for ourselves, our gaze is focussed on the externals around us rather than on the resources within us.

And when we do try to see ourselves, we should consider the light in which we are looking. It is not enough to study ourselves in the light of our social group, for that is like looking at ourselves under the artificial stage light which reveals us as we want to look to others.

Nor is it enough to see ourselves in the light of the market place, for then we judge ourselves by the price marks others put on our worth.

We must try to see ourselves as God sees us, for as Browning said:

"All I could never be,
All men ignored in me
That I was worth to God."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



WORKSHOPS AND CLINICS

This Spring has been an extremely busy and interesting one for the Conference Lay Leader. Both laymen and ministers have used me in various ways that have been much appreciated by me. It is hard to decide what has been the most interesting job because they all have been both demanding and rewarding. The fact that Methodists, especially in the North Arkansas Conference, have used me freely causes me to feel that the work of Lay Activities in all of its phases is being recognized as a needful arm of service to the church at large. Lay Activities is not just "another set of meetings." It is the channel through which the Church can enlist and train its men for the many jobs that men can and should do to extend the Kingdom.

One means of training men in a number of conferences has been through district and sub-district workshops and clinics. The experience of other conference lay leaders had been drawn upon heavily to set up some meetings like this in North Arkansas. The results have been a good deal more successful than some of us had expected. The largest crowd of laymen that we ever had in a conference-wide retreat was 120. In the workshops that we have held across three districts during this conference year, we have reached barely under 300. With another workshop to go before Annual Conference, we should reach nearly another hundred. While the fact of numbers is not the most important one, we still can be encouraged that we are reaching lay persons in the small churches who would not be reached any other way.

The most interesting subject to date has been the study of duties of the Official Board members. Such discussions on regular meetings, reports of the Treasurer, discussion of the Commissions, etc., have brought out many interesting comments. Some discussions are held on simple parliamentary procedure. The next most interesting topic of discussion is a study of the World Service Dollar.

In another field of activity, those who are interested are brought into a clinic on Lay Speaking. In these sessions the laymen discuss

On A Wide Circuit

W. W. Reid

THE LONG ROAD: A MEMORIAL DAY LITANY

Our Father in Heaven, who bindest the present with the past, who art the God of history, the God of the unfolding tomorrow, the God of Science, and the God of the Christlike Heart: we would bring to our remembrance, and for thy glory, the generations of men and women through whom thou hast spoken, and ministered, and shown compassion; through whom thou hast chosen to endow us with noble thoughts, high aspirations, worthy achievements, mighty acts of the Spirit; through whose service thy Story has been transmitted, thy Will made known, thy Justice exalted.

For these sages and prophets, pioneers and founding fathers, teachers and parents, we give thee praise and thanks this day, Our Father. May we honor them by our unflinching devotion to Truth and Righteousness and Justice—the Causes for which they served and struggled and suffered.

We would not be unmindful, Our Father, of those early creations of thy hand that made their homes in the waters of the sea and in the mud that sloped to the sea; of the first that left the sea and moved toward the mountains; of the first man who lifted his head skyward and sensed beauty and wonder in thy stars; of the first man who captured destructive fire and made it a blessing to his fellows in shaping the household arts; of the first man who glimpsed thy presence and thy power, who bowed down before thee and dared to call thee "Father."

For these and others in the long line from

the mechanics of worship services, the choice of topics for the messages, public speaking ethics, etc. An approved course of study has been prepared by the General Board of Lay Activities, which can be given for credit by the Conference Board.

One district workshop is already set up for the new conference year. If you want one in your district, please get in touch with your district Lay Leader, or your District Superintendent.

Adam to the present, we give thee praise and thanks. May we never forget our indebtedness for physical existence to the past, to the soil, and the sea, and the atmosphere; and may we preserve and conserve them for generations that are yet to rise and praise thee.

Nor would we forget, Our Father, our indebtedness to thy children who labor in the unglamorous places of the earth, and whose daily routine works with thee in providing our food, our raiment, our shelter, our comforts, and our surplus of "possessions." They have been our benefactors today and through the centuries: they who plow the good earth, plant it, and harvest it, so that we and our children may not go hungry; they who delve in the bowels of the earth, searching out thy treasures; they who make houses from thy oaks and cedars, and clothing out of thy flax and cotton and wool; they who shape tools and utensils from thy buried ores; they who find the secrets of the elements, the atoms, the plants, and use them for the healing of men's ills.

For these sons of thine and brethren of ours, whose quiet service supplies our needs and makes our civilization possible, we give thee praise and thanks. May we learn to share equitably with them all the blessings of life that come from thee, even as they share with us the fruits of their toil.

We recall today with mingled love and sorrow, Our Father, the millions of men who, in the long centuries of history, laid down their lives in combat or in martyrdom for ideals in which they believed, or for the realization of which their elders sent them forth. We would not forget that we are today standing upon their ashes, that they built the foundations upon which rest our institutions.

For national and world heroes and martyrs of all ages we give thee praise and thanks. May we never forget their gifts to us, nor fritter away their life-won benefits.

We thank thee, Our Father, for the newer insight that comes in our day: that the march of mankind into the future—into the Kingdom of God—need not be made upon the dead bodies of our sons; that men can learn and will to live together as good neighbors, as brothers, as partners, as sharers in all thy bounty.

For that vision of a warless, martyrless tomorrow—of a New World—we give thee thanks and praise. Endow our leaders in government, in science, in the arts, in human relations, in church and in school—endow each one of us—with the wisdom, the skill, and the purpose to press on toward the High Goal of Peace Under God. . . . This, Our Father, is our cry and prayer this Day of Remembrance.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for May 25, 1958: LIVING BY GOD'S LAWS

READ: FOR BACKGROUND, DEUTERONOMY, CHAPTERS 6 THROUGH 11. LESSON TEXT, DEUTERONOMY 6:1-3, 11:18-21, 26-28.

MEMORY SELECTION: Hear O Israel: The LORD our GOD is one LORD; and you shall love the LORD your GOD with all your heart and with all your soul and with all your mind. Deuteronomy 6:4-5 (RSV)

This is the third of a series of eight lessons under the general subject, "Living As God's People." Our subject for today's lesson is "Living By God's Laws." Our Memory Selection for today carries, for the first time, the commandment to LOVE God. In earlier days people had been taught to reverence, fear, honor and obey God. Soon after the Israelites came out of Egypt they were commanded to love their neighbors as they loved themselves. In Deuteronomy, Moses reveals, for the first time, the fact that God wants His children to LOVE Him.

Deuteronomy, from which our lesson is taken, contains the farewell address of Moses to the children of Israel shortly before his death. In this message Moses re-states the basic laws by which Israel was to be governed. These laws were first recorded in Exodus, which covers that period of the life of Israel shortly after they came out of Egypt.

The Israelites had about completed the forty years of wilderness wandering, as decreed by the Lord in last Sunday's lesson, for their failure to move on into Canaan at the command of God. Practically all of the Israelites, twenty years old and older when Israel left Egypt, had died in the wilderness. A new generation had grown up. This new generation was soon to enter Canaan and make it their home. Hence it was quite appropriate for Moses, in his farewell address, to re-state for them the laws God had delivered to Israel through him, almost forty years before.

These Are The Commandments

Moses, now one hundred twenty years old, is saying to this new generation of Israelites that the laws and promises God gave their fathers forty years before applied as directly to them as they did to their fathers. In the three Scripture selections in today's lesson, Moses calls on Israel, (1) to keep the commandments God had given them; (2) to carefully preserve these commandments and to teach them to their children; (3) to remember that blessings would follow obedience and that destruction would follow disobedience.

Moses was emphasizing the fact, just as true today as when Moses was speaking, that the laws of God are for our own good, our welfare and protection. God's laws are but signposts which, if heeded, keep us on the way to life's highest good and to life's greatest opportunities.

It is very strange, living in a world which God has created, living amidst laws God has established to govern His world, that people can be deceived into thinking that they can fix laws to govern their lives that are better than the God who made them can fix. It would appear strange indeed but for the fact that it is quite common. Moses exhorts the Israelites to keep God's laws, "that it may be well with thee." After all of the tragic experiences that have accompanied the breaking of God's laws, it would appear that from self interest, as well as for the love of God, that people would want to know well God's laws and obey them.

Reverence Essential To Good Life

Few things so undermine life and the possibilities for worth-while living as the loss of

reverence for sacred things. Lacking in reverence for sacred things, one also lacks a foundation on which to build life.

Moses urges these young Israelites to "fear the Lord." Fear here, of course, does not mean to be afraid of God. Rather it means that Israel should have reverence, respect and high esteem for God and His laws.

Reverence and respect for God and holy things is essential to the development of life. Without reverence for some object greater than ourselves, life is robbed of real meaning. Some speak disparagingly of sacred things as if it were a mark of intelligence to do so. Rather, to put it charitably, it is a mark of shallow, reasonless thinking.

True Obedience Is Born Of Love

A well-adjusted child does not obey the wishes and will of its parents because they have asked it to do certain things. Such a child is anxious to know the will of its parents, and knowing that will, it tries to do what the parent wishes because of love for the parent. It wants to please those who love it.

The true Christian does not obey the laws of God because of fear of punishment or hope of reward or just because he thinks they are God's laws. The true Christian believes that God loves him. He believes that the laws God has established are for the good of His children. Out of love for God and an appreciation of what he feels God is trying to do for him, he wants to obey God's will through love and a desire to please God. Unless our purpose to obey the laws of God is born of love, we will find that we have chosen a difficult, unsatisfactory task.

Child Training An Imperative Command

We have put a large emphasis on religious education, in recent years. There are those who seem to feel that it is a new approach to the matter of kingdom building. Religious education is as old as organized religion. In the beginning of organized religion in Jewish life, the Lord, through Moses, made the religious instruction of children a direct, imperative command for Jewish parents.

It was God's plan that the home would be a center of religious training and culture. In early Jewish life there were no books for the home or great libraries from which to draw. Religion was taught by example and word of mouth. If Jewish parents could write so indelibly on the hearts of their children the truths and ideals of their religion, under these circumstances, parents of today, with the countless aids at their command, should do an infinitely better job with their children.

One of the great problems of our day is juvenile delinquency. If the Jews had any trouble at this point, the detailed record of their development, as found in the Old Testament, makes no mention of it.

Children will learn fast somewhere. It is better for them to have their instruction from those who love them and have a deep interest in their welfare than to be left to the mercy of the many cross-currents of life which they find outside the home.

Children, generally, are neither good or bad

instinctively. Some of them may appear to have tendencies in one direction or the other. However, in the large, children are blank pages on which influences about them write the tendencies, the habits and ultimately the character of the child.

Since the home has them first and at the most impressionable period of life, the home is more responsible than any other agency for the character of the child. If left without guidance, to learn what it knows by experience or experiment, a child's life may be wrecked in any number of ways before it gets around. The problem of juvenile delinquency would be solved in a comparatively short time, if parents would take seriously the God-given opportunities they have to shape the characters of their children for a good life. The home is the basic institution for child training. All agencies outside the home are but supplementary and never a substitute for the basic training that only the home has opportunity to give.

We Live In A Universe Of Law And Order

There can be no orderly society without laws to live by. It is not surprising that one of the first things that happened to Israel, after their release from bondage was the giving of the laws by which they must live. One of the first things that happens in any organized government is the fixing of laws by which the people are to live.

We have a rather ugly word to describe the citizen of a country who will not abide by the laws of his country. Because he attempts to live outside the law, we call him an outlaw. It never ceases to be a puzzle to good citizens to understand why anyone can believe that he can build a life for himself, outside the laws of the country in which he lives, better than the life he could have as a law-abiding citizen.

Is it not just as strange for one, living in the universe of law and order which the Creator has established, to attempt to set aside these laws and build a life outside of and in defiance of these laws?

There are certain laws established by the Creator which govern our hearts, our lungs, our minds, our sight and hearing. To willfully disregard these laws is to suffer for our folly. There is the fixed law of gravitation. No one in his right mind would attempt to defy this law.

Experience of human life across the centuries establishes the fact that God's laws, that govern physical and spiritual life, operate whether we accept them, believe in them or attempt to disregard them, or not. They exist and we can use them for our good or break ourselves against them. The laws of the land protect us and help us as long as we obey them. They condemn us if we break them. The laws of God operate the same, except that there are no miscarriages of justice in the operation of God's laws.

Israel Had To Make A Choice

Jesus said, "He that is not for me is against me." He is saying that we cannot be neutral and exclude both right and wrong. Jesus also said, "Ye cannot serve God and mammon." We can neither exclude both or include both. It is necessary for us to decide for one or the other. So it was with Israel in that early day. They were forced to choose between obedience with blessings and disobedience with destruction. At first glance it does not appear that the choice would be at all difficult. Experience shows, however, that blinded by our own prejudices and short sightedness, this is one of life's most difficult choices.

Every normal individual today faces the necessity for choice at this same point. The greatest danger facing us is not that we will choose to be totally bad; our danger is that we still believe we can be neutral. To attempt to be neutral is in itself making a choice to reject God's plan. That is the worst mistake we can make. Any evil that happens beyond that is simply the result of such a choice. It is just as true today, as when Moses spoke to the Israelites, that we must "Live By God's Laws" or perish through their neglect.

NEWS AND NOTES ABOUT FACTS AND FOLKS

COACH ANTON PILNEY of Tulane University will be the guest speaker at the dinner meeting of the Men's Club of the Carrollton Methodist Church, New Orleans, Thursday, May 15. Father-Son night will be observed. Dr. J. Henry Bowdon, Sr., is pastor of the church.

DR. W. L. DOSS, JR., retired member of the Louisiana Conference, was preacher at the Haynesville Methodist Church for both the morning and evening worship services Sunday, May 4. Rev. Jack H. Midyett is pastor of the church.

BARNEY COTTINGHAM, superintendent of the Youth Division of the Winnsboro Methodist Church School, will leave for Baton Rouge at the end of the current school year. He has been awarded a National Science Scholarship for study at Louisiana State University toward his Ph. D. degree.

A MOST ENJOYABLE fellowship meeting was held at the Cheneyville Methodist Church on May 2, when the men of the church entertained members and friends with a fish fry. Several other such meetings are planned for this year. Rev. C. H. Giessen is pastor of the Lecompte-Cheneyville charge.

MRS. S. P. EMANUEL underwent surgery at the Baptist Hospital, New Orleans, on Tuesday, May 6, and at the time of this report is scheduled to return home on May 13. She is responding to treatment in a fine way. Mrs. Emanuel is the wife of Rev. S. P. Emanuel, pastor of Second Methodist Church, New Orleans.

OPEN HOUSE was held Sunday afternoon, May 4, at the new Educational Building of the First Methodist Church, Lafayette. Church School teachers were present in the various class rooms to show the visitors around. Members of the W.S.C.S. of the church served refreshments during the open house from 4:00 to 6:00 p.m.

DR. JOE J. MICKLE, president of Centenary College, spoke at the Mansfield Methodist Church, Sunday evening, April 13. The service honored those from the church who intend to enter church-related professions. Those especially honored included John Ridgley Johns, Thomas Leonard Trippe, Lewellyn Love Trippe, and Charles Raymond Pattison. Rev. Merlin W. Merrill is pastor of the church.

A BRONZE ALTAR SET, consisting of Cross, candlesticks and vases, was presented to the Elizabeth Sullivan Memorial Methodist Church in memory of W. C. Boyd, by the members of the Boyd family. Bronze offering plates were presented in memory of Mrs. Ruby Saye Franklin, mother of Mrs. Robert B. Crichlow, by members of the congregation. The presentations were made on Mother's Day, May 11. Rev. Robert B. Chichlow is pastor of the church.

REV. JOHN F. KILPATRICK, pastor of Pineville Methodist Church, showed slides made on a recent Costa Rican mission trip, and discussed the trip at the church Sunday evening, May 4. The Rev. Mr. Kilpatrick preached in Guadalupe Methodist Church in San Jose through an interpreter during the recent two-week mission which was sponsored jointly by World Missions and the General Board of Evangelism.

REV. ROBERT CRICHLLOW, pastor of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, was honor guest at a surprise birthday party on April 27. The party was given by members of the MYF of the church. A gift was presented the Rev. Mr. Crichlow by Larry Paddock, president of the group. Arrangements for the party were under the direction of Mr. and Mrs. A. B. Rigsby, Mr. and Mrs. Earl Gates, Mrs. Thelma Griffin, and Mr. and Mrs. W. M. Givens.

DR. EVERETT F. HALLOCK, representative of the American Leprosy Mission, was guest speaker at the Cedar Grove Methodist Church, Shreveport, Sunday morning, April 13. Dr. Hal-

lock was also the speaker at the luncheon meeting of the Junior Chamber of Commerce; an evening fellowship dinner of Kings Highway Christian Church; and a noon luncheon of the Shreveport Ministerial Association. Rev. Roy E. Mouser is pastor of the Cedar Grove Church.

THE JONESVILLE METHODIST CHURCH has recently purchased a new Hammond organ. The church has also purchased suitable lots for the building of a new sanctuary and according to the records of the Building Fund Treasurer, O. R. Wurster, the Fund is growing steadily and a new sanctuary can be erected in the near future. James C. Kelly is chairman of the Official Board and Rev. L. G. Wilson is pastor of the church.

MEMBERS OF THE FRIENDSHIP CLASS of the Munholland Memorial Methodist Church, New Orleans, presented the church with a new stage curtain for the Community Hall of the church. The material is a dark green velour and for a safety measure has been fire-proofed. A formal presentation service was held during the Sunday School class session on Sunday, May 4. Dr. M. R. Matta is teacher of the class and Rev. Edward W. Harris is pastor of the church.

COLONEL W. C. HORNSEY, Commander of U. S. Air Force Base, Baton Rouge, was guest speaker at the meeting of the Men's Club of the Lutchter Methodist Church, Monday evening, April 28. Colonel Hornsey is past president of the Men's Club and present chairman of the Official Board of Broadmoor Methodist Church in Baton Rouge. He is also church lay leader. He used the subject, "Time." Rev. Frank C. Lankford is pastor of the Lutchter-Reserve charge.

REV. WILLIAM P. FRASER, pastor of the Homer Methodist Church, conducted an Adult Bible Course at the Winnsboro Methodist Church on April 28, 29, and 30. The nightly schedule consisted of two fifty minute periods with an intermission of twenty minutes. The seven churches of the Monroe sub-district were sponsors of this school. W. B. Glover, chairman of the school, was gratified with the average attendance of 68. Rev. W. H. Bengtson is pastor of the church.

A YOUTH CHOIR CONCERT was presented at First Methodist Church, Lake Charles, on Sunday evening, May 11, with Miss Barbara Belew as guest soloist. Miss Belew is an instructor in harp and piano at McNeese State college. She was accompanied by George Kreamer, the church's minister of music. The youth choir is composed of boys and girls of high school and college ages. The concert presented the group as three types of singing organizations. As an oratorio society they presented classical numbers, as a church choir, a series of anthems and as a congregation, a number of hymn-anthems. Dr. Carl F. Lueg is pastor of the church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Oak Park Methodist Church, Lake Charles, held a luncheon meeting at the church Thursday, May 1, honoring the new members of the society for the previous year. Mrs. F. D. Smith, treasurer, led the group in a special pledge service. A playlet was presented by Mrs. C. L. Grissom, Mrs. R. L. McHenry and Mrs. Bernard Rainey. In a business meeting that followed the luncheon, the society voted to give additional funds to the building fund of the church to complete the \$1,000 goal for the year. Mrs. E. B. Cloutman is president of the society. Rev. H. A. Gibbs is pastor of the church.

DON BROWN, head of the Centenary College art department, naturalist painter and former newspaper man, died Thursday, May 1, aboard his houseboat on Caddo Lake. Mr. Brown studied art in America and France and taught for two years at what is now East Texas Baptist College and was a member of the Centenary staff for 24 years. His paintings hang in

museums in San Antonio, Dallas, Philadelphia and St. Louis, and recently two of his large murals were placed in the Texas University school of architecture. Survivors include his widow, mother, daughter, two brothers and a stepdaughter.

MISS BUEL MCGHEE of Green Forest, Arkansas, representative of The Shut-In's Day Association, whose national headquarters is Philadelphia, Pa., is requesting that pastors of all churches in the Arkansas-Louisiana Area mention International Shut-In Day, which is June 1, in church bulletins and from the pulpits on that day. International Shut-In Day is being observed for the 16th year in Canada, the United States, and many other countries. Miss McGhee states that any little kindness or remembrance is always appreciated by the ill and disabled, especially those in hospitals. She is asking that any bulletins carrying the announcement of Shut-In Day, or newspaper clippings mentioning the day, be mailed to her.

MAY FELLOWSHIP DAY was observed at Noel Memorial Methodist Church, Shreveport, on Friday, May 2, by the United Church Women of Shreveport. The theme for the observance was "A Place To Live." In a panel discussion held at the luncheon meeting Judge Chris Barnette, Dr. D. L. Dykes, Mayor James Gardner and Mrs. Robert McL. Jeter, Jr., discussed the various phases of community concern. Miss Carolyn Sager was the guest soloist and was accompanied by Robert O. Hullquist, organist at the church. Mrs. Jimmie Simmons, president of United Church Women, gave the welcoming address. Dr. B. C. Taylor, pastor of the church, and Dr. William Wright also participated. May Fellowship Day is an annual presentation of the department of Christian Social Relations, under the leadership of Mrs. William E. Wright.

THE EIGHTH ANNUAL OBSERVANCE of "Laywomen's Day" was held Sunday morning, April 13 at First Methodist Church, Bossier City. The service, sponsored by the Woman's Society of Christian Service, is a time when the women assume the entire responsibility of conducting the morning worship service. Guest speaker this year was Mrs. George Sexton, Jr., a teacher and worker in First Methodist Church, Shreveport. The theme of her message was "Towards Oneness in Christ." Conducting the service was Mrs. Robert Hill and Mrs. Ross DeLee, president and vice president of the W.S.C.S. Also taking part were Mrs. A. C. Davis and Mrs. Emmett Wyche. In charge of flowers and registering guests were Mrs. C. M. Brown, Mrs. J. C. Allums, and Mrs. J. A. Waller. Ushers for the day included Mrs. C. J. Soitler, Mrs. W. D. Pullin, Mrs. Jimmie Freeman, Mrs. Don Bailey, Mrs. A. M. Malone and Mrs. C. A. Naylor. Rev. Alfred M. Brown is pastor of the church.

DR. ROBERT A. MCGOWAN, medical missionary to Angola in Portuguese West Africa, preached at the First Methodist Church, Baton Rouge, Sunday, May 4, in the first of a series of special services planned for the observance of "Church Loyalty Month." Another special event set for Sunday evenings in May at the church is a mission study for adults and children. This will be a study on "Nihon Kiristito Kyodan," or the Christian Church in Japan, including a survey of the people and their customs. On the final Sunday evening of the course, May 25, a Japanese banquet will be served in the gymnasium, with Mrs. J. B. Lovless, a former resident of Japan, serving as special consultant. Assisting her in the preparations of food, decorations, and displays, will be Miss Tazuko Tsukagoshi, a Japanese student at LSU; and Mrs. William Rogers and Mrs. St. John Barrymore, two Japanese war brides now residing in Baton Rouge with their families; and Mrs. Beatrice Sparks, the church dietitian. On Wednesday evening, May 7, the Commission on Membership and Evangelism of the church, entertained the new members with an "Oriental Garden Party," in keeping with the Japanese motif for the month of May. Dr. Dana Dawson, Jr., is pastor of the church.



Carrollton Honors Member Who Becomes Missionary

On the night of April 28, the patio of Carrollton Methodist Church was the scene of a reception given in honor of Dr. Vela Cleveland who was commissioned to serve as a missionary in India. Dr. Cleveland has been a member of Carrollton Church since coming to New Orleans eight years ago. The Wesleyan Service Guild sponsored the reception.

Flowers, and pink candles in silver candle sticks on a lace covered table was at the center of the patio. Two punch bowls were presided over by members of the guild. Dr. Cleveland was assisted in receiving by her fellow members of the guild, the president of the WSCS and the pastor and associate pastor and their wives.

At an appropriate time, a short program was held and a gift of luggage presented to Dr. Cleveland from the guild.

REPORTS INCREASE IN WORLD SERVICE GIVING

(Continued from page 1)

in order to meet the annual apportionment of \$12,200,000.

All other funds showed an increase over a similar 11-month period a year ago.

Dr. Lugg urged all church treasurers to remit to annual conference treasurers in ample time for them to send funds to the central treasury in Chicago before the end of the fiscal year, May 31.

participating in the event.

The family at Natchitoches was chosen because of loyalty to Christ and His church, the application of Christian ethics in everyday life, and participation in school and community events.

Mr. Bernard is currently serving as general chairman of the Every Member Canvass. Henry Bernard, Jr., 16 years old, along with his interest in the MYF, recently won na-

tional honors in the field of poultry in 4-H Club work. Kayla Ann, 15, sings in two church choirs, teaches a class, and is a Christian career volunteer. The family was presented to the Natchitoches congregation at Mother's Day services, May 11.

Pictured left to right, are: Scrwin, age 4; Emmy Lu, 4; Mr. Bernard; Kayla Ann, 15; Mary Bronwyn, 10; Louie, 6 (seated); Don, 2; Mrs. Bernard; and Henry, Jr., 16.

TRAFCO MAKING PLANS FOR TV SERIES

(Continued from page 1)

program and production for TRAFCO; Miss Joyce Sloan, the commission's script editor and author of two of the Talk Back scripts; Albert Crews, New York City, staff member of the Broadcasting and Film Commission for the National Council of Churches; Rev. Leslie J. Ross, staff member of the Methodist Board of Education, also in Nashville; Dr. Robert Goodrich, Dallas, pastor of First Church and chairman of the Methodist Television Ministry Committee; and Ves Box and Eddie Halleck, program director and producer for KRLD television, Dallas.

Trained to introduce the series into Arkansas and Louisiana were Miss Jeanne Mason, Little Rock; Rev. Sam Auslam, Augusta; Rev. William P. Connell, Clinton; Dr. Ethan Dodgen, Ft. Smith; Rev. R. B. Moore, Jr., Altheimer; Rev. Hubert Pearce, Wynne; and Dr. B. C. Taylor, Shreveport.

The Methodist Television Ministry also produces "The Way" series and "The Pastor" series.

All aspects of the Ministry are carried forward in the framework of Protestant broadcasting and in cooperation with the Broadcasting and Film Commission of the National Council of Churches of Christ in the USA.

Castle Manor Church Receives Financial Aid For Bldg. Program

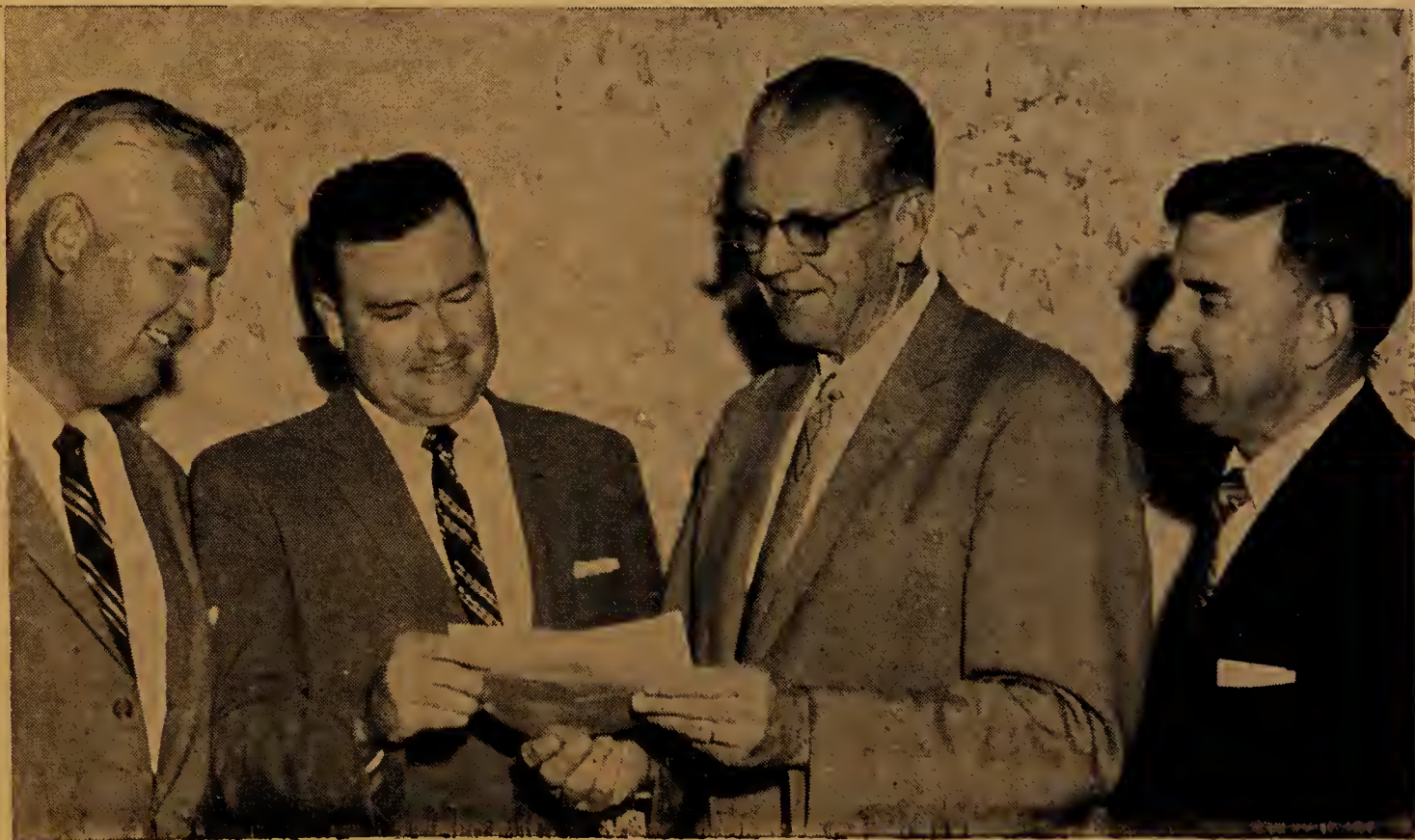
Dr. Virgil D. Morris, superintendent of the New Orleans District, is handing checks amounting to \$14,000 to F. L. Minix, treasurer of the Castle Manor Methodist Church while W. W. Purvis (left), chairman of the Building Committee, and the Rev. S. P. Emanuel (right), the pastor, are looking on. These donations will aid Castle Manor Methodists in building the first unit of the church which will cost \$26,000 and will help make a down payment on a parsonage. Some \$10,000 of the above amount comes from the Louisiana Conference 1000 Club, a \$2,500 donation from the General Board of Missions, \$500 from the Louisiana Annual Conference Board for the building of the church, and a

\$1,000 donation from the District Board for a parsonage down payment.

The local congregation has raised an additional \$3,500 for the Church building and \$750 for parsonage down payment.

The congregation has purchased a parsonage located at 4600 Arthur Drive, located on a corner lot. It has three bedrooms with den, and is valued at \$17,500.

The congregation of Castle Manor is looking forward to having a full-time pastor appointed to them at the forthcoming session of the Louisiana Annual Conference.



Keith Mem. Youth, Malvern, Report Special Program

The intermediate MYF of Keith Memorial Methodist Church, Malvern, observed Good Friday with a special program on Lake Hamilton at Beach Haven, eight miles west of Hot Springs.

A large cross was erected at the water's edge and a flood light was directed on it. The moonlight reflected it in the water. Several of the young people gave sketches on what happened during the last week Christ spent on earth. The service was concluded with communion administered by the pastor, the Rev. Zane Williams. Mrs. Frank Spurlin wrote a poem entitled "Good Friday 1958," because of the inspiration she received from the events.

Preceding the program, the youth enjoyed a hayride to the lake. They hunted Easter eggs, and a wiener roast followed. They were accompanied by the following sponsors, Mr. and Mrs. Lawrence Robinson and Mr. and Mrs. Frank Spurlin.

WITH THE SUB-DISTRICTS

Little Rock

New officers of the Little Rock Sub-district Methodist Youth Fellowship were installed May 12 at 7:00 p.m. at St. Paul Methodist Church, 2223 Durwood Road, by Rev. John Hassler, Little Rock Conference director of youth work.

They are Miss Elizabeth Terry, president; Miss Bunny Brown, vice president; Miss Melany Boyette, secretary; Robert Price, treasurer; Miss Judy Reynolds, publicity chairman; and Miss Carolyn Edwards, representative for Power and Concern, national Methodist youth magazines.

Various program area chairmen for the new conference year include Miss Betty Monan, fellowship; Miss Carolyn Griffin, faith; Miss Zenola Longstreth, witness; Miss Linda Aldridge, outreach; and Morris Harper, citizenship.

The young people are all of Little Rock. Officers were elected at an April 21 meeting.

E. F. Price, Little Rock, is sub-district counselor for the MYF.

Ozark

The Ozark Sub-district had its regular meeting Monday, April 28, at Berryville, and officers for the coming year were elected.

Those named include: president, Gary Norris, Green Forest; vice president, John Spurling, Berryville; secretary, Sue Ellen Bartin, Berryville; treasurer, Ginny Connell, Harrison; reporter, Betty Stevens, Harrison; and counselor, Fred Tims, Harrison.

Following the meal, the group held the business meeting and the program was presented. In the absence of the president, Robert Billard, Sue Ellen Bartin, vice president, presided. Green Forest won the banner with a total of 25 members present.

The Rev. Mr. Byers gave a talk on "Your Methodist Youth Fellowship and You." After the MYF benediction, the group enjoyed recreation in fellowship hall led

Little Rock District MYF Elects Officers



Officers elected at the annual meeting of the Little Rock District Methodist Youth Fellowship at St. Luke Methodist Church, Little Rock, May 3, include (from left) David Carter, Little Rock, treasurer; Miss Sherry Daniel, Little Rock, secretary; Bob Moore, Ward, vice president; and Miss Vicky Thompson, Little Rock, president.

Program area chairmen for the new year will be Miss Agnes Hoech, Little Rock, fellowship; Mike Montgomery, Benton, faith; Miss Beth Highfill, Lonoke, outreach; Miss Vicki Rhodes, Hazen, witness; and David Terry, Benton, citizenship.

Publicity chairman and Power and Concern representative will be Miss Kay Rogers, Little Rock, and Miss Becca Bell, Benton.

The officers were installed in an evening ceremony by Dr. Roy E. Fawcett, Little Rock, executive secretary of the Little Rock Methodist Conference board of education.

Rev. George Stewart, associate minister at First Methodist Church, Little Rock, delivered the inspirational message.

THE YOUTHFUL ACCENT

By Hoover Rupert

THE BIG SPENDERS

At last I have some statistics to prove my point. I am not quite sure what point they prove, but they confirm my suspicions anyway. As the son of one mother, the brother of five sisters, the husband of one wife, the father of two daughters, and the so-called master of a female Beagle pup, I feel qualified to comment on the fact that women are the big spenders of money in our American economy. This has been questioned for years by the aforementioned members of the spending sex, but now I have the facts, ma'am!

In the year 1956, the feminine members of our society spent one-half the total of \$21 billion used for the entire family during the year. This estimate was recently compiled by the Couture Group of the New York Dress Institute. You doubt that? Listen, the total 1956 estimated retail sales for the expenses of the ladies' apparel and accessories reached almost 10 billion dollars. Want to know what for? Well, here's a rough breakdown of where the do-re-mi went.

Dresses of all kinds (daytime, street, and evening) took out a billion, eighty-hundred-fifty million dollar chunk. Housedresses (there's a difference?) totaled \$529,920,000.

by Ginny Connell. The next meeting was scheduled to be held at Green Forest, May 26, at 7 p.m.

Nat'l Youth School of Alcohol Studies Planned

The annual National Methodist Youth School of Alcohol Studies and Christian Action will be held at National College for Christian Workers, Kansas City, Missouri, July 28-August 3.

Coats and suits racked up a billion, seven-hundred million dollars, while blouses took care of \$480,240,000. Skirts called for \$258,800,000. And then there was lingerie cost of better than one and one-half billion bucks. Hats were only \$380,000,000, but hosiery had a run up to \$575,000,000 denier. Animals gave up fur amounting to \$275 million. But the shoes — that really did it. They outsold them all! These gals put their feet into more than two billion dollars worth of shoe leather!

Yes, the total didn't quite make it to ten billion, but the estimated retail sales of these items which the ladies bought totaled \$9,912,974,800.00. And that ain't hay! And remember that this half of what the family spent went for the lady of the household.

Why mention it here? Could be there are some other fathers and brothers who belong to the weaker sex who would find strength in the knowledge that they are not alone, that the spending is consistent and general among the you-know-which sex. On the theory that misery loves company we can get out our one good suit and dust it off good for next Sunday and realize we are a part of a nation-wide group!

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MYF Work Camps Need More Boys

WANTED: More boys to apply for the National Methodist Youth Fellowship Work Camps to be held this summer.

There are three of these camps—

Camp Merry Ledges of the Wesley Community House, Louisville, Kentucky, June 19-July 17. Camp is located 40 miles from Louisville near Corydon, Indiana.

Harwood Girls' School, Albuquerque, New Mexico, June 26-July 24.

Dulac Indian Center, Dulac, Louisiana, June 26-July 24.

Joint sponsors of the camps are the Woman's Division of Christian Service of the Board of Missions and the Youth Department of the Division of the Local Church, General Board of Education.

The work camps will be experiences in voluntary Christian service. The members of the group will work, without remuneration, on projects of improvement of the facilities of the institution involved. The camps will be experiences in Christian group living. Each group will make plans democratically; will work cooperatively on projects involving physical labor; do some household duties; play, worship, and discuss together various issues related to Christian living. The major emphasis will be on the projects which involve physical work.

The camps are for seniors with the exception of Dulac, which will be open to a few first-year college students. Application blanks may be had from Rev. Joseph W. Bell, Youth Department, P.O. Box 871, Nashville 2, Tennessee.

The school is a joint project of the General Board of Temperance and the Youth Department of the Division of the Local Church, General Board of Education.

One of the purposes of the school is "To equip youth and their leaders with facts and techniques for a program of education and action which will be made a part of the total youth program and be carried out in the local Methodist Youth Fellowship."

The school is limited to two persons per annual conference, as follows:

1. The conference youth chairman of the program area of Christian Citizenship, or an alternate selected by the conference youth council.

2. The conference director of youth work or the adult adviser to the program area of Christian Citizenship.

All registrations must be approved by the conference director of youth work and sent with fee of \$5.50 to Rev. Joseph W. Bell, General Board of Education, P.O. Box 871, Nashville 2, Tennessee, by July 1. After that date, if no adult has been registered for the school, a second qualified youth delegate may be registered, if the total registration will allow it.

Total cost to each registrant will be \$30.00. It is suggested that conference boards of temperance, conference boards of education, the conference MYF council, local WSCS groups, local men's groups, and local MYF groups should be enlisted to assist with expenses.



Two-Day Workshop Held At Aldersgate

The Department of Christian Social Relations of the Woman's Division of the General Board of Missions sponsored a two-day Workshop at Aldersgate recently.

It was one of a number of such study groups held across the nation in response to scores of requests by Methodist women for factual study of some of the issues involved in the Supreme Court Decision regarding public schools of our nation.

Conferences have combined to work together in these studies, and they have been held in Woman's Division owned camps and institutions, and in church institutions where there are facilities for entertainment.

Women from Tennessee and Arkansas Conferences participated at Aldersgate. The Conference presidents and Conference Secretaries of Christian Social Relations secured four other women from their Conferences, making a group of about thirty.

Only skilled leadership was used for the speakers and resource personnel.

The areas of study included Religion — with Dr. Will Campbell, Nashville, Tenn., Dr. J. S. Thomas, General Board of Education, The Methodist Church, Nashville, Tenn., and Reverend Charles Baughman, Stamps, Arkansas, leaders; Law — with Dr. R. A. Leflar, Dean of the School of Law, University of Arkansas, Mr. Ed Lester and Mr. Chris Mercer, Attorneys, Little Rock, and Mr. Jim Chesnut, Attorney, Hot Springs, leaders; Communication — with Mr. Harry Ashmore, Little Rock, and Mrs. E. M. Sparling, National Vice-President of the Y.W.C.A. in charge of the Southern Region, and member of First Methodist Church, Hot Springs, leaders; and Sociology — Dr. Stephen Stephan, Professor of Sociology, University of Arkansas, leader.

The purpose of the Workshop was honest study and research — and not an action group. Consequently, there were no group resolutions, nor a program of action set forth.

Many people have asked how such a sound approach can be made by other interested groups.

The Workshop was financed by the Department of Christian Social Relations of the Woman's Division.

The Committee in charge of arrangements was made up of women from Tennessee and Arkansas — Miss Louise Young and Mrs. E. D. Willis, Tennessee; and Mrs. W. F. Cooley, Mrs. C. G. Washington, and Mrs. E. D. Galloway, Arkansas.

Coordinator for the meeting was Miss Louise Young, Professor emeritus of Missionary Science of Scarritt College, Nashville, Tennessee.

The women attending were most unanimous in saying this study was the most completely intelligent, helpful, and spiritual experience they have had in this area of Christian Concern.

Districts Holding Annual Meetings

Forrest City

The Forrest City District spring meeting of the Woman's Society of Christian Service will be held in First Methodist Church of Forrest City, Thursday, May 15.

Registration begins at 9:30 a.m., and the program will open at 10 o'clock. Guest speakers for the day include: Mrs. Jessie Gilstrap of Bentonville, Conference president; Miss Mildred Osment of Jonesboro, Conference Vice-President; and Miss Mary Chaffin, deaconess of Fayetteville District. Rev. Otto Teague, Forrest City District Superintendent, will install the District officers in the closing service of the day. Mrs. John Sikes of Forrest City is District President.

The Wesleyan Service Guilds of the Forrest City District met at the Wynne Methodist Church, Sunday afternoon, April 20. Eleven of the sixteen Guild units of the District were represented, and gave reports.

Mrs. D. A. Dallas of West Memphis, retiring District Secretary, was presented a Life Membership pin by the District. Mrs. Julian Vogel, of West Memphis, Conference Secretary, made the presentation, then listed several important dates for Guild members during the next few months.

New officers elected were: Mrs. Davis Biggs of Hughes, District Secretary; Mrs. Charles Burrow of Wynne, recording secretary; Mrs. Lester Billings of Wynne, Christian Social Relations Chairman; Mrs. Finis McDaniel of Forrest City, Missionary Education and Service; Mrs. Kathleen Jett of Parkin, Spiritual Life; Mrs. Dale Bratton of Forrest City, Supply Work; and Mrs. Harry Swan of Brinkley, Status of Women.

The worship service was conducted by Mrs. Arthur Weeden of Wynne, and Mrs. Bob Dillport was soloist. A film on the Indian Mission in New Mexico was shown and the group gave an offering for the Mission.

Monroe

District Officers of the Woman's Society of Christian Service of the Monroe District, elected at the district meeting in Rayville April 10, 1958 for the next two years are: President, Mrs. A. J. Ensminger, Wisner; Treas., Miss Ola Mae Pennington, Monroe; Secretary of Student Work, Mrs. Sidney Seegers, Jr., Monroe; Secretary of Youth Work, Mrs. F. M. Ferral, Lake Providence; Secretary of Children's Work, Mrs. Donald Elliott, West Monroe; Secretary of Status of Women, Mrs. S. A. Seegers, Columbia; Secretary of Missionary Personnel, Mrs. J. B. Dampier, Collinston; Recording Secretary, Mrs. E. N. Jackson, Monroe; Spiritual Life Secretary, Mrs. W. E. Person, Waterproof.

Other officers who did not come up for election this year are Vice President, Mrs. R. E. Goode, Monroe; Secretary of Promotion, Mrs.

Commissioned At Assembly In St. Louis



MISS MARGARET CAMPBELL



MISS NORMA GARLINGTON

Miss Norma Kathryn Garlington, Pitkin, La., Miss Margaret Campbell, Alexandria, La., and Dr. Vela Cleveland, New Orleans, La., were among 35 persons commissioned for Methodist missionary and deaconess service at the fifth Assembly of the Woman's Society of Christian Service of the Methodist Church, May 8, in St. Louis, Mo.

Miss Garlington, who was commissioned a deaconess, is director of Christian education at the First Methodist Church in Crowley. Dr. Cleveland, a member of Carrollton Church eight years, will serve as a missionary in India; and Miss Campbell will go to Mexico to do educational work.

A. H. Harper, Collinston; Secretary of Missionary Education and Service, Mrs. Aimee Cook, West Monroe; Secretary of Christian Social Relations, Mrs. DeWitt Henry, Monroe; Secretary of Literature and Publications, Mrs. A. W. Welsh, Ferriday; and Secretary of Supplies, Mrs. M. A. Daily, Extension.

Arkadelphia

The annual meeting of the Arkadelphia District of the Woman's Society was held in the First Methodist Church in Arkadelphia Tuesday April 15, with 115 members registering for the day.

The session was under the general direction of Mrs. J. A. Gannaway, president of the district organization. At her invitation Mrs. Alvin Stone, vice-president of the Little Rock Conference Woman's Society, presided at the morning session.

Other conference officers attending were Mrs. M. E. Scott, president, Mrs. J. L. Verhoff, treasurer, and Mrs. Eugene Fohrell, secretary of children's work. Mrs. A. F. Buckley, district secretary of promotion, gave the composite report of the district work and program for the conference year.

Officers elected for the new year included: president, Mrs. H. H. Fisher of Malvern; vice-president, Mrs. H. A. Daugherty of Arkadelphia; recording secretary, Mrs. T. T. McNeal of Arkadelphia; treasurer, Mrs. R. E. Harris of Arkadelphia; promotion secretary, Mrs. A. F. Buckley of Gurdon. Mrs. Fisher and Mrs. McNeal were

(Continued on page 14)

The candidates were commissioned during a "Service of Dedication of Lives and Gifts," which 10,000 women from throughout the United States attended. Bishop Richard C. Raines, Indianapolis, Ind., president of the Division of World Missions, Board of Missions of the Methodist Church, conducted the commissioning service. The candidates were presented for commissioning by Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service of the Board. Bishop Ivan Lee Holt (retired), St. Louis, led the overall service.

The group commissioned included 18 women who will serve overseas, 15 women who will serve as deaconesses in the United States, and two men who will serve as home missionaries. All will work under the Woman's Division.

Born in Pitkin, Miss Garlington spent her early life there and attended McNeese State College in Lake Charles. She was graduated in 1954 with a bachelor of arts degree in English, and has been a public school teacher in addition to her present work in Christian education.

A native of Alexandria, Miss Campbell spent her early life there. She studied at Louisiana College at Pineville and at Centenary College, where she was graduated in 1954. She currently is working toward a master's degree in social group work at Scarritt College for Christian Workers, Nashville, Tenn. Miss Campbell was a special term Methodist missionary to Mexico from 1954 to 1957, having served as an English teacher in Monterrey and Saltillo. She is a member of the First Methodist Church of Alexandria.

South Pole Circuit

By Chaplain John E. Zoller

EDITOR'S NOTE: This article is based on excerpts from the report of Navy Chaplain John E. Zoller at the semi-annual meeting of the Methodist Commission on Chaplains April 22 in Washington, D. C. Chaplain Zoller had just returned from Little America, Antarctica, where he served as Protestant chaplain during "Operation Deepfreeze II." Prior to entering the chaplaincy he was pastor of Community Methodist Church in Oakland, California.

On April 22 at Little America, Antarctica, the 109 sailors and scientists who are wintering over as part of Operation Deepfreeze III, saw the sun for the last time before winter set in.

At midday, for a few minutes only, the sun peeped over the horizon as it continued its northward march through the heavens, not to reappear until late August. A long, bleak winter it is with more than two months of total darkness, when the temperature may drop as low as 80 below zero and vicious winds inundate the camp with thousands of tons of snow.

How do I know? Because one year ago I stood at attention there, saluting as the blizzard-bitten but brave national ensign was lowered for the winter. I spent fifteen months on the ice at Little America and returned to the States April 12.

My assignment was that of Protestant Chaplain to Operation Deepfreeze II, with the responsibility of bringing the ministry of the Christian Church, the comfort of religion, to men living in one of the most isolated, hazardous places on the face of the earth. It was a challenging, thrilling and deeply satisfying assignment.

One of the first questions asked by friends upon my return was, "Is it really as isolated and dangerous in the Antarctic as we think?"

This is difficult to answer, for the answer is both yes and no. During the winter there is absolutely no way to enter or leave the Antarctic.

For instance, in midwinter last year a helicopter crashed and burned at McMurdo Sound. Two men were critically injured. They were given the best medical care possible within the capabilities of the base and fortunately both are recovering satisfactorily now. However, they needed the facilities of a large hospital and specialized medical skill at the time, neither of which could be provided because of the isolation of Antarctica. It was three months before they could be evacuated.

On the other hand, while there is no mail during the winter, there is amateur radio. Through this means, those who desired could talk periodically with family and friends. This helped to break the feeling of utter isolation and it was a great asset to morale.

There is no denying that Antarctica is fraught with dangers, but these are essentially dangers to be respected, not feared. It is said that the Antarctica is terribly unforgiving of carelessness or disrespect.

The hidden crevasse is one such danger. A crevasse is a huge fissure or crack in the ice, sometimes large enough to swallow a train and often more than one hundred feet deep. Blowing snow drifts across the surface, forming a thin snow bridge, which hides it from view.

The wise Antarctic traveler will always wear skis or snow shoes, probing ahead with a long thin rod, as he passes over unknown areas. Just a moment of relaxed thoughtfulness in a dangerous area can be disastrous.

Another danger is the sudden storm or other rapid loss of visibility. Under such conditions a man may be hopelessly lost within a short distance of camp. Should a man get caught in zero visibility, he is instructed to stay where he is and dig in.

A third danger is snow blindness. However, common sense and faithfulness in wearing sun glasses will prevent this.

The danger of cold injury, such as frostbite, is ever present. Again, following precautionary instructions and keeping a close watch on one another for signs of cold injury, will largely prevent it.

Yes, the Antarctica is both isolated and dangerous, but the degree of each is largely up to the individual himself.

Another question frequently asked is, "How did you keep from being bored all winter?"

Frankly, we didn't have time to get bored! The task of maintaining a community under the rigors of an Antarctic winter kept all hands busy.

Such a simple thing as making water required great effort. Clean snow, out of range of smoke from diesel burning heaters, had to be hauled in and shoveled into a huge hopper. Exhaust pipes from the diesel generators passed through the hopper, melted the snow.

Because of all the work involved to get water, personnel were rationed to one shower per week. Believing that "cleanliness is next to godliness," I took my shower on Saturday nights!

All winter the camp worked an eight-hour day, 5½ day week. However, for what leisure time was available, the men had a wide selection of activities.

There were almost unlimited opportunities in self-study educational courses. Hobbies in the form of arts and crafts, athletics, hi-fi music, photography, and shop work could be pursued. Other recreational offerings included a library, movies, a game room, a dramatic group and monthly parties.

"Did the men respond to religion in the Antarctic?" This is a question frequently asked.

I believe they did.

The men themselves wanted a place to worship, a place set apart for this use exclusively. They built such a place and they made it the most beautiful restful area in camp. It was dedicated on Easter Sunday 1957 as the Richard E. Byrd Memorial Chapel, in honor of the intrepid polar explorer who founded the first Little America, and who had passed away just a few weeks earlier.

The chapel was always open, always warm, always softly lighted. It was not at all uncommon to see a man quietly kneeling or sitting silently in the chapel at any hour of day or night.

Although admittedly not a complete measure of religious interest, chapel attendance is nevertheless an indication. Throughout the wintering period, attendance at Protestant services averaged 40% of all Protestant personnel available to attend. I believe this figure will compare favorably with any community in the States.

In personal counseling, the majority of cases pertained to matters essentially introspective and subjective, with religious values inherent in them.

Through the cooperative effort of the U. S. Navy and the Methodist Commission on Chaplains, the church was there—there at the bottom of the earth—bringing the resources of faith, the comforts of religion, to men who lived intimately with danger, loneliness and cold.

I

Saw

A Sunday

Fisherman



By
Rev. R. A. Teeter

casting his lure on a big city lake a very short distance from a big city church. Patiently and persistently he put his plug into a likely looking spot. Like all fishermen he was sure the next cast would get one. I'm still wondering what luck he had. I hope it was good.

Up at the church the "fisher of men" in the pulpit also cast his lure patiently and persistently as he had done twice every Sunday for a rather long stretch of years. He had pretty good luck that day. I saw him catch six, four big and two medium sized bass. I guess we should class men, women and young people in as high a bracket as bass at least. And six an hour is a good fishing average.

There is this difference between the lures cast by these two fishermen. The plug on the lake was an imitation. It didn't have any meat on it. The fish that fell for it just got caught, fried and eaten. He was a real "sucker." But there was meat on the lure up at the church. The six that took it got something. They were not "suckers" at all.

Now this is what I think about Sunday. It is the Lord's principal fishing day. It is our best chance to get caught by his lure with meat on it. We can go for the imitation stuff if we want to, but if we do we are likely to "get fried." Or at least come out all fouled up and feeling out of the right element, like a fish out of water.

A great medical center has said that worship is one essential of physical and mental health. It is a basic need in this time of tension. It is not a matter of a lot of little don'ts but the one big do. So, it is an excellent thing for us to remember the old commandment, "Remember the Sabbath Day to keep it holy," for as Jesus said, "The Sabbath was made for man." And certainly that includes the highest part of us, the spirit.

Methodist Named Air Force Chaplain of Year

Washington, D. C. (RNS)—Chaplain (Lt. Col.) Roy H. Terry (Methodist) of Scott Air Force Base, Ill., received the "Air Force Chaplain of the Year" award from the Reserve Officers Association here.

He was presented with a plaque citing him for "outstanding contributions to the spiritual and civic life among civilian communities wherever he has been stationed."

The citation was signed by Mayor deLesseps S. Morrison of New Orleans, La., national president of the Reserve Officers Association. Chaplain Terry's commanding officer, Major Gen. Frederic Glantzberg, vice commander of the Military Air Transport Service, made the presentation, a highlight of the annual convention of the Reserve Officers Association.

Total Abstinence Qualification Upheld By Council

New York (RNS) — An attempt by the Latin American Central Conference of The Methodist Church to delete a reference to "total abstinence from alcoholic beverages" as a qualification for members of official boards of local churches was ruled "unconstitutional and void" by the Church's Judicial Council.

Dr. Ralph M. Houston, council secretary, released a decision of the council made at a Chicago meeting in February. The Commission on Public Relations and Methodist Information said the report had "been delayed until now pending clarification."

The report said the 1952 Methodist General Conference had enacted legislation concerning the nomination and election of official board members which stated that "utmost care shall be taken that only morally disciplined persons shall be so nominated with special reference to total abstinence from alcoholic beverages."

Acting under another section of the Methodist Discipline, the Latin American Conference amended this wording to eliminate the reference to these qualifications.

In its decision, the Judicial Council held that the conference amendment was "in opposition to the council's legislation." Any changes permitted a conference, it said, can be "adaptations as to the peculiar conditions on the fields concerned" but must always be "with the assumption that such changes and adaptations would be within the framework of the legislative policy as fixed by the General Conference."

No "blanket legislative authority" was intended to be granted to the general conferences by the permission of "adaptations," the council ruled. Such changes must be confined to "administrative areas," it held.

The report said that a council member, R. F. Curl, dissented from this decision and reserved the right to write a dissenting opinion.

Constitutionality of the Latin American Conference's amendment was raised by more than the necessary one-fifth of the members of the conference, who supported an appeal to the Judicial Council on the question.

Episcopalians Had Expert Help Before Founding New Mag.

A new, still unnamed religious magazine designed to meet the needs of almost two million Protestant Episcopalians in the U. S. received expert advice before being approved recently by the National Council of the Protestant Episcopal Church. George Gallup, father of the well-known Gallup Poll, a member of Christ Protestant Episcopal Church, Princeton, New Jersey, had his polling organization interview 300 persons in 100 Episcopal churches during March. The resulting report indicated the need for such a monthly magazine.

On the basis of the projected Gallup report, ten bishops, six other clergymen and 13 laymen

Centenary Professor Answers Query

What's Religion For, Anyway

"Religion is an ultimate value in itself and not a means to other ends," Dr. Edward Murray Clark of the Centenary College faculty contends.

Dr. Clark, head of Centenary's department of English, expressed his views on religion recently in an address before students on the local campus. His speech, entitled, "What's Religion For, Anyway?", attracted widespread interest and a reprint of it appears in the May issue of Motive Magazine, official publication of Methodist Student Movement.

Dr. Clark begins his article by quoting from a questioning letter written to him some time ago by a former Centenary student who had gone on to graduate school.

"What's religion for, anyway," the student queried. "Is it to make us obey the laws, not commit adultery, not tell lies any more—or to make us angry? I often think that a religious person must either be very sad or very weak. The sadness would come after the anger."

Dr. Clark notes that this student had spent a number of years in Shreveport, in a community of magnificent churches with growing memberships and expanding buildings. He had attended and been graduated from a "church-related" college. He had known the best Christian religious institutions and customs as our kind of people had demonstrated them to him. And yet he had asked, "What's religion for, anyway?"

"Can it be," Dr. Clark asks, "that the answer is not obvious in US and in people like US? I find myself uncomfortable in that thought. A suspicion rises that, despite much pious talk, despite much habitual church attendance, we, who willingly admit that we are 'the best people', have failed to show either a real awareness of God or a love of Him in ways which make sense to this thoughtful student and to countless others like him who watch us daily in our vain strivings for the trivial."

Dr. Clark says he is convinced that had our enlightened Christian religion been at all what we have claimed it to be and had our personal demonstrations of faith been even a fraction of our words about that faith, such earnest and serious young people would not be asking bluntly, "What's religion for, anyway?"

Comparing religion to friendship, which ceases to be friendship when it becomes a seeking, grasping thing, Dr. Clark says that religion is not FOR anything at all. It is not a means to social acceptability, to mental poise, to wealth or to some fancied utopia in this world or some fancied heaven out of it.

"Friendship is for nothing but the

and laywomen voted unanimously last October to commend the project to the General Convention. Final approval by the National Council on April 24 paved the way for the periodical's appearance. The new magazine will be a monthly, of medium size, and will cost \$4 a year except in parishes enrolling all their members as contributing families. These would receive it for half price.

The National Council also approved a subsidy for the periodical's first three years of \$600,000—\$300,000 for 1959, \$200,000 for 1960 and \$100,000 for 1961 — and put that amount in a three-year capital needs budget calling for six million dollars for the same three-year period.

experience of friends," he maintains, "and religion is for nothing but the experience of God. When we begin to think of it as something to use for other purposes, whether good or bad in themselves, we are thinking of something that is not religion at all. For, though religion is not FOR anything, it is life's most inescapable fact—and it is a positive fact. Religion is not FOR; religion IS."

Dr. Clark contends that all religion is based on two awarenesses which even the most rudimentary human thought cannot escape. The first recognizes the fact that in important matters and ultimate issues, a man's life depends upon powers which he cannot control. The second recognizes something within a man which forces him to worry about right and wrong as values different from the immediately expedient or inexpedient.

All too prevalent among men of all religions are those who use religion to gain social entry, business contacts or for other selfish ends. Of such, Jesus remarked, "They have their reward," Dr. Clark comments.

"On the other hand," Dr. Clark says, "a man may also look at the mysterious powers on which he



DR. EDWARD MURRAY CLARK

must depend, but with a loving acceptance, trying to know them and understand them as they are, rather than to appropriate them. Such a one is privileged to move with God as a dancer follows a skilled leader, or as a graceful ski jumper follows the slope and the pull of gravity, finding happiness by moving within their laws."

A man may move within God's laws until his religion becomes a lovely, thrilling, selfless thing like that of Jesus, Dr. Clark says. Those who truly experience God do not ask, "What is He for?", but rather glory in the vision of truth.

"Impossible it is to escape the uncontrollable power on which we altogether depend," he concludes. "In it we live and move and have our being. Whether we deny it or fear it or try to manipulate it or whether we seek to understand and conform to it, it is still there."

Stresses Press' Responsibility to Report, Analyze Religion

Columbia, Mo. (RNS)—Dr. Harold E. Fey, editor of the Christian Century, undenominational weekly, said here it is "high time" that the American secular press "should venture to report and evaluate religion in depth."

He said that with "conformities" beginning to be challenged everywhere, the press has the responsibility to report and analyze religion constructively in an effort to preserve American freedoms.

"If it fears freedom," the editor asserted, "it will duck the hard questions and run for cover, deserting the people."

Dr. Fey spoke on "The Religious Press: Responsible and Free" in a University of Missouri Journalism Week program at which the Christian Century was presented one of five Missouri Honor Awards for distinguished service in journalism.

Dr. Earl F. English, dean of the university School of Journalism, read a citation which recognized the Christian Century's "half century of service in reviewing the significant events of the world and commenting wisely upon them."

Senate Approves Honor Medals for Four Chaplains

Washington (RNS)—Posthumous awards of special Medals of Honor to the four chaplains on the U.S.S. Dorchester who went down with the ship during World War II was approved by the Senate and sent to the House.

The measure would authorize president Eisenhower to award medals and certificates to Chaplains George L. Fox (Methodist), Alexander D. Goode (Jewish), Clark V. Poling (Reformed Church in America), and John P. Washington (Roman Catholic).

The four clergymen gave their lifebelts to enlisted men when the Dorchester, a converted troop ship, was sunk by a German torpedo in the North Atlantic on Feb. 3, 1943.

When last seen the four men were standing on the tilting deck of the ill-fated ship, their arms linked together in prayer. A few moments before they had taken off their lifebelts and forced them on enlisted men.

Sen. Jacob K. Javits, (R.-N.Y.), told the Senate the chaplains by their self-sacrifice "truly had indicated the brotherhood of man."

Methodism In Costa Rica Advances

By Marian Derby

Executive Secretary, Woman's Division of Christian Service

Methodism is making a real advance in Costa Rica. The enthusiasm of the younger missionaries and their Costa Rican co-workers—many of them untrained laymen—is contagious. I could get very much excited about the possibilities there.

Our time there coincided with the visit of Bishop George A. Miller (90-year-old retired bishop who was responsible for the work here in its early years) and his daughter and son-in-law. The Bishop's wife, who died fairly recently, left \$10,000 toward the establishment of a training school for Christian workers, with the stipulation that provision be made for the training of young women as well as young men. I believe she was the last president of the California Branch of the W.F.M.S. and I imagine that she may have always hoped that the Woman's Division would help with the work in Costa Rica. At any rate, her gift is stimulating the training of young women here and will assure them an important place in the development of the Costa Rican church.

Bishop Miller himself had given \$12,000 for the purchase of property for the school and had come down to help in the choice of location. We found a very nice piece of land just outside the town of Alajuela where there is an active Methodist church—about an hour's drive from San Jose, the capital. Everyone was happy that the negotiations could be completed while he was there.

The training school was started last year with a student body of five young women and six young men. They lived in the parsonage and improvised quarters on Division of World Missions' property and had classes in the educational unit of the Alajuela church. While we were there, all eleven returned for the second year and there were eleven more (five girls and six boys) for the first year class. They were a fine looking group. The students from last year had been assigned to summer work and came back with enthusiastic reports—fourteen vacation Bible schools, church services in isolated rural areas, visitation programs in city churches.

Report from Puerto Rico

"Even a brief exposure to Protestantism in Puerto Rico helps explain the dynamic vitality of the Spanish churches in New York," the Rev. Dr. David W. Barry stated on his return from being "unofficial Protestant observer" on a recent tour of the island. Protestantism there is vigorous and thriving, he said, but noted that religious groups are still far outnumbered by Puerto Ricans having no active church affiliation.

As chairman of the Church Planning and Research Department of the Protestant Council of the City of New York, Dr. Barry accompanied City administrators—policemen, educators and welfare workers—on the Third Migration Conference between New York City and the Commonwealth. New York's Mayor



The World Hungers

Teaching Use of Plow

Putting the per capita annual income of the people of Asia as 1, for Latin America it is 3, the world average is 5, for Western Europe it is 11, and for the United States it is 31. In other words, the income per person in the United States is 31 times that of the people of Asia, and 10 times that of the people of Latin America.

The people in these less developed areas are tired of their poverty, of having to die young without the help modern medicine could bring, of seeing their children growing up uneducated, of living in sub-standard housing, of existing on monotonous and skimpy diets, of being in debt and without hope. Here is the basic cause of current "revolutions."

There is in the world today, much of it concentrated in the United States, the knowledge and skills which, with the help of the people themselves, could bring to the underdeveloped areas the realization of their legitimate aspirations as individuals, as families and as nations in the family of nations. This knowledge and these skills are being provided through technical assistance. This assistance—beginning perhaps with the "better plow"—was pioneered by missionaries, and is now supplemented by U.N. and U.S. technical services.

—Adapted

Meth. Teacher Named Fulbright Scholar

A biologist at the Methodist-related Kwansei Gakuin High School, Nishinomiya, Japan, is one of ten Japanese science teachers who will study in the United States this year on Fulbright scholarships.

Shiyukichi Tabuchi was one of two teachers from private schools to receive science Fulbrights. Other recipients were from government schools.

Kwansei Gakuin, founded in 1889 by the former Methodist Episcopal Church, South, is considered one of the outstanding Christian schools in Japan. It receives \$10,000 annually from the Division of World Missions of the Methodist Board of Missions. Kwansei has academic work from junior high school through graduate school and a total enrollment of 8,500. The senior high school division, in which Mr. Tabuchi teaches, has 850 students.

A graduate of Tokyo University, Mr. Tabuchi has taught at Kwansei nine years. He has been a Christian since 1949.

During their six months in the United States, the Fulbright recipients will spend one month in Washington for orientation, three months in one American high school and two months visiting other high schools throughout the country.

and Mrs. Robert F. Wagner were also in the group which inspected church and welfare work on the island.

Report Says Churches' Interest Grows In International Affairs

Testimony by prominent church leaders before Congressional committees; round-table discussions in increasing numbers of churches; and letters to Washington from "grass-roots" church members indicate a growing interest in international issues, Dr. Kenneth L. Maxwell declared. In a recent issue of The Christian Newsletter on International Affairs, which he edits, the executive director of the National Council's Department of International Affairs cited these and other actions.

"A new feature this year," he said, "is the coordination of field work by denominational executives through councils of churches in a number of states from coast to coast. Key leaders are presenting the facts to church groups concerning constructive mutual aid and trade policies." Noted also is the wide distribution of the Council's Fourth General Assembly statements on "the hopes and concerns of the churches in the nuclear-space age" and on international trade and aid, which are sparking local action.

"High Administration officials and members of Congress," he said, "have stressed that actions at top national levels and in Washington

Japanese Missionary Goes To Okinawa

The recent arrival of the first post-World War II Japanese missionary in Okinawa means that missionaries from three nations now are cooperating with the United Church of Christ in taking the Christian message to the 500,000 people of Okinawa and the other Ryukyu Islands.

Teruo Nishimata, a missionary of the United Church of Christ of Japan (of which Methodism is part), will work with missionaries from the United States and the Philippines. The international missionary force also includes Filipino and American Methodists and Disciples of Christ personnel from the U.S.A.

Reporting on the significance of Mr. Nishimata's arrival, Lester E. Tallman, Methodist missionary from Silver Springs, N. Y. says: "With missionaries from the United States, the Philippines and now one from Japan cooperating with the United Church of Christ in Okinawa, you find in these islands vivid evidence that Christianity is truly international, interracial and interrelated throughout the world. His service may well represent the emergence of a vital program of cooperative interchange among the Christian churches of Asia."

Mr. Nishimata, the son of Japanese missionaries to Peru, will help to establish the Okinawan Christian Institute, a new training school for Okinawan Christian leaders in the capital city of Naha.

DISTRICTS HOLDING ANNUAL MEETINGS

(Continued from page 11)

named as delegates to the general assembly meeting recently in St. Louis. Mrs. Fisher was also named to attend the School of Missions at Mt. Sequoyah in June.

Mrs. Polly Lasiter, who was a conference rural worker for several years and who has recently been associated with the staff of First Methodist Church in Arkadelphia, was presented a gift from the district in appreciation for her service.

Mrs. Verhoff led in the pledge service at the close of the morning session.

During the afternoon session Mrs. Gannaway was presented with a gift to be used in missions, as an expression of appreciation to her for her service as district president. The gift was a memorial to her mother, the late Mrs. D. P. Holmes. Mrs. Scott delivered an afternoon message and installed the new officers.

by church bodies must be matched by actions of local churches and individual church members who must express their views by phone, telegram and especially letters." Dr. Maxwell quoted a member of Congress who declared that if five church people in every church in the United States were to write demanding a more enlightened foreign policy, "they could change the whole climate in Washington."

OBITUARY

CHAPMAN — Jeanette Bell Chapman was born July 27, 1881 in Franklin Parish, La., to Betty Hamilton Bell of Wilton and Atwell Bell, formerly of Richmond, Virginia.

At the age of eighteen years, in December, 1899, she became the bride of D. F. Chapman of Archibald community where they established a home and reared a large family.

Mr. Chapman departed this life in March, 1951, and on March 1, of this year, Mrs. Chapman, at the age of 76 years, quietly slipped away to join her loved ones who had gone on before.

Funeral services were conducted at the Little Creek Methodist Church by the Rev. Oscar Cloyd, Jr., of Monroe, a former pastor, assisted by his grandfather, the Rev. Corley of Monroe, and the Rev. Boddie of Rayville.

Pallbearers were Leonard B. Archibald, Albert Lee Booth, Herman Grant, James Hill, Carl Magee, Billie McCartney, Carey Smith, and Ford Ware.

Mrs. Chapman was the mother of ten children of which eight are living. Frank and an infant son preceded her to her grave.

The surviving children are Laura McKay, Mary Acklen, Dan and Bob Chapman of Archibald; Lethia Gillen, Pearl Allen and Olivia Carlson of Shreveport; Blanche Gates of Girard, with whom Mrs. Chapman made her home during her declining years and where death occurred. A sister, Melissa McKay of Archibald, who was left an orphan at an early age, never knew any other mother. There are also 28 grandchildren and 12 great-grandchildren.

The number is legion who have at one time or another found refuge in this Christian home for days, weeks, and many for years, due in some cases to unfortunate circumstances in life. No need ever went unnoticed, nor one lonely person

UCW BOARD HOLDS MEETINGS IN OKLAHOMA

(Continued from page 2)

educational system be directed toward the development of the whole personality under balanced curriculum.

The Board also voted to urge councils of church women to seek representation on their own local and state planning committees for the 1960 White House Conference on Children and Youth.

It reaffirmed stands previously

turned away, but out of the generosity of Christian hearts, all who passed that way were treated with loving care and shared alike with members of the family.

Many young men learned to look upon and love "Miss Jeanette" more as a mother than as the wife of a planter and cattleman who had hired them to help with the farm work. No doubt that her sincere Christian influence led many to accept her Christ.—One of the friends.

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taken in support of the Declaration of Human Rights, calling upon church women to be alert to violations of human right in their own communities.

THE YOUTHFUL ACCENT

(Continued from page 10)

To be serious, and to assure any friendly readers that this is not a dissertation in anti-feminine male complaints, I call all this to your attention so you can compare what we are spending for what we wear with what we spend for the education of our children, and the provision for the spiritual needs of our society. Could be that such a com-

parison might brighten some youthful mind to focus on the apparent disparity between what we Americans spend on our raiment as compared with what we spend on developing our minds and feeding our souls. We need to keep all we do in the money field in the context of some words of Jesus which you will find in Matthew 6:25-33. Take a look-see!

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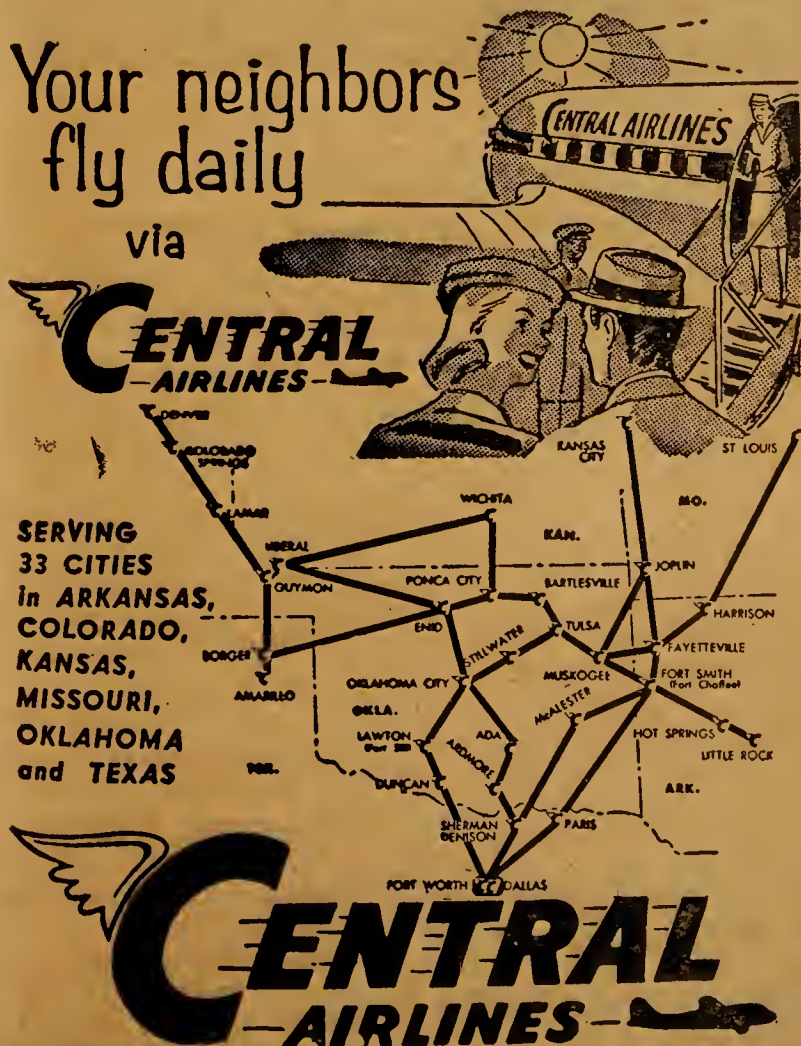
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Pentecost 1958

Message From The Presidents of the World Council of Churches

As representing the World Council of Churches we take occasion of this solemn festival of pentecost to send a Christian greeting to our member Churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh—"Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians." (Acts 2:9-11 RSV).

The Spirit is a Spirit of unity. "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of power. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do and to endure many things for which the Church still daily praises God.

The Spirit is a Spirit of witness. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "you shall be my witnesses . . . to the ends of the earth" (Act 1:8). It was on this day that the world mission of the Church began. Concern for the work of Evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. "And above all these" let us "put on love which binds everything together in perfect har-



mission in unity
PENTECOST
May 25, 1958
WORLD COUNCIL OF CHURCHES 17 route de malagnou, geneva - 156 fifth avenue, new york

Pentecost is an ancient religion festival which grew out of a Jewish observance, Shabuoth, the Feast of Weeks. Observed 50 days after Easter, Pentecost commemorates the descent of the Holy Spirit as described in the second chapter of Acts. At the time of the first Pentecost, 120 Christian believers were gathered in Jerusalem for the Hebrew festival. Often referred to as the "birthday of the Christian Church," Pentecost marks this event in which the Holy Spirit was given the followers of Christ in a unique way. Some 3,000 converts were made.

mony" (Col. 3:14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us.

Signed

World Council Presidents

Dr. John Baillie, Edinburgh
Bishop S. U. Barbieri, Buenos Aires
Bishop G. K. A. Bell, Canterbury
Bishop Otto Dibelius, Berlin
Metropolitan Juhanon Mar Thoma, Tiruvella
Archbishop Michael, New York
Bishop Henry Knox Sherrill, New York

The symbol of the World Council of Churches is a ship afloat on the sea of the world. The Greek word Oikoumene gives us our modern word ecumenical which refers to the "whole household of faith."

The World Council of Churches is a fellowship of 170 Protestant, Anglican, and Orthodox churches in fifty countries. It will celebrate its tenth birthday in August, 1958. In its first decade the churches together have resettled over 100,000 refugees; engaged jointly in evangelism, study, laity, and youth work.

Louisiana Methodist

SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, MAY 22, 1958

No. 21



Pictured are National Methodist Scholarship Students of Centenary College for 1957-58, and the college vice president, the Rev. R. Leonard Cooke. From left to right, are: Janice Roberta Johnson, Anita Merline Stephens, the Rev. Mr. Cooke, Frederic Kellogg, Alice Joan Templeton, and Edith Mourine Elliott.

1958-59 Centenary

Methodist Scholarship Holders Announced

National Methodist Scholarship certificates, entitling the recipients to all tuition charges and fees, were among the major honors presented Thursday at the annual General Honors program at Centenary College.

The Rev. R. Leonard Cooke, vice president of Centenary, presented the certificates to the following students: Janice Roberta Johnson, Lake Providence; Anta M. Stephens, Logansport; Frederic Kellogg, Elizabeth; Alice Joan Templeton, Bastrop, and Edith M. Elliott, Vivian.

All of the students have been attending Centenary on the National Methodist Scholarships, provided by the Methodist church and administered by the Methodist Board of Education, during the past year. However, the certificates traditionally are presented at the Honors Day program. The scholarships are renewable for an additional year providing the recipients maintain scholastic averages of at least "B" in their subjects.

Other Awards Made

Suzanne McCallum of Shreveport was awarded the Alpha Epsilon Delta prize, given annually to the initiate with the highest scholastic average among new members of the honorary pre-medical fraternity.

Madelyn Gail Martin and Jack Mulkey, both of Shreveport, and Charles Hembres of Rodessa won the French awards, presented annually to students earning highest scholastic averages in French in the various classes.

George Acton, Jr., of Plain Deal-

ing was given the Freshman Achievement Award in Mathematics for earning the highest grade in mathematics among members of the freshman class. The Colonial Dames Award, a cash prize, went to Ann Morrisette of New Orleans, who wrote the best essay on some phase of Louisiana Colonial history.

Membership certificates in Phi Sigma Iota, national honorary romance language society, were presented to Marlin B. Worley, Patricia Ann Prichard, Jeanette L. DeSadier, Mrs. Eva Flores and Mimi Lingenfelter, all of Shreveport.

Publications awards, inscribed keys for outstanding work on the Yoncopin, student yearbook, went to Mary Lou Jones of New Orleans and Leon Bain of Shreveport. Keys for outstanding work on The Conglomerate, student newspaper, were awarded to Sara Burroughs of Shreveport and Dick Day of Baton Rouge.

Delta Tau Omicron awards for high averages in commerce and economics subjects were presented to William T. Kendrick, Mrs. Margaret Chase Hunt and Robert Knight, all of Shreveport; Cecile Plummer, Lake Charles, and Howard G. Howie, Bossier City. The Centenary Lady and Gentleman, Madelyn Gail Martin of Shreveport and Bob Brooks of Gilmer, Tex., respectively, received gold watches from J. W. McCrary of McCrary's Jewelers, who annually presents the gifts to the two title-holders.

Annual Conf. At Shreveport Next Week

BY METHODIST INFORMATION

The 112th annual session of the Louisiana Conference of the Methodist Church will be held May 27-30 on the Centenary College campus, Shreveport, according to Bishop Paul E. Martin, Little Rock, Ark., who will preside over the conference sessions.

Dr. Joe J. Mickle, Centenary College president; Rev. Leonard Cooke, vice president; and Dr. Bentley Sloane of Shreveport, acting district superintendent, will be hosts for the conference.

Pre-conference meetings of boards, commissions, and the bishop's cabinet are scheduled for Monday, beginning at 12:00 noon. The conference will convene for organization and preliminary business at 10:00 a.m. Tuesday. Business sessions and reports are scheduled for each day.

Climaxing the sessions will be the reading of appointments of Louisiana's 295 Methodist ministers by Bishop Martin Friday at 11:30 a.m.

Dr. Aubrey G. Walton, Little Rock, Ark., pastor of First Methodist Church there, will be conference preacher.

He received his BA degree from Hendrix College, Conway, Ark., and his BD degree from Divinity School at Duke University in 1931. In 1946, he received an honorary Doctor of Divinity degree from Hendrix.

Dr. Walton was a delegate to the Ecumenical Conferences of the Methodist Church held in Springfield, Mass., in 1947, and Oxford, England, in 1951. He is a member of the World Methodist Council, and in that capacity attended the meeting of the World Council at Lake Junaluska in 1956.

He was a delegate to the General Conference of the Methodist Church held in San Francisco in 1952, and was leader of the delegation from the Little Rock Annual Conference to the 1956 session of the General Conference held in Minneapolis. He has been a delegate from the Little Rock Conference to the South Central Jurisdictional Conferences of 1948, 1952, and 1956. He has traveled abroad, and in the summer of 1953, toured the Middle East and the Holy Land.

Dr. Walton was pastor of First Methodist Church in Texarkana, Ark., before coming to Little Rock in 1944.

He will speak each evening, Tuesday through Thursday, at 7:30 and Wednesday and Thursday afternoons at 4:00.

Another highlight of the conference will be the service of commemoration and Holy Communion Tuesday at 3:00 p.m. The commemoration service is given annually in remembrance of those members of the conference, their wives or widows who have died during the past year. Rev. R. H. Staples will direct the services, and Rev. Fred S. Flurry of Lafayette will be commemoration speaker.

The ordination of deacons and elders will take place Thursday at 7:30 p.m. and will be under the direction of Bishop Martin. Dr. Walton will deliver the ordination sermon.

(Continued on page 9)

Methodism Plans Extensive Television Series Next Year

Nashville, Tenn. (MI) — By next year, it is expected that Methodists and representatives of other denominations will be appearing on nearly 1,300 "Talk Back" television programs.

This estimate was made May 16 by the Rev. Dr. Harry C. Spencer, Nashville, after five regional training workshops had been held for Methodism's new "Talk Back" series. He is general secretary of the Methodist Television, Radio and Film Commission (TRAFCO), which is producing the series.

"By 1959, at least 100 stations should be broadcasting the 13-program 'Talk Back' series," said Dr. Spencer. "Each of the half-hour programs will have a live panel, as well as a filmed drama, so this means that persons from the communities concerned will be appearing on approximately 1,300 programs."

The new series has been called a "two-way communication" approach to presenting the gospel through television. Each program will present a filmed drama concerning a human problem or need. A live panel will then discuss how the Christian faith relates to the problem or need. This, in turn, is expected to be followed by viewer

(Continued on page 9)

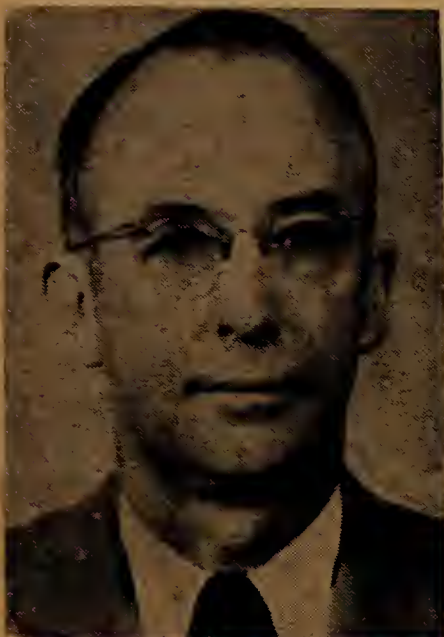
1958 Daily Bible Reading Schedule

Below is the schedule for the period May 22-31 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

May 22	.....	Luke 1:67-80
May 23	.....	Luke 2:1-14
May 24	.....	Luke 2:15-32
May 25	.....	Luke 2:33-40
May 26	.....	Luke 2:41-52
May 27	.....	Luke 3:1-9
May 28	.....	Luke 3:10-22
May 29	.....	Luke 3:23-38
May 30	.....	Luke 4:1-15
May 31	.....	Luke 4:16-30



BISHOP PAUL E. MARTIN
Presiding



DR. BENTLEY SLOANE
Host District Superintendent



REV. LEONARD COOKE, Host
Vice Pres., Centenary College

Louisiana Annual Conference Program

SHREVEPORT - MAY 27-30

Business Sessions In Brown Memorial Chapel, Centenary College
Evening Services In First Methodist Church

MONDAY, MAY 26, 1958

12:00 Noon—Commission on Higher Education
2:00 P.M.—Board Meetings, Science Building
6:00 P.M.—Annual Dinners: Board of Education, College Cafeteria; Board of Missions, College Cafeteria; Board of Evangelism, College Cafeteria;

TUESDAY, MAY 27, 1958

7:00-7:15 A.M.—Morning Prayer, Brown Memorial Chapel, Rev. William V. Sirman
10:00 A.M.—Roll Call and Organization
10:10 A.M.—Welcome to Delegates
10:25 A.M.—Report No. 1, Committee on Conference Relations
10:40 A.M.—Report No. 1, Board of Ministerial Training
11:30 A.M.—Conference Commission on Higher Education
11:45 A.M.—Report No. 1, Board of Education; 1. Centenary College Report; 2. Methodist Student Work
12:15 P.M.—Commission on Stewardship
12:20 P.M.—Introduction and Announcements
12:30 P.M.—Adjournment
2:30 P.M.—Nominations from the Cabinet
2:45 P.M.—Report No. 1, Board of Missions
3:00 P.M.—Service of Commemoration.....Rev. R. H. Staples, Presiding
Address Rev. Fred S. Flurry
4:00 P.M.—Adjournment
7:30 P.M.—Hour of Evangelism. Presiding: Rev. John F. Kilpatrick; Speaker: Dr. Aubrey G. Walton

WEDNESDAY, MAY 28, 1958

7:00-7:15 A.M.—Morning Prayer, Brown Memorial Chapel, Rev. Loyd E. Williams
8:30 A.M.—Devotional
9:00 A.M.—Report No. 2, Board of Missions
9:15 A.M.—Report of Insurance Committee
9:25 A.M.—Report No. 2, Board of Ministerial Training
9:40 A.M.—Pastors' School Announcements
9:50 A.M.—Interboard Council
10:00 A.M.—Report of Board of Lay Activities; Mr. Robert P. Lay, Lay Leader
10:15 A.M.—Report of Board of Hospitals and Homes
10:30 A.M.—Report No. 2, Board of Education
Address Dr. J. Kenneth Shamblin
11:30 A.M.—Report of Camp Brewer Committee
11:40 A.M.—Report of the Conference Trustees
12:00 Noon—Report of the 1000 Club Committee
12:00 Noon—Parsonette Luncheon; Noel Memorial Methodist Church
12:25 P.M.—Announcements
12:30 P.M.—Adjournment
12:40 P.M.—Luncheons: Conference Trustees; Board of Managers of Pastors' School
2:30 P.M.—Board Meetings
3:30 P.M.—Hour of Evangelism. Presiding: Rev. Ira W. Flowers; Speaker: Dr. Aubrey G. Walton
4:30 P.M.—Methodist Rural Fellowship, Science Building
5:30 P.M.—Seminary Banquets: Duke University, Broadmoor Methodist Church; S. M. U., First Methodist Church; Emory University, Mangum Memorial Methodist Church
7:30 P.M.—Hour of Evangelism, Presiding: Rev. W. D. Boddie
Speaker Dr. Aubrey G. Walton

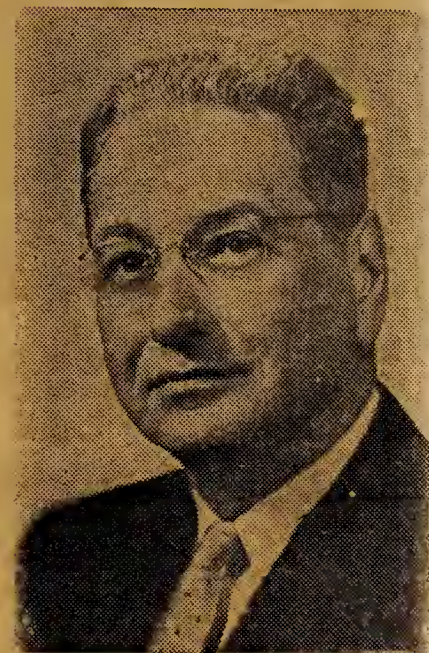
THURSDAY, MAY 29, 1958

7:00-7:15 A.M.—Morning Prayer, Led by: Rev. Don W. Alverson
8:30 A.M.—Devotional
9:00 A.M.—Report of the Board of Evangelism
9:30 A.M.—Report of LOUISIANA METHODIST and Methodist Information
9:45 A.M.—Report of Committee on Conference Relations
10:00 A.M.—Report of Committee on Student Centers and Student Work
10:20 A.M.—Report of District Records
10:25 A.M.—Report of Commission on Minimum Salary
10:30 A.M.—Recess
10:45 A.M.—Report of Town and Country Commission
11:00 A.M.—Report of Deaconess Board
11:15 A.M.—Report No. 2, Board of Hospitals and Homes
11:30 A.M.—Report of the Legal Conference
11:40 A.M.—Report of Commission on World Peace
12:00 Noon—Adjournment
2:30 P.M.—Report of Board of Temperance; Address: Dr. Douglas Jackson
3:00-5:00 P.M.—Tea honoring Mrs. Paul E. Martin, home of Mrs. B. C. Taylor, 839 Monrovia
3:30 P.M.—Hour of Evangelism, Brown Memorial Chapel
Presiding: Rev. W. D. Milton; Speaker: Dr. Aubrey G. Walton
5:30 P.M.—Special Banquets and Dinners
7:30 P.M.—Centenary College Choir, First Methodist Church, Dr. A. C. Voran, Director
7:30 P.M.—Service of Ordination, First Methodist Church
Speaker: Dr. Aubrey G. Walton

(Continued on page 15)



DR. JOE J. MICKLE, Host
Centenary College President



DR. AUBREY G. WALTON
Little Rock, Arkansas
Conference Preacher



DR. J. KENNETH SHAMBLIN
Little Rock, Arkansas
Higher Education Speaker

Most Conferences Have Adopted Higher Education \$1.30 Goal

Nashville, Tenn. (MI)—Sixty-one of the 95 Methodist annual conferences in the United States have adopted a goal of at least \$1.30 per church member for Methodist-related colleges and Wesley Foundations for each remaining year of Methodism's 1956-60 Quadrennial Emphasis on Christian Higher Education.

This was announced in a Mid-Quadrennial Report on Methodist Higher Education issued May 15 by the Methodist Quadrennial Commission on Christian Higher Education, which has its national headquarters in Nashville. The commission is providing leadership for the four-year emphasis on higher education.

The money raised will go to institutions related to the annual (regional) conferences where it is contributed and will be used for current operations, said the Rev. Dr. John O. Gross, Nashville, director of the commission and general secretary of the Division of Educational Institutions of the Methodist General Board of Education.

The Methodist Church has about 9½ million members in the United States. A total of 118 colleges and other educational institutions are related to the Board of Education of The Methodist Church, and there are 162 Wesley Foundations, accredited Methodist student centers at state and independent colleges and universities.

"Most of Methodism's annual conferences meet in May and June," said Dr. Gross, "and we believe that several more conferences will adopt the \$1.30 per member goal at that time."

Of the \$1.30 per member, \$1.00 will go to the colleges and 30 cents to Wesley Foundations.

In addition to the \$1.30 per member for current operations, campaigns for capital funds for Methodist colleges are now being conducted in many of the conferences. The total amount expected to be raised in all the capital funds campaigns now in progress is about 28 million dollars, said Dr. Gross.

Ohio Wesleyan Head Named To Cabinet Post

Washington, D. C. (MI) — Dr. Arthur S. Flemming, president of Ohio Wesleyan University, has been appointed to President Eisenhower's cabinet as Secretary of Health, Education and Welfare.

He was named May 7 to succeed Marion Folsom, who announced that he will resign in July for personal reasons, thought to be ill health.

Dr. Flemming, 53, is an active Methodist layman who has divided his time in recent years between high government posts and the presidency of Ohio Wesleyan, a Methodist university at Delaware, Ohio. He has also held important offices in the National Council of Churches.

Dr. Flemming returned to the university last March after a lengthy leave of absence during which he served the government in a sub-cabinet post as director of the Office of Defense Mobilization.

Keeps Up With After-Midnight Activity

By O. B. FANNING

One of the most fascinating "British blokes" to come to this country in many years, certainly among the clergy, is the Rev. William Gowland, Methodist evangelist, industrial chaplain, and pastor of the Luton Industrial Mission and Community Center in the north-west district of London.

The wiry, outspoken Britisher has just concluded preaching at a world prayer mission at the Clarendon Methodist Church in Arlington, Va., and a preaching mission in Charlottesville, Va., sponsored by Methodist churches.

This was Mr. Gowland's second visit to the United States. Last fall he spoke daily at the annual meeting of the Methodist Council on Evangelism, held in Minneapolis.

Many Americans would doubtless disapprove of Mr. Gowland. At home he associates with prostitutes, drunkards, gamblers, juvenile delinquents and other non-church-goers. After midnight, when most men of the cloth are in bed, he can be found prowling the dark side streets of his parish and boldly entering pubs, dance halls and bawdy houses.

Such "pastoral calls" are in keeping with his contention that "no minister can honestly claim to know his people unless he knows what is going on in his town after midnight."

The Church's most important job today, Mr. Gowland believes, is to "bridge the gap between the pavement and the pew."

It isn't enough to be concerned with the nice people who come to church on Sunday, he emphasizes. "What we must do is to reach those who will not come to us."

To practice what he preaches, the Rev. Mr. Gowland in 1954 gave up the pastorate of the Albert Hall Church in Manchester, one of England's largest and most fashionable Methodist churches, to take charge of an all but abandoned chapel in the heart of Luton, an industrial suburb of London.

The old, gaunt chapel could seat 2,000 persons, but its membership had dwindled to less than 100.

Backed by the British Methodist Home Mission Board, the Rev. Mr. Gowland set about to revive the church, to give it a new sense of mission, to bridge the big gap between the pavement and the pew.

He launched his campaign, called "Through the Barrier," by a visitation to 25,000 homes. He organized house parties, class meetings, and a training program for lay workers. He utilized films, street preaching and forums to arouse interest and gain the ear of an indifferent neighborhood.

He remodeled the old chapel and at its reopening got the John L. Lewis of England—Ernest Jones, president of the National Mineworkers Union and a Methodist lay preacher—to unveil the commemoration stone.

He converted a section of the church building into a community center, "open to all persons," put in a milk bar for young people, a lounge for the elderly, and promoted a day and night program of activity.

He forbids hymn-singing and the handing out of Bible tracts in the center. "I won't have any religious blackmail," he says. "Church attendance is not the price of attendance. The people want religion, but they are suspicious of organized churches."

Even so, attendance at his regular worship services is booming. In the last two years he has gained an average of 150 new members a week. Sunday night attendance averages 600, and he instructs 12 classes of new members and inquirers each week.

In addition, the busy Mr. Gowland finds the time to serve as chaplain at 10 factories, 650-member jazz club and a 450-member youth group.

He has also organized the Luton College of Industrial Evangelism, which specializes in short-term courses taught by a faculty drawn from all levels of society to apply Christian principles to the day-to-day problems in factories. Students comprise clergymen,

laymen, shop stewards and representatives of management.

"While this is a Christian enterprise, it is not for Christians only," he explains. "Anyone willing to consider the claims of Christ is welcome."

Mr. Gowland will not serve a factory as chaplain unless he is invited by both the management and the union. He accepts no pay, and even refused large donations by factory owners when he was desperately in need of funds for his community center. "An industrial chaplain cannot afford to be obligated to either management or labor if he is to win and retain the respect and confidence of both sides," he believes.

Hard-hitting and nimble-witted, here are samples of the Rev. Mr. Gowland's preaching:

"The most formidable and persistent problem of modern evangelism is the half-converted church. One of our greatest sins is to hope that the outside world will come into the Church instead of taking the Church sufficiently into the world.

"It has always puzzled me why we clergymen preach so much about Jesus being the friend of publicans and sinners, and yet we are conspicuous by our absence in the places where the people need us most.

"To reach the masses it takes 'foot-slugging,' sheer friendship and translating the New Testament in the street, in the club, in the office and on the factory floor.

"Mr. Clergyman, suppose you succeed in reaching a group of prostitutes with the claims of the Christian gospel—have you got a church and congregation that would admit them into your fellowship?"

Booklet Documents Facts About Alcohol

"Facts" without documentation are always subject to question. This is especially true of "facts" about drinking.

In a new, carefully documented resource booklet, the Methodist Board of Temperance has set forth a comprehensive list of facts about drinking that are really facts. Every statistic in the 30-page booklet is documented to an original source.

The author, Roger Burgess, is associate secretary of the board and director of its department of communications.

Entitled "Drinking Problems," the booklet makes no attempt to outline solutions, but instead attempts "a summary of statistical data related to the problems of alcohol." Included are statistics in the areas of health, safety, economics and legal control.

This booklet is a valuable new resource for pastors, educators and temperance leaders. Copies are



available for 50 cents each from TEM Press, Methodist Board of Temperance, 100 Maryland Avenue, NE, Washington 2, D. C.

Previously, he had held several government positions, including membership on the Civil Service Commission, under both Republican and Democrat administrations.

President Eisenhower has sent the formal nomination of Dr. Flemming to the Senate for confirmation. Dr. Flemming said he would resign as president of Ohio Wesleyan.

Dr. Flemming will be the only Methodist holding full cabinet rank

in President Eisenhower's official family. J. Ernest Wilkins, president of the Methodist Judicial Council, holds a sub-cabinet post as Undersecretary of Labor.

Herbert Brownell, former Attorney General, is a Methodist who served earlier in the Eisenhower administration. Bradshaw Mintener, a widely-known Methodist layman, resigned last year as Assistant Secretary of the Department of Health, Education and Welfare.

Annual Conferences Begin Next Week

THE Arkansas-Louisiana Area's three annual conferences will begin their annual sessions next week when the Louisiana Conference convenes Tuesday, May 27, on the Centenary College campus in Shreveport. The Little Rock Conference is scheduled to begin Tuesday, June 3, in the First Methodist Church, Hot Springs, and the North Arkansas Conference on June 10 at the First Methodist Church in Searcy.

Important program emphases which will receive more attention than usual this year include the proposed "Teach Arkansas and Louisiana About Christ" program, the work of the Commissions on Higher Education, and church extension programs. Reports will also be received of the results of the "Tell Arkansas and Louisiana About Christ" programs of the past conference year, and plans will be proposed for continued evangelistic emphasis.

Conference sessions will also feature the preaching of Dr. Aubrey G. Walton of Little Rock at the Louisiana Conference; Dr. Ronald R. Meredith of Wichita, Kansas, at the Little Rock Conference; and Dr. Eugene Slater of Amarillo, Texas, at the North Arkansas Conference. Pastoral assignments for the new conference year will be announced for each conference at concluding sessions Friday noon. The program for the Louisiana Conference is printed elsewhere in this issue. Programs of the other two conferences will be published in the next succeeding issues.

Each pastoral charge has a lay member of the annual conference. Lay attendance in recent years has been encouraging. Lay visitors at conference sessions are always welcomed and they will find many of the conference sessions of considerable help in furthering their understanding of the great program and mission of Methodism. We hope to see you at your conference session.

As Others See Us

WE Americans like to think of ourselves as peace-loving people, desiring nothing but harmony, tranquility and goodwill in all the world. We boast of having never launched an aggressive or preventive war and of having resorted to the use of military force only to defend ourselves or when our own security and peace has been breached.

Yet it is not difficult to understand how citizens of many other nations can get the idea that we are very military-minded, seeing in the use of military force the answer to many of the vexing problems of our day. We do not say that the impression they get is necessarily right, but actions which have been ours could hardly have conveyed any other impression.

For example, when Vice President Nixon was nearing the end of his recent South American goodwill trip and ran into several hostile receptions, our government with full announcement dispatched airborne paratroopers to American military bases so that they would be available if requested. Just last week when Europe, Algeria and the Middle East were seething with turmoil and confusion, announcements were made that American naval fleets were standing by to help if requested and to protect American interests. A couple of dozen Globemaster planes were flown to American bases in Germany, the exact nature of their mission being withheld for the time being, leaving everyone to speculate what part these planes might play in succeeding crises. This impression of America's priority on military might is furthered by recent revelations that an amount equal to one per cent of the military budget is being devoted to foreign aid, this at a time when such aid is vital to the welfare of many new countries now being developed and desperately needing help.



"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE" — EPH. 2:20

We are not questioning the wisdom of any of these moves. They may all be necessary to maintaining national security. But in the light of these moves, we should not be too surprised when people of other nations suspect us of being military-minded.

The church has a responsibility in its program, its farflung missions, and its message to help correct this false impression.

What Issues Concern You Most?

AT this time when some of the greatest issues ever to face a nation are in the thinking of most everyone concerned with this nation's welfare, we were surprised to read recently that Congressmen have been receiving more mail on the question of humane slaughtering of livestock than any other question. Obviously, this mail is result of the work of an organized group which has an unusual interest in this question and has set out to register its point of view where it will have the most effect.

Said Senator Allen J. Ellender of Louisiana, chairman of the Senate Agriculture Committee, "I have never had so much pressure in all my twenty-two years in Congress." According to a New York Times report of the proceedings, the Senate committee hearings attracted capacity crowds, with most of the spectators being witnesses desiring to be heard on the question. Object of the presence and testimony of witnesses was to influence if possible a favorable committee report to the Senate floor for legislation calling for humane slaughtering of livestock intended for interstate distribution. The House passed a similar bill in February.

We have no quarrel with those who are interested in this issue and indeed hope their efforts are successful. We can think, however, of a dozen other issues which more vitally affect the moral and spiritual health of this nation which if citizens were as concerned about would lead to the making of a nation more qualified to handle the role of world leadership which has been thrust upon it.

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Woman's Division Pres. Challenges WSCS Assembly

EDITOR'S NOTE: There follows excerpts from an address by Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service of the Methodist Board of Missions, at the fifth national Assembly of the Woman's Society of Christian Service, May 6-9, in St. Louis, Mo.

Historically speaking, we are not very far from the beginnings of woman's work in The Methodist Church. Our history is not in terms of centuries but of spiritually power-packed decades.

At the Assembly four years ago, we committed ourselves to "The Way" of Jesus Christ.

At this Fifth Quadrennial Assembly we are asking, "What is Christ's message for us today?" In the past two years we have said much about building bridges of understanding. What is a bridge? In ordinary usage it is a means of passage over an obstacle from one elevation to another. Figuratively, it is a means of surmounting a difficulty. Too long we have been saying, "I will cross that bridge when I get to it." Now we seem to be "to it" daily, for there are many barriers to be bridged and there is increasing acceleration in the demands for immediate action.

Our programs must be set in this day in which we live — this age of many revolutions and of manifestations of physical power. But the programs must keep us aware of the power of the Spirit. Man must not fear the giant which is his own shadow, but see himself in the light of God's creative purposes. It should be of great significance to us that we have the means of reaching over 1,800,000 women. Put nearly two million women to studying, worshiping, praying, acting—what a source of spiritual power in a confused world! This is a challenge in today's message which calls for consistent study and constant prayer.

Let us consider certain specific trends in the missionary enterprise: One of these is the increasing responsibility being borne by indigenous leadership. Crusade Scholarships have provided training for over 1,000 students from 59 countries in about 125 colleges in the United States or other countries. These students are specialists in 70 varied professions. As they return to their homes, many of them assume responsibilities carried formerly by missionaries. The Woman's Societies and Wesleyan Service Guilds through their supplementary giving are putting \$50,000 each year of this quadrennium into the Crusade Scholarship program.

The three-year programs in which young people may serve overseas for a limited term have been increasing. This program has met a great need. A considerable percentage of these workers has gone later into full-time mission service.

Another trend is disclosed by the opening of new doors in the mission program. Primitive peoples are asking help as they catch glimpses of an exciting new life for themselves and their children. Missionaries are being sent from new churches in other lands to serve beyond their own borders.

Other religions, old faiths, new



Bishop Ivan Lee Holt, St. Louis, shakes hand with Dr. Vela Cleveland at the Commissioning Service at the Assembly, St. Louis, May 8. Dr. Cleveland is interning at Charity Hospital in New Orleans, specializing in pediatrics. She will serve in India. Looking on are Miss

Norma Garlington, Pitkin, Louisiana, who serves as Director of Religious Education at Crowley, Louisiana, and Margaret Wade Campbell, Alexandria, Louisiana, who will return to Mexico.

Quotes From Other Major Assembly Addresses

Rev. Dan C. Whitsett, Sylacauga, Alabama: "As long as dedicated women witness for this gospel of love for all people — practice in the gentle tones and tender ministries of their daily lives the gospel they preach, we can be confident that Jesus Christ is still building His church upon a great rock and the gates of hell shall not prevail against it."

Chadran Devansen, Tambaran, India: "Since the initiative for social, economic and political change has passed to newly independent government or national movements, the question is sometimes asked as

to what is left as far as the church is concerned. Behind these movements of change there is a search for new values and a new sense of community. As the old structures of society dissolve what is to take their place? Here is a fruitful field for the witness of the church. Do we see in the church the pattern of both a new individuality and a new sense of community?"

Rev. Colin W. Williams, Melbourne, Australia: "We commend the Church for its moral goodness instead of speaking to the world as excited patients who have found the Great Physician. This is a ser-

movements of nationalism or of communism are competing for men's loyalties.

The demand for missionaries, deaconesses and special-term workers is not greater than our resources, but it is greater than our available resources in funds and personnel.

One of the changes in the modern world is in the status of women. There is growing concern as to the responsibilities of women in this new day. In 1900 one half the women in the United States were never employed, but now nine out of ten women are likely to be employed at some time in their lives. One third of all women in the U. S. aged fourteen and over are in the labor force in any given month, and six out of ten working women are married. Two out of every five mothers of school-age children are in the labor force.

With wives and mothers working outside the home, single business women are having to take more responsibility in church and com-

munity. New leaders have to be trained. Timing of meetings, planning of programs, sessions for studies and group meetings are affected by changing schedules and new obligations being assumed.

Sweeping changes are affecting all areas of home missions. Continual efforts are made to evaluate the work in terms of cultivating spiritual life of individuals while recognizing the importance of meeting basic needs with educational, medical, social and recreational services. The goal is the same: social welfare where it is needed, but with a primary concern for the development of mature, Christian persons growing into a Christian community.

The great commission is at the heart of Christ's message today as it has been through the centuries. If that call is heeded, we shall have the personnel to replace retiring deaconesses and missionaries. The new factor is our nearness to all peoples making our witness essential to our mission.

ious crisis, for the world is not impressed by our goodness. Is it not possible that we have been caught in a psychological crisis of self-concern which has stopped us from being free to carry out an effective mission to the world outside? We are called to see the present crisis as a judgment of God and a call to repentance. For is it not true that we have confused our 'religiousness' with the Christian faith by speaking of our civilization in religious terms and by trying to convert people to our civilization—our democratic way of life, our economic system, our technical achievements—all in the name of Christ?"

Dr. Kenneth L. Maxwell, New York, N. Y.: "There are three components of our Christian social witness in international relations. Faith, Fact, and Follow-through. . . we spent for economic and technical aid about 1 per cent of the amount we spend for military aspects of international relationships. With your faith and the facts of international life as we know it today, your follow-through in specific ways in Christian actions is necessary for a full social witness of the Church in international affairs."

Dr. Willa B. Player, president of Bennett College, Greensboro, N. C.: "... wherever the individual seeks to foster or encourage the best in a person in any relationship in order to achieve the best possible result, here love is imminent. Our present emphasis on Christian education throughout Methodism seeks to point up the organic relationship between the search for truth and the acceptance of the moral and social responsibility inherent therein. Our witness thus leads us on to share through service what we

(Continued on page 9)

MODERATION

Life flourishes best in the temperate zones. This is true geographically. Our greatest national cultures have developed in the temperate belts between the frigid areas around the poles and the torrid borders of the equator. Extreme temperatures are inimical to life.



Spiritually, as well as physically, moderate temperatures are healthiest. Push almost any virtue over into the torrid or frigid zone and it tends to become vicious. Justice, for example, when it becomes passionately hot, may produce hasty vengeance. On the other hand, when justice is too cold, it becomes hard, reminding us of the truth in Portia's remark, "Earthly rule doth then show likeliest God's, when mercy seasons justice."

Or take the virtue of thrift, which is an old-fashioned quality much needed in our times. But carried to extremes, it can be corrupted into meanness and avarice. "A bird in the hand is worth two in the bush." Yet if we became so greedily thrifty that we got all the birds

in our hands, there would be no singing in the bushes.

The Master of Life was Himself an illuminating example of healthy moderation. He did not commit Himself to the extreme groups of either side in the partisan divisions of His day. He did not join with the religious radicals, the Essenes and Nazarenes, on the one hand, nor on the other side with the conservative Pharisees.

He practiced self-control, but He did not live like an ascetic. There was none of the narrowness of fanaticism about the Man of Nazareth who dined with Pharisees and publicans, who chose Samaritan foreigners as heroes for His parables, and paid high compliments to Roman centurions.

Jesus was free, too, from that hot impatience which so frequently characterizes the reformer. He did not display that single-track intensity shown by the man of one idea. The Master took time to stop and play with little children, to sit and talk with depressed souls and beside wayside wells.

Or behold Him that day when they had brought to Him a Magdalene about to be stoned for her sin. What an occasion that could have been made

for a scorching declaration by a vice crusader. But Jesus made no speech. With the tender instincts of a true gentleman, He did not add to the woman's embarrassment by even staring at her.

He bowed His head and wrote in the sand. Then when the atmosphere had moderated a moment, He spoke a few kindly words which dispelled the crowd and the woman's sin with it.

Think too, of the broad, genial tolerance of Jesus as displayed toward those who differed with Him. His disciples came to Him one day and said, "We saw one casting out demons in Thy name and we forbade him because he followed not with us." To this the Master replied, "Forbid him not, for he that is not against us is for us."

Jesus would not restrain the other healer because the latter did not carry His label and join His company. The Great Physician was concerned with the good accomplished and not with the credit received.

In the Nazarene Model we have that pattern of sympathetic tolerance so much needed today. Ours is a time of sharpened tempers, single-track reformers and bitter partisan spirit. The ill dispositions of our day, social, political and religious, are not to be reconciled by extremists and fanatics who lack the spirit of forbearance.

We need men whose minds like our improved highways, are being broadened to carry more than one line of thought. So desperately do we need such men today—men of telescopic sympathy, rather than of microscopic specialty, men of temperate judgment rather than of superheated emotions.

But in our praise of moderation, we must beware of its counterfeits. Some people think they are broadminded when they are merely empty headed. They have no strong convictions because they have not informed themselves sufficiently to care. True moderation consists in thinking deeply enough to see both sides of a question.

Also, let us not mistake a cold heart for a cool head. Warm-hearted persons are usually the most truly tolerant. Saul of Tarsus as a young man was so hot headed that he went around "breathing out fire and slaughter" against those outside his religious group. But later he lived so close to God that he became "fervent in spirit serving the Lord."

He who wanted to kill his opponents eventually wrote the most beautiful description of love in our language: "Love beareth all things, believeth all things. Love never faileth."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



CHRISTIANS AND PIPE ORGANS

If you have a true "pipe" organ in your church, it will be a very puzzling but a fascinating experience for you to look into the "organ loft" where all the pipes are stored. There you will see rows upon rows of pipes of all sizes, shapes and descriptions. Here is one made of wood and as high as a house. If you should be close to it when it "speaks," you would hear little more than a heavy roar. Here is another that looks more like a stove pipe, except that it has a funnel-shaped base. You keep on looking and you see pipes with "hats"; small square wooden pipes that look like narrow boxes; pipes that look like whistles, and 'way up on one end, of the loft you see pipes smaller and shorter than a worn pencil.

These pipes are all connected to air valves which are operated by electricity. You will see several electrical panels with what seem to be miles of small wires running about with no seeming end to them. It all looks as if someone piled a lot of unrelated things together. The queer thing about it is that it makes any noise at all, much less a tune and some harmony. But the master organ-builder planned it all before he started. He had to make place for large pipes and small ones; for metal and wood ones; for funny and for solemn ones. He had to connect them all to a master control station so that the trained organist could take his place at the controls, or rather the console, and draw from the mass of seeming unrelated parts a melody that would charm the hearers and call them to worship. No one pipe or set of pipes is any more important than another. In fact one tone by itself seldom seems musical. It is from the combination of many pipes that a beautiful melody is drawn. The organist is an important person, but the organ-builder is more important. It is he who puts together a mass of different metals, wood, wires, and framework and fits it so correctly that the world is made richer by the beautiful melody which comes out.

God takes all kinds of people to make His

On A Wide Circuit

W. W. Reid

WE MAY HAVE TO BE CONTENT WITH EARTH!

So, we may not be able to take that trip to the Moon, after all!

Scientists who have been studying the data sent back from the U.S. "Explorers" tell us they have encountered a "surprisingly heavy cosmic shower" far out in orbit, the cosmic radiation several hundred times the strength hitherto known near Earth. They suspect (and may soon prove) that there is still greater and Earth-unknown radiation between our "ball" and the Moon; and that a man may not be able to pass alive through that radiation. It may not be possible to "seal off" man from the effects of such radiation, even if a metal projectile can pass through it unscathed—which is doubtful.

Maybe my personal disappointment at this bit of news isn't as great as you might expect—or as it ought to be. It's not that I've been saving vacation money to make the trip myself; nor that I want to organize a *bon voyage* party for the first missionary (Methodist, of course) to

kingdom grow. There are the humble poor, the trained technicians, the professional persons, the executives, the housewives, the school children and youth. No one person, regardless of his social status or the condition of his finances or the color of his skin, is more important or more loved by the master creator than is anyone else. Sometimes the voice of just one does not seem to be important or even necessary. But God knows better. If we will permit Him to do it, He can bring the entire human race together to blend the lives and voices of us all into a grand symphony of praise and glory. By the same token, He can take the seeming disordered parts of an individual life and put them together so that the person can become a great witness to others for the love of Christ. Our lives are infinitely more complex than the greatest organ. But God also is infinitely wiser than the greatest organ builder, for He can bring from our lives the music of His angels if we permit Him to use what we have for His glory.

the "heathen" on the first inhabited planet (Mars, or Venus, or what have you) that Man might reach. I just wonder—as I have wondered for some months—how much better off the universe might be by exporting some of Earth's problems (I'm not thinking of people necessarily) to other planets, or by importing some of theirs to our planet: for this, of course, would have to be two-way traffic eventually. Hadn't you thought of the imports before? If we're not happy with immigrants from Asia, would we be more happy with some from Venus?

So if there is a "curtain" of cosmic rays to keep Man from gallivanting too far from home, there may be compensations—for both Man and Martians. I wonder if we haven't been looking to "outer space" too much for the solution of problems that originated on Earth, and that can finally be solved only by the men and women, the races and the nations, that inhabit Earth. Haven't we frustrated and beleaguered Americans been hoping that somehow or other our mastery of outer space might give us power "to bring the Russian to his knees"? It might be rocket bases on the Moon, control over weather, "deflected" missiles, maybe new metals, or wealth, or leverage from some other planet: we didn't know what, but something revolutionary and dominating. And can we doubt but that Russia dreamed of as much mastery over America and Europe from her Sputniks' discoveries?

If Man finally realizes that he is destined to remain Earth-bound, that, though he can get help from the God and Master of the universe, he can get none from the other planets, he may make some real effort to solve the problems he has created for himself on Earth.

If the game of military checkers is all up—no shooting bases on the moon, no reinforcements for anyone from Mars or Venus—perhaps the nations can learn and content themselves to live together in peace with what they have.

If we are not going to import (or steal) new metals, and "rice," and "wealth" in goods from distant planets (perhaps by enslaving their less-advanced (?) inhabitants), we may learn to conserve the resources we now have left upon Earth, remembering that there are generations yet to come that will need the soil, the forests, the as-yet-unmined minerals for continued life; and we may even learn to share equitably with the have-nots of our own and the next generation.

Altogether I can see some good that may come to all of us if we are forced to turn our Earth, into Man—instead of taking our frustrations out in space wandering.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for June 1, 1958: LEADERSHIP REQUIRES CHARACTER

READ NUMBERS 27:18-20; JOSHUA 1:1-9.

MEMORY SELECTION: *Be strong and of good courage; be not frightened, neither be dismayed; for the LORD your God is with you wherever you go.* —Joshua 1:9

We are studying today the fourth in a series of eight lessons. The general theme for this series of lessons is, "Living As God's People." The subject for today's lesson is, "Leadership Requires Character." It is a study of the retirement of Moses, as leader of the Israelites, and the selection of Joshua as the new leader.

The word Joshua means, "Jahweh is salvation," according to an article by A. C. Welch in Dictionary of the Bible by Hastings, page 498. The translation of the word Joshua in the New Testament, in Greek, is Jesus.

Joshua, the son of Nun, was of the tribe of Ephraim. His name originally was Hoshea. He was called Joshua by Moses when he was selected as one of the twelve spies who went into Canaan. He had been Moses' minister. He had also commanded an army of the Israelites in a battle against Amalek at Rephidim. Joshua had been the sole companion of Moses when he went into the mountain to meet God at Sinai. In many ways he was the best qualified man available to lead the Israelites into Canaan.

Moses Gracefully Surrenders Leadership

In Numbers 27:12-17, which are verses just preceding the first selection in our lesson text, we have the record of how God revealed to Moses that he was to be permitted to see the promised land from the top of a mountain. There he was to die without ever entering into Canaan. This came to Moses, the Lord said, because Moses had rebelled against the Lord in the desert of Zin by striking a rock to bring forth water instead of speaking to it as the Lord had commanded.

A disobedience like this, taken against the whole background of the life of Moses, might seem like a rather unimportant thing to us. However, it is indicative of the very strict character of life God expects of those who act as leaders in His work. Moses did not protest this decision of the Lord despite the great disappointment it must have been to him. Instead he suggested that the Lord "set a man over the congregation" so that when he was gone they would not "be as sheep which have no shepherd."

Moses is commonly considered to have had a greater influence on the life of the world than any man who lived before the birth of Jesus. He gave evidence of greatness of character in many ways. As the climax of his wonderful life, he gave additional evidence of greatness by his willingness to surrender the leadership, he had exercised so long, to another whom he had trained for service.

It is not easy to voluntarily surrender powers and authority to another. Our Annual Conferences in Louisiana and Arkansas are now being held. Sometimes it appears to be difficult for a pastor, who is being moved to another appointment, to surrender the people he has been serving and the program of the church he has been directing to his successor. This is not a new problem. Dr. Roy L. Smith, in his commentary on today's lesson in The International Lesson Annual, edited by Charles M. Laymon, on page 195 says: "Bishop Warren A. Candler, of the Methodist Episcopal Church, South, often asked young men who expected to be ordained into the ministry, 'Will you go where you are sent and stay away from where you have been?'" The

Bishop had evidently known some preachers who had not "gracefully surrendered leadership" to another in charges they had been serving.

In view of the numerous changes in pastoral charges each year, and in view of the very few who fail to make it easy for the new pastor to take over, it is our feeling that preachers, as a class, pass this test much better than do people generally in other walks of life. In politics, in business and in various kinds of organizations it is not at all uncommon for those in leadership to surrender their powers grudgingly. It was not so with Moses. He put the blessings of his power and prestige behind Joshua and commissioned him for leadership of the children of Israel.

Joshua Called To Leadership

The first three verses of our lesson text, taken from Numbers, 27:18-20, tell of the instructions God gave Moses regarding the manner in which Joshua was to be initiated into the leadership of Israel.

The 22-23 verses of that same chapter read: "And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." Thus Joshua, at the command of God and with the blessings of Moses, became the new leader of Israel.

In the second Scripture selection, in our lesson text, taken from the first chapter of Joshua and beginning with the first verse, we have the rather pathetic statement "After the death of Moses." Thirty days of mourning throughout Israel, followed the death of Moses. Now all who were twenty years or older when the Israelites went out of Egypt had died except Joshua and Caleb, who were spared by the will of God.

In former years the Lord had spoken to Joshua only through Moses. Now He spoke to Joshua directly as he once had spoken to Moses. The Lord said to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people." That was a call to active leadership of Israel and a call to leadership in reaching the actual objective toward which Israel had been directing its thought for forty years. Joshua, who had been called, charged and commissioned as leader of Israel, here is given his marching orders from the Lord.

Joshua's Qualifications For Leadership

1. The basic reason the Lord gave for the selection of Joshua as Israel's leader was that he was "A man in whom is the spirit." There seemed to be something in the life and character of Joshua which the Lord knew especially qualified him for leadership.

2. He had been trained by Moses for the job to which he was called. As a part of this training, he had served as the minister of Moses. He had accompanied Moses when he went up Mt. Sinai to meet God. He had some quality of character which caused Moses to select him out of his tribe as one of the twelve spies.

3. Joshua had a faith in God which seemed to differentiate him from the group of Israelites. While the ten other spies had seen the Canaanites

as super men, faith in the heart of Joshua led him to see that God was greater than any force enemies could muster.

4. Joshua had the courage so necessary to leadership. While others cowered in fear, he, with Caleb, declared that they should "go up at once" and possess the land because they were "well able" to overcome it.

5. There was in the life of Joshua the spirit of obedience. Obedience to the will of God was so necessary to the development of Israel that only one whom God could trust to follow His will could be trusted as Israel's leader. While Joshua did not compare in stature with Moses, he was the next best man in Israel to Moses the emancipator.

6. Joshua must have been a man with a fine sense of justice and fair play. It was to be his responsibility to divide Canaan among the twelve tribes of Israel, when the land was conquered.

God's Promise To Joshua

God gave to Joshua unlimited promises but they were all conditional. The condition was that Joshua "Observe to do according to all the law . . . that thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein for then shalt thou make thy way prosperous, and thou shalt have good success." The promises God made to Joshua were:

1. That the whole of the land of Canaan would be given to Israel.

2. That no man would be able to stand before him in battle.

3. That the Lord would be with him as He had been with Moses.

4. That the Lord would not fail or forsake him, and that the Lord would be with him wherever he went.

Leadership Requires Character

The subject of our lesson, "Leadership Requires Character," is almost a truism. Christian character must be positive, aggressive and capable of inspiring confidence, if it has a following.

The spirit Joshua possessed, which led to his selection as Israel's leader, was such as to make him a man of action. When this call came from God to Joshua to go into Canaan, he immediately sent the officers of the people to tell them to be ready to cross Jordan into Canaan in three days. It was no small order to be told to get ready in three days to do something that they had been worrying about for forty years. However, the response of Israel was immediate. Israel said, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go."

Nowhere is good character so necessary to leadership as in the church. This is true from the highest official in the church general to the most humble leader in a local church. It is not required of church leaders that they achieve every objective for which they strive; it is required that they give evidence of good faith and good character while they are attempting to reach their goal. Church leaders at times may fail in objectives without great hurt to the church; they can never fail in character without doing the church a serious hurt.

God Helps Succeeding Generations

The Lord said to Joshua, "As I was with Moses, so will I be with thee." Whether it be Moses or Joshua or any of God's leaders from that day until now, God knows that no one can meet his religious responsibilities, as a leader in the church, without the undergirding strength of the Lord.

The Lord's promise to Joshua to be with him wherever he went is akin to the promise Jesus made His disciples just before His ascension. Anyone who sincerely attempts to lead in the work of the kingdom has the assurance of God, as surely as did Moses or Joshua, that His presence and power will be at his command. God's workmen die but His work goes on because of the presence of God in the life of each succeeding generation.

NEWS AND NOTES ABOUT FACTS AND FOLKS

COACH ANTON PILNEY of Tulane University, New Orleans, was the guest speaker at the Men's Club meeting of the Carrollton Methodist Church, New Orleans, on Thursday, May 15. Dr. J. Henry Bowdon is pastor of the church.

REV. R. L. CLAYTON, pastor of St. Bernard Methodist Church, conducted the Noontide Services at the Church House in New Orleans. The services, under the auspices of the Greater New Orleans Federation of Churches, are held Monday through Friday from 12:10 to 12:20 p.m.

REV. ROBERT H. JAMIESON, pastor of First Methodist Church of DeRidder, was the speaker at the baccalaureate service for the senior class of the DeRidder High School, Sunday, May 18. The service was held at 5:00 p.m. in the Grammar School auditorium.

HIGH SCHOOL SENIORS of the First Methodist Church, Alexandria, were honored by the Woman's Society of Christian Service with a breakfast at the Bentley Hotel, Sunday morning, May 4. Dr. Guy M. Hicks is pastor of the church.

REV. JOHN LEE, pastor of the Wesley Methodist Church, Shreveport, was the evangelist in a Youth Revival held at the Bethel Methodist Church, Logansport, April 27-May 3. Jerry Ross, choir director at Wesley Church, was in charge of the singing for the services. Rev. Ray Holt is pastor of the church.

DR. B. C. TAYLOR, pastor of Noel Memorial Methodist Church, Shreveport, attended a TV Conference in Dallas, Texas, Wednesday, May 7, as chairman of the conference TV Commission, and also a Board of Trustees meeting at S.M.U. Thursday, at which time Dr. Umphrey and Mrs. Lee were honored.

MARJORIE McQUEEN, social worker at the Special Education Center of McNeese College, Lake Charles, is the leader for the Children-Parent Seminar at the First Methodist Church, Lake Charles. The Parent-Youth Seminar will again have Dr. Tesseneer, professor of Psychology at McNeese College, as leader. Dr. Carl F. Lueg is pastor of the church.

HOME-COMING DAY was observed at the Center Methodist Church, Greensburg, on Sunday, April 13. Visitors and members from Zachary, Jackson, Tangipahoa, and Greensburg were present. Azaleas and other spring flowers were placed in the church by Mrs. Willie S. Neal. Rev. Robert Townsend, pastor of the St. Helena Charge, is pastor of the church.

JUDGE ROBERT D. JONES was elected chairman of the Official Board of Elizabeth Sullivan Memorial Methodist Church, Bogalusa, at a meeting held May 6. Al Paddock was named vice-chairman and Raiford Holmes was re-elected secretary. The new officers will begin their duties at the start of the new church year, June 1. Rev. Robert B. Crichlow is pastor of the church.

A DINNER was given by the Senior Department of the First Methodist Church, Minden, Sunday evening, May 11, honoring the fourteen who will graduate this year. The honorees include Nancy Cox, Catsby Harper, Leon Hearn, Johnny Hudson, Joe Inabnete, Margaret Jones, John Lewis, Lonnie Lindley, Gary Major, Ann Mays, Wayne Parker, Dan Robinson, Hathia Searles, and Lewis Ward. Rev. Dan R. Robinson is pastor of the church.

U. S. SENATE CHAPLAIN FREDERICK BROWN HARRIS, a Methodist clergyman, has received a Special Award from the Freedom's Foundation at Valley Forge, Pa., for "his spiritual leadership in the Senate and the Nation." The award, an encased George Washington Honor Medal, was presented to him by Dr. Kenneth D. Wells, president of the foundation, at special ceremonies in Washington, D. C., on May 5.

MAJ. GEN. CHARLES I. CARPENTER, Chief of Air Force Chaplains since the post was

created in 1948, has been named Protestant Cadet Chaplain of the new U. S. Air Force Academy at Colorado Springs, Col. Chaplain Carpenter, a Methodist, is due to report to his new post not later than Sept. 1. He will have the rank of Colonel. A Roman Catholic chaplain, Brig. Gen. Terence P. Finnegan, has been nominated by President Eisenhower to succeed Chaplain Carpenter.

THE CONGREGATION of the Logansport Methodist Church moved into the Fellowship Hall of the church two weeks ago, and on Monday, May 12, began a remodeling program on the old building. A new roof, the complete remodeling of the interior and brick veneering of the outside is the goal and should be finished within 60 or 90 days. Logansport built one of the most modern Educational Buildings in the Louisiana Conference about two years ago. Rev. James B. Grambling is the pastor.

MRS. R. H. COLE of Magnolia, Arkansas, was guest speaker at the annual mother-daughter banquet of the Haynesville Methodist Church, April 24, under the sponsorship of the Methodist Men's Club. Mrs. Don Rush was mistress of ceremony. Awards were presented to the oldest mother with daughter present; youngest mother with daughter present; mother with the most daughters present, and mother with four generations present. Members of the Men's Club served as waiters for the dinner meeting. Rev. J. H. Midyett is pastor of the church.

JOE T. KELLY, layman from Oak Grove Methodist Church, Shreveport, was guest speaker at the Men's Bible Class of the Noel Memorial Methodist Church, Shreveport, Sunday morning, May 11. Mr. Kelly is a 32nd degree Mason and a Shriner and has been a member of the Official Board of his church for 20 years. He has traveled extensively throughout the British Isles, Continental Europe, the Arabic nations, the continent of Africa, India, Siam, Japan, Hawaii, Central and South America and more recently, behind the Iron Curtain. Dr. B. C. Taylor is pastor of Noel Memorial church.

THE YOUNG PEOPLE of the Jonesboro Methodist Church recently visited the Methodist supported mission fields in Louisiana on a chartered bus. The Sager-Brown and Goodwin School at Baldwin on Bayou Teche was visited first. In the southernmost part of the state the MacDonell Methodist Home and Dulac Center was visited. In New Orleans, the St. Mark's Center, People's Community Center and the Methodist Home Hospital were also visited. The adult sponsors for the trip included Mrs. L. C. Ewing, Mrs. Cecil Garrett, and wife of the pastor, Mrs. G. W. Dameron.

REV. D. W. POOLE, superintendent of the Baton Rouge District, officiated at the dedication service of the Greensburg Methodist Church, on Sunday, April 27. The ceremony marked completion of payments for construction of the church built five years ago. Warner Foster, chairman of the Official Board of the church, presented the structure for dedication. Assisting in the ceremonies were two former pastors, Rev. Marvin Corley, pastor of the Kenner Methodist Church, and Rev. Harold Hines, pastor of the Vidalia Methodist Church. Rev. Charles Knight is the present pastor. A dinner was served following the ceremonies.

MR. AND MRS. OWEN JENNINGS STAGNER, of Hereford, Texas, announce the engagement and approaching marriage of their daughter, Donna Jean, to the Rev. Robert Earl Parrott, of New Orleans, son of Mrs. Walter Stubblefield, of Natchitoches, La., and the late Dr. James Crittington Parrott, Sr. The wedding will be solemnized on Thursday, June 19, at 2:00 p.m., in the Perkins Chapel, Perkins School of Theology, Southern Methodist University, Dallas, Texas. Miss Stagner is employed in the Snyder Elementary School System, Snyder, Texas. Mr. Parrott is the Associate Minister of the Munholland Memorial Methodist Church, Metairie, New Orleans.

ANNOUNCEMENT

The Louisiana Conference Board of Missions and Church Extension will meet in annual session on Monday, May 26, at 7:00 p.m. in the room assigned in the Science Building, Centenary College, Shreveport.

All members of the Board, lay and clerical, are asked to secure their own meal and lodging for Monday evening, each to be reimbursed by the Board for the cost thereof.

THE FELLOWSHIP CLASS of the Elysian Fields Methodist Church School, New Orleans, recently elected the following new officers to serve for a six month period of time: John F. Reeks, Jr., president; Charles G. Byers, vice-president; Mrs. Marilyn Rodgers, treasurer; and Mrs. Joanne Chumley, secretary. Regular class teacher is C. Fred Donaldson. Harold Callahan is the alternate teacher. It is interesting to note that all of the new officers are members of the Newcomers Club of the church; a group that keeps its members for one year after they join the church, and works them into the church activity circle. Rev. Glendon R. Messer is pastor of the church.

NONA LISA BOBO, daughter of Mr. and Mrs. William I. Bobo of Ringgold, was baptized on Mother's Day, Sunday, May 11, in the Methodist Church of Montgomery by the pastor, Rev. James C. Skinner. Of special interest in the service was the fact that Nona Lisa was wearing clothes worn by her great-grandmother, Mrs. J. C. Cooke of Monroe, and her uncle, Everett Nelms of Montgomery, at their baptismal service. The dress she wore was made by her grandmother, Mrs. J. L. Montgomery, and the petticoat she wore was hand-made in 1871 by her great-great-grandmother, Mrs. H. C. Bowmer of Booneville, Mo., and worn by the great-grandmother, Mrs. J. C. Cooke, at her baptismal.

APPROXIMATELY 25 members of the Methodist Youth Fellowship of the Broadmoor Methodist Church, Shreveport, and five adults left Shreveport on chartered bus recently for a visit to Church Centers. The group visited the Wesley Foundations at Northwestern State and Southwestern Louisiana Institute, and spent two nights at MacDonell Methodist Center, Houma, a children's home sponsored by the Women's Division of Christian Service. The group also toured the Indian Community Center at Dulac, near Houma. Mrs. Travis DeFreese, MYF counselor, and Miss Elizabeth Thompson, director of religious education at the church, were among the adult sponsors on the trip. Rev. George W. Harbuck is pastor of the church.

THE NORTH LOUISIANA AREA of the Woman's Christian Temperance Union met for the annual institute at the Mangham Memorial Methodist Church, Shreveport, Monday, April 28. The morning, afternoon, and evening sessions were presided over by Mrs. S. C. Stevens. During the business session district officers were elected for the coming year, and are Mrs. S. C. Stevens, president; Mrs. N. C. Smider, vice-president; Mrs. J. W. Hendryx, secretary-treasurer. The evening session was a youth meeting with approximately 100 attending. Special music was presented by the youth choir of the Ingleside Baptist Church. Rev. Lawrence Gilbert of Noel Memorial Methodist Church, Shreveport, spoke on "Do We Have a Right to Drink?" Rev. Ira W. Flowers is pastor of the host church.

REV. GLENDON R. MESSER, pastor of Elysian Fields Methodist Church, New Orleans, recently conducted a revival at Asbury Methodist Church in Venice where Rev. L. W. Taylor is pastor. During the week of services ten new members were received into the church, eight by certificate from other Methodist churches, and two by profession of faith. In a report received John F. Reeks, Jr., member of the Elysian Fields Church, states: "Several persons that Rev. Messer spoke with in Venice manifested interest and talked of the need of a church in the area, which is strictly an oil exploration and drilling center. The experience of meeting these people and talking with them made a very fine impression on Rev. Messer, and he told others of the warm spirit and co-operative fellowship of the Venice congregation."

LC 1st Church Youth Choir Leads Special Vesper Service

At the evening worship service on Sunday, May 11, the Youth Choir of First Methodist Church, Lake Charles, offered a vesper hour of sacred music. The 35-voice choir of high school and college students is one of eight choirs at First Methodist. George M. Kreamer is Minister of Music and Organist. Lamar Robertson is Youth Director of the church and Conductor of the choir. Mrs. Clark Carver is assistant organist.

The service was presented in three parts in each of which the choir took the role of a different kind of singing organization. The first section was that of an oratorio society. Robed in black and white vestments, the choir sang a group of large choral works from the standard concert repertory.

These included "Now Thank We All Our God," Bach, accompanied with organ and brass quartet composed of Henry Ducell, first trumpet; Norman Smith, second trumpet; John Stagg, French horn; Jim McQuaig, trombone. Other numbers were "Adoramus Te Christe," Palestrina; "He Is Watching Over Israel," Mendelssohn; girls' ensemble, "He Is Risen Again," Gounod; male chorus "All Glory Be To God On High," German Chorale. Miss Barbara Belew of the McNeese State College music faculty was heard in a harp solo, "Andantino," Bright, and a duet, "Sunset," Demarest, with George Kreamer at the organ.

The second section of the service represented an average church choir. Appearing this time in their regular turquoise and white robes, the group sang "I Will Not Leave You Comfortless," Titcomb; "The Cry Of God," Luvaas, with Waddell Burge, baritone soloist; "In The Night Christ Came Walking," Cain; "Go Not Far From Me O God," Zingarelli; "Ho Everyone That Thirsteth," Demarest. All choral numbers were accompanied by Mrs. Carver. For the offertory, Mr. Kreamer played the Fantasy on "Once To Every Man And Nation," Purvis.

For the final portion of the evening and now representing a congregation, the choir, in street attire, then sang a group of more familiar hymn-anthems. Among these were "My Faith Looks Up To Thee," Schneckler, with Mrs. Sam Hudson, violin obligato, Leslye Ward, soprano, Waddell Burge, baritone; "Fight The Good Fight," arr. Ringwald, with Carolyn Carver, soprano; "Lift Up Your Heads," arr. Andersen; "When I Survey The Wondrous Cross," arr. Steckel; "The Lord's Prayer," Wilson.

This special service of worship in music was the last in the current conference year of a series of projects undertaken by the Ministry of Music at First Methodist in Lake Charles. The choir program has been expanded from four to eight choirs. These include two Primary groups of children from public school grades one through three. The children are taught the rudiments of music and sight singing but do not participate in the worship services. The Junior Choir of grades four, five, six sing once a month for the evening worship. The Intermediate Girls and Intermediate Boys Choir



THE LAKE CHARLES DISTRICT FAMILY OF THE YEAR—Pictured is the Claudius Mayo family of Moss Bluff Methodist Church. Left to right, front row, are: Virginia, Mrs. Mayo, and Judith; and back row, Mr. Mayo and Bradford.

Lake Charles Dist. Names 'Family of Year'

The Claudius A. Mayo family of the Moss Bluff community and of the Moss Bluff Methodist Church has been chosen to represent the Lake Charles District in national competition for the selection of 1958's Methodist Family of the Year.

As district nominees they will vie with 568 families from throughout the nation for top honors. The winning family will be sent to the Methodists' third national conference on family life next October. During their stay, they will be entertained as guests of the "Together" magazine.

The Mayos have three children, Bradford, Judith, and Virginia.

Mr. Mayo holds several positions in the Moss Bluff Methodist Church including lay leader, treasurer, steward, trustee, chairman of the building committee, and teacher of the adult Sunday school class. He is also lay leader of the district, and a member of the conference board of social and economic relations.

In civic life he is a member of the Calcasieu parish school board, president of Ward 1's recreation commission, president of the parish library board, president of Lake Charles' Toastmasters club, and a member of the Salvation Army's advisory board.

Mr. Mayo has been a scoutmaster for 20 years and holds scouting's highest citation for scouts — the Silver Beaver award. Throughout the years he has held various offices in the Parent-Teacher association.

Mrs. Mayo is president of the Moss Bluff Church's Woman's Society, chairman of the commission on membership and evangelism, a member of the building committee, communion steward, and assistant church school superintendent.

In community work, she is a past president of the Parent-Teacher association, now vice president of the organization and a life member. She is also chairman of the community's annual Red Cross drive.

Bradford is a student of Centenary College, Shreveport. He serves as president of older youth at Shreveport's Noel Memorial Methodist Church, and is chairman of

METHODISM PLANS EXTENSIVE TV SERIES

(Continued from page 1)
response and discussion in the community.

The series, being developed in cooperation with the National Council of Churches, is scheduled to be launched in some areas by October of this year.

The regional workshops, three days each, were held between April

Rayville Church Honors Methodists Of Graduating Class

The Methodist members of the 1958 Rayville High School graduating class and their parents were guests of honor at the 11:00 a.m. service, Sunday, May 18, at Rayville Methodist Church.

"While It Is Today!" was the sermon subject of the pastor, Rev. W. D. Boddie.

The Methodist High School graduates honored include Judy Beggs, Janice Buckles, Bobbye Dunn, Jean Gates, Judy Green, Geraldine Hardwick, Susan Mann, Sherry Sims, Robert Calvert, Jr., Oliver Lowrey, Jr., John O'Connor, and Johnny Owens, Jr.

At the 7:30 p.m. service, when the altar prayer time was observed, the pastor's sermon subject was "Your Identity Card, Please!"

The church was also host to the Baccalaureate service of the Rayville High School at 4:00 p.m. Sunday. The message was delivered by the Rev. Mr. Boddie, and was entitled, "You Have Not Passed This Way!"

ANNUAL CONF. MEETS AT SHREVEPORT NEXT WEEK

(Continued from page 1)

The annual seminary banquets will be on Wednesday evening: Duke University alumnae at Broadmoor Methodist Church, Southern Methodist University at First Methodist Church, and Emory University at Mangum Memorial Methodist.

The annual Parsonette Luncheon for wives of the ministers is scheduled for Wednesday at Noel Memorial Methodist Church.

A tea honoring Mrs. Paul E. Martin will be at the home of Mrs. B. C. Taylor, 839 Monrovia, Thursday from 3:00 to 5:00 p.m.

All business sessions will be held in the Brown Memorial Chapel on the Centenary College campus, and evening services will be held at First Methodist Church in Shreveport. Host pastor is Dr. D. L. Dykes, Jr.

QUOTES FROM OTHER MAJOR ASSEMBLY ADDRESSES

(Continued from page 5)

find love and knowledge to mean today. The distinguishing feature of our witness seems to me to reside in the sacrificial quality of life."

Dean Walter G. Muelder, Boston University School of Theology: "This is the message that transcends the crisis. It takes the power of woman's new freedom and harnesses it in loyalty to Jesus Christ to such tasks as a responsible use of America's abundance, to a vocational commitment to the Christian home, to a just policy in developing mass communications, and to a moral use of nuclear energy."

the college's Methodist Student Movement.

Judith is president of the Moss Bluff MYF and was recently elected president of the Lake Charles Sub-district MYF.

Virginia is pianist for Sunday school and worship services and is area program chairman of Christian Witness for the MYF.

Prescott Scouts Receive Awards



Eagle Scout awards were presented recently at the First Methodist Church, Prescott, Ark., to (l to r) James Stewart, Bob Reynolds, and Douglas (Butch) Easterling. The scoutmaster, Don Mitchell, made the presentations.

James is the son of Mr. and Mrs. Ellis Stewart, and is a senior patrol leader of Troop 64. He is also secretary, Explorer Post 64. Bob, the son of Mr. and Mrs. Robert Reynolds, is senior patrol leader of Troop 81, den chief for Den 1 of Cub Scouts, and a member of the order of arrow for two years. Douglas, son of Mr. and Mrs. Doug Easterling, is junior assistant scoutmaster of Troop 81, senior patrol leader Explorer Post 64, den chief of Den 2, Cub Scouts, and has also been a member of the order of arrow for two years.

WITH THE SUB-DISTRICTS

Sadie Mecom

Officers elected for the Sadie Mecom Sub-district in Louisiana, for 1958 include the following: president, Mary Eleanor Lee, Winnsboro; vice-president, Hazel Franklin, Crowville; secretary and reporter, Nancy Gardner, Gilbert; treasurer, Mary Bostrick, Gilbert; and publicity chairman, Pat Moore, Winnsboro.

Mansfield

New officers of the Mansfield Sub-district Methodist Youth Fellowship were installed Monday evening, May 5, at the regular monthly meeting held at the First Methodist Church in Mansfield, Louisiana.

Installation of officers was made by Rev. John B. Koelemay, Many, retiring counselor. They are: William Dunn, Grand Cane, president; Gail Yarbrough, Mansfield, vice president; Patricia McLauren, Mansfield, secretary; Janice Tarver, Many, treasurer; Melba Dear, Grand Cane, reporter; and Rev. M. W. Merrill, Mansfield, counselor.

Following refreshments, a Council Meeting was held by the counselors and new officers for the purpose of formulating plans for the coming year. The next meeting was set for Monday, June 9, 7:30 p.m., at Grand Cane, with the program under the direction of Rev. James B. Grambling, of Logans-

Camden District Intermediates Have Special Event

Intermediate youth of the Camden District attended a box lunch outing at Camp Logoly, near McNeale, Ark., recently. Money raised was sent to the Methodist Youth Fund.

Some 132 attended the event. A business session was held first, and then, the Rev. Joe Arnold, Buckner, led group singing. Groups from three churches demonstrated recreation that could be led back at the local churches. The Fairview youth led music games; El Dorado First Church, relays; and Camden First Church, folk games.

The girls' lunches were auctioned off by the Rev. Bill Elliott, who is now attending Perkins School of Theology, SMU.

A worship service was also included in the program. Pam McKinney, El Dorado, read the Scripture; and Buddy Jester, Hendrix ministerial student, brought the inspirational message.

Churches represented included Camden First Church and Fairview, Buckner, Columbia Circuit, Stamps, Chidester, Magnolia First Church, El Dorado First Church, and Greer's Chapel. The Rev. Howard Childs is director of intermediates for the Camden District.

port. Grand Cane will be in charge of recreation and refreshments.

Poinsett

The Poinsett MYF Sub-district met at Tilton, Ark., May 8.

The devotional was given by Sharon Jeffers. "Almost Christian" was the topic of the talk. Jimmy Block, the out-going president, presided at the business meeting.

There was a total of 86 present. All churches in the Sub-district except one were represented.

The Rev. Brannon conducted a very impressive installation service for the officers elected.

The group participated in recreation, which was led by Mrs. Virginia Lemke. Afterward the group enjoyed cold drinks and doughnuts.

The July meeting will be held July 10 at Marked Tree, according to reporter, Charlotte Dale.

Conway-Perry County

The Conway-Perry County MYF Sub-district met May 5 at the First Methodist Church, Morrilton. There was fellowship singing and the Rev. Robert Francis presented an entertaining program.

The president, Barbara Patterson, presided over the business meeting. It was decided that the sub-district would pay the full expenses of the president and half the expenses of the other officers to the Youth Assembly, June 3-7. The next meeting will be held at Oppello, June 9.

The installation of the officers for the coming year was held in the sanctuary by the Rev. Pryor Reed Cruce, conference youth work director.

New officers include: president, Kay Pettingill, Plumerville; vice president, Gloria Thompson, Oppello; secretary, Sally Villines, Morrilton; treasurer, Marilyn Vaught,

Temperance Essay Contest Winners Named

District Directors of Temperance of the North Arkansas Conference have selected the winners in the Annual Temperance Essay Contest sponsored by the Conference Board of Temperance.

They are: Batesville District—(Rev. Ray Edwards, Director) first place, Mary Murphy, First Methodist Church, Batesville; second place, Karen Kinney, Newport.

Conway District—(Rev. S. O. Patty, Director) first place, Beth Martindale, Levy Methodist Church, N. Little Rock; second place, Gwen Meyer,

First Methodist Church, Russellville; third place, Thomas Phillips, Plainview Methodist Church. Fayetteville District—(Rev. Frank Jones, Director) first place, Owanda Faye Davis, Wiggins Memorial, Fayetteville; second place, Mary Lester, Farmington Methodist Church.

Forrest City District — (Rev. Luther K. Wilson, Director) first place, Ned Wilford, First Methodist Church, Forrest City; second place, Kay Booker, Aubrey Methodist Church; third place, Bruce Whitten, Marianna Methodist Church. Fort Smith District—(Rev. George J. Kleeb, Director) first place, Mary Ann Young, St. John Methodist Church, Van Buren; second place, Carol Nance, First Methodist Church, Ft. Smith. Jonesboro District—(Rev. Herchalle J. Couchman, Director) first place, Frances Tacker Brinkley, Whitten Methodist Church; second place, Willie Mae Young, Nettleton Methodist Church; third place, Brooks Holifield, First Methodist Church, Jonesboro. Paragould District—(Rev. James R. Chandler, Director) first place, Harry Mack Harmon, Corning Methodist Church. Searcy District—(Rev. Dewey Dark, Jr., Director) first place, Julia Elaine Melton, First Methodist Church, Searcy.

First place awards are \$25.00, second place \$15.00, and third place \$10.00, according to the Rev. Raymond A. Dorman, chairman of the North Arkansas Conference Board of Temperance.

Huntsville Youth Honor Graduates At Dinner Program

The seniors of Hartford, Ark., were entertained by the MYF of the Jones Memorial Methodist Church at a dinner May 9 honoring the graduates of the church. They are Oren Adair, son of Mr. and Mrs. Joe Adair, and Frankie Scaramuzza, son of Mr. and Mrs. Frank Scaramuzza.

Mrs. G. O. Nance, sponsor of the MYF, was in charge. The pastor, the Rev. Willis LeGrand, gave the invocation and welcome.

During the program, talks were given by Oren Adair, class president, Frankie Scaramuzza, Wanda Brassfield, and Linda Turnipseed. Group singing followed.

church and am honored to be a member. And meet new friends through the church."

"I want to join because I think everyone needs some religious foundation and joining the church and being active in it in my estimation is the best way. I also want to learn more about God and His doings and I think that by joining is the best way. While reading the book I felt as if everyone needed someone to look up to and that God is the one person that can be looked up to."

THE YOUTHFUL ACCENT

By Hoover Rupert

WHY I WANT TO JOIN THE CHURCH

In this season which has seen hundreds of teen-agers take the vows of church membership in the parishes reached by this periodical, it may be in order to share with the readers of this column some of the answers given in a membership class with which this writer had relationship recently. During one of the last sessions of the class, without warning, the teen-agers there were asked to answer the question as to why they wanted to join the church. All the answers were heart-warming and some were especially worthy. On Confirmation Sunday I shared some of them with the worshipping congregation, and so many persons commented on what the words of the young folks meant to them that I thought it would be in order to share them with readers here. That youngsters could write such answers off-the-cuff, is a source of real encouragement. In a class of 33, at least half of the answers would merit printing here. The seven selected include some of the best, but are a cross section of the best half.

Each paragraph that follows is an individual answer, and really provides the youthful accent on the way of church membership.

"I want to join the Church because I feel I will be closer to God. I feel by being a member of this church I will understand the Bible better. I think when somebody is going to be a member of a church they are taking a big step in life, and I want to be known as a child of God."

"I want to join the Church because I feel that I want to come closer to God. I also would like to become a part of the Church."

"The Church gives me a feeling of understanding and I want to become part of it. I like the way everyone in the church works together like one big family, and I'd like to feel I'm a part of that family."

"I want to join the church because it is a helpful, reliable, organization. It helps me to know and understand God better. I feel very important being a member of the First Methodist Church. It helps you understand the Christian ways of living. And if we are the height of God's creation I should know and understand Him better."

"The reason why I would like to join the church is that so I really feel I belong to the House of God. Also I feel closer to God by belonging to His House."

"I would like to join the church because I feel like I belong to the

Perryville; reporter, Jim Linebarger, Morrilton; and counselor, Mrs. Darnell Hampton, Morrilton.



Studies Completed

Bunkie

The Woman's Society of Christian Service of the David Haas Memorial Methodist Church, Bunkie, completed a month's study on "Christ, the Church, and Race." Mrs. C. W. Tebow, Louisiana Conference Secretary of Promotion, was the teacher of the group. The study class met each Tuesday morning during the month of April from 9 a.m. until 10:30 a.m.

Those who participated in the study by giving special reports were: Mrs. Byrnes Eves, Mrs. Philip Stanly, Mrs. T. E. Cranford, Mrs. J. J. Caraway, Mrs. Elbert Aymond, Mrs. Warren Constant, Mrs. V. J. French, Mrs. O. Z. Overby, Mrs. S. E. Lester, Mrs. J. B. Cochran, and Mrs. F. T. Mikell. Information gained from the study was most valuable.

As an outgrowth of study, the society sent a money offering to the Brewster Hospital in Jacksonville, Fla. This Negro hospital in Jacksonville, is under the direction of the Woman's Division. The society also contributed a money donation to the Bunkie Negro Methodist Church to help with repairs and tuning of their piano. Several of the members volunteered their services to help organize a Woman's Society in the Negro church.

Elysian Fields

The Woman's Society of Christian Service of Elysian Fields Church, New Orleans, completed a four week study course on Japan on "Cross and Crisis In Japan." The course was taught by Mrs. Helen Gallaher of St. Luke's Methodist Church. At the final session, as a special treat, the guest of honor was Rev. Kondah of Tokyo, Japan, who is attending the Baptist Theological Seminary here in New Orleans. Rev. Kondah spoke on his country and people. Added to the covered dish luncheon was a special dish called "Suki Yaki" which he prepared and served to the ladies present.

As the Elysian Fields Woman's Society closes another year of activity and installs new officers, they look back on the past year with pride as one of their finest years. Among many projects of note that they accomplished this past twelve months were the following: Collected funds for students in college; furnished altar flowers every Sunday; made cookies for Tulane Open House; sent over 300 coupons to St. Mark's Camp Fund; served 12 Men's Club suppers for the Methodist Men; raised money for church Organ Fund; sent duffel bag of clothing to World Community Day; sent candy to Carville for Christmas; sent toys to Bunkie Colored School for orphans; gave prayer books to students at Christmas; sent reading material of all kinds to Louisiana Mental Health Institute; contributed to UCW School Children's Shoe Fund and Flint Goodridge Hospital Expansion Fund; members participated and received credit in two study courses and formed a new circle. In addition, they served refreshments to many

Conference Presidents Attend Assembly



Pictured above are the presidents of the conference Woman's Societies of Christian Service of Arkansas-Louisiana, who attended the Fifth Assembly at St. Louis, May 6-9: Mrs.

L. B. Kilpatrick, Louisiana; Mrs. M. E. Scott, Little Rock; and Mrs. Jessie Gilstrap, North Arkansas.

Batesville District Meets

The Annual Meeting of the Batesville District Woman's Society of Christian Service met at Mountain Home, Arkansas, April 24th.

Mrs. L. T. Zarub, district President, welcomed those present, with a special greeting for the ministers in attendance.

Rev. Harry Jowett, Mountain Home Parish, gave the devotional, "Seeking the Pearl of Great Price."

Mrs. Emma Nell Denman, the Missionary to Korea, spoke on the progress of the work in that far away land, and the customs of the people.

Mrs. Nels Barnett, member of the

church and district meetings and are proud that seven of their number teach in the Church School. In outside activity, they toured the Tulane Wesley Foundation and the Dulac Indian Mission (to which they sent four large boxes of clothing).

In line with the church policy of naming classes and group after some deserving member, the Fellowship Circle of the Elysian Fields Woman's Society recently changed the name of the group to "The Marine Willis Circle." Mrs. Willis is a retired member of the church and is a resident of the St. Anna Home. She is 90 years old and still very active in religious work at the Home. She is chairman of Religion for the Home For Incurables and helps maintain a chapel there.

Board of Missions of the North Arkansas Conference of the Methodist Church, and delegate to the United Nations from that body, gave a review of the activities of the various departments of the United Nations as she witnessed them at the last Session.

The noon hour was observed with a sack lunch served in the dining hall of the church with the ladies of Mountain Home church in charge.

The President called the afternoon session to order with prayer. The minutes of the last meeting of the Executive Board were read and approved. Two recommendations were approved as presented.

Mrs. Gerald Hammett, Chairman of the Nominating Committee, submitted the following slate of officers for the ensuing two years: President, Mrs. L. T. Zarub; Vice President, Mrs. Kathryn Besson; Recording Secretary, Mrs. R. W. Batchelder; Treasurer, Mrs. Ben Jernigan; Secretary of Promotion, Mrs. M. L. Kaylor; Secretary of Missionary Education, Mrs. Richard E. Connell; Secretary of Christian Social Relations, Mrs. P. G. Magness; Secretary of Student Work, Mrs. Gerald Hammett; Secretary of Youth, Mrs. Paul M. Bumpers; Secretary of Children's Work, Mrs. W. R. Clark; Secretary of Spiritual Life, Mrs. Wm. Womack; Secretary of Literature & Publication, Mrs. W. W. Adams; Secretary of Supply, Mrs. Homer Fox; Secretary of Status of Women, Mrs. Ralph McDonald; and Secretary of Missionary Personnel,

Societies Install Officers

Gentry

The Gentry Society met May 2 at the home of Mrs. A. M. Steele. Following the election of officers there was a pledge service with Mrs. Harlan Gillespie as leader.

Pulaski Heights

The following officers of the Winnie Waites Service Guild of the Pulaski Heights Methodist Church were installed by Mrs. Daisy Bell Norwood Monday evening, May 5: president, Frances Blanton; vice-president, Lillie Arlene; Recording secretary, Nan Osborne; treasurer, Lois Buxton. Other officers and chairmen of committees were also installed.

Natchitoches

The Installation and Pledge Service for the Woman's Society of Christian Service and the Wesleyan Service Guild of the First Methodist Church, Natchitoches, was held May 14 at 7:00 p.m., with a tea following in Fellowship Hall.

Officers of the Woman's Society are: president, Mrs. C. C. Dethloff; vice-president, Mrs. George Pearce, Jr.; recording secretary, Mrs. R. S. Flinn; treasurer, Mrs. Evelyn Coats.

Mrs. Lucian Layton.

The Rev. Dr. Paul M. Bumpers assumed the chair where the presented slate became the elected slate of officers. Dr. Bumpers installed the Officers with a most impressive ceremony.

On The Magazine

Stands?

Requested By The Editor
of This Publication

Entertainment Magazines

I wish that it would be possible to quote directly from some of the magazines to illustrate what has been said above, but such direct quotation would be both improper and in poor taste for a reading such as this article shall have. Let me, however, cite a few examples of the type of thing found in the magazines as we go along. Let us take for our first example a few of the stories contained in some of the "entertainment" group. Here is Rev. Mr. Cannon's definition and evaluation of the group:

"According to the entertainment magazines, monogamy, chastity, and fidelity, are outmoded ideals, mere vestiges of puritanical past. Monogamy, one of the writers declares, is . . . a kind of crazy idea dreamed up by some fanatical barbarians when they were getting ready to run over the rich, civilized, polygamous Roman Empire. (I assume the reference here is to the Christianizing of the Roman Empire.) Puritanism is nothing more than the result of a cold climate." However, it is then pointed out that there is yet hope for us for the climate is becoming more moderate (as in southern California). With the more moderate climate the writer hopes that we shall be able to overcome our Puritan influences and then happily enjoy polygamy. He further states that even the churches are softening their stand on monogamy. (He apparently has had little contact with The Methodist Church). Written in some jest, the above might seem funny to some people. But if jest, it is humor with a barb for all of the stories contained in the magazines of this type openly support just such a hedonistic philosophy.

Entertainment Magazines Story Types

In one such magazine there appears the story of a 17-year-old boy who falls in love with a 17-year-old girl. He desperately tries to convince her that a summer affair would be harmless. At last there comes to him a note telling him that her mother and her escort will be gone on a certain evening, and in lurid detail she describes how and where she will be waiting for him. Plans are complete for clandestine meeting. On arriving at the cabin where he is to meet the girl, he knocks only to be confronted by the girl's mother who chides him for trying to seduce her daughter, and then invites him in and proceeds to seduce him herself. The comment is that this is where he learned about women and how!

There is no effort to relate this to any moral concept. This is presented as a common and everyday activity of mothers of 17-year-old daughters. The daughter, incidentally, has spent the evening with her mother's older escort, and they have had an affair which surprisingly enough ends in marriage.

In the same magazine there is a lengthy picture story which seeks to portray the problem of which portion of the female figure is most "interesting" to the most men. The article is more than amply illustrated.

In still another article readers are warned

* Rev. John Butler Hays is the pastor of the Douglassville Methodist Church in Little Rock. Rev. Mr. Hays attended public schools in Little Rock, and is a graduate of Hendrix College and Perkins School of Theology. Before his coming to the Douglassville Church in 1956, he served as the associate pastor of the First Methodist Church in Hot Springs.



WE have reason to be greatly concerned over the moral standards presented by all too many magazines available to all persons on the newsstands.

You, as I, have heard of such magazines and their morally degrading influence on our society. But perhaps, you, as I, assumed that this was a problem only in the large cities of the North and East. Or that the sexual tone of Southern California was unique because of the influence of the film industry.

Recently I was asked by the editor of this paper to investigate the newsstands, drug stores, railroad and bus stations of our community to find out if such magazines were available to the general public (including teen-agers). If they were, just what were the magazines saying to those who read them? What effect would reading them have on a life that comes under their influence?

Why The Church Is Interested

It would be wise at this point to pause and establish the reason for such a project by a minister and by a church publication. Our interest and concern in this matter is related to an understanding of the Christian faith which assumes that as creatures of God, we are then subject to His wisdom and admonishments. We may in freedom choose to ignore His moral pronouncements, but in so doing we must recognize that we place ourselves in jeopardy and that we live in sin.

Further, we must recognize that as a nominally Christian nation, our accepted mores are based on Christian teaching. That any factor which seeks to undermine the moral structure of our society brings sin into the life of the individual and places our society in danger. Such depravity and moral licentiousness as is depicted and openly advocated by certain types of publications results inevitably in social and moral consequences.

Aside from the fact of actual sexual arousal which may result in illicit acts whether through force or voluntarily, we must recognize that such moral licentiousness strikes at the fundamental structure of society, and one of the fundamental structures of the Christian Faith, the sanctity of marriage and the home resulting from it.

General Classification

In a recent booklet entitled "A Sickness in Society," Rev. Ralph A. Cannon wrote concerning the subject, he sought to classify magazines generally dealing with sex and other similar expressions into several categories: "Entertainment, romance and confession, expose, pin-up, pocket-sized, picture-news, men's adventure, some detective periodicals, cartoon and cheese-cake, nudist journals, figure studies or art, male art."

For our purpose here we will not need to deal with all of the classifications. Let it suffice to say that most of them are readily available in most of the communities of southern Arkansas.

Are these magazines available on the newsstands and magazine counters in your community? These magazines as well as those shown on page 13 are available on many newsstands to anyone, including your children, who has the price for their purchase.

that an illicit love affair is no longer tax deductible. There was a loop-hole in the tax law for several years which permitted a deduction for certain expenses incurred in the support of persons. Many men claimed their love expenses under this clause. This article is to inform readers that this loop-hole has been plugged. The article is headed, "For three years an oversight in the tax laws allowed a bachelor to deduct his love-nest partner. But the fun's over, boys!"

May I urge on you that these articles are not mentioned because they are the exception. They are the average!

Entertainment Magazine Philosophy Versus The Christian Ethic

The general acceptance of such behavior soon appears to be the norm or accepted practice. The reader is led to believe that men and women alike would all like to cast aside the mores of the society. The implication is that here is true freedom of expression. Yet how often in history has the world believed this lie? History is filled with accounts of nations which did not heed the commands of God and rapidly slipped into oblivion. Inevitably the result of disobeying the commands of God has been the destruction of society as the individuals within the society were one by one destroyed by their sin.

From the Christian view, people cannot be considered objects of satisfaction. To treat a person as an object of sex expression alone is to deny the meaning of love between a man and woman as faith understands it. Sex finds proper place and expression only in the context of mutual love and respect and fidelity. The entertainment magazine exists to deny the validity and meaning of Christian marriage as ordained by God.

Romance Type Magazines

I want to briefly discuss two other types of magazines which are as dangerous as the "entertainment" type.

One is the "Romance" magazine. I recently obtained one directed primarily toward teenagers. It contained the following stories:

1. That of a boy interested in seducing a "nice" teen-age girl. She continually refuses him until he sees the error of his ways. This one has a "happy" ending.

2. That of a girl who is afraid not to give herself completely to a boy fearing that she may never be able to get a date with him again if she does not. It seems that she is considered odd by the rest of her crowd. She gives of herself to this boy only to find out that he loses respect for her. However, this ending is lightly touched on. Most of the story is concerned with the boy's conquest and is given in some detail.

3. That of a 16-year-old girl who marries a football hero against the wishes of her parents. He turns out to be no good, leaving her with a baby which soon dies. She returns to school, falls in love with a nice fellow. One evening on the way to a movie, her former husband sees them and kills the nice boy. She is forced to leave the community and her life is ruined.

4. That of a thirteen-year-old girl who cannot control her desire for men. Seventeen sexual experiences are described in this child's life. She herself is the illegitimate child of a "sex-fiend" and has inherited his insanity.

Here are only four examples of nine stories contained in this magazine. Also included is a "Can I Help You Department."

One of the letters is from a fourteen-year-old girl who writes complaining that she has lost her boy friend to a girl who has "gone all the way with him." She wants to know how she can get him back for he has promised to marry her if she "will go all the way." Her question is how can she get the boy back.

Another letter is from a middle age lady who has five children and whose husband has left her. She has met another man who wishes to marry her after a "trial" period together. He has had two wives before who were unable to "satisfy" him. He has written her to come to California to keep house for him. Her question

is, "What should I do? If we are not married would it be bad for me to keep house for him?"

Let me remind you that this is a "romance" magazine. On its cover is a wholesome looking young lady. But there is not a normal romance in the covers of the magazine. This is the most vicious type of publication. At least others are reasonably honest. This type generally depicts itself as a wholesome teen-age publication.

Pin-Up and Figure Study Magazines

Finally let us consider two other types under one topic for they are alike. The only difference is one of degree. These are the "pin-up" and the "figure study" magazines. In the pin-up magazines, poses are most suggestive generally with the "Vital Statistics" of the woman. She has on a FEW clothes, but there is little question that her motives are somewhat less than honorable. Generally, the script with the picture lets you know that she is for YOU alone and would welcome the opportunity to warmly greet you in person. The pin-up magazines also carry ads which offer through the mails books, color slides, movies, photographs, articles of female apparel "guaranteed to make her 'your slave,'" and illustrated adult comic booklets.

In the female study magazines the women wear nothing. There is generally nothing in the magazine but nude studies. Judging from the number of the magazines on the newsstands there are many more photographers of nudes and artists painting the nude than I imagined.

These magazines, and others which have been mentioned, are immediately available to anyone with the money to buy them. They are easily available in several of the major cities of southern Arkansas.

Believing that God is our Father and concerned for our well-being; believing that to guide us into what we were meant to be by His Grace that He set forth moral and spiritual laws taught by the Prophets, the Law, and Jesus Christ; believing that the validity of these revelations is witnessed to in man's social and individual history; believing that such inevitable results as the decay of the individual and his social structure follow the willful disregard of God's revelation, we must call the obvious purpose of these magazines sin.

The use of our bodies as ordained by God is not exhibition or simple self-satisfaction. Rather, it is the union not simply of the bodies of two individuals, but the union of the persons themselves. This union is intended to take place only within the institution ordained of God—marriage.

This View These Magazines Would Deny!

Legally, these magazines are difficult to control because of the vagueness of the legal definitions covering the field.

In Arkansas "Obscene" Is Defined As: "Lewd, impure, indecent, repulsive, disgusting, foul, filthy, offensive to the senses; offensive to modesty, decency, or chastity; calculated to shock the moral sense of man by disregard of chastity or modesty."

A definition of "Obscene" used in a Federal suit to prohibit mailing of such literature was: "Matter is obscene if it is offensive to common sense of decency, modesty of the community, and tends to suggest or arouse sexual desires or thoughts in the minds of those who may be depraved or corrupted thereby."

To the churchman these definitions would seem to be sufficient to bar such magazines from the public newsstands. However, if we are realistic we shall be forced to realize that in this as in other areas of concern, the mores of the community are not necessarily that of the Christian faith. Many legal moves have been defeated by the combined forces which control the publication of these magazines.

However, it would seem useless to present a discussion of this type and not offer some instructive avenue of approach for the abolishment of these magazines. May I suggest the following sort of campaign:

Those reading this article are by and large members of the Arkansas-Louisiana Area of The Methodist Church. We live in communities where, through economic pressure, we can "en-

courage" druggists and others to discontinue magazines which are offensive and morally degrading. Druggists contacted by ministers in several neighborhoods in Little Rock have voluntarily discontinued many of the objectionable publications or have allowed ministers to check the magazine stands and remove objectionable materials to be returned to the distributor.

If parents and interested adults will begin now to clean up the magazine counters in their communities much can be done to counter this attack on Christian morality.

Larger communities may need advice on a formal organization. They are invited to write to "Churchman's Commission for Decent Publications," 311 Western Union Building, Washington 5, D.C.

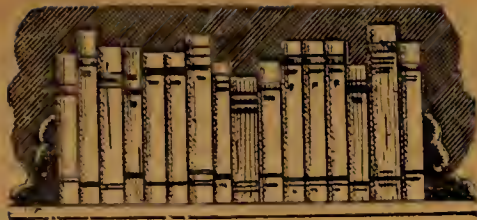
We must speak out in defense of the Christian ethic in this area. If this philosophy expressed in words and pictures be sin against man and God (and I believe that it is) then let the church label it as such and do all in its power to bring pressure to bear on those responsible that it be stamped out.

Many of these magazines have been banned by the Little Rock Censor Board, but they were returned to the newsstands and magazine counters a short time after the ban had been announced.



BOOK REVIEW

BY REV. JAMES E. MAJOR
LITTLE ROCK, ARK.



THE CUP OF FURY by Upton Sinclair

The Cup of Fury by Upton Sinclair (Channel Press, Inc., Great Neck, New York. \$3.00) is fascinating, though not entirely pleasant reading. The reader is shocked as the author reveals how beverage alcohol has destroyed the minds of so many outstanding writers and artists of America. Along with a feeling of indignation at the liquor industry for producing such a destroyer, there comes a blush of shame for allowing it to exist in our society.

This book is not the product of research. It is biographical. Although a life long total abstainer himself, the author watches loved ones and friends travel to their graves by the alcoholic highway. After mentioning four dead drunkards in his own family, including his own father, he goes on to tell the stories of a surprising number of celebrities whose genius was destroyed by drink. Among those named are Jack London, George Sterling, Sinclair Lewis, Edna Millay, Theodore Dreiser, Eugene Debs, Douglas Fairbanks, Eugene O'Neill, Sherwood Anderson, Stephen Crane, O. Henry, John Barrymore and Scott Fitzgerald.

As the author himself says

"There is terror in stories like these; terror at what whiskey can do to the minds of men."

Just as terrifying is the revelation of plans of the liquor industry to promote its "big lie"—that drinking is necessary to social acceptance and a good life. The author exposes the falsehood for the sham that it is. No one can watch these people who had God-given talents dissipate their powers through drink and believe that lie.

Here is a book every preacher will want to own. These are abundant illustrations for many a Commitment Day sermon. It is a book that should be in every church library—readily available to the young people. The practical suggestion the author makes on how to refuse a drink, alone is worth the price of the book.

The only disappointment in the book is the failure to mention the Church as a hope in the fight against alcohol. He mentions Alcoholics Anonymous, but not the Church. Could it be that the churches have compromised their stand in such a way that they offer no hope?

The book closes with a call to arms. "For those who have seen the misery and understand the devastation caused by drink — a continuing fight is the answer. So long as men are lost in the cup of fury, our fight must continue."

Board Suggests 'See Missions By Bus' Tours

With the coming of spring, minds begin to turn more and more to the thought of spring and summer activities. And this month is probably a good time for local church Commissions on Missions to begin planning for the summer that the missionary interest and concern may not be lost in the June-to-September lag that occurs in many churches.

Here is a suggestion or two.

The divisions of the Board of Missions (the Division of National Missions and the Joint Section of Education and Cultivation) are sponsoring this summer a tour to Hawaii. The dates are July 17-30. Perhaps someone on your commission or in your church might be planning a summer trip to Hawaii. If so, why not encourage him to become a part of the Methodist tour to this promising home mission area. When he returns, he will be available for speaking in your church and in your district. Full information is available from the tour director, Dr. Walter J. Lepert, at 150 Fifth Ave., New York 11, N. Y.

Though the Hawaii tour will be possible for only a few, there are some things an alert Commission on Missions or a number of Commissions in a district or conference can do on their own initiative in the area of missionary tours. A group might charter a bus and send Methodist youth, young adults, Methodist Men, etc., on a visit to

a nearby home missions project or home missions field.

Each year a number of annual conferences in the Northeastern and North Central Jurisdictions send youth groups to Henderson Settlement in eastern Kentucky. In the Southwest, Commissions have opportunities for seeing the work in the Oklahoma Indian Mission Conference and the Spanish-speaking work in the Rio Grande Conference. In almost every state, there is one or more home missions institution (school, hospital, community center, etc.) of which most Methodists are unaware.

The initiation of such tours and visitations is not something in which the General Board of Missions can take leadership. The initiative must rest with a local Commission (and last summer an individual church sent a team of four youth to Vieques Island for a work camp), a group of Commissions on a district or in an annual conference.

Finally, every local Commission can be familiar with the home missions institutions in its area and encourage vacationists to include these in their travel plans.

There is much the local Commission on Missions can do to help keep the congregation "missionary-minded" during the summer. Perhaps now is the time your Commission will want to be thinking about the possibilities.

New 'Study Abroad' Program Announced By Missions Board

A new project in international education under Christian auspices has been announced by the Department of Student Work of the Board of Missions of the Methodist Church.

The plan will enable Methodist college students in America to spend their junior or senior year in universities or colleges overseas, Miss Dorothy Nyland and the Rev. R. C. Singleton of the Student Department said.

"This new program provides a way for Christian students to share their faith across national boundaries," they said. "It will allow an American student to learn about another culture through personal experience and to make his Christian witness in an academic community overseas."

"Students are sought who have mature Christian faith, unusual scholastic ability, skills in living and working with people, and a sincere desire to understand persons of different races and cultures."

(Continued on page 15)

Newsman Serves Church In Brazil

A young Methodist missionary is pioneering in the field of public relations and communications for the Methodist and other Protestant churches of Brazil.

For several months, Miss Beverly Chain, whose American home is in Dayton, Ohio, has been director of the publicity and special services department of CAVE, the interdenominational audio-visual agency of Protestantism. Her office is in the large Brazilian city of Sao Paulo.

Miss Chain has been in Brazil as a missionary since 1954, and before beginning her present work had been teaching at the Methodist Institute in Sao Paulo.

CAVE, which stands for Centro Audio-Visual Evangelico, was begun in 1949 and has grown to include a recording studio preparing about 30 radio programs each week and laboratories producing filmstrips, slide sets and black-and-white photographs. A new center is now under construction to house the work of CAVE. The Methodist Church both in Brazil and the United States is a financial supporter of the program.

Czech Methodists Continue Witness, Work

The tiny Czechoslovakian Methodist Church is continuing its witness and work but can expand little if at all.

That is the report of Arthur J. Moore, Jr., associate editor of World Outlook, Methodist magazine of missions. Mr. Moore, who spent a day in Czechoslovakia in April, is believed to be the first American Methodist journalist (and one of the few Methodists) to have visited that country in almost 10 years.

Qualifying his report by saying that a one-day visit severely restricts observation, Mr. Moore said church growth is limited by government control on the opening of new churches and by the difficulty of finding new ministers. State regulation is also apparent in the payment of church workers by the government and the requirement that the government shall approve all seminary students, he added.

But there are some elements of hope, Mr. Moore said.

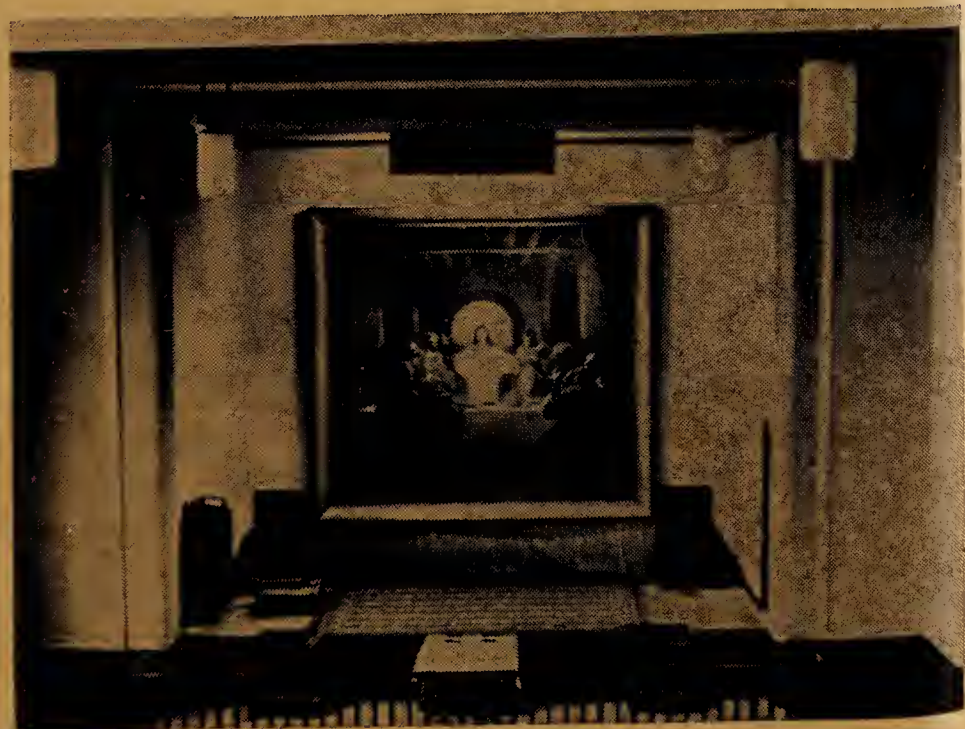
"Methodists can study at a seminary in Prague run by the Reformed Church," he said, "and faculty members there with whom I talked said there is increasing contact with the religious world outside Czechoslovakia."

"Despite the difficulty of obtaining new ministers, there are a number of young Methodist pastors. For instance, a fine young minister is serving the Central Methodist Church in Prague."

Mr. Moore said he visited three Methodist churches in Prague, the Central church and two smaller ones, and had dinner in the evening with seven Methodist ministers.

"The thing that impressed me most about these men was their desire for news of Methodist and other churchmen outside Czechoslovakia," he added. "They seemed hungry for contact and fellowship with Christians around the world. They also expressed an interest in evangelism."

Prague, Czechoslovakia Interior Central Methodist Church
Showing Original "Last Supper"



THE LOUISIANA METHODIST

'Of Such Is The Kingdom of Heaven'

By Thoburn T. Brumbaugh

A service of worship, Holy Communion and a period of fellowship until midnight; then a baptismal service at 7 o'clock the following morning and a hasty departure for the next meeting about 30 miles away—such was the schedule of an itinerating missionary on Okinawa and a Board of Missions secretary and his wife who were visiting the island.

The evening worship service was uneventful. Arriving late, the worshippers left their shoes at the door and took their places on the straw-matted floor in Japanese fashion, the men on one side and the women on the other.

The attire of the congregation was interesting. The men were in trousers and open-necked shirts, but barefoot. Some of the women wore Western-style dress with lipstick and nicely curled short hair; others wore kimonos and (in the case of widows) had blackened teeth. There was one old lady with short hair, while another had an old-fashioned hairdress with a knot extending obliquely from the side of her head. Several of the younger women had small children which they permitted to nurse at will, or to play or cry.

Communion Service Unique

The communion service was unique in that there were only five cups for about 20 communicants. This meant several pauses for refilling and even a formal closing of the service, with the last table being served after some of the worshippers had departed. The offering was taken, however, before anyone got away. (I could observe that the old lady with the slanted topnot, who didn't take communion, became confused and almost put her pack of cigarettes in the basket instead of the yen bill she had fished out of her bag.)

The fellowship hour was pleasant and rewarding. One learned much about the background and the personal relationships of those who had left their ancient religious customs to become Christian, surrounded as they were by much non-Christian and even some anti-Christian environment. There was also some uneasiness that night because it was known that a detective from the American Military Government had been around checking up on those who had come from a nearby island.

Interesting Person

But to me, the most interesting person present that night was a woman with a different facial character and a darker complexion than her fellow worshippers. Conversation soon disclosed that she had not been born in the Ryukyu Islands. She was from the little archipelago of Truk in the Caroline Island Chain in mid-Pacific, which the Japanese had taken from Germany and received under mandate from the League of Nations following World War I.

She had become a Christian and been baptized by a Congregational missionary from America, had married a Ryukyuan in the Japanese Navy, and now had a family of three children in Okinawa. She showed us her much used and underlined Bible and said she wanted to talk confidentially about a family problem.

Wanted Children Baptized

It developed that, though her husband was not a Christian, he did not object to her bringing the children up in the Christian way. She had been thinking about the matter for a long time and had decided she wanted her three children baptized. And since she herself had been baptized by an American mis-

sionary, she wanted her children also to be baptized by an American Christian. Could I do it before leaving the next day, she asked.

We were starting to our next engagement at 7:30 o'clock the following morning, but since I was the only ordained clergyman in the community (which was the reason I had officiated at the communion service), I agreed to conduct a baptismal service at 7 the next morning.

A Simple, But Impressive Ceremony

It was a very simple ceremony, but adequate and impressive. The unordained Okinawan pastor, his wife and baby; our agricultural missionary, his wife and little daughter; the fond mother from Truk, Mrs. Brumbaugh and I were the "congregation." Before us, representing as we did the universal fellowship of Christ's church, the children were baptized.

There was a prayer that with baptism there should come to the children the indwelling of the Holy Spirit; there was a charge to the Christian mother to bring her little brood up in "the principles of our Holy Faith"; there was a laying of hands; there was a hymn and a commitment of all present to Christ.

To be sure, a picture was also taken. Then with generous handshaking all around, the visitors took their leave, with the prayer that the children might prove a means of bringing their father and the entire community to Christ and His Church. "For of such is the Kingdom of Heaven."

NEW 'STUDY ABROAD' PROGRAM ANNOUNCED BY MISSIONS BOARD

(Continued from page 14)

The program will be administered by the Department of Student Work, which has offices at 150 Fifth Avenue, New York 11, N. Y. Miss Nyland and Mr. Singleton hope to begin receiving applications in September. The first group of students is expected to be approved in January, 1959, and to begin their study abroad in the late summer or fall of 1959.

The plan will provide for the transfer of college credits earned abroad to the student's school in

OBITUARY

JONES—Mrs. R. H. Jones—Elizabeth Dring Jones, a member of Heflin, La., Methodist Church, was born in Union Parish, La. July 16, 1872, the daughter of John Dring, Sr., and Mrs. Jane Calhoun Dring. She was married to Mr. Jones December 24, 1893. She spent her early married years in Bienville Parish. In 1918 she moved with her family to Webster Parish where they bought a home and lived until her death.

To this union nine children were born—six boys and three girls. Two of the boys were called into the ministry.

In her early years she joined the Methodist church and lived a consistent devoted Christian life. She was a home builder, a woman of mild and gentle spirit and grew more Christ-like with the years. She deeply planted and genially cherished the seeds of truth. Her love for God, family, church and community reigned in all her thoughts and deeds. She was an old-fashioned mother. Her children will never forget the influence she exerted over their whole lives. To know her was to love her.

She remained active in body until about a year ago. Since that time, she was confined to her bed, sick in body but active in thoughts and prayers. She, being clothed in God's whole armor, bore her suffering patiently.

In the late evening of April 29, 1958, she slipped away from this world to be with her Savior. She had fought a good fight; she had kept the faith, as she lived, so she died, just another loved one and friend over there looking this way.

She left behind to share many happy memories, a husband, three boys, three girls, twenty-five grandchildren and twenty-six great grandchildren. May they carry forth the light from the Christian torch she carried so long. She left to them a wonderful heritage.—Mrs. Mamie Noles.

the United States so that he can be graduated on schedule, Miss Nyland and Mr. Singleton said. Each student will be expected to pay for his travel, education and maintenance while in school overseas.

The universities overseas in which the program will operate during the first year include the International Christian University, Tokyo, Japan; Philippines Christian College, Manila; University of Hawaii, Honolulu; University of Mexico, Mexico City, and a college yet to be selected in India.

Interested students may write to Miss Nyland or Mr. Singleton at the New York address for further information.

LOUISIANA ANNUAL CONFERENCE PROGRAM

(Continued from page 2)

FRIDAY, MAY 30, 1958

- 7:00-7:15 A.M.—Morning Prayer, Led by: Rev. W. D. Milton
- 8:30 A.M.—Devotional
- 9:00 A.M.—Conference W. S. C. S. Report, Mrs. C. N. Cadwallader
- 9:20 A.M.—Report of World Service and Finance Commission
- 9:35 A.M.—Treasurer's Report
- 9:55 A.M.—Report of Commission on Church Vocations
- 10:10 A.M.—Report of Board of Conference Claimants
- 10:20 A.M.—Report on Retired Ministers' Homes
- 10:30 A.M.—Report No. 3, Board of Education
- 10:50 A.M.—Conference Entertainment Committee Report
- 11:10 A.M.—Report of Resolutions Committee
- 11:30 A.M.—Reading of Appointments
- Adjournment

New Book Discusses Prayer From 5 Angles

Dr. G. Ray Jordan, theology professor at Emory University, is author of *Prayer That Prevails*, released this month by the Macmillan Publishing Company.

In his new book, the professor discusses prayer from five angles: why, how, when, for what, and to whom one prays. He states: "Any individual can study prayer and cultivate it with assurance of ever-deepening understanding and ever-increasing effectiveness."

Dr. Jordan contends that "all of us are praying all the time, since prayer is desire, but effectiveness requires unity of will, mind, and heart, through which we may discover the plan of God and give ourselves to His purpose."

The professor is author of fifteen earlier textbooks and religious guidebooks such as *You Can Preach!*, *The Emerging Revival*, and *Look at the Stars*. His most recent book, published in 1955, was *Beyond Despair*. Seven of his publications have been selections of the Pulpit Book Club.

Dr. Jordan holds degrees from Duke, Emory, Yale, and Lincoln Memorial universities. Before joining the faculty of the Candler School of Theology as Professor of Homiletics in 1945, he served Methodist pastorates in Charlotte, Winston-Salem, High Point, and Greensboro, N. C.

Golden Rule Crew Get Suspended Sentence, Warning

Honolulu (RNS)—Three American Quakers and a Methodist received a 60-day suspended sentence and were placed on a year's probation here for defying Federal orders against sailing to the Eniwetok nuclear testing grounds.

The four also were warned by Federal Judge Jon Wiig that they would be jailed again if they made a new attempt to set sail for the Pacific proving grounds in their 30-foot ketch Golden Rule.

They were released after spending six days in the Honolulu County Jail. Asked whether they would try to make good their earlier threat that they would "violate man's law if it conflicted with God's law" the crewmen said they were undecided about their next move.

The four men are former Lt. Comdr. Albert Smith Bigelow, 52, of Cos Cobb, Conn., the skipper; William Huntington, 51, of St. James, N. Y.; George Willoughby, 43, of Blackwood Terrace, N. J., and Orion Sherwood, 28, of Poughkeepsie, N. Y. Mr. Sherwood is the Methodist. Mr. Willoughby is executive secretary of the Central Committee for Conscientious Objectors.

They were apprehended by the Coast Guard one hour after the Golden Rule sailed out of the harbor here and less than two hours following an injunction mooring the ketch. They also violated orders from the Atomic Energy Commission and the Navy, placing the testing grounds "off limits."

MAJOR FRED KELLEY
INSURES
Homes, Autos and Furniture in Giant
OLD LINE COMPANIES
that are able to pay losses cheerfully
and fairly.
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NORTH LITTLE ROCK REALTY CO., INC.

Louisiana Conference Laboratory School And Seminar

for the training of

Church School Teachers

And

Laboratory School Instructors

June 22-27

Noel Memorial Methodist Church, Shreveport

GENERAL INFORMATION

Living quarters will be in one of the new girls' dormitories at Centenary College in Shreveport, Louisiana (we have no accommodations for children). Bring your sheets, pillows, towels, washcloths, and soap. You may need a light blanket as the buildings are air-conditioned. Also bring your Bible, notebook, and literature for your class (you will be notified as to the unit to be used). There will be books for sale.

The first session for the Seminar group will begin at 9:30 a.m. Sunday, June 22. Plan to arrive at Centenary College by 2:00 p.m. on June 22, if you plan to get your room before the session, or arrive at Noel Memorial Methodist Church by 2:30 p.m. to register. The school will close with a worship service and evaluation by 2:30 p.m. Friday, June 27. All persons are expected to remain through the entire time.

REGISTRATION

Mail the registration blank and \$5.50 to Reverend Estill Allen, Noel Memorial Methodist Church, 520 Herndon, Shreveport, Louisiana, as soon as is possible.

WHO SHOULD ATTEND

Lab School is of value to all teachers, superintendents, ministers, parents, and other persons related to the teaching program of the church school. We are asking that each district send: one nursery worker; two each of kindergarten, primary, junior, intermediate, and senior workers. We hope to have at least twenty in the seminar. These will be in addition to the quotas.

LEADERSHIP

DIRECTOR OF THE SCHOOL

Mrs. E. L. McKay
Conference Director of Children's Work for the Louisiana Conference

NURSERY DEPARTMENT

(Age 3)
Miss Evelyn Briant
Hope, Arkansas, Nursery Instructor

KINDERGARTEN DEPARTMENT

(Age 5)
Mrs. Leonard Rogers
Kindergarten Worker, Lab Instructor,
Osage City, Kansas

PRIMARY DEPARTMENT

(Age 7)
Mrs. Hargrove Grounds
Pastor's wife and Primary Lab Instructor,
Dallas, Texas

JUNIOR DEPARTMENT

(Age 10)
Mrs. H. E. Tomlinson
Junior Lab Instructor, Memphis, Tenn.

INTERMEDIATE DEPARTMENT

Mrs. Charles L. Yancey
3226 James Road, Memphis, Tennessee,
Lab Instructor

SENIOR DEPARTMENT

Mrs. E. M. Sharp
110 Mary Street, Greenwood, Mississippi,
Lab Instructor

SEMINAR

Miss Aileen Sanborn
General Board of Education,
Nashville, Tennessee

SEMINARY FOR LAB INSTRUCTORS

Running simultaneously with the Lab School is a Seminar for prospective Lab School instructors. Selected persons who have been chosen from the Conference will be attending laboratory sessions and additional meetings being held by Miss Aileen Sanborn of our General Board of Education. Their schedule will necessarily be different from that of most of the pupils of the Lab School though they will attend all of the regularly scheduled sessions with the rest of the people who register.

COST OF THE SCHOOL

Registration, \$5.50; room, \$1.00 per night; meals Monday through Friday will be \$9.75. Meals on Sunday will be found at nearby eating places, as the college cafeteria is not open on Sunday during summer school. You will pay the college for your room and meals. The total cost will be about \$25.00, plus your transportation. You will receive further information in a letter when you register.

Persons will be registered only for the entire course. Because of the nature of the work which is done, only full-time students may participate in observation and practice classes or their evaluation.

PLANNING COMMITTEE

Dr. Bentley Sloane, Executive Secretary; Miss Louise Sharp, Conference Director of Youth Work; Mrs. E. L. McKay, Conference Director of Children's Work; N. O. Box 4156, Shreveport, Louisiana.

SPONSORED BY CONFERENCE BOARD OF EDUCATION OF THE LOUISIANA CONFERENCE

Tear Off And Mail

REGISTRATION BLANK

1958 LABORATORY SCHOOL FOR THE LOUISIANA CONFERENCE

Mail to: Rev. Estill Allen, Registrar, 520 Herndon, Shreveport, Louisiana
Enclosed find \$5.50 (Check, money order, cash) for my advance registration for **Laboratory School**, June 22-27, 1958, at Noel Memorial Methodist Church, Shreveport, Louisiana

NAME _____

ADDRESS _____

CHURCH _____

SECTION: Nursery _____ Kindergarten _____ Primary _____

Junior _____ Intermediate _____ Senior _____

The Louisiana Methodist

"SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, MAY 29, 1958

No. 22



Shown above is the primary Sunday School class meeting for the first time in the new Educational Building at Cameron. The Cameron Church was severely damaged by a hurricane which swept the Gulf Coast of Louisiana in June of 1957, causing millions of dollars

of damage. Damage to Methodist property included the destruction of the Grand Cheiner Church, which has also since been rebuilt. A complete story of the heroic recovery of the Cameron and Grand Cheiner Methodist is found on page 12.

Centenary Holds 1958 Commencement

The honorary degree of Doctor of Divinity was conferred by Centenary College at commencement ceremonies Sunday evening on the Rev. James Thomas Harris, district superintendent of the Monroe district of the Methodist Church.

Baccalaureate degrees were awarded to the 151 members of the class of 1958 with Dean Leroy Vogel assisting President Joe J. Mickle in the ceremonies.

The commencement rites followed baccalaureate services at 9 a.m. in the Brown Memorial Chapel on the local campus. The baccalaureate sermon was delivered by Dr. Robert E. L. Bearden, pastor of the Central Methodist Church of Fayetteville, Ark. The topic of the sermon was "Right Deeds and Wrong Reasons."

Dr. Bearden was introduced by Dr. Mickle following special music by the Centenary College Choir and a Scriptural reading by Dean Vogel. William Chandler Teague, college organist, played the processional as the graduates, garbed in caps and gowns, filed into the chappel.

Dr. Bearden emphasized the importance of performing good deeds for worthy motives rather than for ulterior motives of social approval, economic gain or personal advancement.

"Christ calls us to follow Him for no other reason than a genuine love for Him expressed in our love for all mankind," Dr. Bearden declared. "He wants no perfunctory service, no loyalty under duress, no coldly calculated 'goodness' which hopes to gain personally from its good deeds. Right deeds, done for right reasons, are the secrets of a full, mature, happy and fruitful Christian life."

Dr. Bentley Sloane, executive secretary of the Methodist Board of Education for the Louisiana Conference, led the opening prayers, and the benediction was given

by Dr. E. M. Clark, head of the English department.

For the commencement ceremonies in the evening, the familiar Elgar composition, "Pomp and Circumstance," was played as the processional by the Centenary College Band, directed by B. P. Causey. The invocation was given by Dr. Virgil Dixon Morris, district superintendent of the New Orleans district of the Methodist church and father of Virgil Dixon Morris, Jr., who received his degree magna cum laude. Young Morris's wife, the former Miss Frankie Stephens of Logansport, was also a member of the graduating class and received her degree cum laude.

Dr. Clarence K. Streit, president of Federal Union, Inc., of Washington, D. C., delivered the commencement address on the topic, "America's Answer to Khrushchev." Dr. Streit advocated union of the Atlantic democracies as the eventual answer to the problem of bringing about world peace.

The target, he said, is to save freedom from another war and depression and to lead the world to

Florida Pastor Is 1958-59 Protestant Hour Speaker

Dr. J. Wallace Hamilton, pastor of the famous "drive-in" church at Pasadena Community Church, St. Petersburg, Fla., will be 1958-59 speaker for the Methodist series of "The Protestant Hour," it was announced by J. C. Love, Jr., Ruston, Joint Radio Committee.

Dr. Hamilton has been pastor of Pasadena Community Church since 1929 and speaks annually to such audiences as Ocean Grove, Chautauqua, and Silver Bay. He travels extensively from four to six months each year, addressing

(Continued on page 9)

the new era which science now makes possible. Federal union, he maintained, would be designed to provide the free with effective common government in fields where they agree such government would serve freedom and peace better than separate governments.

At the same time, he said, federal union also would guarantee the continuance of their independent national governments in all fields where such separate governments would serve freedom and peace better than a common government. The idea, he maintained, is essentially the same as that in the minds of our founding fathers in the early days of the United States.

"Atlantic Union," he said, "Would hit the target we all seek to hit. It would put so much power behind

(Continued on page 9)

La. Annual Conf. In Session This Week At Shreveport

The Louisiana Methodist Conference is holding its annual session this week on the Centenary College Campus. The business session which began Tuesday are being held in the Brown Memorial Chapel on the Centenary College Campus.

Bishop Paul E. Martin will announce the assignments of pastors, district superintendents and other ministerial members of the conference at the concluding conference session at noon Friday, May 30.

Dr. Aubrey G. Walton, pastor of First Methodist Church at Little Rock, has been the conference preacher, delivering sermons on Tuesday, Wednesday and Thursday evenings, and Wednesday and Thursday afternoon.

A complete report of the conference session, together with a list of the pastoral assignments, will be published in next weeks issue of *The Louisiana Methodist*.

The Little Rock Conference is scheduled to be held next week beginning Tuesday, June 3. Bishop Martin will announce the Little Rock Conference appointments at noon Friday, June 6, when the Little Rock Conference adjourns.

Dr. Roland R. Meredith, pastor of First Methodist Church of Wichita, Kansas, will be the conference preacher for the Little Rock Conference sessions. Other special conference speakers will include Dr. W. E. Trice of Baton Rouge who will address the conference on the "Teach Arkansas and Louisiana About Christ."

The North Arkansas Conference will be held in the First Methodist Church of Searcy beginning June 10 and continuing through June 13. Dr. Eugene Slater, pastor of the Polk Street Methodist Church, Amarillo, Texas, will be the North Arkansas Conference preacher.

1958 Daily Bible Reading Schedule

Below is the schedule for the period May 29-June 7 for the suggested daily Bible readings for that period. All Arkansas Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Little Rock and North Arkansas Conference's Boards of Evangelism.

May 29	.....	Luke 3:23-38
May 30	.....	Luke 4:1-15
May 31	.....	Luke 4:16-30
June 1	.....	Luke 4:31-44
June 2	.....	Luke 5:1-16
June 3	.....	Luke 5:17-26
June 4	.....	Luke 5:27-39
June 5	.....	Luke 6:1-11
June 6	.....	Luke 6:12-26
June 7	.....	Luke 6:27-38

Program of The Little Rock Annual Conference

FIRST METHODIST CHURCH, HOT SPRINGS
JUNE 3-6

MONDAY, JUNE 2
Pre-Conference Meetings

- 10:00 A.M. Board of Social and Economic Relations
12:00 A.M. Town and Country Commission, Luncheon Willow Room Phillips Drive In
2:00 P.M. Board of Education
2:00 P.M. Board of Ministerial Training
2:00 P.M. Board of Evangelism
2:30 P.M. Board of Christian Literature
3:00 P.M. Board of Missions
3:00 P.M. Board of Temperance Essay Contest
3:00 P.M. Board of Conference Claimants
4:00 P.M. Committee on Conference Relations
4:30 P.M. Committee on Christian Vocations
5:00 P.M. Television, Radio and Film Commission
7:30 P.M. Youth Emphasis. Message by Dr. Ronald R. Meredith
Jackie Bennett, Presiding

TUESDAY, JUNE 3
Morning

- 9:30 Conference Convenes for Organization and Preliminary Business
9:45 Conference Nominations
9:50 Report of District Superintendents
10:15 Report of Committee on Conference Relations
10:20 Report of Town and Country Commission
10:45 Recess
11:05 Service of Commemoration.....Dr. Robert B. Moore, Sr.
Followed by Holy Communion
12:30 Session Adjourns

Afternoon and Evening

- 2:30-4:00 Board, Commission and Committee Meetings
2:30 Board of Trustees Camp Tanako
2:30 Commission on World Service and Finance
3:00 Board of Ministerial Training
3:00 Commission on Minimum Salary
3:00 Committee on District Conference Journals
3:00 Board of Conference Claimants
3:00 Board of Missions
3:00 Board of Evangelism
3:00 Board of Education
3:00 Board of Hospitals and Homes
4:00 Hour of Evangelism.....Dr. Ronald R. Meredith
Rev. E. D. Galloway, Presiding
Prayer by Rev. C. Ray Hozendorf

WEDNESDAY, JUNE 4
Morning

- 8:30 Devotional, "I Believe in God," Rev. Robert B. Moore, Jr.
9:00 Report of Committee on Minutes
9:05 Report of Board of Ministerial Training
10:05 Philander Smith College, Dr. M. LaFayette Harris
10:15 Recess
10:35 Board of Education.....Dr. W. E. Trice, Speaker
11:35 Christian Higher Education:
Hendrix College.....Dr. Marshall T. Steel
Wesley Foundation.....Dr. A. W. Martin
12:30 Session Adjourns

Afternoon and Evening

- 3:00 Town and Country Commission Meeting
3:00 Historical Society Meeting
4:00 Hour of Evangelism.....Dr. Ronald R. Meredith
Rev. Winslow E. Brown, Presiding
Prayer by Rev. H. O. Bolin
7:30 Hour of Evangelism.....Dr. Ronald R. Meredith
Consecration of Certified Ministers of Music
Rev. Clyde T. Parsons, Presiding
Prayer by Rev. Harould Scott

THURSDAY, JUNE 5
Morning

- 8:30 Devotional.....Rev. Robert W. Trieschmann
"I Believe in Jesus Christ"
9:00 Report of Committee on Minutes
9:05 Report of Board of Conference Claimants
9:25 Woman's Society of Christian Service
9:40 Report of Board of Missions
10:15 Recess
10:35 Report of Commission on Promotion and Cultivation
10:45 Report of Board of Hospitals and Homes
11:00 Report of Board of Evangelism
11:20 Report of Board of Christian Literature
11:30 Report of Arkansas Methodist; Methodist Information
11:50 Report of Board of Lay Activities
12:05 Report of Board of Christian Social Relations
12:30 Session Adjourns

Afternoon and Evening
(Continued on Page 2)



BISHOP PAUL E. MARTIN
Presiding



REV. E. D. GALLOWAY
Host Pastor



REV. T. T. McNEAL
Host District Superintendent



DR. ROLAND R. MEREDITH
Wichita, Kansas
Conference Preacher



DR. WILLIAM E. TRICE
Education Emphasis Speaker



DR. ROBERT B. MOORE, SR.
Commemoration Speaker

Temperance Board Releases New Film On Alcoholism

Washington, D. C. (MI)—A new 30-minute film, *How Long the Night*, dealing with the rehabilitation of alcoholics, has been announced by the Methodist Board of Temperance.

"This motion picture is a frank attempt to build sympathy and understanding for alcoholics," said the Rev. Dr. Caradine R. Hooton, general secretary of the board.

Describing the film as a new departure from the usual church attitudes toward alcoholics, Dr. Hooton said that "until churchmen learn to love alcoholics as much as they hate alcohol, they can never fulfill a redemptive mission in this area of human need."

How Long the Night depicts the struggle of a wife who tries to understand and help her alcoholic husband, and portrays some of the circumstances which drive men to drink.

The film is not designed for general showing, but as a "discussion starter" for adult groups during the Methodist Church's "rehabilitation emphasis" to be launched in September.

Featuring a professional cast, *How Long the Night* was produced for the Board of Temperance by the Methodist Television, Radio and Film Commission in its Nashville studios.

The film, 16 mm in black and white, will be available through the Methodist Publishing House.

Summer Conferences Scheduled For Student MSM Leaders

Nashville, Tenn. (MI) — More than 1,500 Methodist college students are expected to attend seven regional leadership conferences of the Methodist Student Movement this summer.

The schedule of conferences is as follows:

June 4-11, Camp Casowasco, N. Y.; June 9-16, Lake Junaluska, N. C.; August 23-30, Camp Egan, Okla., and Lake Poinsett, South Dakota; August 30 to September 5, Lake Tohoe, Calif.; August 31 to September 7, Luccock Park, Mont.; September 1-7, Camp Campbell Gard, Ohio.

The annual meetings are for student leaders and counselors of the Methodist Student Movement. The MSM, related to the Methodist Board of Education, is an official national organization of Methodist college students and student groups.

Theme of the 1958 conferences will be "The Good News: God's Initiative and Our Response," said the Rev. Jameson Jones, Nashville. A staff member of the Methodist Board of Education here, he directed the planning of the conferences.

Leaders for the conferences include:

Camp Egan — Platform speaker, Dr. John H. Otwell, a professor at Pacific School of Religion, Berkeley, Calif.; dean, the Rev. Raymond K. DeHainaut, director, Wesley Foundation, Louisiana State University, Baton Rouge, La.; educational director, Dr. H. D. Bollinger, Nashville, Tenn., staff member, Methodist Board of Education.



The Rigging House

The original lithograph in color of this early Methodist landmark in New York City, "The Rigging House" at 120 William St., is being exhibited in the Library of Congress, Washington, D. C., as a glimpse of the American past.

"Here Methodism was first rigged out in the port of New York, and started on her prosperous voyage in North America," the inscription reads.

The lithograph was done in 1846 by H. R. Robinson when the building, one of the last relics of the old Dutch architecture of New Amsterdam, still stood. The site is now occupied by an office building, and is marked by a plaque to commemorate the location in 1767 of one of the first Methodist societies in America.

Led by Philip Embury, Capt. Thomas Webb and Barbara Heck, the society worshiped in the sail loft for two years, and then founded Wesley Chapel at 44 John St., now the John Street Methodist Church.

Last occupant of the building was the firm of Doty & Bergen, engravers and printers.

Famous Church Commemorated In Stamp Issue

New York MI)—One of Methodism's most famous churches has been reproduced on a postage stamp. This is the first time, according to philatelic authorities, that a Methodist church has been so commemorated.

The sanctuary is Central Hall, London, opposite Westminster Abbey and a five-minute walk across open plazas to the Parliament buildings and Big Ben.

The United Nations has issued five million 3c (blue) stamps and four million 8c (purple) stamps to commemorate the meeting of the first General Assembly in this building in 1946.

These stamps can be mailed only from that bit of land which although surrounded by New York City is neither part of New York nor part of the U. S.—the U. N.

The congregation, of which Dr. William E. Sangster was then minister, moved out of Central Hall to

accommodate this historic international gathering. During the weeks of the session, services and other activities were held in borrowed churches.

The use of Central Hall by the U.N. is recorded on a plaque on an outside wall. During World War II its basement was used as an air-raid shelter.

The Rev. Derrick Greeves is now minister of this world-famous preaching center. Dr. Sangster, now secretary for home missions of the Methodist Church in Great Britain, still has his offices in the building, along with other Methodist departmental headquarters.

The massive, domed building with its main auditorium seating 2,500 was completed in 1912 under the chairmanship of the late Sir Robert W. Perks. Sir Robert, an ardent Methodist, was an engineering contractor.

Funds for Central Hall were

Parade Of Witnesses For Nat'l Evangelism Meeting Named

Includes Two Arkansans

Nashville, Tenn. (MI) — A lumberman, a lady preacher, a U. S. Senator, the "National Teacher of the Year," and a minister who drives a taxi to make money to build new churches will be among eight persons who will be a "Parade of Witnesses" at the National Methodist Convocation on Local Church Evangelism July 3-6 in Washington, D. C.

"The eight will witness for Christ in a special way at the four-day convocation," said the Rev. Harry L. Williams, Nashville. "One of them will take five minutes at each of the eight general sessions to tell how Christ has influenced his or her life and work. All will emphasize how Christ has helped them to be concerned for persons."

Mr. Williams is a staff member of the Methodist General Board of Evangelism, which is sponsoring the meeting at the Uline Arena. Thousands of Methodists from all over the country are expected to attend.

The following eight persons will comprise the "Parade of Witnesses," said Mr. Williams:

Joe S. Pierce, Searcy, Ark.; the Rev. Jeanne Audrey Powers, Minneapolis, Minn.; U. S. Senator Francis Case of South Dakota; Miss Jean Listebarger, Ames, Iowa; the Rev. Everett W. Stevenson, Washington, D. C.; John L. Ray, Charleston, W. Va.; Charles A. Stuck, Jonesboro, Ark.; and John L. McMullen, Grove City, Pa.

A lumberman, Mr. Pierce is associate lay leader of the North Arkansas Methodist Conference and lay leader of the conference's Searcy District. He is a lay speaker and evangelist.

Mr. Stuck is lay leader of the North Arkansas Methodist Conference. He recently sold his lumber business in order to devote full-time to church work, and at present he is helping with the promotion for the convocation. A Sunday school teacher 33 years, he has organized lay speakers and is a lay evangelist.

The convocation will have a number of other features, and several outstanding speakers are scheduled. Some of the principal speakers will be Dr. Charles A. Coulson, a British scientist; Dr. Helen Kim, president of Ewha University, Seoul, Korea; Major General Charles I. Carpenter, Washington, (Continued on page 15)



raised by soliciting a Guinea (then about \$5.00) from each Methodist family throughout the Empire. The cost was £335,000 (\$1,608,000).

From "Tell" to "Teach"

ONE of the great challenges being presented to the annual conference sessions this year is that of the Area's three Boards of Education. "Teach Arkansas and Louisiana About Christ." This Area-wide coordinated emphasis, which will find its greatest expression in the programs of the local churches, has been projected as a natural follow-up to the successful "Tell Arkansas And Louisiana About Christ" program projected by the three Boards of Evangelism during the conference year just closing.

Those who make and carry out program policies in Methodism and particularly Methodist annual conferences know that this change in title from "Teach" to "Tell" does not mean necessarily that there will be any less evangelism work or any more educational work during the next year. Methodists project a rather heavy program of evangelism and education every conference year, and there is no reason to expect that it will be any different in the future. The change does mean, however, that more attention will be given to the quality of local church educational work being done, with greater emphasis on leadership training, church school enrollment, attendance, and the fulfillment of one's commitment to Christ through a growing developing Christian experience.

This episcopal Area is fortunate in having leadership in each of the Area's three annual conferences capable of leading in a fine way the "Teach Arkansas and Louisiana About Christ" program. Backed by three strong Boards of Education, the three executive secretaries of these boards are gifted, committed leaders who project strong programs without the impetus of an Area-wide emphasis.

During the course of the year, detailed plans and objectives of the program will be more widely known. Just as the evangelistic emphasis during the past year because the focal point around which much of the total program of annual conferences revolved, just so will this educational emphasis become this next conference year. We believe that as we follow the leadership of our conference educational leaders, Methodist churches will find renewed strength and vision in their teaching programs. More important, the spiritual needs of people will be met in a most helpful way.

Working At the Wrong End

SOME of the leading electronic engineers of the nation have been called upon to develop a device for stopping automobiles manned by drunk drivers. This challenge was made at the first national conference on electronic controls and highway safety held recently in New York state.

According to New York's Traffic Commissioner, T. T. Wiley, if such a device could be developed, it would probably eliminate more fatal accidents on the nation's highways and city streets than all other devices combined. This is an indication of one authority's estimate of the number of accidents caused directly or indirectly by drivers under the influence of beverage alcohol.

On the other hand, that leading electronic engineers should spend their creative skills and energies on such a problem seems such a waste when you analyze the situation. They, really, are trained for greater tasks than tracking down drunken drivers.

The government licenses, for revenue, distillers to manufacture beverage alcohol which in turn is sold either by drink or package after being distributed through wholesale dealers. Everyone but the consumer, including the federal and state governments, receive a consideration in the business and the consumer in an intoxicated condition becomes a threat to life and limb to everyone else on

The Living Scriptures— by Jack Hamm
He Can Finally Wreck the China Closet



"TO BE CARNALLY MINDED IS DEATH; BUT TO BE SPIRITUALLY MINDED IS LIFE AND PEACE." — ROMANS 8

the highway. Electronic engineers are then asked to spend their time trying to save lives which government and their citizens by consent allow to be destroyed or maimed by drunken drivers. It seems to us that the problem is being tackled at the wrong end.

There is undoubtedly more illogical thinking being done in dealing with the problem and related problems of beverage alcohol than in any other problem American people face.

Bishop Martin In 15th Conference Round

BISHOP PAUL E. MARTIN begins this week the 15th round of regular annual conference sessions in the Arkansas-Louisiana Area over which he has presided. Elected and consecrated to the Methodist episcopacy in 1944, Bishop Martin held his first annual conferences in the fall of 1944. Across these three and a half quadrenniums and Methodist program, and under his leadership, the work of the Kingdom has flourished, the cause of Methodism has been strengthened, leadership has been developed, institutions have been expanded, and Methodist people have been challenged in a great way to do great things.

No leader among us has faced a heavier task or borne a greater responsibility than Bishop Martin. Yet no one could have accepted the heavy demands made of an episcopal leader in a finer spirit than he has. Indeed, at times altogether too much has been expected of him for his own good.

He together with Mrs. Martin have made our every concern their concern, our problems their problems, and our opportunities their opportunities. This complete identification by them with us has been an inspiration. Their leadership has been a constant challenge bringing forth from Methodists of this Area the best within us.

We bless God for their commitment of life, and pledge them anew our readiness to follow their leadership as co-workers with God in the task of extending the Kingdom of God in our midst.

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A Faithful Shepherd, A Gospel Preacher,
And Faithful To His Godly Calling—

Seth Keener Burnett

1872-1958

By Rev. J. D. Baker

Rev. S. K. Burnett was born Jan. 23, 1872, at Lagrue Springs, Arkansas County, Arkansas, the son of Rev. Nathaniel Seth Burnett, and Elza Caple Burnett. He was reared on a farm in Saline County, Arkansas, in the Sardis Community, near Benton, Arkansas. It was here he received his grade, and high school education. Later he attended Hendrix College at Conway, Arkansas. Brother Burnett was converted in early youth and joined the Methodist Church. This was the beginning of long years of growth in Grace and the knowledge of the Lord Jesus Christ. He was licensed to preach at Marvins Chapel in Saline County in 1895. Soon after being licensed to preach, he served his first circuit as a supply. On the twenty-sixth day of June, 1901, he was united in marriage to Miss Georgia Patterson of near Dalark, by the Rev. F. P. Doak. For 57 years Sister Burnett walked by his side, sharing all the ups and downs, the joys and delights of a Methodist preacher.

In the fall of 1901 Brother Burnett was admitted into the Little Rock Conference which met that year at Hope. His first appointment was the Antione Circuit. While pastor of this circuit he had the pleasure of taking five young men with him to the Prescott District Conference which met at Old Columbus, Arkansas, where they were licensed to preach, July 16, 1903, Rev. R. R. Moore, P.E. These young men were E. J. Slaughter, Henry H. Griffin, Harry E. VanCamp, A. McMillian, and J. D. Baker, the writer of this article, the only surviving one of these five young men. He was ordained Elder at the session of the Little Rock Conference which met at El Dorado, in 1903, by Bishop E. E. Hoss. Among the other appointments served by Brother Burnett were: Center Point, Benton, Ashdown, Lonoke, DeQueen, Bauxite-Sardis, Stamps, Pullman Heights in Hot Springs, Glenwood, and Gillette. He retired, due to bad health, in the fall of 1941. He then made his home in Hot Springs.

Soon after retirement his health became so much improved that he was able to resume the work he loved so well. He was appointed to a newly formed charge near Hot Springs, Fountain Lake. Here he built the beautiful church which now stands as a monument to his efforts. In fact, Brother Burnett was a church builder. The beautiful church at Old Sardis in Saline County was built by him, with the help of friends and his many kin who worship there. While at Stamps he was instrumental in helping build the fine, commodious church which is a credit to any community.



SETH KEENER BURNETT

After serving at Fountain Lake he was appointed to Piney Grove church near Hot Springs. He was pastor of this church for five years during which time he completed the beautiful brick church which is in use there today. During the time he served Fountain Lake and Piney Grove he suffered greatly with many afflictions and at the 1954 session of the Conference which met in Hot Springs, he had to give up the work he loved so well. He placed his quarterly conference membership in Grand Avenue church, Hot Springs, where he continued to worship as often as was possible.

Through 57 years I have been interested in the life and work of this dear friend. He was more than an ordinary preacher. He loved the Methodist church, and was zealous in its every cause. He never failed to bring up every financial cause. He was a good shepherd to his people in every charge he served. As a pastor he visited from house to house. He was strongly evangelistic in his preaching, and hundreds were saved because of his faithful gospel preaching. This writer had the privilege of visiting him in his home. He often told me of his faith in God, and that his love for God and all mankind grew stronger as the time went by. In every relation he gave himself fully to the best as a "Good Minister of Jesus Christ." He loved God and his family devotedly, and to the end.

Last December he and his wife went to Dallas, Texas, to spend the holidays with his son, Rowland, and family. He became ill and on December 22nd he had to return home. He was sent to a Hot Springs hospital where he lingered a few days, and at five minutes before twelve o'clock, January 29th, 1958, his pure

Spirit returned unto the God who gave it. His life's work had been well done. He had walked faithfully with God. If we were able to pierce through the mist of time we might hear him, paraphrasing an old verse of song, shout from the glory land,

*"When I've been here ten thousand years,
Bright shining as the sun,
I've no less days to walk with God,
The walk has just begun."*

Brother Burnett leaves besides his widow, one daughter, Mrs. Purifoy Gill, of Little Rock, one son, Rowland, of Dallas, Texas, five grandchildren and many other relatives. His funeral was held at Grand Avenue Methodist Church in Hot Springs, by his pastor, Rev. Alfred I. Doss, his district superintendent, Rev. T. T. McNeal, with the prayer by Rev. Roy Farr. His remains were placed in the beautiful Memorial Cemetery near Hot Springs.

American Methodist Leaders To Share In Theological Institute

Thirty-five American Methodists have been named to take part in the first Oxford Institute of Methodist Theological Studies, to be held in England July 19-29 at Lincoln College, Oxford University, under the auspices of the World Methodist Council.

The delegation will sail July 8 from Montreal, Canada, on the "Empress of France," it was announced by the Rev. Dr. Dow Kirkpatrick, pastor of St. Mark Church, Atlanta, Ga., chairman of the American committee.

The institute will bring together 100 Methodist pastors, educators and church executives for study under the general theme, "Biblical Theology and Methodist Doctrine."

Members of the institute will live together in Lincoln College, the Alma Mater of John Wesley and frequent meeting place of the first Methodists who comprised the Holy Club.

While in England the American group will visit sessions of the British Methodist Conference at Newcastle, and Methodist shrines and centers in Epworth, Bristol, London, York and Cambridge.

Ministers from the South Central Jurisdiction scheduled to participate; in the institute include Dr. E. Dale Dunlap, Southwestern College in Winfield, Kansas; Dr. Lyman S. Johnson, pastor of the First Methodist Church of Arkansas City, Kansas; and Dr. W. McFerrin Stowe, pastor of the St. Luke's Methodist Church of Oklahoma City, Oklahoma.

I
Saw

A Skillful

Advertisement



By
Rev. R. A. Teeter

but it didn't sell me anything. The product was described as "lightly refreshing, refreshingly light," but I wasn't in the market for that kind of refreshment. So I didn't buy any of it and do not expect to. I have developed a permanent sales resistance to it. There is another that says "the pause that refreshes." I have bought that many times. I am in the market for it. I have no sales resistance at all, except sometimes the lack of a nickel. You see we buy what we are in the market for. The business of advertising is to get us in the market for the advertisers particular product.

I admire the skill of present day advertising. I can't afford to buy every product that is paraded before me, nor do I have to believe everything that is said for them. But I can't blame the producer for trying to sell. That is his business. He can't blame me for refusing to buy. That is my business. So we maintain, I hope, a fair attitude on the matter of sales and sales resistance.

Refreshment is one of our fundamental needs. A very large number of modern products are hung on that peg. We have to buy some of them to live happily and well. Our problem is to choose the right ones. We have to match our skill in choosing against the other fellows skill in presenting. If we let him "out-smart" us he will surely take us for a ride that may wind up in a dead end street or worse.

Just what is refreshment and how do we get it. The Bible tells us that God rested on the seventh day and was refreshed. So just plain rest, doing nothing, is a good starting point. Job tells us that on one occasion he was about the explode with certain convictions so he spoke out and was refreshed. Proverbs tells us that faithfulness to a trust is refreshing, and Peter says that straightening out the kinks in one's life brings "refreshing from the Lord." St. Paul praises an ordinary man for the small services rendered, saying, "he oft refreshed me."

So, refreshment is not necessarily something that we buy for money but our own practices, habits and attitudes.

Clergy Fares To Be Discussed By Airlines

Washington, D. C. (RNS)—Major airlines have asked the Civil Aeronautics Board for permission to hold a joint meeting to discuss discounts in passenger fares, including the controversial issue of whether they will adopt 50 per cent reductions for the clergy.

The Air Transport Association has told the CAB that the present situation with respect to discounts is very confused, with some airlines offering "family-plan" fares, and others various discounts on air coach flights.

DANGERS OF THE MIDDLE ROAD

When we confront a controversial situation, we are often right in saying, "There are two sides to this question and I shall go with neither extreme."

But what is our motive in trying to find the sane middle course? Is it that we may do justice to both sides? Or is it that we may play safe for ourselves?



Some years ago I happened to be in a town where one of these new merchandising cooperatives was being tried out. One of my friends, a teacher in the town, was an unquestioning believer in the project. Viewing it from the standpoint of the consumer, he could see nothing but benefit in the cooperative venture.

Another acquaintance of mine was a merchant and he was frankly and openly opposed to the experiment. Such cooperative buying and selling seemed to him the death knell of the men like himself who had been making a livelihood in the stores.

But the taxi driver who took me to the train said that he was taking no sides in the controversy, that he was keeping his mind open to see how it would work out for the best. He sounded very broad-minded.

But his real motive came out at the close of our conversation. He said, "I have to depend on both groups for my business."

Ah, there it was. He was not really keeping his mind open, but his pocket open. He was not trying to see both sides of the question, but the side on which his bread was buttered.

That is the way it so often is with us when we pose as trying to be impartial. We are not seeking to help both sides find the truth. We are simply seeking our own safety and advantage.

There is a vast difference between the politician glibly proclaiming his friendship for all religious faiths and the devout Protestant or Roman Catholic or Jew trying to develop an attitude of goodwill. The former is out for the votes; the latter is out for brotherly love.

The journey toward religious tolerance is not going to be advanced by the smooth and superficial utterance of dilettanti in religion, who dabble

a little on the edges of various groups but never wholeheartedly commit themselves to any.

The road to religious brotherhood lies by way of those who, loyal to the best in their own group, are looking to find the best in others.

There is a homely parable which recurs to me from my boyhood reading. It is the story of an elephant which was tethered in a barn. A portion of hay lay beyond the reach of his tether. How did the elephant procure the hay? He blew against the side of the barn and the current of air coming back from the wall brought the hay to him.

That elephantine method has a point for us in our search for truth. We who profess the Christian faith, by sending out our gospel to the non-Christian world, get it back enriched by new values. By exchanging views with devout members of other faiths, we get a clearer conception of all faiths. If we wish to be truly broadminded and brotherly, we must try to see both sides and not, as so many do, look lazily for the line of least resistance.

Another danger of taking the middle road is that aside from seeing too little we shall feel too little. The person who tries to keep his reason cool enough to be impartial must beware lest he allow his whole spirit to grow lukewarm.

Augustine Birrell commented on Ralph Waldo Emerson's leaving the ministry by saying that his "attitude toward it was something like a yawn." The preacher who becomes that cool toward his calling is bound to give it up. And it is just as well.

The men who keep the world from stagnation, who stride out new paths, rouse others into activity and inaugurate new eras of progress are men who are full of earnestness—an earnestness in which intellect and heart are both enlisted. Enthusiasm makes men magnetic. Earnestness conquers where cleverness fails.

Still another peril of the middle road is the danger of neutrality. If two of our friends fall into a quarrel, it often seems the part of wisdom to stay out, lest we incur the enmity of both. But when issues or parties are in vital conflict, we should remember that our neutrality really helps the stronger of the two.

When the Soviet Union was crushing the Hungarian revolt, we of the Western nations were really helping Russia by standing aloof.

In this day of nuclear weapons it would be tragic folly to rush in with force whenever conflict occurs. But we must perfect instruments of peaceful action to intervene wherever oppression occurs.

There is no middle road of neutrality between right and wrong.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



A MODERN PARABLE

Once upon a time there was a very unusual land. The soil brought forth bumper crops, the hills gave up priceless minerals, the river bottom lands produced millions of trees, even the regions below the surface of the earth furnished a rich, black oily liquid and strong-smelling gases that burned fiercely when they were ignited. It was a fair land and a wealthy one, and because very few human beings inhabited it, all the wealth that God had put there was practically untouched.

By and by strange new people came to the land. They claimed the fertile valleys for their own. They said that no one but them could explore the hills for the gems and minerals that were stored there by the hand of God. They cut the forests, and what they could not easily use for home building they burned, because the land was too good to be wasted by forests. They found a way to tap the vast underground caves that held the oil and gas. They used God's laws of nature and science to change the oil and gas to liquids which were very valuable and very powerful. In a few generations the new inhabitants of the country became very wealthy. They built a mode of living that was the envy of the world. They even called it the highest form of "civilization." Many members of the new country said that they were followers of a man called Jesus, who advocated universal love, humility, and interest in all of God's children. But the citizens of the new country laughed when they were asked to share their wealth with other nations. They said that they had made all of their wealth with their own hands, therefore they owned it. And since they thought they owned it, they did not care to "give" it to others on the other side of the world who needed some of the wealth, and who through no fault of their own did not have any of it.

Centuries passed. The country that was once

On A Wide Circuit

W. W. Reid

AFTER YOU JOIN FIRST CHURCH

"The fact that a magazine goes into a home is not important," says the executive responsible for the Saturday Evening Post's multi-million circulation. "The thing that is important is what happens to it when it gets here."

Vice-president Schruth, we assume, was thinking of how well and eagerly the weekly visitor is received in the home; how many members of the family (and which ones) read it; do they read the articles, and the fiction, and the attractive ads; do they read the cartoons only, or the editorials, the verse—and overlook the circulation-sustaining and the economy-bolstering pages of things that the Joneses and the Smiths should buy. (Parenthetically, it

so wealthy and "civilized," used up most of its God-given wealth on selfish indulgence and in wars which some of their leaders said were designated to "keep peace." The wars, however, did not make peace. In fact they created poverty, and the "wealthy" people began to be in want. It was then that the people of that land went to other lands with urgent pleas for timber, minerals, oil, even for food. But the other countries remembered how the citizens of the one-time rich country had often said that "Charity begins at Home," so the country which had once been so rich, received no help from other nations. After another century or two the one-time rich country fell into the same poverty that other nations had formerly endured. The "civilization" that it bragged about became only something for historians to write about. And since the one-time poor nations had now become fairly wealthy, and since they now believed that "Charity begins at Home," they were not interested in helping the nation that once had been so wealthy.

MORAL: Be good to 'em on the way up. You may need 'em on the way down.

is important, too, what happens to the church papers that enter our homes: are the wrappers removed, the paper read, and the Christian way made more clear; or can the subscriber say only, "Your paper has been coming into our home these forty years?" Pardon our wonder!)

The temptation to paraphrase, for other fields and areas, Mr. Schruth's suggestion is well-nigh irresistible. . . "The fact that First Church is crowded every Sunday morning is not in itself important. The important thing is what happens to the people after they enter First Church." "The fact that you are a steward in the church and are in your seat every Sunday morning is not in itself important. The important thing is what happens to you when you go to church, and what you do the rest of the week with the lesson—or the inspiration, or the message, or the strength—that comes to you from the Sunday service." Translate this idea farther for yourself as you think of going to school, joining the W.S.C.S. or the men's group, entering a trade or profession, becoming part of any group of people: the importance of your activity lies in what happens to you—to your mind, your body, your spirit—when you enter into the experience upon which you have decided. And, of course, what happens to you personally—by attending church, or "going through" school—determines your real influence upon other people, and your contribution, for good or for ill, to society.

Going to church, like going to school or going to "see" (or be seen by) the doctor, is not an end in itself. The doctor may give you a clean bill of health—and you could be on the critical list the next day. We have had too many crimes committed by men trained in our highest schools to imagine that a diploma alone signifies the good citizen. Indeed, there are those who point out that wrong doing and unethical practices, on a national as well as on a personal scale, have increased at about the same rate as our average educational advance over the last few decades. So church attendance and even philanthropic giving do not necessarily measure an increase in men's "following after the Way of the Lord." The "state of the world," and the "state of the church"—the latter too often reflecting the former—attest that something more is needed than just to get men "into the church." It is after the "enrollment" that the real struggle begins for the individual and for the church he has joined.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for June 8, 1958: A PEOPLE MUST CHOOSE

READ JOSHUA 11:16-23; 24:14-18.

MEMORY SELECTION: *Put away the foreign gods which are among you, and incline your heart to the Lord.*
—Joshua 24:23

This is lesson five in the series of eight lessons on "Living As God's People." As we study the lessons of this series, we should keep in mind that the subject is "Living as God's People OUGHT TO LIVE." Israel made many mistakes and failed often in their early development. The Israelites were "God's People" because God had chosen them and not because they had chosen God, and were such pious people.

Since our last lesson, which recorded the death of Moses and the selection of Joshua as the new leader, the Israelites had crossed the Jordan on dry land, as Moses had led them through the bed of the Red Sea on dry land. Under the leadership of Joshua they had overrun Canaan despite the strong opposition they had encountered.

In Joshua 12:9-24, we have the names of sixteen kings which Joshua defeated. The country was captured in three major campaigns. (1) They first captured Jerico and Ai, which stood at the entrance of the land of Canaan where they crossed the Jordan. By this, they established a "bridge head" in the land of Canaan. (2) They then moved against the Canaanite cities of the south. (3) Finally they moved against the cities of northern Canaan. Although the Israelites were in control of the land, there were still many pockets of resistance throughout the land.

So Joshua Took All The Land

The opening clause of our lesson text says, "So Joshua took all the land." In verse 23 of our lesson we have a similar statement, "So Joshua took the whole land."

A casual reading of the record of the conquest of Canaan by the Israelites, with its policy of extermination, impresses us with the heartless policy Israel adopted for this campaign. There were seven different nations of people already in possession of Canaan. They had been there for many years and had improved the country until it appeared to the Israelites as a land "flowing with milk and honey." They were unaware of any promises God had made to Abraham in the centuries past and would likely have cared little about it if they had been told of them. They possessed the country and considered it their own.

Then came the Israelites conquering the country and taking no prisoners either among the old or young, and believing that they were doing it all at the command of God. It sounds pitilessly brutal. However, before we condemn the Israelites too severely, let us remember that, after more than thirty five hundred years have passed, war is still pitilessly brutal. Nothing happened in the conquest of Canaan more pitilessly brutal than many things that happened in the last World War.

The conquest of Canaan was too much like our conquest of the North American continent to leave room for much criticism on our part. War has never been and never will be humane, nor can it be. War has always been cruel and brutal. Nevertheless, there has practically always been one side or the other that professed the feeling that it was doing the will of God. At times both sides have claimed to be moving according to the will of God.

Conquering Canaan A Long, Difficult Job

Our lesson text tells us that "Joshua made war a long time." The Bible mentions people of seven different nations that inhabited the country of Palestine. There were sixteen kings which opposed Joshua. This in itself would explain why "Joshua made war a long time." There are some estimates that Joshua led Israel about 25 years after the death of Moses. Practically all of that time was spent in overrunning Canaan. While the country, in general, had been conquered, there were pockets of strong resistance still left in many parts of Canaan. The country was never completely subjugated until the reign of David, the second king of Israel.

The Bible speaks of God hardening the heart of Pharaoh and in our lesson text we are told that God hardened the hearts of the inhabitants of Canaan so that they had to be destroyed. It is difficult for us to reconcile that viewpoint of the Israelites with what we now believe about God. The facts, as indicated, were that the inhabitants of Canaan were attempting to defend their country against invasion. From the viewpoint of the Israelites, the inhabitants must abjectly surrender or be annihilated. This, however, is not the only situation in the Old Testament difficult to understand.

A Battle Joshua Never Won

While Joshua won battle after battle in his conquest of Canaan, there was one battle he never completely won. Joshua, as well as Moses before him, had fought hard against the tendency in Israel to revert to idolatry. The first commandment Moses gave to Israel from the Lord was "Thou shalt have no other gods before me."

While Israel believed that they had been able to conquer Canaan because of the strength Jehovah had given them, strange to say, there was the ever present inclination among the Israelites to worship the gods of the people they had conquered.

Israel faced many dangers in this great adventure of conquest. They were ever in danger of extermination by the combined attacks of their enemies. There was the pressure to change their political life to conform to the life of the nations among whom they lived, which were ruled by kings. There was the constant temptation to compromise their religion with the native religions or to abandon their religion altogether and worship idol gods. Idolatry continued to exist, to some degree, in Israel until after the Babylonian conquest in 586 B. C.

Israel Forced To Choose

In the second selection of our lesson text—taken from Joshua 24:14-18, we come to the end of the life of Joshua as in our last lesson we studied something of the end of the life of Moses. Deuteronomy contains the farewell address of Moses to the Israelites. In Deuteronomy 30:19, as Moses nears the end of his farewell address and nears, also, the end of his life, he throws out a challenge to the Israelites. In this verse Moses says: I call heaven and earth to record this day against you, that I have set

before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

The Book of Joshua, in the 23rd and 24th chapters, gives the farewell address of Joshua to the Israelites, after his 24 years of leadership. Joshua is now an hundred and ten years old. He called the children of Israel about him and threw out something of the same challenge they had heard from the lips of Moses 24 years before. In the face of the tendency of Israel to turn to idol worship, Joshua says, "Choose you this day whom ye will serve."

It was a time of testing and fortunately a time of reconsecration in the life of Israel. When they faced the necessity of choice, which was akin to a demand from Joshua, the Israelites declared "God forbid that we should forsake the Lord, to serve other gods. . . Therefore we will also serve the Lord; for he is our God." Joshua called their attention to the fact that God is a holy God and a jealous God and that they could not serve Him and the idol gods about them. Again they declare, "We will serve the Lord." Joshua then said to them, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve him. And they said, We are witnesses."

We Too Must Choose

It was the great American poet, James Russell Lowell who wrote:

"Once to every man and nation
comes the moment to decide,
In the strife of Truth with Falsehood
for the good or evil side."

It is just as necessary for people today to face the realities of life and make a choice between good and evil, the service of God or idols as it was in the day of Moses or Joshua. The demands for a definite choice are infinitely greater today than formerly because of the larger light we have. We must choose between self and service, good and evil, God and the enemy of our soul.

Life's Biggest Decision

We must make several choices in life that are very important. We chose the location of the place we are to live the only life we have to live. We choose a companion for life. We choose our life's work. All of these choices and some others have much to do with the happiness and usefulness of life.

Important as these choices are, they are secondary in importance to the choice to which Joshua called his people and to which God calls each of us. The choice between righteousness and sin is all important because this choice affects every other choice of life. When man stands face to face with truth and falsehood, good and evil, right and wrong and makes his decision as to which of these principles of life is to govern his actions, he is making life's supreme choice. This is life's biggest decision because it not only affects life here, to the end of the way, but it also determines our destiny in the life that is to come.

As For Me And My House

We have in this testing time for Israel an example of the effectiveness of leadership. Joshua is not content to throw out his challenge to Israel to choose between God and sin, he also gives testimony to the fact that he has already made his choice. There is an unimaginable power and influence that goes out from the life of a leader who is truly consecrated to God.

We should remember also that Joshua was not only speaking for himself but for his household. In Genesis 18:19, God expresses his confidence in Abraham in these words, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

From the earliest days of God's dealings with the human race we have evidence that He expects parents to assume religious leadership in the home. When Joshua made this declaration for himself and his household, he was speaking for the ages to come. We believe his words were well chosen and we believe he was expressing a feeling that was well grounded in his heart when he declared that his family with him was to serve the Lord. Parents today should so live that they may be able to speak for themselves and their children.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. J. WOODROW HEARN announce the birth of a daughter, Diana Elizabeth, born on May 13. The Rev. Mr. Hearn is pastor of Davidson Memorial Methodist Church, Lafayette, Louisiana.

COACH BOB ELLEN from Ouachita Parish High School, was the guest speaker of the meeting of the Men's Club of the Sterlington Methodist Church, Monday evening, May 19. Fred Gulley is president of the Club and Rev. W. M. Allen is pastor of the church.

AT THE FOURTH QUARTERLY CONFERENCE, held in First Methodist Church of Baton Rouge on Monday evening, May 12, Kirk McKean, Jr., a member of the church, was awarded his local preacher's license. Dr. Dana Dawson, Jr., is pastor of the church.

REV. D. W. POOLE, superintendent of the Baton Rouge District, will be the guest evangelist in a series of revival services to be held at the Mangum Memorial Methodist Church, Shreveport, June 15-22. Rev. Ira W. Flowers is pastor of the church.

REV. SAM NADER, superintendent of the Lake Charles District, spoke at the monthly dinner meeting of the Men's Club of the First Methodist Church, Lafayette, Wednesday evening, May 21. "Ladies Night" was observed by the Club on this occasion. Rev. Fred S. Flurry is pastor.

REV. W. K. JACOCKS, associate pastor of Carrollton Avenue Methodist Church, New Orleans, preached at the Zachary Methodist Church Sunday morning, May 18. He also baptized his niece during the service. The Rev. Mr. Jacocks grew up in the Zachary church and went into the ministry from that congregation. Rev. Robert Ed Taylor is pastor of the church.

J. B. SHORES, Public Relations Official for the Texas and Pacific Railroad, with headquarters in Dallas, Texas, was the guest speaker at the dinner meeting of the Men's Club of the Noel Memorial Methodist Church, Shreveport, Wednesday, May 21. Mr. Shores used as his subject, "Meeting Life's Problems." Dr. B. C. Taylor is pastor of the church.

REV. J. WOODROW HEARN, pastor of the Davidson Memorial Methodist Church, Lafayette, was the speaker at the annual spring retreat of the Wesley Foundation on the Southwestern Louisiana Campus. The retreat was held at the Chicot State Park, and the Rev. Mr. Hearn's addresses were on the theme, "Personal Commitment."

THE NATCHITOCHES HIGH SCHOOL chorus presented a musical service at First Methodist Church, Natchitoches on Sunday evening, May 4. Douglas Westbrook is the director and the accompanist was Miss Betty Raines. This choral group placed superior in a recent State Music Festival. Rev. George F. Pearce, Jr., is pastor of the church.

THE CARROLLTON METHODIST CHURCH, New Orleans, held a special service of recognition for its graduating high school seniors, on Sunday evening, May 25. Following the regular worship service open house was held in their honor. Graduates are: Deanna Bergstedt, Carol Burge, Judy French, Mary Scott Grubbs, Bobby Hill, Peggy Landry, Edna Metzger, Grace Miller, Jean Rivet and Gene Roos. Dr. J. Henry Bowdon is pastor of the church.

DR. VIRGIL D. MORRIS, superintendent of the New Orleans District, officiated at the cornerstone laying ceremony for St. Matthew's Methodist Church, New Orleans, on Sunday, May 18. Other participants were building committee members: Richard Porter, chairman, Owen Brown, Douglas Morgan, Mrs. M. C. Baldridge, Ralph Pass, and H. T. DeVange. The pastor, Rev. C. Ebb Munden III said the building would be completed by September 1.

THE MEN'S CLUB of the First Methodist Church of Alexandria, sponsored an outing at the home of Erwin Jordan on Friday evening, May 23. Under the direction of John Henry Thomas, special entertainment was provided in the form of an "Old Time Barber Shop Quartet." Group singing under the direction of Paul D. White also highlighted the occasion. Dr. Guy M. Hicks is pastor of the church.

DR. LEON C. MEGGINSON, member of the Louisiana State University Faculty, was the principal speaker when Fellowship Day was observed at the University Methodist Church of Baton Rouge on May 2. Dr. Megginson, associate professor of management and assistant dean of the College of Commerce, spoke on "A Place to Live." Mrs. William B. Singleton was general chairman of the luncheon meeting. Dr. Wm. E. Trice is pastor of the church.

EIGHT CHILDREN joined the First Methodist Church of Winnsboro during the evening worship service on Mother's Day, May 11. Baptized, confirmed and received into membership of the church were: Nancy Lou Jones, Linda Leigh Robinson, Barbara Jean Cottingham, and Billy Eugene Wilson. Confirmed and received in the membership of the church, having received baptism as infants, were: Marian Margaret Taylor, Robert Frederick Mulhearn, Jr., and Samuel David Shirley. Baptized and received into membership of the church was David Lee Jones. Rev. W. H. Bengtson is pastor of the church.

ON SUNDAY, APRIL 20, Bethel Methodist Church, Pride, celebrated "Youth Sunday" with the youth of the church conducting the services for the day. The subject, "Our Responsibility to God and Church" was used at the morning worship service. The evening program presented a program on missions, highlighted by a report on the tour taken by one of the young people recently of mission projects in South Louisiana. "Family Week" was observed in the church recently. On Friday evening, May 9, a Family Night Supper was served in the Fellowship Hall of the new educational building. Sixty-seven persons attended. Rev. Ted Smith is pastor of the church.

THE ELTON METHODIST CHURCH honored its senior graduates at a Family Night covered dish supper held in the church annex Sunday evening, April 27. After supper, Rev. Don Hall, pastor of the church, presented a skit, "It Could Be You" using each of the graduates' names and bringing up a happening in their early lives. He also presented a devotional and spoke to the students pertaining to their future. A Bible was presented each of the graduates as a gift from the church. The graduates were: Pat Brunchhaus, Harvey Finch, Rudy Tonn and Howard Schendel. Hostesses for the evening were Mrs. R. W. Bruchhaus, Mrs. Anna Stinson, Mrs. W. C. Bruchhaus, Mrs. Charles Daggett and Mrs. W. A. Fletcher.

THE INSTALLATION of officers of the Woman's Society of Christian Service of the Sterlington Methodist Church was held on Tuesday, May 6, by the pastor, Rev. W. M. Allen. The officers are: president, Mrs. L. B. Gannaway; vice-president, Mrs. O. G. Crosby; recording secretary, Mrs. J. R. Williams; treasurer, Mrs. F. D. Gulley; Christian Social Relation, Mrs. John King; Spiritual Life, Mrs. Joe Miller; Local Church Activities, Mrs. Jerry Gregg; Literature and Publication, Mrs. H. M. Naff; Status of Women, Mrs. T. E. Young; Missionary Education, Mrs. W. M. Allen; Promotion, Mrs. C. R. Alexander; Children, Mrs. J. J. Aulds; Youth and Student, Mrs. E. W. Dickey; Supplies, Mrs. Hugh Scott.

MRS. CORNELIA KENNER FOSTER, 83, well-known resident of Wisner, died in Winnsboro Nursing Home on May 7. She was a lifelong resident of Franklin Parish, with the exception of twelve years spent in Monroe. She was a member of the Gilbert and Wisner Meth-

MRS. OCTAVIA W. RICKEY PASSES

Mrs. Octavia Wynn Rickey, aged 84, mother of Rev. Henry A. Rickey, superintendent of the Conway District of the North Arkansas Conference, died Thursday, April 22, at Lafayette, Louisiana. She was the daughter of Rev. John F. and Octavia Wynn. She had lived at Crowley for ten years.

Survivors include four other sons, Dr. H. Wynn Rickey of Dallas, Texas; Horace B. Rickey of Lafayette; Frank A. Rickey of Baton Rouge; and Robert S. Rickey of Shreveport; a brother, Joe Wynn of Crowley, and two sisters, Miss Mary Wynn of Crowley and Mrs. E. W. Hall of Baton Rouge.

Funeral services were held at 2:00 o'clock Friday afternoon, April 23, at the First Methodist Church of Lafayette. Burial was at Lafayette.

MRS. R. A. FRASER DIES

Mrs. R. A. Fraser, 71, of Many, died Thursday night, April 24, after a lengthy illness. Funeral services were held Saturday morning at the First Methodist Church of Many, with the pastor, Rev. John Koelemay officiating. Interment was in the Many cemetery under the direction of John Warren Funeral Home.

Mrs. Fraser was a life-long member of the Methodist Church, and was the mother of Rev. W. P. Fraser, pastor of First Methodist Church of Homer.

Other survivors include her husband, R. A. Fraser of Many; one daughter, Mrs. W. N. Creed, also of Many; three sons, the Rev. Mr. Fraser, R. A. Fraser, Jr., of Shreveport, and Louis Fraser of Karnack, Texas, and 12 grand-children. Also surviving are one sister, Mrs. L. L. Latham of Kansas City, Mo., and one brother, M. M. Peters, of Del Rio, Texas.

odist churches for more than sixty years and was an active member. Funeral services were held at the Wisner Methodist Church at 4:00 p.m. May 8 with Rev. A. W. Coody and Rev. J. W. Boyd officiating. Interment was in the Oakley Cemetery near Wisner under the direction of Mulhearn Funeral Home. She was survived by two sons, C. H. Foster, Jr., of Wisner and J. E. Foster of Ft. Necessity. Pallbearers were: W. B. Huggins, P. B. Turner, C. J. Grayson, Neal B. Dailey, E. Asa Kiper, R. M. Graves, W. C. Knotts and A. J. Ensminger.

A SERVICE OF WELCOME was held at the Algiers Methodist Church, New Orleans, on Sunday evening, May 18, honoring the 83 members having united with the church during the past Conference year. Among the members received this year 43 families were represented and 24 states. The program consisted of words of welcome from the chairman of the Official Board, Allen Dameier; Church School superintendent, E. E. Cayard; chairman of the Commission on Membership and Evangelism, S. J. Primm; representative of the Boy Scouts, H. H. Anderson; representatives of the MYF, Mrs. James Alden and Miss Diane Wahl; and W.S.C.S. Mrs. E. E. Cayard. Responses were made by Dallas Fiant, Capt. Reinhardt and Miss Theresa Morris. Refreshments were served in the recreation room during the fellowship hour. Rev. John T. Redmon is pastor of the church.

REV. J. T. GARRETT, pastor of Centerpoint Methodist Church near Jonesboro, missed attending church on "Mother's Day" for the first time in 24 years. The Rev. Mr. Garrett and Mrs. Garrett, both remained at home in bed suffering from Asian Flu. The morning invocation at the church was given by Mr. Kaylor and the message was presented by Dr. R. M. Allen, Jr., both laymen from the Grace Methodist Church of Ruston. The evening service was given by Will Tolar, Lay Leader of the Centerpoint church. Flowers were presented to Mrs. Christine Howard, youngest mother, Mrs. Lillie Knighten, oldest mother, and Mrs. Ida Walsworth and Mrs. Will Tolar, each having nine children. Miss Linda Hathaway, secretary-treasurer of the MYF, and Jackie Hightower, ushers for the service, are among the High School graduates this year, and according to Mrs. Aubrey L. Futrell, reporter for the church, "are two of the outstanding young people of the church of which the community and church are justly proud."

Centenary Holds '58 Commencement Program

(Continued from page 1)

freedom that Khrushchev would not dare attack, would avoid the depression and advance gigantically freedom's lead in standards of living and industrial production and would take him and the world and ourselves by surprise. Thus do the federal principles that made America free and great give us now the answer to Khrushchev."

Students who received their degrees with honors, in addition to Virgil Morris, Jr., and his wife, Frankie Stephens Morris, were the following: Madelyn Gail Martin and Grover Cleveland Royston, both of Shreveport, magna cum laude; David Paul Swanzy, Center, Tex., magna cum laude; Dorothy Cox Holleman and Joe A. Johnson, both of Shreveport, cum laude, and Howard G. Howie, Bossier City, cum laude.

Gilbert L. Hetherwick, president of the Centenary Alumni Assn., inducted the class of 1958 into that organization. The benediction was given by the Rev. R. Leonard Cooke, vice president of Centenary.

New Officers Named By Elizabeth-Hopewell Methodist Men

A tasty fish fry at Red Bluff was the setting for the election of officers of the Elizabeth-Hopewell Methodist Men's Club, Tuesday, May 13.

Officers named include: president, Laurence Pickering; vice president, Kermit Reid; secretary-treasurer, Dennis Sirman; and reporter, Harry Wernitz. Outgoing officers are: president, Delbert Houston; vice president, Laurence Pickering; secretary-treasurer, Marvin Houston; and reporter, Robert Richardson.

The meeting was presided over by Delbert Houston. Marvin Houston gave the financial report, and the Rev. John Kellogg gave a short talk on Christian obligations.

Joe Walker, assisted by Russell Hudson, Dennis Sirman, and Laurence Crawford, served the catfish and hush puppies to the 25 men who attended.



Summertime Is Time To Go Camping

By Ella Mae Charlton

Summer time means that it's time to go camping. This used to be for only the younger people, but today that is not true. Older adults have found that camping is for them, too. With the approach of the camping season, they are the first to make plans to go.

Caney Lake Methodist Camp near Minden is typical of the four camps in the Louisiana Conference where older adults may go camping. This picturesque spot with its lovely shade trees and comfortable cabins makes an inviting place for any group.

With the Rev. Fred Schwendimann as camp director this year, many plans for an outstanding camp are being made. The time is June 10-11-12. Registration will begin at ten o'clock on Tuesday morning the 10th.

The program will include crafts, singing, movies, discussion groups, vespers, a book review, talent time and plenty of free time for visiting with friends and "takin' it easy."

If you are one of those who has felt that camping is for the younger set only, that's because you haven't given it a try. One trip to camp and you will decide that maybe you are not as old as you thought you were. It's worth the effort, don't you think?

The place? Caney Lake Methodist Camp. The time? June 10-11-12. Send your registrations now to the Rev. Fred Schwendimann, pastor of First Methodist Church, Coushatta, La.

Pictured below, 1 to r, at the Amite parsonage open house are: Mrs. A. E. Hood, Sr., Camille Phillips, Jan Batte, Martha Luther, Pat Carpenter, Martha Gene McMichael, Neville Kemp, and Mrs. J. H. McClendon, Sr.



Thousand Club Church Now Three Years Old

The Asbury Methodist Church in Lafayette, celebrated its third anniversary on Sunday, May 18th. This church, established in May, 1955, received money from the second call in 1956 from the 1000 Club.

The church, which began with 47 members in the Concession building of the Twin Drive-In theater, now has a membership of 340 and an annual budget of nearly \$25,000.00. It is an example of the kind of investment which the 1000 Club makes in a community which needs only a boost to create a thriving church.

Activities of the day included a special service of worship, presided over by the pastor. An anniversary candle was lighted by Mr. and Mrs. Forrest LaSabe, charter members of the church. The congregation read together a prayer poem composed by Mrs. M. A. Reber. Charter members of the church were recognized. And Rev. R. R. Branton, District Superintendent led the morning prayer. Rev. Branton fostered the organization of the church and guided its plans into reality. The morning message was delivered by Mr. John Standridge; and an anthem, specially composed and dedicated to the church by Dr. R. E. Chandler, was sung by the choir. After the morning service there was an old-fashioned "dinner-on-the-grounds."

Rev. Byrl Moreland, Jr., is pastor of Asbury Methodist Church.

FLORIDA PASTOR NAMED 1958-59 PROTESTANT HOUR SPEAKER

(Continued from page 1)

lay and ministerial conferences and conventions.

Dr. Hamilton is the author of such books as "Ride the Wild Horses," "Horns and Halos in Human Nature," and "Who Goes There?"

"The Protestant Hour," now in its thirteenth year, is a 30-minute public service radio program heard weekly over more than 300 networks in America and around the world over the Armed Forces Radio Network.

The program is sponsored by the Radio and Film Commission of the denomination's South Central Jurisdiction, the Radio Committee of the Southeastern Jurisdiction, and the General Television, Radio and Film Commission in cooperation with the Protestant Radio and Television Center in Atlanta, Ga.

Other denominations participating in "The Protestant Hour" are the United Lutheran, Presbyterian U. S., Presbyterian, U. S. A., and the Episcopal Church.

Dr. Hamilton will speak weekly beginning November 9 and continuing through January 11. He succeeds Dr. Robert Goodrich, pastor of First Methodist Church, Dallas, Texas.

Amite Methodists Hold Open House

Members and friends of First Methodist Church, Amite, were received at open house at the parsonage on Sunday afternoon, May 18. Extensive improvements, including new furnishings which have been secured recently, were seen by those attending.

Assisting Mrs. James Christie with the open house were many members of the Woman's Society of Christian Service. Serving the guests at the tea table were: Mrs. A. E. Hood, Sr., Mrs. J. H. McClendon, Sr., Mrs. W. H. Brumfield, Mrs. Mervin Falcon, Mrs. Lida Morrison, Mrs. Phillip McMichael, Mrs. E. W. Forshag, and Mrs. Glen Smith.

Attractive floral arrangements were provided for each of the rooms by: Mrs. B. G. Flannigan, Mrs. Haynie Phillips, Mrs. James P. Watson, Mrs. Wallace Kingsbury, Mrs. W. H. Brumfield, Mrs. Stanley Anderson, and Mrs. Eldon Watson. Hostesses stationed throughout the house also greeted the guests and explained improvements which had been made. These hostesses were: Miss Catherine Johnson, Mrs. Ogden Watson, Mrs. Flora Tauzin, Mrs. L. P. Batte, Mrs. Stanley Anderson, Mrs. Lawton Verger, Mrs. Mary Day, and Mrs. George Harpole.

Misses Jan Batte, Martha Jean McMichael, Neville Kemp, Camille Phillips, Pat Carpenter, and Martha Luther served as tea girls.

The open house concluded with a brief service of dedication of the parsonage conducted by the district superintendent, Rev. D. W. Poole, who was assisted by Rev. Edward Thomas. Rev. James Christie is pastor of the Amite church.

Jonesboro, La., Youth Tour Missions



The young people of Jonesboro, La., Methodist Church saw a dream come true on April 11th, when they traveled to south Louisiana to visit the mission places supported by the Methodist Church. The young people dreamed of his trip several years ago, but only through the planning by their pastor, Rev. G. W. Dameron, did it come true. To pay for such a trip, the group sold candy, and generous gifts were made by a good friend, and the Wesleyan Service Guild.

Chartered bus of Salter's Bus Line was boarded by 23 youth and four adults, at 9 o'clock, April 11. The first stop was at Lebeau where a picnic lunch was enjoyed. The group went to St. Martinsville to view the historical "Evangeline Oak." On down Bayou Teche, they visited the first mission, Sager Brown Home and Godwin School for Negroes. The group was greeted by the superintendent of the home and a group of the children. They were escorted and shown the dormitories, church, and schools, and then invited into the dining room where they were served punch and cake and the children sang songs.

MacDonell Home

Again they boarded the bus to go down the bayou to Houma, where they stopped at the MacDonell Home. The group was informed that the MYF of First Methodist Church was waiting to serve supper. After supper, the young people rendered an interesting program. Following an hour of fellowship, the group went back to rest.

Saturday morning the group arose early for a tour of the school and home. They enjoyed breakfast in the large dining hall with the children who lived there.

Dulac Mission

Soon after breakfast, they were aboard the bus and headed south for the Dulac Mission, "the last stopping place on the map." Dulac is surrounded by marshes and bayous. There at the center, Mr. and Mrs. Carl Brunson greeted them, showed them around the place, and explained how they carry on the work with the Houma Indians. There was a large crowd of Indians on the grounds who were to have a rummage sale.

St. Mark's, New Orleans

Next came a long ride to New Orleans where three other places were visited. First was St. Mark's Center on the edge of New Orleans French Quarter. The place serves as a recreation center for young and old, day nursery and kindergarten, and there is a swimming pool for the people around this part of the city. It is financed by the church with the help of Community Chest Fund.

Near St. Mark's, they visited Peoples Community Center, which serves as a recreation center for Negroes, a day nursery and kindergarten. This too is also support-

ed by the church and Community Chest Fund. It is interesting to note how the city recognizes what the church is doing for its people and helps in a financial way.

Methodist Home Hospital

The last place visited was the Methodist Home Hospital, a place where unwed mothers are taken, cared for, and guided under the supervision of Christian leaders.

The group then toured the important places in the city of New Orleans.

Early Sunday morning found the group headed for home by the way of Baton Rouge, very tired, but better informed as to what the church is doing for many unfortunate people.

Those making the trip were: Mary Garrett, Sandra Peevy, Dorothy Hammond, Jesse Oliver, Tommy Fren, Henry Jordan, Randy Ewing, Karen Keith, Carol Butler, Martha Sned, Judy Meredith, Sybil Cox, Martha Fullerton, Gary Acklin, Marvin Smart, Rickey Steadman, James, Harlow, Ray Warren, Brenda Briney, Viola Chellette, Blanche Bishop, Jimmie Nell Gaines, Dale Buford, Messrs. L. C. Ewing, Cecil Garrett, and G. W. Dameron. The bus driver was Jimmy Byrd, who also served as counselor for the boys.

Pine Bluff Girl Receives Scholarship

Miss Barbara Smith, daughter of Mrs. R. G. Smith of Pine Bluff, Ark., has been awarded the "Josephine Yarnell Brummett Scholarship" of \$400. This is given each year by Mrs. A. C. Muller of Houston, Texas, in memory of her mother, Mrs. Josephine Yarnell Brummett, who was a life-long resident of Pine Bluff and a member of Lakeside Methodist Church.

Barbara has served as president of the MYF, served as organist for the evening prayer services, pianist in Sunday school, sung in the Youth and Adult Choir, and attended all church functions and Sunday school and church services. She plans to attend Hendrix. She has been an outstanding and worthy member of Lakeside Church for several years.

Hope District Youth Have Spring Rally

The Hope District of the Little Rock Conference held its annual Spring Youth Rally at the First Methodist Church, Nashville, April 26. This meeting began with a hamburger fry which was followed by recreation led by a Hendrix fellowship team. The inspirational speaker of the evening was the Rev. Darrall Smith, Conference Christian Witness chairman.

The main item on the business agenda was the election of officers for the coming year. They were elected as follows: Jerry Rodgers, Mena, re-elected president; Joe Crain, Hope, vice-president; Alice Henderson, Ashdown, secretary; Flora Lee, Mena, treasurer; program areas: Sheila Schloh, Wickes, faith; Anna Whitman, Hope, witness; Edren Downs, Texarkana, citizen; Carole Coop, Hope, outreach; Harvey Nelson, Texarkana, fellowship.

New Orleans Group Makes Telephone Calls At Unusual Program

More than 100 New Orleans youth attended a special program at Rayne Memorial Methodist Church recently following the evening vesper service. Through the courtesy of Bell Telephone Company, members of the group talked, via long distance, to various youth leaders.

Among those called were: Miss Louise Sharp, Louisiana Conference director of youth work; Sally Crump, president of the Louisiana MYF; Jamison Jones, Nashville, Tenn., with the General Board of Education; and Dr. Hoover Rupert, Jackson, Mich., who writes a column for youth and is widely known as a leader and speaker in youth work.

The president of the Tulane University Wesley Foundation, Jack Barringer, talked to the Rev. Bob McCullah, director of the Wesley Foundation at the University of Hawaii, Honolulu.

Youth attended the event from Rayne Memorial, Carrollton, Napoleon Avenue, Parker Memorial, and St. Claud Heights churches.

The Rev. Allen O. Jernigan is minister of education at the Rayne Memorial church, and the Rev. A. M. Serex is minister.



MARY ANN YOUNG

Ft. Smith Dist. Essay Contest Winner Named

Miss Mary Ann Young, daughter of Mr. and Mrs. W. R. Young and a member of the St. John's Methodist Church, Van Buren, was named winner of an essay contest sponsored by the Fort Smith District Board of Temperance, according to an announcement by the Rev. George J. Kleeb, chairman of the board.

Miss Young was presented a \$25 award at a Sunday morning service at St. John's recently. She is chairman of Citizenship and Outreach of the St. John's MYF.

NEWS BRIEFS

Morrilton

Officers were elected May 18 by the Morrilton, Ark., MYF for the coming year. They are: president, Jim Linebarger; vice president, Ed Montgomery; secretary, Martha Nichols; treasurer, Carol Coleman; reporter, Monterey Talley; and MY Fund secretary, Sally Villines.

The following were elected as program area chairmen: faith, Valery Willis; outreach, Betty Mallett; witness, Beth Gifford; and fellowship, David Moose.

Gravette

The Gravette MYF held a weekend retreat recently at the Castle at Inspiration Point, Eureka Springs. Besides a tour of the very old buildings and a trip to Blue Springs, the group had two study sessions; one on the duties of the officers and one on Youth Activities week. Rev. Frank Jones, Eureka Springs, served as the installing officer for the new officers.

Those attending from Gravette were Johnny and Jerry Jean Hutchinson, Betty and Jerry Miley, Ann McAllister, Doris Raby, Betty Stoltz, David Hall, Hugo Hammond, Bill Gettings, Jerilyn Davy, Ina Persing, Kay Motley, Quentin Galbraith, Mr. and Mrs. Mann Young, Rev. Hillman Byran and Mr. Mehl.

Francis-Lee Sub-district

New officers have been elected to serve the Frances-Lee MYF Sub-district for the coming year. They are: president, Pat Howe; vice-president, Jimmie Bell Gwinn; secretary, Barbara West; reporter, Carolyn Kerr; fellowship, Maria Jones and Oseie Gatling; faith, Emma Jean Hubert; witness, Bruce Whitten; outreach, Charles Price; representative, Deane Davis; citizenship, Elizabeth Hambleton; and counselors, Mr. and Mrs. Meredith Wilson.



BARBARA SMITH



Mrs. Arrington To Speak In New Orleans



MRS. PAUL ARRINGTON

On June 3, 1958, the Woman's Society of Christian Service of the Lake Vista Methodist Church of New Orleans, Louisiana, will have as their guest speaker, Mrs. Paul Arrington, of Jackson, Mississippi, who is Vice-President of the World Federation of Methodist Women. They are inviting as their guests to hear Mrs. Arrington, all the District officers of the New Orleans District, and also each local president of each WSCS. Mrs. Arrington will speak at the Lake Vista Methodist Church, and after the program, lunch will be served.

The topic of Mrs. Arrington's speech will be "The Togetherness of Methodist Women." Mrs. W. C. Robbins will preside and Mrs. Wal-

ter Christensen, Vice-President (and Program Chairman) will present Mrs. Arrington. While in New Orleans, Mrs. Arrington will stay in the home of Mrs. Christensen.

The program, which will begin promptly at 10:30 a.m., will be preceded by a business meeting, beginning at 9:30 a.m. All members are urged to attend the business meeting and all guests are invited for 10:30 a.m.

Mrs. Arrington's home is in Jackson, Mississippi, where she is a member of Galloway Memorial Methodist Church. She was a member of the National Board of Missions, Methodist Church, for 16 years. She served as first chairman of the Section of Education and Cultivation, and for eight years as Vice-President of the Woman's Division. She was a delegate from the Methodist Church of the United States to the General Conference in Brazil and an official visitor to mission work in seven of the South American countries. She was one of the three women delegates in Evanston.

She served as a delegate to the World Methodist Council at the meetings in Oxford, England, and Lake Junaluska, North Carolina. She is at present a member of the Executive Committee of the U. S. Section of the World Methodist Council. Mrs. Arrington is serving now as Vice-President of the World Federation of Methodist Women which represents over 8½ millions of Methodist Women in 37 countries. She is also a member of the National Women's Planning Committee for the International Christian University, Tokyo, Japan.

Charles Barnes and Mrs. Bert Patterson. The Pledge Service was led by Mrs. Will Moseley and Mrs. F. A. Buddin.

Mrs. James L. Verhoeff, Little Rock, was the guest speaker. Circles with the best attendance during the past quarter were the night circle of Mrs. A. R. Davis and the day circle of Mrs. Thomas Lockett.

Officers of the Woman's Society and the Guild will be installed at the morning service, May 25, by the pastor, Dr. F. A. Buddin.



The annual May Fellowship meeting and luncheon of the First Methodist Church, Camden, Woman's Society was held May 12 at the Masonic Hall with Mrs. Nelson Thornton, president, presiding. Mrs. J. C. Upton conducted the special life membership service, at which time Mrs. J. L. Dedman, Sr., presented a baby membership to her granddaughter, Mary Susan Butt. Other baby memberships were presented to Mrs. James Ledbetter and Mrs. Paul Thurman. Receiving Adult Memberships were: Mrs. Robert Gammill, Mrs. W. H. Coker, Dr. Neill Hart, Miss Kate Lide, Mrs. A. R. Davis, Mrs. Jeff May, Mrs.

Mrs. Fry New North Ark. Guild Secretary

Mrs. Vida Fry, North Little Rock, will assume the office of secretary of the North Arkansas Conference Wesleyan Service Guild on June 1, succeeding Mrs. Julian Vogel of West Memphis.

Mrs. Fry has served as president of the Morrilton Guild, secretary of Conway district guild, and conference secretary of Missionary Education and Service of the Wesleyan Service Guild.

The summer of 1956 was spent visiting her oldest son and wife and two granddaughters in England, with a holiday in Scotland and tour of seven European countries included.

Mrs. Fry was in charge of the 1957 Guild Seminar at Hendrix. She is a first grade teacher in Park Hill School, North Little Rock.



MRS. VIDA FRY

Forrest City Entertains District

The Forrest City District's spring meeting was held Thursday, May 15, in the Forrest City Methodist Church. Mrs. John Sikes, president, was in charge of the day's activities, assisted by Mrs. G. A. McKelvey, vice-president, Mrs. H. O. Jernberg, secretary, and Mrs. Arthur Weeden, Spiritual Life Secretary of the District.

Guest speakers were: Mrs. Jessie Gilstrap, Conference President whose message was on "Our Witness"; Miss Mildred Osment, Conference vice-president, who gave the worship emphasis, and Miss Mary Chaffin who told of her work in the Fayetteville District as deaconess.

Special music was rendered by Mrs. Albert Laser, organist, and Mrs. J. A. Taylor, soloist, both of Forrest City.

Excerpts of the Fifth Assembly were given throughout the day's program by various members who had attended the meeting in St. Louis. Ten members from the District Woman's Society of Christian Service organizations had attended the meeting.

During the business session the group voted to pay \$1000.00 to-

wards the fund needed to provide furnishings in the new Wesley Foundation building on the campus of Jonesboro State College. Contributions are to be given within two years. The day's offering was to be applied to the fund.

The committee for the Student Scholarship fund presented the revised qualifications and rules for the fund which is an annual grant of \$600.00, which were accepted by the District body. The committee includes: Rev. Otto Teague, District Superintendent, Mrs. W. F. McMachren and Mrs. Everett Hood.

Mrs. Hood is to represent the District at the Jurisdiction School of Missions on Mt. Sequoyah in June.

Other Conference officers present for the day's meeting were: Mrs. S. B. Wilford of Forrest City, Mrs. Elmus C. Brown of Hughes, Mrs. William Hall of Widener, and Mrs. Hubert E. Pearce of Wynne.

The following officers were installed by Rev. Otto Teague as the closing feature of the program: president, Mrs. John Sikes of Forrest City; vice-president, Mrs. G. A. McKelvey of Earle; secretary, Mrs. H. O. Jernberg of Vannale; treasurer, Mrs. Chris Traicoff of Marianna.

Secretaries of Lines of Work: Promotion, Mrs. J. H. Johnston of Wynne; Missionary Education, Mrs. Rod Bryan of Forrest City; Student Work, Mrs. Everett Hood of Earle; Youth Work, Mrs. Carlos Smith of Helena; Children's Work, Mrs. Albert Laser of Forrest City; Spiritual Life, Mrs. Arthur Weeden of Wynne; Supply Work, Mrs. Hugh Mixon, Sr. of Marianna; Status of Women, Mrs. T. H. Tucker of Hughes; Missionary Personnel, Mrs. Henry Williams of Forrest City; Literature and Publications, Mrs. W. J. Trail of Haynes; Wesleyan Service Guild, Mrs. Davis Biggs of Hughes.

The Secretary of Christian Social Relations will be announced later. Information for the Summer School of Missions and Christian Service was given by the Conference Secretary, Mrs. Elmus C. Brown.

Hammond Soc. Presents Play

The play, "One by One" was presented by members of the Woman's Society of Christian Service of First Methodist Church, Hammond during the study of Mark. From left to right, they are: Mrs. Foster Ingalls, Mrs. Paul Kornegay, Mrs. J. A. Sims, Mrs. E. H. Edwards and Mrs. Carl Barrett.

Cameron And Grand Chenier Rebuild

It is hard, even yet, to express fully the feeling which permeated almost all of South Cameron Parish on June 28 and 29 of 1957 and the weeks and months which followed. There was, about everything, the smell of death and marsh mud. There was sadness and utter shock upon the faces of the inhabitants of the area. And there was a dark, heavy cloud of despair which hung over all. It is not an easy thing to go back to the site upon which your home rested to find only the foundation blocks remaining as mute evidence to the fury of wind and water; nor is it easy to go back to the battered remains of a home from which two-thirds of your family were washed to their deaths; nor is it easy to go back and begin digging through the debris to recover some of your most cherished possessions out of the sickly slimey, smelly mud which the water had left in its wake. No, it is not easy to begin again. Such was the despair which gripped the people of our area during that trying time.

It was not easy, and it would not have been possible at all had it not been for the warmth, generosity and genuine Christian brotherhood of countless people who took our plight to their hearts and gave materially and of their moral support. In the nightmarish hours which followed the hurricane there



A view of the Wakefield Memorial Methodist Church Educational Building, the first of two units for a church plant to replace the Cameron Church severely damaged in the hurricane in June, 1957.

were so many who did so much that volumes could be written about their deeds. A special tribute should go, however, to the Methodist ministers of Lake Charles and the members of their churches who worked tirelessly in the refugee centers giving comfort, nourishment and whatever aid was possible

from churches far and near and from individuals to help us. It was and is wonderful to realize that there are so many who were con-

Gulf Coast of Louisiana upon which there was not a single house actually fit for habitation. New homes have sprung up in abundance and are still being built, new business houses have been completed, new schools are in the process of being completed for the next school year and new churches have been and are being built.

You made it possible for the Methodist Church on the Cameron-Grand Chenier Charge to have some truly fine buildings:

1. The Wakefield Memorial Educational Building at Cameron has been completed. It is constructed of cinder blocks with brick veneer, having 4060 square feet of floor space. There are eight classrooms, study, kitchen, rest rooms and a large fellowship hall. It was constructed at a cost of approximately \$28,000.

2. The parsonage for the charge has been built on a plot of ground secured since the hurricane and is a brick veneer structure. It has three bedrooms, two baths, living room-dining room combination, kitchen and den, with a total of 2006 square feet of floor space. It was built at a cost of \$12,000.

3. The Grand Chenier Church is almost complete, awaiting only some final items to arrive which will make it complete. It, too, is of cinder block with brick veneer, having a sanctuary with a seating capacity of 144, fellowship hall, four classrooms, kitchen and rest

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The Cameron Kindergarten class in session for its first meeting in the new Cameron Educational Building.



CAMERON AND GRAND CHENIER REBUILD

(Continued from page 12)

rooms. There are a total of 2700 square feet in the building which was built at a cost of approximately \$22,000.

4. Work has now begun on the sanctuary at Cameron and it should be completed sometime toward the end of the summer. The building will have three rooms on the south side and the nave located on the north will seat 176.

A great deal of credit for the buildings which have already been completed and the overall planning go to our District Superintendent, Rev. Sam Nader, who has truly worked tirelessly and unselfishly for us. It was through his efforts that all of the plans which are being used for the various buildings were donated by the architects. We are deeply indebted to him for his fine work.

Credit goes, also, to the fine people of the Cameron-Grand Chenier Charge for their aid, their rugged determination and their faith. It has been a wonderful experience to have been with them during this time. They have helped in more ways than they know.

Our sincere thanks go out to each one of you for your part in the rehabilitation of the Cameron-Grand Chenier churches. The money, food, clothing and other gifts have not only helped us to rebuild, but have given us the heart to face the future with renewed courage.

—Rev. J. Taylor Wall, pastor

BR First Church Welcomes New Members With Japanese Party

By Dottie Varnado

"Kite Kudasai (come, please) to an Oriental Garden Party honoring the new member of the First Methodist Church, Baton Rouge, La., who have joined our Church during the last quarter, read the invitations. And with these gay invitations decorated with Japanese character writing, Dr. Dana Dawson, Jr., and his Commission on Membership and Evangelism set in motion the events that would produce one of the most educational and entertaining New Member Parties ever held at First Methodist.

Hibachi, obi, and Konnichi Wa became almost as familiar as ten o'clock coffee at First Church as the committees worked out the details of the party which was to be in keeping with the theme of CHURCH LOYALTY MONTH (May) — "Nihon Kiristito Kyodan," or the Christian Church in Japan.

But a series of baffling questions soon began to plague the faithful committees: "Who wears the queue — Japanese or Chinese?" "What does one do with the extra ten yards in this obi (sash)?" "But we can't serve raw fish sandwiches—don't they eat something else at their parties?" "Should we really sit on the floor?"

A Japanese consultant was needed —it was very evident, and Providence was extremely helpful in sending four—headed by Mrs. J. B. Lovless, who with Col. Lovless had spent eight years in Japan and had grown to love the country. Then Mrs. Lovless "fetched forth" two Japanese war brides living in Baton Rouge—Mrs. William Rogers, whose

The two Japanese war-brides, Mrs. St. John Barrymore on the left, and Mrs. Roger Williams, whose husband is a lay preacher in the Christian Church.



The children wore kimonos, too—Sandy Dixon, little Linda Dawson, and Jean Ailor, daughter of the Minister of the Parish at First Methodist, model before the hibachi filled with flowers.

husband is a lay minister in the Christian Church, and Mrs. St. John Barrymore. Also called into service was Miss Tazuko (Susie) Tsukagoshi, a Japanese student at LSU sponsored by the Mizpah Class, the Open Door Fellowship and Junior Division of First Methodist.

Then things began to hum as Mrs. Lovless and her committee took over preparations, much to the relief of everyone concerned. The symbolic bamboo (bent low by the storms of life, yet I rise again) of the Japanese women was used for decoration in the Church parlor. Also used for decoration was a huge hibachi, or charcoal warmer used to heat the Japanese houses. A delightful story in connection with the hibachi, told by Mrs. Lovless, was her attempt to use the warmer for a massive flower arrangement, much to the dismay of her Japanese house staff. Each time the flowers were placed, they were politely, with ceremonial bow, removed by the gardener who patiently explained, "This for heat — vase for flower."

True to the artistry of the Japanese, Mrs. Rogers, one of the Japanese war-brides, decorated each of the white napkins for the party with delicate water-color pastels symbolizing health and prosperity; Mrs. Barrymore brought the symbolic cat statue, with his right paw raised, signifying Konnichi Wa or welcome; Japanese lanterns were secured, as well as a beautiful punch bowl with cups brought by Mrs. Lovless from Japan. Then the committee graciously assisted the dietitian of the Church, Mrs. Beatrice Sparks, in preparing the tea, smoked oysters, rice cakes, and other refreshments, each with a special meaning, as "Good-luck" or "Long life."

Elaborately embroidered kimonos and obi were secured from Mrs. H. B. Conner, Sr., and her family of

Baton Rouge, with the Japanese ladies again giving instructions in the art winding the yards of the colorful obi around the body (and you think it takes American women a long time to dress).

With a hidden hi-fi playing appropriate Japanese music, one felt as if he had stepped straight into a setting of "Sayonara" and looked around for Brando on the evening of the Garden Party. Konnichi Wa! or welcome was given by the MC, Mr. Bob Roland, teacher of the 50-50 Class at First Methodist; Nippon Onegaka (Japanese music) was led by Mrs. Dana Dawson, Jr., who soon had everyone singing very lustily "mina-sama, mina-sama" (everybody, how are you) to the tune of "Brother James."

The Shinpu (one who heads the temple), Dr. Dana Dawson, Jr., led a Oha Na Shi (talk in a group) or panel discussion to orientate the new members, after which came O Cha No Ojikan De Su (Time for Tea). And when the time came for Sayonara (Japanese good-bye) everyone had gotten into the warm spirit of the thing enough to bow each other ceremonially out the door. It was a wonderful evening!

CLERGYMEN SCORE 'PAGAN' FUNERALS

San Jose, Calif. (RNS)—Protestant ministers here have undertaken a campaign to "return funeral services to the church."

Funeral practices, the ministers said, "have become" more pagan than Christian.

About 40 ministers of the San Jose Area Ministerial Association planned special sermons on the subject and the distribution of 10,000 copies of a four-page pamphlet on Christian funerals to their congregations.

The pamphlets urge Christians to plan modest burial services and church funerals.

Increased Support Asked For Meth. In Puerto Rico

The three annual conferences of Bishop Fred P. Corson's Philadelphia area are being asked to present to their churches a program of increased support for Methodism in Puerto Rico, which is a part of the Philadelphia area.

One goal to be recommended to the New Jersey, Philadelphia and Wyoming Conferences for approval is that each of the area's 1,100 churches take an Advance Special for work in Puerto Rico.

Recommendations to the three conferences were worked out at a meeting April 29 in Philadelphia of district superintendents, conference missionary secretaries and member of the Board of Missions of the three conferences. Bishop Corson presided. Executives of the Division of National Missions, which shares in the administration of Methodist work in Puerto Rico, met with the group.

Bishop Corson outlined to the group a tentative program of increased support of the work in Puerto Rico. The program would call on area churches to provide more funds for building new churches, for supporting Puerto Rican pastors and stateside missionaries to Puerto Rico, and for providing college and seminary training for ministerial students.

Four National Division executives reported on work already being supported by area churches through Advance Special giving and described new projects needing support. The speakers were Dr. W. Vernon Middleton, general secretary; Dr. B. P. Murphy, executive secretary for church extension; Dr. Allen B. Rice, executive secretary for home missions, and Dr. Charles Parkin, director of the Advance department.

Among the projects described were the \$160,000 University Church at Rio Piedras near the campus of the University of Puerto Rico, a new church costing \$112,000 in the heart of the growing Reparto Metropolitano suburb of San Juan, and a new church on the island of St. Croix in the Virgin Islands.

The group agreed to recommend to the three conferences a program of increased support and an outline of promotional plans.

A report at the 1958 session of the Puerto Rico Provisional Annual Conference said Methodism membership had reached a new high of 7,500, up almost 10 per cent in one year. Church school enrollment stands at 14,000, it was reported.

Korean Conference To Elect Bishop

Korean Methodists will elect a new bishop and act on a number of other important issues at the quadrennial General Conference of the Korean Methodist Church in October.

Representatives of more than 100,000 Methodists will meet in Seoul, South Korea's capital, for the conference. The three annual conferences already have elected ministerial and lay delegates.

One of the principal items of
(Continued on page 15)



The church at San Cristobal is one of 50 churches and chapels in which the members of the Dominican Evangelical Church worship.

Methodism In The Dominican Republic

By Charles Parkin

The Methodist Church, through its Board of Missions, is a partner in three "ecumenical" or union Protestant churches around the world. Perhaps the best known is the United Church of Christ of Japan, in which eight mission boards cooperate. Less known to Methodist people are the United Church of Christ of Okinawa, and the Evangelical Church of the Dominican Republic.

Though the Dominican church is on the southeastern doorstep of the United States in the Caribbean, its existence and its relationship to Methodism are unknown to the majority of continental Methodists.

For many years, Methodism has shared with two other denominations, the Presbyterian Church, U. S. A., and the Evangelical United Brethren, in supporting the program of the Dominican Evangelical Church. Though the Dominican is a foreign country, Methodism is related to the work there through the Division of National Missions of the Board of Missions rather than through the Division of World Missions. The Woman's Division of Christian Service, through its Department of Work in Home Fields, is also a related agency.

The Dominican Evangelical Church is self-governing, but is related to the three supporting denominations through the Board of Christian Work in Santo Domingo

This mother and her babe are typical of the Dominican mothers who seek and find medical help at the clinics and dispensaries of the Dominican Evangelical Church.



(the former name of the Dominican Republic). Each year the National Division makes an appropriation to help support the Dominican program. For the last few years the appropriation has been \$20,000. The Division also solicits Advance Special funds for parsonages, churches, other buildings, and equipment. The Woman's Division also appropriates annually for the work.

The present field secretary of the Board for Christian Work is a Methodist missionary from Virginia, the Rev. Maurice Daily. He assists the Dominican church in its program and is a liaison between the church and the supporting denominations.

With about 50 churches and chapels, the Dominican Evangelical Church has a multiple ministry. There is educational work through day schools, medical work through clinics and dispensaries, a significant literacy and literature program through the Dominican Book Store, Christian education work for children, youth and adults, and an active program of evangelism. In February, 1957, the church held its first nation-wide evangelistic campaign. Each of the cooperating denominations furnished six ministers from the United States.

EDITOR'S NOTE: Dr. Parkin, director of Advance for the Division of National Missions, is a Methodist representative on the Board for Christian Work in Santo Domingo.

Formula Given For Best Sellers In Ghana

The formula for a best-selling paper-back book in Ghana does not include a buxom cover-girl or a cast of granite-jawed "private-eyes" with tough vocabularies, says UNESCO's Newsletter. The secret, discovered by two Americans in that country on a UNESCO mission, lies

Leader Reports So. America Wants More Missionaries

Dr. James E. Ellis, New York, executive secretary for Latin American countries of the Division of World Missions, Board of Missions of the Methodist Church, returned May 7 from a three-month trip to Central and South America with two observations:

"There are more open doors for Protestant church growth than I have ever seen before.

"Any 'anti-American' feeling on the part of Latin Americans does not extend to missionaries from the United States."

Among other countries, Dr. Ellis visited Methodist work in Bolivia and Peru, countries where Vice-President Nixon, on a goodwill mission for the United States, was the target of anti-American disturbances. Dr. Ellis also visited Chile, Costa Rica and Panama.

"In virtually every country I visited, I found the church growing as never before and doors for Protestant evangelism opening wider than at any time in my experience," Dr. Ellis said. "This is reflected in the urgent appeals for more missionaries, appeals which at times seem to border on demands. In several places, I was asked, 'Don't the Methodists in America realize that in many places the need for missionaries is more urgent than for money?'"

"This need for American workers not only shows the challenging opportunities for church growth but also indicates that there is no 'anti-Americanism' expressed toward missionaries from the United States. Latin Americans realize that the purpose of the missionary is to work in Christian brotherhood in building the church of Jesus Christ and not to sell a product or a foreign policy."

The Methodist Church in Peru asked specifically for more pastoral and preaching missionaries, Dr. Ellis said. This request stemmed from what Peruvian Methodists believe to be a significant opportunity for direct evangelism, a change from the situation of only a few years ago, he added.

Methodist schools are strengthening their evangelistic efforts in most places, Dr. Ellis said. Not only are Bible courses being taught, but non-Protestant students are being invited to attend Sunday School and are doing so in encouraging numbers, he added. In La Paz, Bolivia, the Methodist Youth Fellowship is made up almost entirely of students in Methodist schools, he said.

in giving the reader information he can put to work, with a heavy accent on doing-it-yourself. Using this formula, Edwin L. Read, Jr. of Lake Bluff, Ill., and Miss Ella W. Griffin of Wesborough, Mass., have managed to skyrocket the popularity of a series of nine booklets which tell how to do everything from building a canoe to avoiding malaria.

Mr. Read is the director of the Vernacular Literature Bureau in Accra, the unit that produces the booklets, and Miss Griffin is the managing editor.

School Planned For Rural Church Teachers

The first school especially planned for teachers of town and country church work will be held July 13 to August 1 at the Boston University School of Theology, Boston, Mass.

The school, a new technique for strengthening Methodist town and country churches and their activities, is sponsored by the Division of National Missions of the Methodist Board of Missions and the Methodist Board of Education. Attendance will include professors of town and country church work in Methodist colleges, executive secretaries of town and country work in annual conferences, local pas-

tors, and graduate students at Boston University.

Three courses will be offered. "Building the Town and Country Church Course" will be taught by Herbert H. Stotts, professor of town and country church at Boston; "The Larger Responsibility of the Town and Country Professor," by the Rev. Glenn Sanford, director of the Department of Town and Country Work of the National Division; and "Religious Education in the Small Church" by the Rev. Glenn Gothard, a staff member of the Department of General Church School Work of the Board of Education.

KOREAN CONFERENCE TO ELECT BISHOP

(Continued from page 14)

business will be the election of a bishop to succeed Bishop Hyungki

J. Lew. Bishop Lew has served two quadrenniums (since 1951) and under the law of the Korean Methodist Church cannot be re-elected for a third four-year term.

The Korean Methodist Church is an autonomous body affiliated with the Methodist Church in the United States. It was formed in 1930 by the merger of the missions of the former Methodist Episcopal Church and the Methodist Episcopal Church, South. The church today has 1,100 congregations in 25 districts. More than half of the church formerly was above the 38th parallel, but no word has been received from Methodists in North Korea since the invasion in 1950.

SUMMER CONFERENCES SCHEDULED FOR STUDENT MSM LEADERS

(Continued from page 3)

D. C., U. S. Air Force chief of chaplains; and several Methodist bishops.

One of the purposes of the convocation is to arouse churches to greater evangelistic endeavor. Another is to develop evangelistic skills for the local church.

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PROGRAM OF THE LITTLE ROCK ANNUAL CONFERENCE

(Continued from Page 2)

- 1:00 Ministers' Wives' Luncheon, Willow Room Phillips Drive In
2:30 AFTERNOON SESSION OF THE CONFERENCE
2:30 Report of Methodist Headquarters Corporation
2:45 Report of Historical Society
2:55 Report of Committee on District Conference Journals
3:05 Report of Camp Tanako Trustees
3:20 Report of Television, Radio and Film Commission
3:35 Report of Western Methodist Assembly
3:55 Report of Insurance Committee
4:00 Hour of Evangelism Dr. Ronald R. Meredith
Rev. Harold K. Davis, Presiding
Prayer by Rev. Robert B. Moore, Jr.
7:30 Preaching Service Dr. Ronald R. Meredith
Bishop Paul E. Martin, Presiding
Ordination of Deacons and Elders
FRIDAY, JUNE 6
Morning
8:30 Devotional Rev. Howard Williams
"I Believe in the Holy Spirit"
9:00 Report of Committee on Minutes
9:05 Report of Commission on World Service and Finance
9:20 Report of Conference Treasurer and Statistician
9:35 Report of Commission on Minimum Salary
9:50 Report of Conference Trustees
10:00 Report of Commission on Stewardship
10:15 Recess
10:35 Report of Committee on Christian Vocations
10:50 Report of Committee on Conference Relations
11:30 Reading the Appointments Bishop Paul E. Martin
12:30 Conference Adjourns
Appoints will be broadcast over KLRA 6:15-6:45 P.M.



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Page Fifteen



Hong Kong (RNS)—CHURCHES AID RESETTLEMENT OF WHITE RUSSIANS. Young members of an old Russian Orthodox sect called the Old Believers demonstrate their skill at weaving and sewing here as they wait to be resettled in Brazil through an arrangement by Church World Service, the World Council of Churches and the Intergovernmental Committee for European Migration. They are among some 500 White Russian refugees from Communist China going to Santos, Brazil. Most of them will be settled on a 6,000-acre tract of land in the State of Parana, purchased for them by the WCC. Still in Hong Kong are another 500 Old Believers for whom transportation financing is being sought by the ICEM.

Russian Visas For Peace Group Denied

Helsinki, Finland (RNS) — Five American pacifists, bound for the Soviet Union to plea for an unconditional ban on a-bomb tests, gave up the trip here after they failed to get Russian entry visas.

In protesting to Soviet Premier Nikita Khrushchev over the failure, they wrote: "It is obvious that neither the Soviet Union nor the United States is seriously prepared to encourage the examination of a new course in international relations."

Lawrence Scott of Fallsington, Pa., leader of the group representing Non-Violent Action Against Nuclear Weapons, said the five also sent letters of protest to 150 government leaders, intellectuals and universities in Russia. The letters warned that "the cold war maneuvers of both sides can only end in tragedy." Mr. Scott is a former employee of the American Friends Service Committee.

The "peace pilgrims" had planned to talk with Soviet officials, conduct street rallies and distribute pamphlets. Mr. Scott said earlier he meant to ask the Russian people "to make known their feelings against nuclear tests, and if need be, engage in civil disobedience."

Sees Remote Island Civilization Better Than America's

Washington, D. C. (RNS)—Civilization on the remote Pacific island of Pitcairn, whose population is composed of descendents of the Bounty mutineers, is better than in America, one of the islanders said here.

Parkin Christian, great-great-grandson of Fletcher Christian, who led the famed "Mutiny on the Bounty" in 1789, told members of three area Seventh-day Adventist churches that Pitcairn civilization

Growth of Churches Called Greatest Missionary Gain

Cleveland, O. (RNS) — Greatest accomplishment of Christian mission enterprise in India has been its ability to turn over control of Christian work to native churches, a missionary to India for 44 years said here.

Dr. Theodore C. Seybold, president of the Raipur Mission of the Evangelical and Reformed Church, said it was "far wiser to help the Indian church to support its own pastorate and build its own church buildings and organizations than to have Americans do it."

He told members of the E & R Board of International Missions at its semi-annual meeting that when he began work at Raipur in 1913 all congregations had missionary pastors.

"Today the picture is reversed, with national pastors in charge of congregations and with an active ministry of lay evangelism in the area," he said.

He predicted that seven church and mission groups would merge by 1961 to form the United Church of Christ of North India. "There missionaries were only a temporary fixture after all," he added.

Involved in the North India merger plan are the Church of India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conference), congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren and the Disciples of Christ.

"is founded on love—here it is often hate."

Christian is a Seventh-day Adventist, as are all the Pitcairn islanders. Some 155 descendents of the mutineers on Capt. William Bligh's British Navy ship now reside on the island.

Congress Votes

Rel. Periodicals Mail Rates Remain Same

WASHINGTON, D. C. (RNS)—A Congressional conference committee agreed here not to increase second class mail rates for religious and other non-profit periodicals.

They did note, however, to raise third class rates for other printed matter deposited by non-profit organizations. But this increase will be only one-fourth cent per piece, and will not take effect until July 1, 1960.

After 11 weeks of dispute between the two Houses of Congress over amendments the Senate adopted to a mail rate and postal pay bill approved by the House in 1957, the two chambers came to a tentative agreement on all points in controversy.

The conference committee's report has since been approved by both Houses but the resulting bill is yet to be signed by the President, but there is a good chance the compromise will be accepted.

Moscow Radio Reports 40,000 USSR Churches

Moscow (RNS)—Russian Orthodox churches in the U.S.S.R. at present number over 22,000, while those of "other denominations" total 18,000, according to a report broadcast by the Moscow Radio.

The station commented that "there are actually as many churches as are needed in the country." It said there is one synagogue in Moscow and also "some in other cities."

In another broadcast, the Moscow Radio gave this reply to American listeners who, it said, "wanted to know about atheism" in the U.S.S.R.:

"It is true that atheism is inseparable from Communism and members of the Komsomol must observe the rules of socialist society and combat religious superstition.

"On the other hand, believers are not persecuted, although the Communist philosophy of Marxism-Leninism does not believe in a Supreme Being."

Interfaith Team To Visit Russia Soon

New York (RNS)—Five religious leaders will leave here May 27 for Russia and other countries in Europe and the Middle East to confer with church and political officials on problems affecting religious groups throughout the world.

The National Conference of Christians and Jews, sponsor of the trip, said it will be the first time that such an interfaith team has entered the Soviet Union and other European nations.

Members of the group are: Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian church here; Dean Leonidas C. Contos of St. Sophia Greek Orthodox Cathedral, Los Angeles; Dr. Samuel L. Gandy, Dean of the Chapel, Dillard

University, New Orleans; Rabbi Irving Lehrman of Temple Emanuel-El, Miami Beach; and Roy J. McCorkel, director of the NCCJ's Commission of Religious Organizations.

Itinerary of the team includes Moscow, London, Prague, Vienna, Istanbul, Belgrade, Budapest, Rome, Geneva, Paris and other cities in Egypt and Israel.

Founded in 1928, the NCCJ seeks to promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews. Dr. Everett R. Clinchy is president.

A Woman Ordained By New York Methodists

BROOKLYN, N. Y. (RNS)—A woman was ordained a deacon with clergy rights as a "minister on trial" for the first time in the 110-year history of the New York East Methodist Conference here.

She is Miss Barbara B. Troxell, a student at Union Theological Seminary in New York and youth director at the Embury Methodist church in Queens Village, N. Y. The 22-year-old girl was ordained with 18 men by Bishop Frederick B. Newell of New York.

In 1956 the General Conference of The Methodist Church permitted women to become ministers for the first time. Since then two women have been ordained in the New York area, which has four Conferences. A few others were ordained in various parts of the country.

Miss Troxell is a graduate of Swarthmore (Pa.) College. She expects to receive her bachelor of divinity degree from Union Seminary in 1959. Meanwhile she will continue in her post at the Queens Village church. The young woman also served two years as summer supply pastor in Brownington, Vt.

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—ING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA—
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, JUNE 5, 1958

No. 23



La. Layman of Year Named at Conf. Session

Carter Lewis Simpson of Maplewood was named The Louisiana Conference Layman of the year at the Wednesday morning session of The Louisiana Conference last week. He is shown above receiving a plaque from Claudius Mayo of Lake Charles, who made the presentation to Mr. Simpson. This annual award, begun last year, is sponsored by the Louisiana Conference Board of Lay Activities of which Robert P. Lay of Gilliam is the chairman. Mr. Simpson is Production Superintendent of the Cit-Con Oil Co. of the Southwest Louisiana. He is a member of the Board of Trustees of Wesley Foundation at McNeese State College, District Steward, and a lay member of the annual conference. He is also a district commissioner for the Boy Scouts of America and a officer of the West Calcasieu Association of Commerce. He was chairman of the Building Committee of the Maplewood Methodist Church this year, which built a parsonage valued at \$25,000.00 and was able to do it for a cost of \$15,000.00. This was done by getting most of the labor donated. He put in approximately 468 hours himself.

Bishop Martin To Address WMC And AMHS

Nashville, Tenn. — The U. S. executive committee of the World Methodist Council and the Association of Methodist Historical Societies will meet June 26-29 at Lake Junaluska, N. C., and the historical society of the denomination's Southeastern Jurisdiction will meet there June 27.

Among the speakers scheduled in connection with the meetings are Methodist bishops Fred P. Corson, Philadelphia; Willis J. King, New Orleans; Paul E. Martin, Little Rock, Ark.; and Arthur J. Moore, Atlanta.

On Thursday night, June 26, the program will be devoted to the World Federation of Methodist Women. Leaders will be Mrs. Paul Arrington, Jackson, Miss., vice-president of the federation; Mrs. T. Otto Nall, Evanston, Ill., a federation vice-president for North America; and Miss Dorothy McConnell, New York City, a member of the U. S. executive committee of the World Methodist Council.

The Rev. Dr. Jacob S. Payton, Falls Church, Va., will address the Southeastern Jurisdiction historical society. He is a member of the executive committee of the Association of Methodist Historical Societies.

Nineteen U. S. Methodists are members of the U. S. executive

Pine Ridge Methodists Begin Construction

A ground-breaking service was held recently at the Pine Ridge Methodist Church for a new church and educational building. Rev. D. W. Poole, superintendent of the Baton Rouge District, and the pastor, led in the service of worship.

Mrs. Martha Watson, eldest member of the church, turned the first shovel of dirt and Miss Patsy Brumfield, youngest member, turned the second. Others participating were W. S. Blades and Floyd East, Honorary Stewards, T. F. Phillips and L. E. Watson, members of the Building Committee.

The building will be of brick construction and will include sanctuary, fellowship hall, kitchen, four class rooms, and rest rooms.

Construction has begun with Mr. Collie Wilson of Kentwood the contractor.

committee of the World Methodist Council.

"The World Methodist Council is a federation of the Methodist churches designed to draw the numerous branches of the Wesleyan Movement closer together in fellowship and devotion to their mutual heritage, and to promote among them evangelistic, educational, historical and other cooperative movements," said the Rev. Dr. Elmer T. Clark, Lake Junaluska, secretary of the U. S. executive committee of the council.

Appointments Change 35 Pct. of Pastors

Two New Superintendents Named At Conference Session

Two new district superintendents were named at the concluding session of the 113th annual session of The Louisiana Conference which met last week in Shreveport.

Business sessions were held in the Brown Memorial Chapel on the Centenary College Campus, and evening preaching services were conducted in the sanctuary of the First Methodist Church of Shreveport. Bishop Paul E. Martin presided at the business sessions.

Rev. Jolly B. Harper, pastor of the Trinity Methodist Church in Ruston since 1954, was appointed to head the Shreveport District. He succeeds Dr. Bentley Sloane who has served as acting superintendent since March 1, following Dr. B. C. Taylor who had been appointed pastor of the Noel Memorial Methodist Church in Shreveport, succeeding Dr. John J. Rasmussen, deceased.

Home Hospital Needs Graduate Nurse Now

Dr. L. D. Haughton of New Orleans, superintendent of the Methodist Home Hospital has announced the need, immediately, of an additional nurse to work on the Home Hospital staff.

According to Dr. Haughton "We need a nurse for The Methodist Home Hospital. We need a graduate nurse to work the 11-7. We pay a standard salary plus a bonus for night work. She would need a reasonable amount of training in obstetrics. This position is open now.

"We have a new building and equipment, completely air-conditioned. Our working conditions are excellent. Our personnel practices are good. This is a permanent position.

"This institution is licensed under the State Department of Public Welfare and is a member of the American Hospital Association. If a nurse is interested we would appreciate a letter or call to Rev. L. D. Haughton, 815 Washington Avenue, New Orleans 13, Louisiana."

Rev. Henry A. Rickey was appointed by Bishop Martin as superintendent of the New Orleans District. Rev. Mr. Rickey who has served as superintendent of the Conway District in the North Arkansas Conference for the past 3½ years, succeeds Dr. Virgil D. Morris who had finished a term of six years on the district. Dr. Morris succeeds Rev. Mr. Harper as pastor at Trinity Church in Ruston.

Hosts for the conference included Dr. Joe J. Mickle, president of Centenary College; Rev. Leonard Cooke, vice-president of Centenary, Dr. Sloane, acting superintendent of the Shreveport District, and Dr. D. L. Dykes, Jr., pastor of Shreveport First Church.

Thirty-five percent of the pastoral charges in the conference will have new pastors, a preliminary check of the list of appointments reveals. Where changes are being made, pastors will fill their new pulpits for the first time on Sunday June 8, according to Bishop Martin.

Dr. Aubrey G. Walton, pastor of the First Methodist Church in Little Rock, was the conference preacher, delivering sermons on the general theme "Our Abiding Faith" on Tuesday and Wednesday evenings and on Wednesday afternoon. He also delivered the ordination sermon on Thursday evening.

Other Highlights

Other highlights of the conference sessions included:

The welcoming of the annual conference by Mayor James Gardner of Shreveport and Rev. Mr. Cooke.

The delivering of devotional messages at the beginning of the morning sessions on Wednesday, Thursday and Friday. These messages were on the theme "I Believe," and were delivered by Rev. Jimmie Carraway of Bunkie, Rev. J. Henry Bowden, Jr. of Live Oak and Rev. Spencer Wren of New Orleans.

The presenting of Mr. and Mrs. Carl William of Ruston to the conference session. Mr. and Mrs. Williams are leaving Louisiana in the near future for Scarritt College in Nashville, Tennessee. After a period of 9 months training they will assume duties as Methodist missionaries in Bolivia.

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period June 5-14 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

June 5	Luke 6:1-11
June 6	Luke 6:12-26
June 7	Luke 6:27-38
June 8	Luke 6:39-49
June 9	Luke 7:1-10
June 10	Luke 7:11-23
June 11	Luke 7:24-35
June 12	Luke 7:36-50
June 13	Luke 8:1-15
June 14	Luke 8:16-25



BISHOP PAUL E. MARTIN
Presiding

Program of The North Arkansas Annual Conference

FIRST METHODIST CHURCH, SEARCY,
JUNE 10-13

MONDAY, JUNE 9

- 2:00 P.M. Meetings of Boards and Committees as Announced
- 5:30 P.M. Board of Evangelism Dinner, Rendezvous Cafe
- 7:30 P.M. Board of Missions Meeting

TUESDAY, JUNE 10

Morning Session

- 9:00 Town and Country Commission Meeting
- 9:30 Boards and Committees as Announced
- 10:30 Conference Convenes for Organization and Roll Call
- 10:45 Report of Planning Committee
- 10:50 Welcome from Host Church and Announcements
- 11:00 Nominations from the Cabinet
- 11:10 Report No. 1—Committee on Conference Relations
- 11:20 Service of Commemoration and the Sacrament of the Lord's Supper
Sermon by Rev. R. E. Connell, Batesville
- 12:30 Adjournment

- 1:00 Board of Pensions Luncheon, Gracé Methodist Church

Afternoon and Evening Session

- 2:30 Conference Convenes—Report of Board of Evangelism
- 3:25 Report of Conference Statistician
- 3:40 Report on Mt. Sequoyah
- 5:30 Training Council Dinner
- 7:30 Worship Service—Sermon by Dr. Eugene Slater, Pastor Polk Street Methodist Church, Amarillo, Texas

WEDNESDAY, JUNE 11

Morning Session

- 8:30 Devotional Bishop Paul E. Martin
- 9:00 Report on Journal
- 9:05 Report of Board of Education
- 9:40 Commission on Higher Education
- 10:00 Report of Board of Pensions
- 10:45 Recess
- 11:00 Report of Board of Temperance
- 11:30 Report of Commission on Minimum Salary
- 12:00 Noon Report of Committee on World Peace
- 12:15 Report of Conference Council
- 12:30 Adjournment

Afternoon and Evening Session

- 2:30 Conference Convenes—TRAFICO Report
- 2:50 Report of Town and Country Commission
- 3:15 Report No. 1—Board of Missions and Church Extension
- 3:50 Report of Deaconess Board
- 3:55 Adjournment
- 4:00 Worship Service—Sermon by Dr. Eugene Slater
- 5:30 Rural Fellowship Dinner
- 7:30 Worship Service—Sermon by Dr. Eugene Slater

THURSDAY, JUNE 12

Morning Session

- 8:30 Devotional Bishop Paul E. Martin
- 9:00 Report on Journal
- 9:05 Report of Board of Ministerial Training
- 10:05 Report No. 2—Board of Missions
- 10:40 Report of Committee on Group Insurance
- 10:45 Recess
- 11:00 Report of Board of Social and Economic Relations
- 11:10 Quadrennial Emphasis—"Local Church Christian Education Emphasis"
- 11:45 Report of Treasurer
- 12:00 Noon Report of Historical Commission
- 12:15 Report of Committee on District Conference Journals
- 12:30 Adjournment
- 12:45 Board of Lay Activities Luncheon
- 12:45 Ministers' Wives Luncheon

Afternoon and Evening Session

- 2:30 Conference Convenes—Report of Board of Lay Activities
- 3:15 Report of Commission on Christian Vocations
- 3:30 Report of Commission on Promotion and Cultivation
- 3:45 Adjournment
- 4:00 Worship Service—Sermon by Dr. Eugene Slater
- 5:30 Hendrix College Banquet
- 7:30 Service of Ordination—Sermon by Dr. Eugene Slater

FRIDAY, JUNE 13

Morning Session

- 8:30 Devotional Bishop Paul E. Martin
- 9:00 Report of Committee on Journal
- 9:05 Report of World Service and Finance Commission
- 9:45 Report No. 2—Committee on Conference Relations
- 10:15 Report of Board of Christian Literature
- 10:45 Recess
- 11:00 Report of Board of Hospitals and Homes
- 11:30 Selection of Meeting Place for 1959
- 11:45 Other Business
- 12:00 Noon Reading of Appointments



REV. ALVIN C. MURRAY
Host Pastor



REV. E. G. KAETZELL
Host District Superintendent



DR. EUGENE SLATER
Amarillo, Texas
Conference Preacher



DR. J. KENNETH SHAMBLIN
Education Emphasis Speaker



REV. R. E. CONNELL
Commemoration Speaker



Washington, D. C. (RNS)—SERVICES HELD ABOARD MAYFLOWER II. Members of Ingram Memorial Congregational church (United Church of Christ) attend a service held aboard the Mayflower II to mark the 50th anniversary of their congregation. The replica of the original historic ship is now at anchor in the Potomac River near the Capitol. Most of the congregation sat on the floating dock to which the Mayflower was moored and listened to their pastor, the Rev. Charles E. Erion, and a mixed choir. Less than half of the congregation found room aboard the cramped quarters of the vessel.

Fed. Funds Asked For Alcohol And Tobacco Education

Washington, D. C. (RNS) — Sen. Richard L. Neuberger (D.-Ore.) introduced legislation in Congress to give grants-in-aid to the states to "educate children with respect to the harmful effects of tobacco and alcohol."

The bill (S. 3867), which drew immediate interest from church groups in Washington, was referred to the Senate Committee on Labor and Public Welfare of which Sen. Lister Hill (D.-Ala.) is chairman.

Sen. Neuberger told his colleagues that he has been disturbed "over the constant torrent of skillful advertising which seeks to persuade young people to embark upon the cigarette and liquor habit."

"This advertising saturates many publications," he charged, "and so far as tobacco is concerned, dominates much of our radio and television programming."

Citing the specific warning of the U. S. Public Health Service that there is a demonstrated link between smoking and lung cancer, Sen. Neuberger told his colleagues that "young Americans are constantly beseeched, by radio, television, billboards, and printed advertisements, to commence upon a habit which the U. S. Public Health Service believes may eventually lead to the most dreadful disease which can befall people in our age of modern medical knowledge."

The Oregon senator denounced current advertising practices of brewers and distillers.

"Young people are constantly urged to commence drinking liq-

Three More Protestant Clergymen And Wife Arrested In East Germany

Berlin (RNS) — East German Communist authorities arrested and imprisoned three Protestant clergymen and the wife of one of them in a new wave of anti-Church activities, officials of the Evangelical Church in Germany (EKID) reported here.

This brings the EKID list of detained Protestant pastors in East Germany to 24. A year ago the number was seven.

The clergymen involved were Pastor Brinksmeyer of Teuchen in Saxony-Anhalt; Pastor Ernst August Ide of Muehlenberg, Saxony, and Pastor and Mrs. Arthur Heyer of Carlow, Mecklenburg.

Information reaching EKID officials here disclosed that Pastor Brinksmeyer was jailed after being attacked in the Communist press for "slandering the State." No reasons were given for Pastor Ide's arrest. Pastor Heyer received four months imprisonment and his wife was given a three months' suspended sentence. It was not known whether the four were tried.

"The billions of dollars invested in advertising are spent by very shrewd individuals with sensitive pocket nerves," he observed. "They seek to make drinking as attractive as possible, not to mature people who either do or do not drink, but to the next generation of American consumers, our youth."

He appealed to the Senate that young people "be armed with the basic medical, psychological and clinical facts to resist — at least to some degree—these clever appeals."

The senator pointed out that his own state of Oregon for many years has devoted a portion of state taxes collected on liquor to a program of temperance education in the public schools.

Noting that the Federal government collects \$4,647,000,000 excise taxes on alcohol and tobacco, he asked if the government could not devote to temperance education "a small fraction of the vast revenues it collects from these unhealthy habits."

The bill would provide that the Federal government would match funds expended by any state to finance a program of education in the facts concerning deleterious and harmful effects of indulgence in tobacco and alcohol. The amount to be appropriated annually is not specified in the basic legislation which Sen. Neuberger proposes.

Memorial Tablet To Be Dedicated For Dr. John R. Mott

Washington, D. C. — A memorial tablet to Dr. John R. Mott, Nobel Peace Prize winner for Christian leadership and known during his later years as "the grand old man of Methodism," will be dedicated June 6 in the Washington Cathedral.

Dr. Mott died in 1955 and was buried in the cathedral's Chapel of St. Joseph of Arimathea. Bishop G. Bromley Oxnam said in his funeral tribute to Dr. Mott: "He knew the world was his parish, and in truth he belonged to all churches."

Recognized as one of the leading laymen of his time in church affairs, Dr. Mott helped found the modern ecumenical movement that has developed into the National Council and World Council of Churches.

He was also closely associated with the International Missionary Council, World Student Fellowship, Student Volunteer Movement, and the World Alliance of the YMCA and YWCA.

The Very Rev. Francis B. Sayre, Jr., of the Protestant Episcopal Church and dean of the cathedral, will lead the memorial service.

The marble tablet will bear this inscription:

"John R. Mott, 1865-1955. He served the Lord with vision; a witness to the wideness of God's glory. Across the world he stood for Christian peace and unity."

Promotion Conference Series Announced By Dr. Harold Mohn

Chicago — A series of mid-quadrrennium promotional conferences has been announced by the Rev. Dr. E. Harold Mohn, Chicago, general secretary of The Methodist Church's Commission on Promotion and Cultivation.

Aim of the conferences is to promote World Service and other general benevolences and to acquaint the leadership of the church with the latest promotional ideas and resource materials.

Speakers and resource persons will include bishops, staff members of the Commission on Promotion and Cultivation and consultants from several general agencies of the church.

The list of conferences follows:

Sept. 16-17 — North Central Jurisdiction and the St. Louis Area of
(Continued on page 15)

Indiana Conference Accepts Negro Church

Warsaw, Ind. (RNS)—Neighborhood House, an all-Negro church in Fort Wayne, Ind., was accepted into the Northern Indiana Conference of The Methodist Church.

It was the first Negro church admitted to one of the three Methodist conferences in Indiana. It was voted into membership by 800 lay and clerical delegates to the annual meeting of the conference here.

Bishop Richard C. Raines of Indianapolis welcomed the Rev. Philip Harley, pastor of the church, into the conference. The church transferred from the Lexington District of the Methodist Central (Negro) Jurisdiction.

Making The Appointments

THE annual conference season is with us. Louisiana Methodist pastors and lay annual conference members met last week on the Centenary College campus for the Louisiana Conference session. The Little Rock Conference is in session this week in Hot Springs, and the North Arkansas Conference convenes next week in Searcy. This year's sessions are not marked by any particular spectacular issues, with the various program emphases holding the spotlight of interest. That is, with the exception of pastoral assignments, which are of paramount interest every year.

Anyone who has never had the opportunity of seeing the presiding bishop and the district superintendents, the cabinet, at work cannot begin to appreciate the sense of responsibility with which these leaders proceed in working out the various assignments of the pastors. There is no task within the Methodist connection which receives the concentrated, prayerful attention for so long a period of time as appointment making. Weeks before conference convenes, the Bishop and district superintendents begin their work. They hold cabinet sessions weeks in advance of the conference session. They also arrive at the seat of the conference several days ahead of the conference beginning, where together the work again continues. Between conference business sessions, cabinet sessions are held, oftentimes until late at night. There must be much conferring between cabinet members and pastors and laymen as the appointments begin to take shape.

Time is taken by the cabinet to handle a good many other matters which by their very nature become the business of the Bishop and his superintendents. But again, as these matters are taken care of, the business of making appointments is resumed. The hardest working group during a conference session is the cabinet.

We have gone at length into this matter because oftentimes lay people do not understand the great care and attention which this aspect of an annual conference receives. The Bishop and superintendents are completely aware that the welfare of the pastors, their families, and every church in the conference is involved. Regardless of what is finally done, not every pastor or church is satisfied. The job of bringing the right pastor and the right church together is a staggering one and deserves the sympathetic understanding of everyone involved. You can know without hesitation that when the appointments have been announced, the Bishop and those associated with him in this important task have given their best. That together with the leadership of God is what makes, we believe, the Methodist method of making pastoral assignments the best among the denominations.

Missionaries Now Using Movies

NEW techniques of evangelism and missions continue to find their way into use. We read recently of the use of visual aids for evangelistic purposes in a Buddhist village in Thailand. Movie evangelism has produced results there which are worthy of telling about.

During the showing of properly prepared films, it was noted that oftentimes more than a thousand people were present in villages which had populations of three or four hundred persons. It seems that many persons had walked from other villages four to six miles away.

In one instance it was reported that the head man of a Buddhist village requested the missionaries to bring movies to his village. After the movie had been shown, he explained to his people what the movie was about, saying it was a good religion and that people

The Living Scriptures—

by Jack Hamm

Handwriting on the Wall



ought to think seriously about it. The movie had made quite an impression on him.

The Christian missionary enterprise has long used many avenues of approach in taking the gospel of love, compassion and understanding to people without Christ. As we have opportunity from time to time to undergird the missionary endeavor with our prayers and gifts, we can know that those who have the actual responsibility for this work are bringing resourcefulness and energetic leadership to their tasks.

Ministers Or Bombs?

IN a talk with the Board of Directors of Union Theological Seminary a few evenings ago, John Foster Dulles, the Secretary of State, pictured ministers of the Christian gospel as guardians of mankind's material and spiritual safety. He suggested that a plant in Tennessee produced bombs and a seminary produced ministers. He posed the issue of our day as which of these two outputs would prevail, ministers or bombs.

There may be many who would question the analogy that Mr. Dulles has drawn, but his analysis of the issue cannot be ignored. It very well may be Christ or chaos, and the extent to which the Christian church asserts itself in this generation may determine which it will be. The minister who takes this responsibility seriously will never look upon any opportunity lightly.

We have been told again and again that A-bombs and H-bombs are not, in themselves, evil. The person or persons who produce them are contributing to national security. However, the use to which they may be put determines whether they will bless or blight mankind, and that use is determined by man.

The church wherever it is at work, through its ministers and lay leaders, must continue to influence people to ways of understanding and reconciliation, or else the opportunity to life itself may be denied.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. B. GRAMBLING, pastor of the Logansport Methodist Church, preached the Baccalaureate Sermon at the Logansport High School Sunday evening, May 25, at 7:30 o'clock.

REV. J. C. SKINNER, pastor of the Montgomery and the Campti Methodist Churches, was speaker at the Baccalaureate service of the Campti High School on Sunday, May 25.

REV. JOE H. ROBINSON, pastor of the Church Point Methodist Church, preached the Baccalaureate Sermon for Protestant members of the Iota High School, Sunday, May 25.

REV. MERLIN W. MERRILL, pastor of the Mansfield Methodist Church, was the devotional speaker on Radio Station KDBC the week of May 11-17. His messages, heard daily were on the subject, "These Things We Believe."

MRS. H. G. VAUTROT and her son, H. G. Jr., have placed an Admiral, one and one-half ton air-conditioner in the Church Point Methodist parsonage. Rev. Joe H. Robinson is pastor of the church.

NEWLY ELECTED OFFICERS of the Official Board of the First Methodist Church, Monroe, are: Haynes L. Harkey, chairman; Jim S. Drew, vice-chairman; Corbin J. Turpin, secretary; and Walter Rhodes, treasurer. Dr. G. W. Pomeroy is pastor of the church.

DR. AND MRS. WEBB D. POMEROY announce the birth of a son, Mark Donnolly, on Sunday, May 4, at Schumpert Hospital, Shreveport. Dr. Pomeroy is pastor of the Ellerbe Road Methodist Church, Shreveport, and acting head of the Bible Department at Centenary College.

MRS. R. W. WATSON of St. Francisville, attended the W.S.C.S. Assembly in St. Louis recently. She visited over-night with the Rev. and Mrs. Oakley Edwards, who formerly served the St. Francisville church. Rev. Edwards now serves as chaplain at an Air Base near St. Louis.

MRS. MAXINE WATKINS, Educational Director of Trinity Methodist Church, Ruston, has resigned to accept a position as Director of Children's Work in the Dauphin Way Methodist Church in Mobile, Alabama. Mrs. Watkins assumed her duties in Mobile on June 1. Rev. Jolly B. Harper is pastor of Trinity church.

THE SENIORS and the Faculty of the Winnsboro Schools were entertained at a banquet at the First Methodist of Winnsboro on Friday, May 23. After the meal, games were played. The banquet was prepared and served by a ladies' committee from the church. The games were led by the pastor, Rev. W. B. Bengtson.

REV. EDWARD THOMAS, pastor of the First Methodist Church, Hammond, was guest speaker when the Hammond High School Key Club met May 5. Rev. Thomas had been invited to discuss the need for and the planning of an inter-denominational chapel at the Wiginton Memorial hospital in Hammond.

DR. WILLIAM E. TRICE, pastor of University Methodist Church, Baton Rouge, delivered the baccalaureate sermon at Northwestern State College, Sunday, June 1, at 8:00 p.m. The program preceded the graduation exercises at the college on Tuesday, when some 200 seniors and graduate students received diplomas.

NEWLY ELECTED MYF OFFICERS of the Simpson Methodist Church are: president, Gail Granger; vice-president, Loretta Olmstead; secretary-treasurer, Sharone Cady. The Area Chairmen are: Faith, Kathy Rauser; Witness, Marilyn Nelson; Citizenship, Linda Clawson; and Recreation and Fellowship, Rose Marie Tatem. Rev. Cleburne W. Quaid is pastor of the church.

FAMILY NIGHT was held at Antioch Methodist Church, Simsboro Charge, Wednesday night, May 28. After the supper which was enjoyed by everyone present, Lucius McGee of Ruston gave an interesting and inspiring talk on his mission trip to Cuba. Rev. Jimmy Jones

is pastor of the Antioch church, and Mrs. Bruce Price is church reporter.

A SILVER TEA was given in the home of Mrs. Gene Henderson of Iota, Wednesday morning, May 1. Proceeds from the Tea will be used to place furniture in the new Methodist parsonage there. Among out of town guests were Rev. R. R. Branton, superintendent of the Lafayette District, and Mrs. Branton, and the Rev. and Mrs. Raymond Pierson of Crowley.

OPEN HOUSE was held at the Tribodaux Methodist parsonage recently. Those assisting in the serving of the guests included Mrs. N. Richard, Mrs. James MacCrae, Mrs. Carl Perry, Mrs. Max Hardberger, Mrs. Gene Mogabgab, Dr. Adele Simmons, Mrs. Gilbert Beasley, Mrs. George Slade, Mrs. Percy Antill, Mrs. A. W. Farley, Mrs. Loren Clements, and Mrs. E. E. Richardson. Rev. R. R. Miller is pastor of the church.

L. T. PETER HOAR of the 12th Cav. Recon. and the faculty of the University of Alabama, was the guest speaker at the meeting of the Men's Club of the First Methodist Church of DeRidder on Wednesday, May 28. His topic was, "The Missionary Activities in Freedmen Education in the South Following the Civil War." Rev. Robert H. Jamieson is pastor of the church.

REV. AND MRS. A. O. JERNIGAN were honored at a reception following the evening service of the Rayne Memorial Methodist Church, New Orleans, Sunday, May 5. The Rev. Mr. Jernigan has served as associate pastor of the church for the past two years. He has been appointed director of the Wesley Foundation in Lafayette. Dr. A. M. Serex is pastor of the church.

REV. GEORGE HARBUCK, pastor of the Broadmoor Methodist Church, Shreveport, was the guest evangelist in a series of revival services held at the Trinity Methodist Church, Shreveport, May 4-9. Singing was under the direction of the pastor, Rev. Tracy Arnold. Special music was presented each evening. The "fill-a-pew" plan was used with approximately 30 families having been assigned pews to fill at each service.

NEWLY ELECTED OFFICERS of the Men's Club of the Second Methodist Church, New Orleans, are: president, Vincent Maniscasco; vice-president, Allen Edgecombe; secretary, Melvin Faciane; and treasurer, Nick Incrivaglia. The Men's Club of Second Church will have as their guests at the regular June meeting the Methodist Men of Castle Manor Methodist Church, New Orleans. Rev. S. P. Emanuel is the Second Church pastor.

DR. ROBERT A. MCGOWAN, medical missionary to Angola, Portuguese West Africa, was guest speaker at both morning worship services of the First Methodist Church of Baton Rouge, on Sunday, May 4. Dr. McGowan, a medical missionary from the Congregational Christian Church, is on furlough in the United States. After a short stay he, and Mrs. McGowan and their four children will return to Galangue where he is in charge of the hospital. Dr. Dana Dawson, Jr., is pastor of the Baton Rouge church.

A CHRISTIAN ADVENTURE WEEK is scheduled for St. Paul's Methodist Church, New Orleans, June 8-12, for boys and girls of the 7th, 8th, and 9th grades. The meetings will begin each evening at 6:00 o'clock with a supper being served, and various activities will follow until 9:00 p.m. A church-wide social was held at the church on Sunday evening, May 25, honoring all who had been received into the membership of the church during the past conference year. Rev. Harvey G. Williamson is pastor of the church.

THE COMMISSION ON EDUCATION of the Noel Memorial Methodist Church, Shreveport, honored Mrs. J. D. Caruthers, retiring superintendent of the Children's Division of the church with a gift and an expression of appreciation for her long service in that division recently. Presentation of the gift was made by J. F. Rosett, Church School Superintendent. Wel-

come was also expressed for the incoming Superintendent, Mrs. Claude R. Vaughn. Dr. B. C. Taylor is pastor of the church.

MRS. W. W. PAXTON, Lake Charles, a former missionary to Cuba, was the guest speaker at the Sunday evening worship service of the First Methodist Church of Lafayette May 25. The service was under the direction of the Commission on Missions of the Woman's Society of Christian Service. Following the service refreshments were served in the Social Hall, giving those present an opportunity to speak with Mrs. Paxton and enjoy a period of informal fellowship. Rev. Fred S. Flurry is pastor of the church.

MEMBERS of the St. Francisville Methodist Church enjoyed a covered dish supper in the Educational Building on Friday evening, May 23. Following the meal, Ed Daniel, chairman of the Official Board called a short business session to discuss the building of a new parsonage. Plans were made to canvass the entire church membership for pledges to amount to \$12,000 for a new building and for some necessary repairs to the church and grounds. Murphy Dreher is chairman of the Building Fund. Rev. E. E. Sylvest is pastor of the church.

THE MEN'S CLUB of the Litcher-Reserve Methodist Church received its charter at a meeting on Monday night, May 19. A pot-luck supper was held with the ladies of the church as guests. Officers and members of the group would like to express appreciation to Rev. and Mrs. E. J. Barksdale of the Parker Memorial Methodist Church, New Orleans, and to Rev. and Mrs. J. W. Matthews, Jr., of the Ponchatoula Methodist Church, who, so pleasantly, entertained the group with music, song and stories. Rev. Frank C. Lankford is pastor of the church. Williard H. Thomas is chairman of the publicity committee.

ELEVEN babies and their families were honored Sunday, May 4, at the morning worship service of the Gilliam Methodist Church. The Woman's Society of Christian Service presented them with Honorary Baby Life Membership Certificates. Such an occasion would have been an impossibility three years ago when there was only one pre-school child in the church, according to the reporter, Mrs. Robley W. Davis. The Sunday School is ministering to the development of these children through a Nursery Class with seven members, and a Home Nursery Department of five. Rev. James L. Beasley is pastor of the church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Elton Methodist Church was host for a breakfast Thursday morning, May 15, honoring the graduating class of 1958. The event took place in the recreation room of the church. The pastor, Rev. Don Hall, gave the invocation and Mrs. Coy Allen and Mrs. Barbara Purdy furnished piano music throughout the meal. Jimmy Robin, president of the class, offered a "thank you" to the members of the society on behalf of the graduates. Assisting with the serving were Mrs. Wyatt Anderson, Miss Maude Anderson, Mrs. Walter Tietje, Sr., Mrs. Quinton Bealer, Mrs. Robert Brower, Mrs. Odom Manuel and the Misses Betty Faulk, Virginia Marcantel and Brenda Finch.

CARL AND JULIA WILLIAMS, members of Trinity Methodist Church, Ruston, who have recently volunteered for missionary service, were presented in the evening worship service of the church on Sunday, May 25. They were the subject of a theme, "An evening with Carl and Julia." The Williams family, Carl, Julia and three children, will leave soon for Nashville, Tenn., where they will begin a year of training to prepare them for their new work. A communication from the pastor, Rev. Jolly B. Harper, to the members of the congregation states in part—"One of the finest things that has happened to Trinity Church during its rich history, is the volunteering of Mr. and Mrs. Carl Williams for Missionary Service. These are the first Missionaries ever to go out from the Church, and we are all delighted with the spiritual enrichment it is bringing. You will find enclosed a small brochure which will tell you of their reasons and their feelings about this. It is sent with the compliments of the W.S.C.S. and the church; in the hope that you too may have some of the Spiritual uplift this is affording."

MAKE FRIENDS WITH TIME

Will you read this statement from the Book of Ecclesiastes and see if you agree with it? "Better is the end of a thing than the beginning thereof."

If the writer means that the end of a thing is more important than the beginning of it, then I for one would really admit that he is right. Better certainly it is to have a thing turn out well than to have it start well.



But as a matter of fact, the end of a thing is not always better than its beginning. A year may start gaily and end wretchedly. A career may start well and end miserably.

Japan's war with America began with a victory for her at Pearl Harbor, but her campaign ended in utter failure. When therefore we read Ecclesiastes' statement, "Better is the end of a thing than the beginning thereof," we say, "That depends."

First of all, if a thing is to end better than it began, it must be based on values that last. Keats said, "A thing of beauty is a joy forever." Refined persons recognize this truth in the realm of art.

The frescoes of Michelangelo and the "Sistine Madonna" of Raphael are prized even more today than when they were first produced. The noble lines of a pure Gothic cathedral, or the stately dignity of a pure colonial New England church—these grow lovelier with age. Yes, we admit that time adds to the beauty and value of some things.

But when we turn to the realm of our own lives, we do not seem to feel that they grow better with age. We picture Father Time as a grim reaper who cuts us down like the grass of the field. Time withers the fresh vigor of youth, it saps our strength, it dims our eye.

It lures us with hopes and then dissolves our dreams like the mirage of

the desert. Time may enhance a work of art, but it seems to spoil the art of work.

Is it possible to make our own living such a work of art that it grows better with age? Well, I repeat, that depends on whether we learn to live with and for values that last. Now, if we are alert and intelligent, we soon learn what are life's lasting values.

We start to school at about the age of 6, and during the next 15 years we have spread before us in condensed survey the findings of the ages in the various fields of human endeavor. We learn, or should learn, what has been tried and tested by our forefathers. Thus we profit by the experience of the past.

Thus a man differs from a dog. The dog of 1958 goes through the same tricks as the dog of 58 B.C. Dogs cannot avail themselves of the wisdom of their ancestors, but man can. That is why we go to school.

And if we are wise, we go to church in order to profit by the experience of the past. What a difference it would make if young people could realize that the church is not trying to put a strait jacket on them to make them be good, but rather is trying to pass on to them the moral wisdom of their spiritual ancestors so youth may not repeat the mistakes of the past.

The Bible is the guidebook of life's road, showing where the saints have trod, where sinners have been betrayed into their pitfalls, where prodigals have wasted their substance in foolish ways, where walked that Supreme One who showed us how to live the life that is life indeed.

Also we can capitalize the past to give us more interest in the present. When a father takes a trip with his 16-year-old daughter, he can enjoy the experience with more tenses than she, for he has the present sensations provided by the sights they see, plus the memory of his own youthful trips with his parents, plus the added insight which his wider travels have given him, plus the vicarious enjoyment a father gets from the pleasure of his child.

And then if we have the hope of our Christian faith, that "the best is yet to be, the last of life for which the first was made," then time becomes our friend.

If we stand with God, time is our friend, not our foe.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



SPRINGTIME IN ARKANSAS

Once in awhile I am tempted to step aside from the customary pattern of this column and write of some very interesting experience which I want to share with the readers. This is such a time, because only a few days ago I had the privilege of driving up the White River valley to Calico Rock for a speaking engagement. The Methodist Men of Spring Creek Church had invited me to speak to them in a Ladies' Night meeting that included a basket dinner brought by the members. Of course it was a wonderful meal!

The White River winds through the heart of the Arkansas Ozark country and furnishes a wealth of beautiful scenery all along the way. Large and small towns line the trip, some nestling in a valley and others clinging to the side of a hill, but all of them possessing a quaint charm, and inhabited by a people who speak to or wave at every person who will so much as look at them. Admitting that I am prejudiced, the Arkansas people are a warm-hearted folk who like to meet and know people from outside of their hills. There are none of the benighted "hill-billies" that a stranger from a great city might expect to see. In fact, these hill people are better informed on the events of the day than are many of their city cousins. Coupled with this is an ability to analyze current events somewhat more clearly than city people can do. Probably this is because the rural people can see many things more objectively, and they make more deliberate observations than do the folks who are hurrying to keep from missing one section of a revolving door.

But people are not the only interesting creatures found in the Ozarks. Life of all interesting sorts is there if you look for it. If you watch you will see quail run across the road or duck under a weed to hide until your car passes. Hives of bees are familiar sights. How happy they must be working on the clover that grows all over these hills! A fat skunk waddles across the road at evening. Give him a wide berth by all means! Horses and cattle are rapidly shedding their winter hair and taking on their glossy coats of summer. Buzzards wheel and

On A Wide Circuit

W. W. Reid

THE BUTCHERS DON'T LIKE TOY PISTOLS

There came to my desk the other day a "news release" from the Amalgamated Meat Cutters and Butcher Workmen of North America, AFL-CIO, announcing that their president and their secretary-treasurer have joined in urging Congress to ban the sale of toy pistols—this as one means of combatting juvenile delinquency. And certainly the 350,000 butchers of this Union—who undoubtedly have to take extreme precautions to protect their own children from the tools of the butchering profession—should know a dangerous weapon when they see it!

But it is from the psychological rather than the physical point of view that Messrs. Lloyd and Gorman approach the toy pistol. And in that view most psychologists, teachers, clergymen—and, we would hope, parents, would agree with them. These commentators point out that the child learns his first lessons (and sometimes his most lasting lessons) by *imitation*—imitation of his parents and of his "heroes." As in all the animal kingdom, the child "never forgets" those things which made him courageous, or fearful, or which caused him pain."

If the movies—or a comic strip, or a book—makes a hero of some gun-toting bandit, that

float deliberately in the sky, sometimes hitchhiking on a passing wind current which will carry them half a mile. A rabbit races in a futile effort to outrun my car. A gay little mountain stream dances down the ledges of rocks.

The White River Country also boasts of two great man-made lakes; Norfolk Lake and Bull Shoals Lake. Just below Norfolk Lake our Fish and Game Commission is "planting" hundreds of thousands of rainbow trout who are "a-hanker-in" to be caught. Even a dub fisherman like me can catch them. A trip to the fish hatchery at the little town of Norfolk will be fascinating to old and young alike. And just in case you are worried about my spelling, "Norfolk" takes its name from the North Fork of White River. It's simply an abbreviation of the two words.

"hero" will have imitators among the boys and girls who see his actions. I can recall, years ago, when our neighborhood children were given a free movie (under auspices of the PTA!), that was supposed to be education in history. Maybe it was "realistic" and near the truth: but it turned out to be a big shooting episode with "bang-bangs" that almost deafened the child-parent audience. But what I remember most clearly is that my yard was "invaded" the following Saturday by opposing "armies" of neighborhood kids "bang-banging" at each other in good old frontier movie style. *That was all they had gotten from their history lesson!*

"Toy pistol packers will develop into a bang-bang kingdom of real pistol packers," said the Union officials. And they added: "A kid nowadays is not satisfied unless he has his six-shooter strapped to his hips. He bang-bangs away at his playmates, and they bang-bang away at him. If his Dad has the real thing around the house and Junior sees it, the seed of gun-totin' already having been planted in his childish mind, he prefers the lethal weapon to his so-called toy" . . . and (they point out), with the real weapon many a tragedy has happened in our American homes.

Indeed they go further and note that, in far too many cases, a boy who has thus become too familiar with guns has later committed acts that have sent him to the penitentiary. "There is more than a chance that he would have been a better citizen were he not introduced in his early boyhood to the bang-bang kingdom of pistol totin'." The statistics that indicate a crime increase after each major war are certainly evidence that familiarity with guns breeds their too-easy use.

But, I am sure, the remedy must go even deeper than the commentators' proposal that Congress pass a law making the sale of toy pistols illegal. That could be a valuable step. . . Our society, our schools, our churches, our parents must concentrate attention and concern about all the influences that affect the mind of the child, and that determine his character, his attitudes, and his acts. Gun totin' is a symptom of a way of life that desperately calls for amendment.

FBI Director Hoover's recent "blast" at the movie industry, the comics, and the newspapers as portrayals of crime and the whole seamy side of life—even to the omission of the good and beautiful and socially-valuable — adds some more to the master-butchers' picture.

We need a revolt of parents against this traffic. But first we need to make parents see and care: and that is no overnight task!

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson For June 15, 1958: THE TIMES OF THE JUDGES

READ: JUDGES 2:16-19; 4:4-9; 5:6-9.

MEMORY SELECTION: Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon.

—Isaiah 55:7 (RSV)

In order to appreciate the eight lessons of the series we are studying, of which our lesson today is the sixth, we must remember that they all have to do with the general subject, "Living As God's People." We called attention, in last Sunday's lesson, that this subject does not imply that the Israelites, as God's people, are living as they should live. The subject simply means that, however the Israelites may live, they are God's chosen people. We get an insight, in these eight lessons, as to how they lived as "God's People."

In today's lesson, "The Times Of The Judges," we have a record of the repeated mistakes and failures of the Israelites, after the death of Joshua. They were God's children but they were not God's obedient children.

The Book of Judges is a record of the life of Israel from the time of the death of Joshua until Saul was anointed king by Samuel. As 1st and 2nd Kings is a record of the life of Israel under the kings, so Judges carries the story of the life of Israel under the judges. While the Book of Joshua tells of the dramatic conquest of the land of Canaan under the leadership of Joshua, the Book of Judges describes the more prosaic job of holding the conquered land against the repeated efforts of the original inhabitants to reclaim it.

While the Israelites were able to destroy the organized governments of the nations which occupied Canaan, they were not able, for more than two hundred years, to set up a unified, organized government.

In Judges 2:10-12, we are told that Joshua and all of the people who came out of Egypt died. "And there arose another generation after them which knew not the Lord... And the children of Israel did evil in the sight of the Lord and served Baalim; and they forsook the Lord God of their fathers."

The writer of Judges was concerned about the evils that came to his people in Palestine. He recognized their failures but he found some satisfaction in the fact that Israel repeatedly repented of its sins. He saw God as dealing with nations on the basis of their moral conduct. This, in the writer's judgment, always meant that blessings followed obedience and that punishment followed sin.

This same principle exists in our modern world. Whether we think of it as punishments or blessings coming directly from God because of sin or obedience, it is still true that "Righteousness exalts a nation and sin is a reproach to any people." A deep sense of well being follows a good life as truly as Spring follows the Winter. Personal guilt and hurt follows sin today as truly as in any period of world history. God does judge the world for sin today as in every day. His judgments are not merely punishment for sins; they are efforts to save us from our own folly.

The Period of the Judges

The period of the judges has been called "The period of the 'dark ages' of Israel's history." It is doubtful if a better expression could be found to describe the life of the Israelites through this period.

When the period of warring was over and Israel settled down to live with the people they had conquered, one of the severest tests in the history of the children of Israel was upon them.

It was necessary for Israel to change its manner of life from wilderness nomads to agriculturalists and shepherds. The people they had conquered knew so much more about that way of life than the Israelites that they found it necessary to turn to them for help in their new life. The Canaanites attributed much of their success to the gods they worshiped. It was quite easy for the Canaanites to persuade the Israelites that they too must worship Baal and the other pagan gods, if they were to expect their crops and herds to produce. The results were that Israel had a tendency to compromise their worship of the true God with the worship of the gods of the Canaanites. The compromise in worship of course also meant a compromise in their religion.

Since each of the tribes of Israel had been allotted its particular place in Canaan, this meant that the unity of the group was broken and their contacts were much more limited. During this period there was no recognized, nation-wide leader. Only on rare occasions did a leader arise, by his own strength, to the point that all of the tribes would follow him.

It is nothing short of miraculous that Israel, under these circumstances, escaped annihilation or assimilation. While they may have been worshipping the other gods of the particular section in which each tribe was located, it was their common faith in the Jehovah God that seemed to be the coherent element that saved them from extinction.

A Vicious Circle

During the period of the judges there developed in Israel a "vicious circle" in its way of life. The pattern of that circle is as follows: (1) Israel would turn away from God and worship false gods along with other sins. (2) God would condemn Israel for its sins. (3) In their distress, Israel would cry out to God for help. God would have mercy on them and help them. (4) God would raise up a judge to deliver them from their enemies. (5) The judge would die and the people would turn into worse sins than before.

With variations, this is the story of the Book of Judges. The judges which God raised up to deliver Israel were not judges in the sense that we commonly use the term. While they might settle some disputes that arose among the Israelites, their real function was to act as deliverers of Israel from their enemies.

These judges had no official authority. They were leaders only as they had personality and powers of leadership and ability to lead in a crisis. When the crisis was past and they were not so much needed, they might lose their following. When they died, there was no natural successor. As each crisis followed the other, so with each crisis would come a new judge. Each new crisis seemed to be worse than the one preceding. Regardless of the fact that a judge would arise each time to deliver Israel, there seemed

to be no permanent improvement in the religious life of Israel.

Judgment Tempered With Love and Mercy

If there is any doubt in anybody's mind about the purpose of God to raise up Israel as an agency through which He would make known His will to humanity, that person should carefully read the Book of Judges. Only a God of infinite patience, mercy, compassion and purpose would have continued to work with Israel through its series of repeated backslidings and renewals of pledges and promises.

While God allowed Israel to suffer for its sins, He also, in mercy, delivered them from the difficulties their sins brought on them. While we may have a tendency to criticize the Israelites for breaking faith with God so many times, perhaps we should look into our own lives with our knowledge of the goodness of God, and discover how many times it is necessary and needful that we repent for our sins and plead the mercy of God. Sin today is more sinful than in any period of history because sins committed today are committed in the face of the largest knowledge of God possessed by any generation of earth.

Every Man A Law Unto Himself

Perhaps we may discover additional reasons for the patience and mercy of God in dealing with the Israelites during this period of "dark ages."

Four times in the Book of Judges reference is made to the fact that there was no king in Israel. Judges 17:6 reads: "In those days there was no king in Israel, but every man did that which was right in his own eyes." In Judges 21:25, the last verse of the book, we have an exact repetition of the verse just quoted. In Judges 18:1 and 19:1 we are told that "In those days there was no king in Israel."

The words, "every man did that which was right in his own eyes," is just another way of saying, "every man did as he pleased." The results of such a disorganized situation could hardly result in anything but chaos. Members of the tribes fought between themselves; tribes fought against each other while, at the same time, they must defend themselves against the enemies about. Joshua succeeded Moses, but Joshua had no successor in Israel. For more than two hundred years there was no nation-wide leader. Under such conditions it is not strange that Israel was "sometimes up and sometimes down."

A Woman Becomes Israel's Leader

Among the many judges the Lord raised up to save Israel, we have in today's lesson a record of the only woman judge Israel ever had. At this time Israel was afraid to live in villages, their crops were destroyed or gathered by their enemies, they had to travel along bypaths. There was not a shield or spear among forty thousand defenders of Israel.

In such a time, Deborah, a prophetess, became the judge and leader of Israel. She selected Barak to raise an army to defend Israel. He would accept the position only if Deborah promised to go with him into battle. The army was raised and Israel was delivered from its enemies.

The song of victory by Deborah and Barak, in Judges 5, is a classic in Jewish literature. It describes the desperate condition to which Israel had been reduced and the complete triumph of the armies over Israel's enemies.

The Stars Fought Against Sisera

In Deborah's song of victory, she gives a divine Power credit for her victory. She says of Sisera, the leader of the enemy forces, "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away."

In this statement Deborah declares that the powers of heaven and the natural forces of earth were joined with the forces of Israel in defeating their enemies. History is filled with instances in which some unseen power seems to have turned the tide of battle in favor of the forces of righteousness.

Louisiana Conference Appointments For 1958

ALEXANDRIA DISTRICT

District Superintendent—A. W. Townsend, Jr. 5
 Alexandria, First Church—Guy M. Hicks 2
 First Church Associate—James Jones 1
 Horseshoe Drive—Roy Lee Garrett 2
 Trinity—Otis Spinks 5
 Wesley—Conrad Edwards 1
 Ball-Clear Creek-Bentley — (H. B. Cramer) 1
 Belah-Eden—(Champ Breeden) 3
 Boyce—Claude O. Hall 2
 Bunkie, Haas Memorial—J. J. Caraway 3
 Colfax—S. S. Holladay 2
 Cooley-New Hope—(Grafton Shaw) 2
 Dodson-Siloam Springs—(Henry Pinkard) 2
 Effie-Bethel—(John Sayes) 3
 Elizabeth—John F. Kellogg 3
 Evergreen—(Carl Lipe) 4
 Glenmora—(D. R. Deen) 3
 Hollins Chapel-Forest Hill—Clyde T. Shaw 1
 Jena, Nolley Memorial—A. G. Taylor 1
 Jonesville—A. P. Smith 1
 Leconte—Frank Stage 1
 Marksville—(Carl Lipe)
 Marhville—(Huey P. McFarland) 1
 Melder-Hineston—(Ottis Sharpe) 2
 Montgomery—(M. L. Davis) 1
 Mt. Zion-Atlanta—(Dell S. Durand) 3
 Natchitoches, First Church—George F. Pearce, Jr. 3
 Faith Church—(Odell Simmons) 2
 Oakgrove-Provençal—(W. R. Akin) 2
 Oakdale—Clark Bell 2
 Olla—W. Hardy Carroll 1
 Palestine—A. D. St. Amant 1
 Pineville—John F. Kilpatrick 3
 Pollock—Marvin Hockenhull 2
 Trout—T.B.S.
 Uria—L. R. Nease 1
 Weaver-Davis Springs—J. W. Lee 1
 White's Chapel—(Mrs. Lelia Hickman) 2
 Winnfield—R. H. Staples 1
 Chaplain, Charity Hospital, Pineville—John F. Kilpatrick
 Director, Louisiana Methodist—J. J. Caraway
 Director of Camping—James Jones
 Director of Stewardship—Clark Bell
 Director, Wesley Foundation, N. S. C.—Miss Ann Adams
 Missionary Secretary—R. H. Staples
 Secretary of Evangelism—John F. Kilpatrick
 Student, Iliff School of Theology—(Robert L. Tatum) 4
 Secretary of Temperance—Roy Lee Garrett
 Student, Candler School of Theology—Cecil Ruffin 1
 Student, Perkins School of Theology—Harry W. Cannon, Jr. 2
 Student, Perkins School of Theology—Charles E. Scott 2
 Student, Perkins School of Theology—Kenneth W. Paul 1

BATON ROUGE DISTRICT

District Superintendent—D. W. Poole
 Amite—G. R. Messer 1
 Angie-Varnado—George Hess 1
 Baker—John H. Sewell 2
 Baton Rouge, First—Dana Dawson, Jr. 4
 Associate—Hugh Baker 4
 Associate—James W. Ailor 2
 Broadmoor—J. P. Woodlawn 4
 Ingleside—W. R. Irving, Jr. 6
 Istrouma—A. Jerome Cain 6
 North Baton Rouge—James L. Stovall 8
 University—William E. Trice 18
 Winbourne—Ruel Allen 1
 Bethel—T. J. Smith 3
 Blackwater—W. O. Lynch 1
 Brownfields—J. M. Winn, Jr. 1
 Bluff Creek—T.B.S.
 Bogalusa, E.S.M.—Robert B. Crichlow 2
 Carpenter's Chapel-Meadows Chapel — Michael Corrigan 2
 Clinton-Clear Creek—V. M. Culpepper 2
 Deerford—George M. Horne 4
 Denham Springs—Ned Stout 2
 Fisher—T.B.S.
 Franklinton—M. Dave Felder 2
 Gonzales Ct.—(J. M. Wilkes) 3
 Grand River—T.B.S.
 Greensburg—James A. Knight 2
 Hammond—Edward R. Thomas 4
 Jackson-Ethel—J. B. Shearer 6
 Kentwood—Karl D. Wood 2
 Livingston Ct.—(John C. Bonds) 3
 Live Oak—Charles H. Giessen 1
 Loranger-Cooper's Chapel—(C. J. T. Cotton) 1
 Lott-Rosedale—Wayne Perrott 1
 Magnolia—(J. W. Keller) 1
 New Roads—(T. D. Lipscomb) 4
 Pine Grove—T.B.S.
 Plaquemine—W. J. Reid 2
 Ponchatoula—J. W. Matthews, Jr. 2
 Port Allen—E. W. Sander 1
 St. Francisville—E. E. Sylvest 3
 St. Helena—(Robert Townsend) 1
 Slaughter—G. H. Corry 3
 Springfield—James W. Lawton 1
 Tangipahoa—Angus L. Carruth 7
 Tickfaw-Independence—T.B.S.
 Walker—(P. W. Sibley) 4
 Wesley Chapel—(Carey Martin) 2
 Zachary—Robert Ed Taylor 2
 District Director Louisiana Methodist—M. Dave Felder
 District Director of Stewardship — Ned Stout
 District Director of Evangelism—James L. Stovall
 District Director of Temperance — T. J. Smith
 District Director of Missions—James Ailor
 District Director of Camping—Hugh Baker
 Director, Louisiana Moral & Civic Foundation—W. Earl Hotalen 9
 Wesley Foundation Dir., L.S.U.—Robert Parrott 1
 Wesley Foundation Dir., S.L.C.—Miss Lilian Hay

Chaplain, U. S. Air Force—Oakley Edwards 4
 Missionary to Korea—J. W. Spitzkeit 10
 Professor, Lindsey-Wilson College—James R. Woodward 2
 Librarian, National College for Christian Workers—T. H. Miley, Jr. 2
 Student, Perkins School of Theology—Henry Warren Blakeman, Jr. 3
 Student, Perkins School of Theology—Lonnie M. Sibley 2
 Student, Perkins School of Theology—Donald M. Learner 4
 Student, Perkins School of Theology — Thomas M. Babington, III 2
 Student, Candler School of Theology—Paul Carroll 1
 Student, Candler School of Theology—Calvin Lapuyade 1
 Student, Drew University — Raymond K. DeHainaut 1
 Chaplain, Greenwell Springs Hospital—T. J. Smith

LAFAYETTE DISTRICT

District Superintendent—R. R. Branton 5
 Abbeville—R. M. Bentley 3
 Berwick—Kirby Vining 2
 Church Point—Joe H. Robinson 2
 Crowley, First Church—Louis Hoffpauir 6
 Wesley—Raymond Pierson 5
 Donaldsonville—G. A. LaGrange 4
 Ebenezer—(Etienne Brouillette) 1
 Franklin—A. S. Hurley 3
 Golden Meadow—(Travis Campbell) 3
 Grand Isle—(Travis Campbell) 2
 Houma, First Church—B. A. Galloway 3
 Houma Heights—Ira W. Robinson 2
 Iota-Maxie—James L. Adams 1
 Indian Bayou—(J. B. McCann) 1
 Jeanerette—A. M. Martin 8
 Lafayette, Asbury—Byrl Moreland, Jr. 3
 Davidson Memorial—Woodrow Hearn 3
 First Church—Fred S. Flurry 4
 First Church Associate—Stone Caraway 2
 Lockport—(J. C. Zerangue) 1
 Melville—O. L. Golson 3
 Morgan City—Robert W. Bengtson 6
 New Iberia—Jack Cooke 2
 Opelousas—R. E. Walton 7
 Patterson—(Harlan Guillot) 2
 Pecan Island—(Jerrold Hoffpauir) 1
 Port Barre—(C. J. Thibodaux) 1
 Raceland—(J. C. Zerangue) 1
 Rayne—J. W. Boyd 1
 Thibodaux—E. W. Day 1
 Chaplain, Charity Hospital, Lafayette — Woodrow Hearn
 Director, Louisiana Methodist—Kirby Vining
 Director of Camping—R. E. Walton
 Director of Stewardship—Jack Cooke
 Missionary Secretary—Benedict Galloway
 Secretary of Evangelism—Raymond Pierson
 Secretary of Temperance—R. M. Bentley
 Student, Perkins School of Theology—Eddie Morgan 2
 Student, Iliff School Theology—Dan Tohline 2
 Chaplain, U. S. Army—Howard Ellzey 2
 Chaplain, Hospital, Houma—Ira Robinson
 Chaplain, U. S. Navy—William George Wilson 1
 Director, Wesley Foundation, Southwestern — Allen O. Jernigan 1
 Deaconess, First Church, Crowley—Norma Garlington

LAKE CHARLES DISTRICT

District Superintendent—Sam Nader 3
 Bell City—Robert R. Miller 1
 Cameron-Grand Chenier—Taylor Wall 2
 DeQuincy—A. A. McKnight 4
 DeRidder, First—R. H. Jamieson 2
 Wesley—James C. Skinner 1
 Elton—(Donald Hall) 2
 Eunice—Wilson Watson 2
 Florien—S. W. Lantrip 1
 Gueydan—George W. Harkins 2
 Hackberry—Oakley Lee 1
 Hornbeck—(Henry Pickett) 1
 Iowa—Robert R. Miller 1
 Jennings—Kenneth G. McDowell 2
 Kinder—Raymond Crofoot 4
 Lake Arthur—Jack Winegeart 5
 Lake Charles, First—Carl Lueg 8
 Associate—H. Don Guynes 1
 Fairview—Garland C. Dean, Jr. 2
 Northside—J. Henry Bowdon, Jr. 1
 Oak Park—H. A. Gibbs 4
 St. Luke—L. Ray Branton 2
 Simpson—Cleburne W. Quaid 4
 University—Earl B. Emmerich 5
 Associate—William C. Blakely 1
 West Lake—Rex Squyres 3
 Leesville—C. R. McCammon 1
 Maplewood—Oakley Lee 1
 Merryville—Louis Coppage 1
 Moss Bluff—J. Henry Bowdon, Jr. 1
 Oberlin—James C. Skinner 1
 Raymond—C. B. Krumnow 20
 Sulphur, Henning Memorial—E. R. Haug 3
 Sweet Lake—Garland C. Dean, Jr. 2
 Vinton—W. F. Howell 3
 Welsh—Don Risinger 2
 Director of Louisiana Methodist—Kenneth McDowell
 Director of Camping—E. R. Haug
 Director of McNeese Wesley Foundation—James W. Donaldson
 Director of Visual Education—R. H. Jamieson
 Director of Stewardship—Wilson Watson
 District Missionary Secretary—Cleburne W. Quaid
 District Director of Evangelism—James C. Skinner
 District Director of Temperance—H. A. Gibbs
 Professor, Candler School of Theology—Ted R. Weber 1
 Student, Perkins School of Theology—Cecil Benoit 2
 Student, Perkins School of Theology—Richard Hoffpauir 2

Student, Perkins School of Theology—Warren Livingston 2

MONROE DISTRICT

District Superintendent—James T. Harris 6
 Bastrop, First Church—Luther L. Booth 1
 Memorial and Beekman—B. D. Forman 3
 Bastrop Circuit—(W. L. Strong) 1
 Bonita-Jones—(Byron Crosby) 1
 Collinston Circuit—S. B. Dampier 2
 Columbia—D. T. Williams 1
 Crowville—E. H. House, Jr. 2
 Delhi—Ira A. Love 2
 Epps-Floyd—R. C. Wilbanks 1
 Ferriday—J. P. McKeithen 3
 Gilbert—R. K. Friedrich 1
 Grayson—C. Ed Henkel 3
 Harrisonburg-Clayton—(F. P. Corie) 2
 Holly Ridge-Crew Lake—(Cecil Mims) 1
 Kilbourne Circuit—(John B. Bell) 3
 Lake Providence—George D. York 1
 Lapine—(Wallace Reeves) 2
 Little Creek-Union—(E. W. Corley) 3
 Mangham—(J. C. Wallace) 3
 Mer Rouge—L. Gray Wilson 1
 Monroe, First Church—G. W. Pomeroy 4
 First Church Associate—William Earl Nolan 2
 Gordon Avenue—W. M. Allen 1
 Memorial—W. Ralph Cain 9
 St. Paul—B. R. Oliphint 7
 Southside—Lea Joyner 7
 Stone Avenue—J. J. Davis 2
 Newellton—J. M. Poole 3
 Oak Grove—E. L. Tatum 6
 Oak Ridge—W. L. Baker 1
 Pioneer Circuit—(W. M. Stegall) 1
 Rayville—W. D. Boddie 3
 St. Joseph-Wesley—Theron McKisson 2
 Sicily Island—Fred Mead 2
 Sterlington-Fairbanks—T. T. Howes 1
 Tallulah—W. F. Mayo 5
 Vidalia—H. R. Hine 3
 Waterproof—S. E. Sterrett 1
 West Monroe, First Church—W. D. Milton 6
 First Church Associate—(T.B.S.)
 Brownville—B. P. Durbin 4
 Claiborne—T. A. Brown 1
 McGuire—Don Wineinger 2
 Winnsboro—W. H. Bengtson 10
 Wisner—A. W. Coody 2
 Associate Secretary, General Board of Missions—H. L. Johns 4
 Director, Louisiana Methodist—L. Gray Wilson
 Chaplain, U. S. Air Force—Maurice D. Fulkerson 17
 Chaplain, U. S. Air Force — Lucien E. Larche 3
 Chaplain, Conway Memorial Hospital—T. A. Brown
 Chaplain, St. Francis Hospital—W. M. Allen
 Missionary to Argentina—J. M. Norris 16
 Director, Wesley Foundation, Northeast State College—W. Ralph Cain
 Student, Perkins School of Theology—Robert Holladay 3
 Director of Stewardship—G. W. Pomeroy
 District Director of Camping—B. R. Oliphint
 Missionary Secretary—Luther Booth
 Secretary of Evangelism—W. D. Milton
 Secretary of Temperance—J. P. McKeithen
 Director of Visual Education—E. L. Tatum
 Student, Candler School of Theology — James O. Evans 2
 Student, Candler School of Theology—Jack Blakeman 1
 Conference Director of Camping—B. R. Oliphint
 Conference Secretary of Evangelism—W. D. Boddie

NEW ORLEANS DISTRICT

District Superintendent—Henry A. Rickey 1
 Litcher-Reserve—(Frank C. Lankford) 2
 New Orleans:
 Algiers—John T. Redmon 2
 Carrollton Avenue—J. Henry Bowdon, Sr. 2
 Associate—W. M. Jacocks 2
 Castle Manor—Robert L. Potter 1
 Elysian Fields—J. E. Christie 1
 Felicity—(W. M. Finnin) 1
 First Church—N. H. Melbert 18
 Associate—A. M. Baker 2
 Gentilly—E. P. Drake 3
 Gretna—A. B. Cavanaugh 5
 Jefferson—A. A. Collins 1
 John Wesley—(J. C. Rousseaux, Sr.) 4
 Kenner—Marvin H. Corley 2
 Lake Vista—C. C. Frazier, Jr. 8
 Associate—Franklin P. Poole 1
 Lasseigne—C. D. Pinkard 2
 Luling—T. O. Crosby, Jr. 2
 Metairie—M. S. Robertson 1
 Munholland—Edward W. Harris 2
 Associate—T.B.S.
 Napoleon—Don W. Alverson 3
 Parker—E. J. Barksdale 4
 Rayne—A. M. Serex 7
 Associate—Robert Collie 1
 Associate—G. W. Poole, III 2
 Emeritus—(W. L. Duren) 5
 Redeemer—(H. G. Ensenat) 6
 St. Bernard—Lael S. Jones 1
 St. Claude Heights—Robert Galatas 2
 St. James—R. L. Clayton, Jr. 1
 St. John—C. D. Pinkard 2
 St. Luke's—W. Spencer Wren 8
 St. Mark's—Lloyd A. Foreman 1
 St. Matthew's—C. Ebb Munden, III 2
 St. Paul's—Harvey G. Williamson 2
 Second—S. P. Emanuel 2
 Plaquemines Parish:
 Point-a-la-Hache—(F. W. Campbell) 2
 Trinity—L. W. Taylor 1
 Venice—L. W. Taylor 1
 St. Tammany Parish:
 Covington—R. C. Carter 9
 Lacombe-St. Tammany—N. D. Pearce 1
 Pearl River—K. K. Carithers 2
 Slidell—W. H. Giles 2
 Sun-Bush—(Mrs. Rose Carithers) 2
 Hospital Chaplains:

Foundation—C. Ebb Munden, III
 Charity—Robert L. Potter
 E.E.N.T. Hospital—H. L. Daughenbaugh, Jr. 1

Director, Wesley Foundation—Tulane—H. L. Daughenbaugh, Jr. 1
 Director, Wesley Foundation—L.S.U. Commuters—J. E. Christie
 Instructor Religion S.M.U.—B. A. Petty 6
 Chaplain U. S. Navy—James E. Reaves 17
 Deaconesses:
 St. Tammany Parish Rural Work—Shiela Nuttall
 St. Mark's Community—Fae Daves
 Methodist Home Hospital—Evelyn Murrephee
 District Director of Evangelism—Don W. Alverson
 District Director of Visual Education—K. K. Carithers
 District Director of Missions—E. J. Barksdale
 District Director Louisiana Methodist—A. B. Cavanaugh
 District Director of Temperance—Marvin Corley
 District Director of Camping—T.B.S.
 District Director of Student Work—H. L. Daughenbaugh, Jr.
 District Director of Stewardship—G. Harvey Williamson
 Student Yale Divinity School—J. Delton Pickering 1
 Student Drew University—C. H. Snelling 1

RUSTON DISTRICT

District Superintendent—Luman Douglas 2
 Arcadia-Mt. Moriah—R. L. Payton 3
 Athens—(Price Allen) 3
 Bethlehem-Summerfield — (William Peeples) 1
 Bernice—Abe Conerly 1
 Bienville—(J. E. Constable) 2
 Calhoun—R. E. Carter 1
 Castor—(Charles Wilder) 3
 Center Point (J. T. Garrett) 2
 Chatham—R. F. DeBusk, Jr. 1
 Choudrant-Douglas—(David Corley) 1
 Clay—(V. L. Westbrook) 1
 Concord—(C. K. Brooks) 6
 Cotton Valley—W. C. Barham 1
 Downsview—Isaac A. Patton 1
 Doyline-McIntyre—Stephen Wendt 1
 Dubach—Jerry A. Means 1
 Eros—(Jimmie D. Pyles) 1
 Evergreen—(Jay Koonce) 1
 Farmerville—Rupert Coles 2
 Gibsland—J. A. Jones 2
 Harmony Chapel—(Leon Marsales) 1
 Haynesville—Jack H. Midyett 6
 Hefflin-Brushwood—John G. Geick 1
 Hodge-Terral T. Lowe 1
 Homer—William P. Fraser 2
 Jonesboro—Lloyd Williams 1
 Lisbon—(George P. Goodwin) 1
 Marion—Ladell J. Futch 1
 Minden, First—Merlin W. Merrill 1
 Lakeview—William B. Shaw 1
 Pine Grove-Pleasant Valley—(Joe L. McClain) 3
 Quitman—Troy Garrett 3
 Ringgold—(Roy Grant) 3
 Ruston: Grace—Henry C. Blount 4
 Trinity—Virgil D. Morris 1
 Associate—T.B.S.
 Salem—(Warren Taylor) 1
 Shongaloo—(Paul Cassels) 13
 Sibley—Robert Shirley 1
 Simsboro—(James W. Jones) 1
 Springhill—W. R. Wendt 2
 Wilhite—(R. H. Hearn) 3
 Conference Treasurer—J. E. Hearn 8
 Supt. Methodist Children's Home—C. B. White 22
 Supt. Methodist Children's Home, Emeritus —R. W. Vaughn 22
 Director Wesley Foundation, Louisiana Tech—William Stokes, Jr.
 Director Louisiana Methodist—Henry C. Blount, Jr.
 Director of Camping—Rupert D. Coles
 Director of Stewardship—Robert L. Peyton
 District Missionary Secretary—William B. Shaw
 District Secretary Evangelism—Jack Midyett
 District Secretary Temperance—W. C. Barham
 Student, Duke School of Theology—Davis Bilberry 1
 Student, Perkins School of Theology—Richard Meek 1

SHREVEPORT DISTRICT

District Superintendent—Jolly B. Harper 1
 Barksdale—Harold McClung 1
 Belcher-Gilliam—James L. Beasley 7
 Benton—L. A. Carrington 8
 Bethany-Keithville—(Kenneth Norton) 1
 Bethel—(William Holt) 3
 Blanchard—Lawrence Gilbert 1
 Bossier City, First Church—Alfred M. Brown 6
 Curtis Park—W. V. Sirman 2
 Coushatta—Fred W. Schwendemann 2
 Ellerbe Road—Webb D. Pomeroy 5
 Grand Cane-Stonewall—E. L. McKay 2
 Greenwood—R. L. Clayton 1
 Hall Summit—Dan F. Anders 1
 Associate—H. W. Padgett 1
 Associate—Floyd McCarthy 1
 Haughton—Edgar C. Dufresne 5
 Ida-Hosston—E. A. Keasler 6
 Keatchie—R. Leonard Cooke 4
 Logansport—James B. Grambling 6
 Longstreet-Shiloh—(Porter Caraway) 1
 Many—John B. Koelemay 4
 Mansfield—Douglas McGuire 1
 Mooringsport—M. C. Cady 2
 Oil City—L. M. Sawyer 2
 Pelican-Converse—(Byrd Lee Terry) 1
 Plain Dealing—A. T. Law 1
 Pleasant Hill—Bob L. Lawton 2
 Rodessa—(Robert Holladay) 1
 Shreveport, Broadmoor—George W. Har-

APPOINTMENTS CHANGE 35 PCT. OF PASTORS

(Continued from page 1)

The naming of Carter Simpson of Maplewood as Louisiana Conference Layman of the year. He was presented to the conference by Claudius Mayo of Lake Charles, district lay leader of the Lake Charles District, and by Robert P. Lay of Gilliam, conference lay leader.

The consecrating of four persons as directors of Religious Education at a special service on Wednesday afternoon. Those consecrated included Rev. Allen Jernigan and Rev. William M. Jacocks both of New Orleans, Miss Leonica Boudreaux of Lake Charles and Miss Norma Garlington of Crowley. Rev. Jolly Harper, chairman of the conference Board of Education conducted the consecration service.

The hearing of an inspirational address by Dr. J. Kenneth Shamblin of Little Rock on the program of Christian Education for the new conference year, "Teach Louisiana About Christ." Dr. Shamblin is pastor of the Pulaski Heights Methodist Church in Little Rock. The address on Thursday morning was in connection with the Board of Education report.

The addressing of the conference by Dr. Douglas Jackson of Dallas on Thursday afternoon on the general topic "The Moral and Social Implications of Total Abstinence." The address was given as a part of of the conference Board of Temperance of which Rev. Beverly Bond of North Highlands, Shreveport, is the chairman.

The delivering of the annual report of the Conference Woman's Society. The report was made by Mrs. L. B. Kilpatrick of Shreveport, who was elected this spring as the new conference president, succeeding

Mrs. C. N. Cadwallader of New Orleans, president for the past four years.

Actions Taken

Other actions taken by the conference included:

Approving unanimously a resolution which looked with disfavor upon any move within Louisiana for whatever reason to abolish the public school system.

Adopting the report of the quadrennial Commission on Higher Education which had been presented by J. C. Love of Ruston, chairman. This report calls for conference support of a new religious activities building program on the Centenary College Campus.

Approving a resolution petitioning a Jurisdictional Committee to make The Louisiana Conference a separate Episcopal Area at the beginning of the 1960-64 quadrennial.

Adopting the report of the Board of Missions and Church Extension which calls for the use of \$7,900 for church extension work and \$12,000 to supplement salaries for weaker pastoral charges.

Approving report of the Commission on Minimum Salary which calls for a \$3,600 minimum salary for married pastors and a \$3,000 minimum salary for pastors without dependents. This represents an increase of \$600 for each group. In each instance additional amounts of \$100 for children and or additional churches will increase this basic minimum up to \$400.

Approving the report of the conference Board of Pensions which fixed the annuity rate for the new conference year at \$54 per service year for retired members, and \$27.00 per year for retired supply pastors. This is an increase of \$4.00 per year for the conference group and \$2.00 per year for the second group.

Adopted a report calling for the organization in September of an unofficial group of persons interested in Methodist history and the founder of Methodism, John Wesley. The organization will be known as Wesley Society. Its organizational meeting was set for September 15 in Baton Rouge.

Services of Commemoration

The annual service of commemoration for ministers and their wives or widows who died during the past year was held on Tuesday afternoon under the direction of Rev. R. H. Staples of Bastrop. Rev. Fred S. Flurry of Lafayette was the commemoration speaker.

Those commemorated included Rev. George L. Cagle of Bonita; Rev. W. C. Mason of West Monroe; Rev. George D. Parker of Jacksonville, Fla.; Dr. John J. Rasmussen of Shreveport; Mrs. H. D. Marlin of Waco, Texas; Mrs. John L. Lay of Leesville; Mrs. C. R. Robinson of Culver, Indiana; Mrs. T. P. Turner of Bells Garden, California; and Mrs. Don F. Anders of West Monroe.

Connectional Interests Report

The following persons represented various connectional interests of the church: Dr. Charles Lamb of Dallas, Texas, American Bible Society; Dr. Charles L. Calkins of Chicago, Board of Pension; Dr. George Curry of West Virginia, Board of Publication; Dr. H. L. Johns of Philadelphia, Board of Missions; Dr. Douglas Jackson of Dallas, Texas, Southern Methodist University; Dr. C. B. White of Ruston, Methodist Children's Home; Dr. L. D. Haughton of New Orleans, Methodist



Rev. Karl B. Tooke, Conference Director of Stewardship is shown above, left, explaining a chart to Dr. W. E. Trice of Baton Rouge, chairman of the Conference Commission on World Service. The chart shows the progress made during the administration of Bishop Paul E. Martin of the Arkansas-Louisiana Area. A detailed presentation of this chart, together with other items not shown on the chart will be made in an early issue of The Louisiana Methodist. Among items shown, World Service and Conference Benevolences have increased from \$76,917.00 in 1943 to \$197,803.00 in 1957. Per capita giving for all causes has increased during the same period of time from \$15.31 to \$57.90.

Home Hospital; Rev. Karl Tooke of Shreveport, Conference Director of Stewardship; Dr. Bentley Sloane of Shreveport, Conference Board of Education, Miss Jeanne Mason of Little Rock, Director of Arkansas-Louisiana Area Methodist Information; and Rev. Ewing T. Wayland, Editor of The Louisiana Methodist.

Changes in Ministerial Status

The following changes in ministerial relations were made during conference sessions: Retired: T. O. Carlston of New Orleans, 38½ years of service; J. N. Lambert of Bluff Creek, 34½ years of service; Frank C. Collins of Marion, 38½ years of service; G. A. Morgan of Hodge, 49½ years of service;

Located By Own Request: Norman F. Simmons and Clayton W. Bennett.

Supernumerary: Howard L. Hudson, (continued).

Received On Trial: Harry W. Cannon, Jr., Jack Skinner Blakeman, Edwin Hugh House, Jr., Robert Lawrence Clayton, Jr., James Delton Pickering, Frank C. Lankford, Davis LeRoy Bilberry, Richard Randolph Meek, Robert Earl Carter, Franklin Parker Poole, Warren D. Livingston.

Admitted Into Full Connection: Joseph Walter Boyde, Jr., Stone Walker Carraway, Abe Melton Conerly, Conrad Paul Edward, Marvin Henry Hockenhull, William McKendry Jacocks, William Harold McClung, William Earl Nolen, Robert Lynn Potter, Bryan Lee Roberts, Ira Meredith Coleinson, Robert Arden Shirley, Sidney Elsey Sterrett, and Stephen Fredrick Wendt.

Ordained Deacon: Thompson McCauley Babington, John Dixon Bell, Cecil Ray Benoit, Davis LeRoy Bil-

berry, Jack Skinner Blakeman, Travis Lynwood Campbell, Howard Lee Daughenbaugh, Jr., William Irvin Eubanks, Charles Richard Hoffpauir, Leon Tyner Marsalis, Franklin Parker Poole, and Warren D. Livingston.

Ordained Elder: Stone Walker Carraway, Conrad Paul Edwards, Harry Don Guynes, Marvin Henry Hockenhull, William McKendry Jacocks, William Harold McClung, William Earl Nolen, Robert Lynn Potter, Bryan Lee Roberts, Ira Meredith Robinson, Robert Arden Shirley, Sidney Elsen Sterrett, and Stephen Frederick Wendt.

Statistics

Rev. J. E. Hearn, Ruston, conference Treasurer and statistician, reported the following items of interest, reflecting the years' program in Louisiana Conference churches:

Total full membership, 117,569, a gain of 1,601 over last year.

Received 3,500 persons on profession of faith, with 1,799 baptisms reported.

Preparatory membership, 12,605. Church school membership is reported at record high of 79,944, a gain of 1,101 over last year.

Average attendance in church schools activities, 40,923.

Three hundred thirty-three Woman's Societies with a membership in the conference of 15,654.

One hundred thirty-four Methodist Men's organizations with a membership of 5,445.

Total valuation of Methodist property in Louisiana, \$37,000,000 with an indebtedness of less than \$5 million.

The total amount raised for all purposes for last year by Louisiana Methodist churches, \$7,338,425, a gain of \$624,303.

buck 6
Broadmoor Associate—Lars L. Broadus 2
Caddo Heights—George W. Ross 4
Cedar Grove—Roy E. Mouser 7
First Church—D. L. Dykes, Jr. 4
First Church Associate—Barry Bailey 3
Mangum Memorial—Ira W. Flowers 5
Mangum Memorial Associate—Ben F. Youngblood 4
Morningside—Eldred Blakely 8
Noel Memorial—B. C. Taylor 2
Noel Memorial Associate—Fred Shirley 1
Noel Memorial Associate—Estill Allen, Jr. 2
North Highlands—Beverly E. Bond 4
Park Avenue—George W. Dameron 1
St. Luke—Tracy Arnold 1
Summer Grove—T. M. Lancaster 3
Trinity—Floyd Durham 1
Wesley (John Lee) 2
Wynn Memorial—Kenneth G. Rorie 6
Vivian—James C. Whitaker 2
Zwolle—W. T. Hall 1
Executive Secretary, Board of Education—Bentley Sloane 11
Vice President, Centenary College—R. Leonard Cooke 6
Professor of Bible, Centenary College—Webb D. Pomeroy 6
Chaplain, U. S. Navy—Roland Faulk
Conference Director of Stewardship—Karl Tooke 3
Professor, Southern Methodist University—Douglas Jackson 2
Chaplain, Confederate Memorial Hospital—P. M. Caraway 3
Chaplain, The Pines Sanatorium—F. M. Freeman 3
Deaconess, Director, Christian Education, Broadmoor—Miss Elizabeth Thompson 2
Director, Louisiana Methodist—Ira Flowers
Director of Camping—Roy E. Mouser
Director, La. Moral & Civic Foundation—A. T. Law
Director, Student Work, Centenary College—James A. McLean 3
Director, Stewardship—George W. Harbuck
District Missionary Secretary—Kenneth G. Rorie
Conference Missionary Secretary—Douglas E. McGuire
Secretary of Evangelism—William V. Sirmann
Secretary of Temperance—A. T. Law
Student, Perkins School of Theology—Donald Learner 1
Student, Perkins School of Theology—Carl Mitchell 3
Student, Perkins School of Theology—William Eubanks
Student, Candler School of Theology—Briscoe Soderman 1
Student, Candler School of Theology—Joe Murphy 3



Pictured above is Miss Martha Dollins, out-going president of the Grace Curtis Sub-district presenting a check for \$300 to the Rev. Jim Beal, Imboden, Paragould District director of youth work. The money will be used to put a concrete floor in the chapel at Wayland Springs Youth Camp.

The annual intallation of officers of the Grace Curtis Sub-district MYF was held in the auditorium of the Griffin Memorial Methodist Church, Paragould, Ark., Monday night, May 12.

The Rev. Jim Beal, Paragould District director of youth work and pastor at Imboden, served as installing officer.

The program was highlighted by the presentation of a check in the amount of \$300 which was presented by the outgoing president, Miss Martha Dollins, representing funds raised by members of the Clay and Green County Sub-districts as a part of their annual projects. The money will be used to put a concrete floor in the chapel at Wayland Springs Youth Camp.

Officers installed for the coming year are: David Gatlin, Paragould First Church, president; Barbara Clifford, Rector First Church, vice president; Linda Stallings, Simmins Chapel, secretary-treasurer; Margaret Clark, Marmaduke, publicity chairman; Brenda Dickson, Griffin Memorial, outreach; Patsy Cupp, St. Marks, Paragould, Christian witness; Carol Bruner, Stanford, recreation; and Mr. and Mrs. Cliff Walden, Griffin Memorial, counselors. A picture of the officers will appear in a future issue of the Methodist.

OTHER SUB-DISTRICT NEWS

Camp Keener

Camp Keener MYF Sub-district met at Montrose, Ark., Methodist Church Monday, May 26 for the installation of officers for the year 1958-59.

Miss Elizabeth Norris was organist. The Rev. Charles Ashcraft led in prayer; and the Rev. Ed Hollenbeck delivered the inspirational message and led in the installation service for the group.

Officers elected and installed include: president, Buddy Johnson, Crossett; vice president, Jeanette Bennett, Lake Village; secretary, Judy Tillery, Parkdale; treasurer, Margaret Ann McGoogan, Crossett; reporter, Betsy Pylate, Wilmot; fellowship, Judy McRaney, Lake Village; faith, Dottie White, Eudora; citizenship, Susan Hartrick,

Hamburg; outreach, Elizabeth Norris, Lake Village; witness, Steve Nason, Crossett; and counselor, the Rev. James R. Sewell, Parkdale.

The challenge held out by the Rev. Mr. Hollenbeck, who is district director of youth work, was to "Remember now thy Creator in the days of thy youth."

June 23, at 3 p.m., the Keener Sub-district will meet at Lake Village for swimming, water skiing, and picnicking, according to Betsy Pylate, Reporter.

Junior-Senior Banquet Held At Bogalusa Church

"Gypsy Serenade" was the theme of the junior-senior banquet at the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, La., May 5. Sixteen seniors were honored.

Emily Simmons as mistress of ceremony for the occasion, presented Diane Easterling who gave the invocation. The welcome address was given by Mary Ellen McKay, a junior. Larry Teddlie responded for the seniors.

Carol Crichlow played Gypsy Gypsy Serenade, and Gypsy Harmony was offered by "The Sensations." Madame Ren'ee, Pani Goldsby, told the future of the seniors. Mrs. G. S. Adams, president of the Woman's Society, presented Bibles from the WSCS to each senior. Gypsy Lore was given by the Rev. Robert B. Crichlow, host pastor. The MYF benediction concluded the banquet.

Guests included Mr. and Mrs. Walter Adams, Jr., sponsors of the MYF; Louis Mitchell, church school superintendent; Mrs. G. S. Adams, WSCS president; and the Rev. and Mrs. Crichlow.

Mr. and Mrs. A. B. Rigsby, Mr. and Mrs. Earl Gates, Mr. and Mrs. W. M. Givens, Mr. and Mrs. M. L. Simmons, and Mrs. Thelma Griffin were in charge of plans and preparations for the banquet.

Pictured below at the speakers' table are the Rev. and Mrs. Crichlow, Emily Simmons, Larry Teddlie, Mary Ellen McKay, and Mrs. G. S. Adams.



Forrest City Youth Is District Essay Contest Winner

Ned Wilford of Forrest City, Ark., is the first place winner in the Alcohol Essay Contest sponsored by the Forrest City District. Ned's essay on "Why I Refuse to Drink" will be entered in the North Arkansas Conference contest.

Ned is a graduate of Forrest City High School this year and was vice-president of the senior class. Also, he was recently initiated into the Senior National Honor Society. Being president of the Francis-Lee Sub-district is still another of his honors.

The Rev. S. B. Wilford, Ned's father, is pastor of the First Methodist Church, Forrest City.



NED WILFORD

Southeast

The Adult Sunday School department and the Men's Club of the First Methodist Church of New Orleans were host at a luncheon on Sunday May 4, to the officers and counselors of the Southeast Sub-district of New Orleans District MYF.

The menu consisted of turkey and all the trimmings served buffet style by Mr. and Mrs. Robert McCreary who were in charge of the luncheon.

After the luncheon, Mr. and Mrs. W. J. Kulnell of Napoleon Avenue Methodist Church, counselors for the sub-district, met with the present officers to plan the installation of new officers at the May meeting. The May meeting was scheduled.

(Continued on page 15)

Iowa Girl Receives American Legion Award



MISS FRANCES KOONCE

Miss Frances Koonce of the Iowa, La., MYF, has just been graduated from the Lacassine High School as salutatorian of her class and as a recipient of the American Legion Award.

Miss Koonce, a leader among the young Methodists of the Lake Charles District, is the daughter of Mr. and Mrs. Roy Koonce.

Another interest in which Frances excels is the 4-H Club. She is pictured holding the plaque she received this spring as the most outstanding 4-H girl in Jefferson Davis Parish.

In September Frances will enter McNeese State College to study nursing.

Chatham Methodists Honor Seniors

The Chatham, La., high school seniors were honored with a barbecued hamburger supper given by the Woman's Society of Christian Service of the Chatham Methodist Church, May 21 at the Methodist parsonage.

The seniors are: Bobbie Anders, Aline Foster, Jimmie Walker, Ralph Malone, and Terry Massez. Sponsors are Mr. and Mrs. E. A. Hood and they were present with their daughter Lynette. The Rev. R. F. DeBusk is pastor of the church.

**Helen L. Johnson Elected Promotion Secretary**

MISS HELEN L. JOHNSON

Miss Helen L. Johnson has been elected to the newly-created post of Secretary of Promotion (for the work of the Woman's Division of

Christian Service) in the Board of Mission's Joint Section of Education and Cultivation. Miss Johnson, who is currently associate secretary of Youth Work in the Joint Section, will take up her new duties in the autumn.

A native of Kennebunk, Maine, where her family still lives, Miss Johnson is a graduate of the Lucy Webb Hayes National Training School in Washington, D. C. Commissioned a deaconess of the Methodist Church, she served as pastor's assistant in the Summerfield Methodist Church, Pittsburgh; as field worker in the Pittsburgh Conference W.H.M.S.; and then as field worker under the national Woman's Home Missionary Society. With the unification of Methodism, she joined the staff of the Woman's Division of Christian Service as secretary of Youth Work. In this position she has made an important contribution to missionary education of Methodism's young people.

As a New York City resident, Miss Johnson is a member of Metropolitan-Duane Methodist Church.

Pearle McCain Reports Gifts From Studies

Dear Friends,

This is the end of another school year for us. The last program was the kindergarten graduation exercises at Seiwa Social Settlement today. Yesterday we had the graduation exercises at our two kindergartens. Many of you know that we have two kindergartens connected with our college, and a social settlement, which ministers in various ways to people of all ages. The kindergarten is only a part of that program. I wish you could see the children. They are as cute and sweet as can be. In one of the kindergartens they are children of farmers. In another, they live in a very congested area of the city where, in most cases, both father and mother have work outside the home. In the other, they come from homes of professional and business people. These kindergartens minister not only to the children directly, but also to the homes through parent's associations and informal contacts. Many fine Christians had their first contact with Christianity through a kindergarten. These kindergartens are also places of training for our students.

Here at the college we graduated eighty-eight young women, who will go out to serve in various places in Japan and in Okinawa. We are looking forward to welcoming a new group of students in about two weeks. It is always a joy to see students grow and develop and, when they have finished their course here, to start out with joy, courage and consecration to the tasks for which they have been preparing; and it is a joy, too, to welcome the new ones who come, eager to prepare for future work.

One part of our commencement activities may be new to some of you. The day after graduation the new graduates entertain the teachers and staff with a "sha-on-kai," which literally means a "thanksgiving for blessings meeting." It is usually a dinner party, here at the college, with an interesting program which they have prepared. I think that it is a lovely custom. The class day program was unusually good this year, it seemed to me. The closing worship service, including a communion service, is always a time of high inspiration and deep feelings, and a blessing to all of us.

Preparations are going forward for the World Council of Christian Education and Sunday School Association meetings to be held in Japan in the summer. The Institute will be in our college and our neighboring college, Kobe Jo Gakuin, July 19-Aug. 1; the Convention will be in Tokyo, Aug. 6-13. I know personally a few people who are coming.

NEWS IN BRIEF

Miss Mildred Osment, conference vice-president, was guest at a fellowship luncheon in the Wesley Hall at Clarendon, May 14th. After lunch, she made a talk on missions, then installed the local officers for '58-'59 and conducted the pledge service. As each officer was installed, she was informed of her duties and responsibilities and challenged to perform them with diligence.

If any of you have friends coming let me know. I'll be glad to get acquainted with them and do anything I can for them while they are in Japan. We rejoice that these meetings are to be in Japan—one of them on our own campus—and we feel sure that they are going to be very helpful in the cause of Christian education in Japan—in the rest of the world, too, but especially in Japan. Already they are giving stimulus to the work. Do remember in your prayers these meetings and all who will participate in them directly and indirectly and all who will be influenced by them.

Increase in interest in Japan because of the study of Japan in the churches is evidenced by the letters and packages of supplies which have come. I am grateful for the things and for the interest and concern which they indicate. I am sorry that I have not been able to answer all promptly. I have been doing my best, but it has been impossible to keep up with the correspondence. I have given first place in this regard to children's groups. I trust that those of you who have not heard from me will understand that it is because of lack of time and not lack of appreciation and that you will consider this letter a very personal message of thanks to you. And you, my personal friends, are often in

(Continued on page 15)

**Financial Statement—North Arkansas Conference
Woman's Society of Christian Service**

YEAR ENDED MAY 31, 1958

Bank Balance May 31, 1957—\$12,926.49	
RECEIPTS	
Pledge:	
W.S.C.S.	\$45,199.58
W.S.G.	12,750.51
Memberships:	
W.S.C.S.	4,460.00
W.S.G.	1,200.00
In Remembrance:	
W.S.C.S.	520.55
Result Study:	
W.S.C.S.	508.66
W.S.G.	65.23
World Bank:	
W.S.C.S.	720.90
W.S.G.	174.16
Supplies—Home:	
W.S.C.S.	4,624.77
W.S.G.	769.75
Supplies—Foreign:	
W.S.C.S.	2,992.50
W.S.G.	762.85
Supplementary	473.85
Week of Prayer:	
W.S.C.S.	3,510.37
W.S.G.	891.85
Narcotic Education:	
W.S.C.S.	929.65
W.S.G.	209.84
Pins:	
W.S.C.S.	21.00
W.S.G.	6.50
Exchange	7.00
W.S.C.S.	\$63,968.83
W.S.G.	16,830.69

Supply—Home	\$ 5,394.52
Supply—Foreign	3,755.35
Supplementary	473.85
Week of Prayer	4,402.22
Pins	13.50
Cultivation	38.00
Assembly	1,036.16
	\$15,113.60
Total sent to Division	15,113.60
	\$73,113.60
OTHER DISBURSEMENTS	
Cooperative—	
Booneville Project	\$ 400.00
Sunshine Fund	100.00
Narcotic Education	1,000.00
Car Expense	1,194.48
Dora Hoover Scholarship	350.00
Administrative—	
District Cultivation	\$ 3,349.04
Conference Cultivation	2,634.58
Miscellaneous—	
Miscellaneous	\$ 1,852.32
(Audit, Minutes, Cards, Printing, etc.)	
	\$10,880.42
Total other Disbursements	\$10,880.42
Total Disbursements	83,994.02
Balance in Bank	14,540.46
Total Amount Accounted For	98,534.48

SPECIAL MEMBERSHIPS	
NORTH ARKANSAS CONFERENCE	
Honorary Life: Mrs. Julian H. Vogel (WSG).	

BATESVILLE DISTRICT—Adult: Mrs. L. T. Zarub, Batesville District; Mrs. Henry Case, Batesville 1st Church; Mrs. Myrtle Craig, Mrs. W. N. Lowe, Mrs. Erie Luster, Batesville Central; Mrs. Fred Holden, Mrs. John Bayliss, Mrs. Victor Eckler, Mrs. Loyd Fullenwider, Mrs. L. H. Beaumont, Newport 1st Church; Mrs. Ned Bursey, Melbourne.

CONWAY DISTRICT—Adult: Mrs. D. H. Rackley, Atkins; Mrs. Clarence Hooper, Atkins (WSG); Floy Owen Gregory, Conway (WSG); Mrs. Effie Hughes, Dover; Mrs. Mattie Lary, Mrs. Ellen Hardcastle, Levy (WSG); Mrs. Gladys Wilkerson, Morrilton; Mrs. T. H. Risher, Mrs. Fred Kelly, North Little Rock 1st; Mrs. L. C. McCracken, Mrs. Estelle Ludwig, Russellville, Youth; Carol Cooley, Gary Burris, Russellville, Baby; George Burden Wayland, North Little Rock 1st.

FAYETTEVILLE DISTRICT — Adult: Mrs. Howard Waggoner, Fayetteville 1st (WSG); Mrs. Charles A. Stump, Mrs. F. M. Meade, Mrs. R. D. Goff, Fayetteville Central; Mrs. Laura Jefferson, Mrs. Will J. White, Mrs. Mabel Ward, Mrs. C. N. Harris, Rogers; Mrs. Lena Bookout, Mrs. Grace Rand, Rogers (WSG); Mrs. Austin Maples, Siloam Springs (WSG); Mrs. C. M. Sisco, Siloam Springs; Miss Myrtle Dillon, Siloam Springs (WSG).

(Continued next week)

Louisiana Conference Activities**JUNE**

Vice-President: Meet with the program committee to plan total program for the year. Present program plans to the executive committee.

Treasurer: Present recommendations from Committee on Finance on methods to secure funds for the total budget.

Missionary Education: Familiarize yourself with the spread in the June issue of THE METHODIST WOMAN of the 1958-59 study materials.

Youth Work: Help make it possible for youth to attend camp MYF Conference or Workshop

Student Work: Co-operate in church plans for observance of Methodist Student Day.

Spiritual Life: Organize Committee on Spiritual Life.

Literature And Publications: Study the new Catalogue carefully.

Christian Social Relations: Study June issue of THE METHODIST WOMAN. Watch newspapers, TV programs, and listen to the radio to see what issues are still pending in Congress that are of special concern to Christians and contact your congressman.

Children's Work: Present summer plans to Woman's Society. Share pictures, posters, etc., from your studies with the children in their Sunday School and additional sessions.



Pictured above, at top, is the newly constructed Horseshoe Drive Methodist Church of Alexandria. Below the church is the parsonage which is located at 26 Clover Lane. It was purchased by the new church in 1957 from the contractor, W. J. Porter of Alexandria.

Horseshoe Church Holds Open House

The newly constructed Horseshoe Drive Methodist Church, Alexandria, La., was host to an open house Sunday, May 18. Members of the board with Vernon L. Roark, chairman, acted as guides for the occasion, and members of the Woman's Society of Christian Service, of which Mrs. George White is president, were in charge of arrangements.

Mrs. William Holland was chairman of the refreshment committee and pouring were Mesdames Roy Ussery, A. D. Deville, B. D. Bruton and Vernon Roark.

Ground was broken for the building, valued at \$56,000, in August 1957, and services were held in it for the first time on April 20. Constructed in brick veneer of contemporary design, the church now includes a fellowship hall, being used temporarily as a sanctuary, church school classrooms and kitchen facilities.

The Horseshoe Drive Church was a 1000 Club project for the Louisiana Conference at this time last year. Total value of church property has now reached \$93,000. \$9,885.00 has been pledged, oversubscribing the budget for the coming year.

Organized in June 1956, less than two years ago, the congregation has grown to 183 and since June 1957, has had the services of a full-time pastor, the Rev. Roy L. Garrett. For the first year of its existence the Rev. Otis Spinks, pastor of Trinity Methodist Church, served the new Horseshoe Drive Charge as well as his own. Assisting in the organization of the new church and in its growth and development has been Rev. A. W. Townsend, District Superintendent.

Glover Retiring As Superintendent At Winnsboro

By Mrs. Charles H. Hatfield

W. B. Glover, member of First Methodist Church, Winnsboro, is retiring as superintendent of Parish Schools this school year. In his many years of zealous work in educational fields, Mr. Glover is being paid tribute by many school groups and is being honored at many school functions such as the Parish Music Festival, the Franklin Parish Training School, the Parish Teachers' Association, the school board, and others.

The writer is especially proud that the beloved civic and educational leader is also an earnest worker in the Methodist Church. When he was a student-teacher in Centenary College many years ago, Mr. Glover was elected president of the first City Union Epworth League of Shreveport which was organized by the Rev. James B. Grambling, now of Logansport.

He has been teacher of the Men's Bible Class of the Winnsboro Methodist Church for about 25 years. He has also served as chairman of the board of education since its organization (with the exception of one year—about 12 years in all).

Men of other faiths come to the class on Sunday morning to hear Mr. Glover's "convincing" lessons. He is a true leader, and the Winnsboro church is proud to call him its own.

Springhill Church Honors Graduates

The Springhill Methodists have a unique way of recognizing the high school graduates from their church. First, a banquet was given in their honor on May 14 by the Wesleyan Service Guild. All members of the senior MYF were invited. The pastor of the church, Rev. W. R. Wendt, was invited to be the guest speaker. His subject was, "What Will You Do With Your Life."

On the following Sunday, the graduates were invited into the home of Mr. and Mrs. W. H. Bryan, their Sunday school teacher, for early morning fellowship and breakfast. Following breakfast they gathered in the living room where Rev. and Mrs. Wendt led in the discussion of the Sunday school lesson.

The Sunday morning worship service was dedicated to the high school seniors. Their names were printed in the bulletin. They sat together in a body, and at an opportune time were presented to the congregation. The subject of the pastor's sermon was "God's Refueling Stations." During the week before, Rev. Mr. Wendt wrote a letter of congratulation to every member of the class and invited them to these services. As a result of these efforts three young men of the class presented themselves for church membership and were re-

ceived on profession of faith.

The graduates honored include Charlie Bateman (valedictorian), David Brumley, Patricia Glezen, Margo Harris, Joe Hinton, Wayne Lowrey, Clyde McAarty, Jr., David McMahan, Benny Morgan, Don Scott, Peggy Smith, Dwain Stevens, Sharon Taylor, Sharlyne Waring, and Tommy Wilmoth.

Baccalaureate Held For New Iberia Class

The Baccalaureate Service for the graduating seniors of the New Iberia High School was held in the High School Auditorium Sunday May 18, at 3:00 p.m.

Rev. Jack Cooke, pastor of the First Methodist Church, delivered the Baccalaureate sermon. Miss Barbara Peeby, a student at the high school and a member of the choral music department sang "O Lord Most Holy." She was accompanied by Mrs. E. J. Hodge, Jr., music director and pianist for the Highland Baptist Church. Mrs. Hodge also played the Processional and Recessional Hymns during the service.

The following faculty members from the New Iberia High School were instrumental in planning this service: John P. McGraw, principal, Mrs. C. A. Carroll, George Crowson, Jr., Mrs. Nettie Delcambre and

Mrs. E. O. Loftin.

The ushers for the service were Marjorie Landry, Courtney Frantz, Peggie Seago, Janet Aldridge, Sandra Walters, Patsy West, Bertha Derouen, and Judy Hale.

Rev. Harold Tillman, pastor of the First Presbyterian Church and president of the Iberia Parish Ministerial Federation, presided over the service.

He was assisted by Rev. Robert W. Jackson, pastor of the Episcopal Church, John McGraw, principal of the New Iberia High School, Rev. Clayton W. Sugg, pastor of the Trinity Lutheran Church, Rev. W. J. Nolan, pastor of the First Baptist Church, Rev. C. E. Gilbert, pastor of the Assembly of God Church and C. G. Fuller, Jr., Director of Music of the First Methodist Church.

The order of service was as follows: Processional, Mrs. E. J. Hodge, Jr.; Invocation, Rev. Robert W. Jackson; Congregational Hymn, "O Worship the King," Grant; Words of Welcome, Mr. John P. McGraw; Scripture Lesson (Joshua 3:1-7), Reverend Clayton W. Sugg; Prayer for the Seniors, Reverend W. J. Nolan; Solo "O Lord Most Holy," Miss Barbara Peeby; Sermon, "Your Life With a Future," Reverend Jack Cooke; Congregational Hymn, "A Charge to Keep," Mason; Benediction, Rev. C. E. Gilbert; Recessional, Mrs. E. J. Hodge, Jr.

Centenary Seniors Receive Awards At Honors Program

James B. Bean, Jr., son of Col. and Mrs. J. E. Bean, now stationed in France, won the R. E. Smith Award at the senior honors program at Centenary College.

The award, presented each year to the student who has contributed most to the religious life on the campus, was awarded by Dean Emeritus R. E. Smith of Centenary, in whose honor the award was established.

Madelyn Gail Martin and Ney Ann Bailey, both Shreveport coeds, were among the major award winners announced at the program, held in the Brown Memorial Chapel. Dean Leroy Vogel presided, and Dr. Joe J. Mickle, president of Centenary, gave his annual address to the graduating class. The Centenary College Choir, under the direction of Dr. A. C. Voran, presented special music for the occasion.

Miss Martin was awarded the Sigma Tau Delta, given each year to the senior major in humanities who earns the highest average in all subjects. Dr. E. M. Clark, head of the English department, presented the award, an inscribed plaque. Miss Martin also was announced as among those who will be graduated magna cum laude in the class of 1958.

Miss Bailey was presented the Peggy Rountree Award, presented to the senior member of Chi Omega sorority who best exemplifies the qualities of the late Miss Rountree, who lost her life in an automobile accident a number of years ago. The inscribed plaque was presented by Miss Jonelle Parker, a previous winner.

Leadership Awards

Miss Bailey also won one of the Ellis H. Brown Leadership Awards, cash prizes of \$25 each awarded each year to the young woman and young man who possess highest qualities of leadership. Dr. Mickle presented the awards. Oscar Edward Cloyd of Monroe was presented the second of the Ellis H. Brown awards by Dr. Mickle.

Two other Shreveport students, Jerry Marvyl Malone and William Turner Kendrick, also copped two major awards each.

Miss Malone was awarded the Zeta Tau Alpha prize, a cash award of \$25, which goes annually to the senior girl majoring in the natural science division and making an outstanding record in her courses. The award was presented by Dr. Mary Wartens, head of the biology department.

Miss Malone also won the Hardin Memorial Award, an award just established this year in memory of the late Dean John A. Hardin, who also taught mathematics at Centenary for many years prior to his death several years ago. The award, presented by Mrs. Fariebee Self of the mathematics department, was established for the mathematics major with the highest scholastic average.

Commerce and Economic Awards

Kendrick, a married student, won the Wall Street Journal Award, a medal and a subscription to The Wall Street Journal, presented by publishers of that organization each year to an outstanding student of commerce and economics. Kendrick also won the annual award of the



Brussels, Belgium (RNS)—BIBLICAL VERSES IN LIGHTS AT BRUSSELS FAIR. Biblical verses are reproduced in lights at a huge display board at the United Bible Societies Pavilion in the World's Fair here. The board, 30 feet wide and 45 feet high, represents an opened Bible. Using 800 light bulbs, the board flashes Scriptures in several languages on and off during each day of the exposition. Photo shows two workers at the pavilion preparing the tape used in the display. (RNS Photo)

Society of Louisiana Certified Public Accountants, an inscribed key by the association to the senior majoring in commerce in the field of accounting and having the highest general average. The award was presented by O. P. Avinger, representing the local society.

Mrs. Dorothy Cox Holleman of Shreveport, was presented the Chi Omega Award, a cash award of \$25 for excellence in social studies. Dr. W. D. Overdyke of the history department made the presentation. Mrs. Holleman also was listed among the seniors who will receive her degree cum laude.

The Alpha Sigma Chi Chemistry Award, a plaque presented for outstanding work in chemistry, was presented by Dr. John B. Entrikin, head of the chemistry department, to Grover C. Royston, of Pittsburg, Kansas. A married student, Royston resides at 2928 Despot St. in Shreveport. Royston will receive his degree magna cum laude.

The annual award of the Student National Education Assn., presented by Dr. A. J. Middlebrooks, head of the education department, went to Jean Longshore Hill, Bossier City. She was given a suitably inscribed pin in recognition of the honor.

The Cencoe Award

The Cencoe Award, a plaque, was presented to Lynne Gail Thornton of Little Rock, Ark., with Miss Patricia Goff of Shreveport, representing the organization, awarding the prize.

Lt. Col. Robert S. Scott, professor of military science and tactics, presented the Chicago Tribune Gold Medal Award for excellence in military subjects to Joseph William Segers, Jr., Shreveport. Young Segers also was introduced as a Distinguished Military Graduate for his excellent record in the ROTC.

Dean Vogel introduced the following seniors who will be graduated with honors: magna cum laude, Madelyn Gail Martin, Shreveport; Virgil Dixon Morris, Jr., New Orleans; Grover Cleveland Royston, Shreveport; David Paul Swanzey, Center, Tex.; cum laude, Dorothy Cox Holleman, Shreveport; Howard G. Howie, Bossier City; Joe A. Johnson, Shreveport; Frankie Stephens Morris, Louisiana and Shreveport.

Dr. Mickle Delivers Message

In his annual message to the graduates, Dr. Mickle stressed the fact that education is a never-ending process.

India Court Says Educational Bill Unconstitutional

New Delhi, India (RNS) — The Supreme Court of India ruled unconstitutional several clauses of an Education Bill passed by the legislature of the Communist-controlled State of Kerala last year in the face of sharp opposition from Roman Catholic and other religious minorities.

It is expected that the bill will now be turned to the Kerala government for deletion of the offending clauses. As originally drafted, it would have placed religious and all other private schools under government control.

The 11-man court invalidated the bill on the ground that it violated Section I of Article 30 of the Indian Constitution which provides that "all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

The court specifically ruled against provisions which would have given the State the right to control the establishment of new schools, to take over the management of existing schools "in certain circumstances," and to bar tuition fees in private primary schools.

More than 50 per cent of the privately-managed schools in Kerala are Roman Catholic. Among the groups which submitted briefs against the bill were the Catholic Union of India, the Kerala Christian Education Action Committee, the All-Indian Anglo-Indian Association and the Kerala Moslem League.

Catholic as well as Protestant, Moslem and Hindu leaders have criticized the bill as an attempt to regiment the country's educational system on a Communistic pattern. When it came to President Rajendra Prasad of India for his signature, he referred it to the Supreme Court for an opinion. Hearings before the court began April 29, with Attorney D. N. Pritt coming from London to plead the Kerala government's case.

In handing down the court's decision, the Chief Justice noted that the opponents of the bill had denounced it as a deliberate attempt of the party now in power in Kerala to eliminate religious education.

Arkansas Presbytery Reaffirms Stand On Integration

Arkadelphia, Ark. (RNS) — Enforced racial segregation is "discrimination which is out of harmony with the teachings of the Scripture," the Presbyterian Synod of Arkansas declared in a statement.

At its 101st annual session here, the Synod reaffirmed previous anti-segregation stands taken in 1954 and 1957, and responded to a suggestion by the Synod of Kentucky that it endorse a statement by the General Assembly of the Presbyterian Church in the U. S. opposing segregation.

The synod also deplored the school integration situation in Little Rock, and endorsed a proposed crusade by Billy Graham there in August, 1959.

Clergymen Asked To Support Nat'l Farm Safety Week

Religious leaders of all faiths have joined in supporting the 15th National Farm Safety Week, which will be observed July 20-26.

They have urged rural clergymen to stress during the week the need for all to accept the moral responsibility of preventing accidents to farm families.

The participation in National Farm Safety Week by the clergy will be pointed up the first day, Sunday, July 20. Theme for the day will be "Respect Life."

A statement endorsing Farm Safety Week came from the Board of National Missions of the Presbyterian Church in the United States of America.

Rev. H. S. Randolph, secretary of the board's Department of Town and Country Program, said he believes "the Church should be concerned with the whole of life and that our Christian gospel has relevance to everything in life — our soil, water, livestock, crops, and even our farm machinery."

"As the farm family labors with the soil, water, livestock, crops and farm machinery," he said, "it is, at best, exposed to many hazards and possible accidents, resulting at times in serious injury."

"Therefore, we would like to recommend that our rural ministry, through their sermons, plan for a vital program for National Farm Safety Week, July 20-26, emphasizing accident prevention on the farm."

Commented Rev. Clayton A. Pepper, field director, Town and Country Program, American Baptist Home Mission Societies:

"That the life of an individual human being is sacred — a gift from God — is one of our essential Christian beliefs. Therefore, any carelessness which may lead to injury and possible loss of life for oneself or for others becomes a moral and religious issue with which our church bodies should be concerned."

National Farm Safety Week, with the slogan "When you work for safety — safety work for you," has been proclaimed by President Eisenhower. The observance is co-sponsored by the U. S. Department of Agriculture and the National Safety Council.



This picture illustrates some of the help now being given to the people of Bolivia.



Girls playing ball in front of the American Institute at La Paz, Bolivia

We Foresee Great Strides In Bolivia

by James E. Ellis
Administrative Secretary, Board of Missions

Bolivia had a change of government during 1956, Dr. Herman Zuazo having been elected and inaugurated as President. Several attempts have been made to embarrass his government, but it is hoped that he will be able to go ahead even in the face of this opposition and stabilize the situation in the country. Since he is a graduate of our American Institute of La Paz, Methodists have more than one reason for hoping that he may be a success from every standpoint.

Dr. Zuazo expects much of us, however, believing that we are going to cooperate in the attempts of the government to give the people not only the kind of rule that they ought to have but opportunities for a better life, physically, morally and spiritually.

We Methodists are being asked for cooperation along many lines. A request has been made that we take an orphanage in Cochabamba without any financial investment. The government is ready to continue the support and to furnish the building, but wants the leadership of Protestant Christians. They seek the opportunity to give to the boys in this orphanage the same kind of training we have for the boys and girls in our American Institute. A request came to the hospital in La Paz to supply spiritual leadership for all the children in the orphanages in that city.

Residences for the doctor in the city of La Paz and also for the doctor on the Altiplano (on the banks of Lake Titicaca) have been finished. Improvements in the buildings of the hospital in La Paz have also been completed. This included installation of an elevator which will render a very great service to the hospital. Dr. Monti, a medical doctor sent by the Church in Argentina, has arrived and is cooperating with Dr. Marshall in administration of the medical work at La Paz and in the work on the banks of Lake Titicaca.

Plans are now ready for considerable expansion of the work in the town of Ancoraimas where Methodists have been working for a number of years. With the new doctor's residence the medical work can be expanded. With the arrival of a new agricultural missionary this phase of our work can now go forward. The church is growing. Even though it was thought that the new church building was too large for this congregation, on many Sundays it is filled before the regular morning service.

The schools out in the various sections of the High Plateau are going forward and many of the communities are asking for new schools, knowing full well that they are Protestant schools and because they want the benefits of Protestantism along with that of other learning.

The town of Iquipuni (just beyond Ancoraimas on Lake Titicaca) is moving their whole village from the side of the hill out into a better location. In establishing this new site they laid out the best piece of property for a church and parsonage. They are asking us to come in and furnish a preacher and to help put up the buildings. They want their community to have the benefit which will come from the presence of a Protestant preacher and the work which may be done by the church there. Plans are moving ahead to take advantage of this opportunity and to give to them the help for which they are asking.

School and Church, La Paz

A restudy has been made during the year of the American Institute in La Paz. It is believed that we must do more to accomplish the desired results in an institution of this kind. We endeavored to find out where the weak points were and what could be done to make the work more effective. Plans are under way and at the Annual Conference session additional proposals will be made for some other changes to increase the schools effectiveness. The residence for teachers is going ahead and this will provide living quarters for a larger number of missionaries. Another residence to take care of two missionary families on the campus of the school will be necessary before the expected arrival of additional teachers.

The new church in La Paz is growing not only in numbers, but in the development of the kind of leadership we expect in a church of this kind. The English-speaking congregation in the City of La Paz took a step forward this year by calling a pastor from the United States. The Board of Missions co-operated in this venture by pro-

(Continued on page 15)

EDITOR'S NOTE: Bolivia is one of the four "Lands of Decision" — selected for special strengthening in 1956-60 because of unusual opportunities for evangelization at this time.)

Three New Films On Biblical Stories Released For Use

Three new film dramatizations of Biblical stories have been released by United World Films for the use of church schools and other groups regularly exhibiting motion pictures on religious subjects.

"Lazarus," 30 minutes in length, begins with the impending death of the man of Judea, the land from which Christ had been driven by hostile unbelievers. The stricken man's grieving sisters send a messenger to plead with the Master to return and save the man he is known to love. But now Christ knows that Lazarus is dead and to his astonished disciples He appears almost to be glad that this has occurred for at last they and others shall see — "I am the resurrection and the life. All who believe in me shall not perish, but have everlasting life."

"The Parable of the Good Samaritan," 30 minutes in length, reveals the background of the familiar story, beginning with a scene in the home of Nathan, the lawyer. He quarrels with his son for having neglected his studies to sit in the temple and listen to a mere carpenter. The son defends the Master in whom he believes and tells of the miracles Christ has performed. The father finally consents to go and examine this man whose claims he doubts. Finally, Nathan's question is answered with a question: "Which one was neighbor to him who fell among thieves?"

"No Room at the Inn," 30 minutes in length, depicts the dismay of many Galileans at the edict of Caesar that all must forthwith return to the places of their birth and be counted for the tax. Joseph is even more concerned than the others as his wife, Mary, is near her time and is very frail.

These three new films will be made available to exhibitors through lending libraries specializing in religious subjects. For information as to the location of the nearest library, write to the distributor United World Films, Inc., (Religious Films Department) 1445 Park Avenue, New York 29, N. Y.



BOLIVIA — Below is one of the most beautiful countries in the world and one of the most difficult to live in. It has also been one of the most difficult countries of the world for Protestant missions. At long last the foundation work laid by our Christian schools and our pioneering missionaries is beginning to make itself felt.

OBITUARY

McCUTCHAN—Dr. Robert G. McCutchan, 80, dean emeritus of DePauw University School of Music and editor of *The Methodist Hymnal*, died May 15 in Claremont, Calif. Burial was in Greencastle, Ind., where for 26 years he had headed DePauw's music school.

Widely known for his work in sacred music, he was the author of several books on hymnody and the composer of numerous hymn tunes. He was a frequent lecturer on church music and a great leader of congregational and choral singing.

Nine hymn tunes in *The Methodist Hymnal* were written by Dean McCutchan, although four of them bear his pen name, John Porter. One of the best known is the tune he wrote for George Herbert's words, "Let all the world in every corner sing." It is No. 8 in the hymnal.

Titles of two of his hymn tunes recall his association with DePauw University. The tune of Hymn No. 82, "High in the heavens, Eternal God," is called "DePauw," and the second tune to No. 267, "Rise up, O men of God," bears the name "Oxnam" in honor of Bishop G. Bromley Oxnam, a former president of the school.

Dean McCutchan's book, "Our Hymnody," is a definitive volume on the hymnal. He also wrote "Hymns in the Lives of Men" and other books.

A native of Mt. Ayr, Iowa, he was educated at Simpson College, Indianola, Ia., and in Germany, and was the recipient of several honorary degrees. Before going to DePauw, he was a member of the faculty of Baker University, Baldwin, Kan., and organized its conservatory of music. He had been visiting professor at Southern Methodist University and lecturer at Claremont College and other universities.

He is survived by his wife, Helen Cowles McCutchan, and one son, Robert J. McCutchan of Lebanon, Indiana.

PEARLE McCAIN REPORTS

(Continued from page 11)

my thoughts, though duties here do not permit me to write to each of you individually, as I'd very much like to do. I know you understand how it is. Thank you for your letters, cards and every other evidence of your love and friendship. They mean a great deal to me.

Sincerely,
Pearle McCain

OTHER SUB-DISTRICT NEWS

(Continued from page 10)

uled to be held at the Algiers Methodist Church, where Rev. John T. Redmond is pastor.

Mr. and Mrs. Norman Wigle, counselors elect, First Methodist Church, and Rev. Kenneth Jacocks of Carrollton Avenue Methodist Church, met with the officers elected and planned the sub-district meetings for the next six months.

Some 40 people were served at the luncheon.

Among those present were Bobby Hill, president, and all his officers; Miss Glenna Schoen, Parker Memorial, president elect, and her officers; Rev. N. H. Melbert, pastor of First Methodist, and the first church associate pastor, Rev. Art Baker.

Sam Steele

On Monday, May 12, the Sam Steele Sub-district met at Mt. Zion Methodist Church, near Atlanta, La., for installation of officers.

The First Methodist Church of Jena, Olla Methodist Church, Lewis Chapel Methodist Church, and Mt. Zion Methodist Church were represented by MYF members.

The meeting was called to order by the former president, Marvin Strange. The Rev. Dell Durand led the installation service.

New officers are as follows: president, Goldene Smith; vice president, Richard Buckhalter; secretary, Judy Strange; reporter, Martha Ann Brooks; publicity chairman, Louise Strange; Christian witness, Keith McCartney; Christian faith, Thad Putnum; Christian outreach, Don McCartney; Christian citizenship, Janice Morgan; and Christian fellowship, Kathy Waggoner. A picture of them will appear in a future issue of the Methodist.

After refreshments and recreation, the meeting was adjourned, according to the reporter, Martha Brooks.

Wesley

The Wesley Youth Sub-district met on Monday, May 19, 7:30 p.m. at First Methodist Church, Natchitoches, La.

Roger Williams, president, called the meeting to order. Rev. John Kellogg, the Alexandria District Director of Youth, gave the dates for the church camps for the summer.

The program was given by Willie Beyer and Guy Lane Nesom.

Willie had a map of India with the location of church schools, hospitals, and churches, some of which he described. Guy Lane explained various Christian Symbols such as the Cross, the Trinity, and attributes of God. Participation by these two boys was part of the requirement for the God and Country Award in Scouting. Refreshments were served by the host church. Glenelle Pearce is reporter.

PROMOTION CONFERENCE SERIES ANNOUNCED

(Continued from page 3)

the Central Jurisdiction, at First Church, Evanston, Ill.

Nov. 4-5 — Northeastern Jurisdiction and the Baltimore Area of the Central Jurisdiction, The Inn, Buck Hill Falls, Pa.

November (exact dates to be determined) — Atlantic Coast Area of the Central Jurisdiction, Atlanta, Ga.

Nov. 20-21 — New Orleans Area of the Central Jurisdiction, New Orleans.

Dec. 2-3 — Eastern region of the Western Jurisdiction, Salt Lake City, Utah.

Dec. 4-5 — Western region of the Western Jurisdiction, San Francisco, Calif.

Two of the promotional conferences will be held in connection with jurisdictional convocations, as follows:

Feb. 17-19, 1959 — Southeastern Jurisdictional Convocation, Atlanta, Ga.

April 7-9 — South Central Jurisdictional Convocation, Kansas City, Mo.

WE FORESEE GREAT STRIDES IN BOLIVIA

(Continued from page 14)

viding part of the support of this pastor by the provision that he give part of his time teaching and counselling in our school. Thus there is a close cooperation between our Spanish-speaking church congregation and the English-speaking congregation and the School.

The Student Hostel at Sucre is growing and producing results. There are seventeen girls studying in the normal school and university in Sucre who live in this home. Some of these girls are Protestant and some are not, but it is expected that by the influence of this Christian hostel many of them will become Protestants before they finish the course. A new congregation has been started and it is hoped in the next year a new building may be put up on the property purchased for this purpose.

An eminent Methodist preacher points the way to

PRAYER THAT PREVAILS

by G. Ray Jordan

Prayer that Prevails is a guide book—a guide to turning your whole life into a Christian prayer. Every act, every word, every thought is a prayer of some kind, writes Dr. Jordan, and if these prayers are in accord with, and united to, the Spirit of Jesus, then, and only then, they will prevail in our lives.

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- How We Pray
- When We Pray
- For What We Pray
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CAPITOL AVENUE AT CENTER
LITTLE ROCK, ARKANSAS



"One of the most inspirational meetings in the Pine Bluff District this year was the institute for Vacation Church School held at Lakeside Methodist Church, Pine Bluff, April 16," according to a report.

There was standing room only in the chapel for the opening worship service. Even the smallest churches were represented, a spokesman said.

The Little Rock Conference Board of Education's executive secretary, Dr. Roy Fawcett, and the conference director of children's work, Mrs. John L. Tucker,

attended. During the luncheon hour, W. E. Hardin, church school superintendent, joined the group and welcomed those attending.

Pictured, seated left to right, are: Mrs. G. E. Suggs, Jr., district director; Dr. E. Clifton Rule, district superintendent; and Mrs. J. E. Cook, nursery. Standing, left to right, are: Mrs. H. W. Crofoot, primary; Mrs. N. E. Camp, junior; W. E. Hardin, church school superintendent at Lakeside; and Mrs. W. D. Wells, kindergarten.

Obscenity Mail Laws To Carry Heavier Fines

Washington, D. C. (RNS) A bill which would make the sender of obscene material liable for prosecution where the mail is received as well as where it is sent was passed unanimously by the House and sent to the Senate.

The legislation also would increase the penalty for second offenders to a maximum of ten years in prison and \$10,000 fine. The present maximum penalty is five years in prison and a \$5,000 fine.

Already pending in the Senate is an identical bill sponsored by Sens. Estes Kefauver (D.-Tenn.) and William Langer (R.-N.D.), both of whom have served on the special Senate subcommittee investigating juvenile delinquency.

The bill which the House passed, H. R. 6239, bearing the name of Rep. Emanuel Celler (D.-N. Y.), chairman of the House Judiciary Committee as sponsor, grew out of an investigation into obscenity in the mails conducted by a special House sub-committee in 1956 headed by Rep. John Dowdy (D.-Tex.). The legislation was strongly supported at public hearings last January by spokesmen for both Protestant and Roman Catholic organizations.

Although bills which come up on the unanimous consent calendar in the House are rarely debated, member after member rose in support of this legislation.

Rep. Kenneth Keating (R.-N. Y.) told the House that the Post Office Department gets thousands of complaints "but its hands are tied."

NYU Professor Says Parents Too Easy On Children

Boston (RNS) — In attempting to make life easier for their children, American parents are committing their "worst crime" against them, a New York University professor told a Unitarian May Week session here.

Prof. Ethel J. Alpenfels said the nation can make some progress against juvenile delinquency "when we begin to attack the idea of parents having one set of values for themselves and another set for their children."

Dr. Amiya Chakravarty, professor of comparative Oriental religions at Boston University, told 150 persons attending the annual dinner of the Liberal Religious Peace Fellowship that "continued exposure to each other in the United Nations will surely modify the wrath and suspicions of powerful nations."

'Baccalaureates Unconstitutional,' States ACLU Head

Portland, Me. (RNS) — Baccalaureate services violate the freedom of religion and are unconstitutional, Patrick M. Malin of New York, executive director of the American Civil Liberties Union, claimed in a letter to the Portland Press Herald.

Mr. Malin said the practice of requiring students to attend such religious services unless excused by their parents is contrary to the First Amendment to the Constitution.

Why I'm Glad Our Children Attended Hendrix College

By Mrs. Edgar Dixon

"Our three children went to Hendrix."

Can I help it if my voice rings with enthusiasm and my eyes glow with pride as I answer the question I am so often asked, "Where did your children attend college?"

Hendrix College played an important part in some very important years of our children's lives, but I feel that it is ever more involved in their present living and in their own and their children's futures.

I am remembering how entirely different each of the children were, just as they are in all families, and how well Hendrix met their differing needs.

Our oldest, a daughter, went to a Junior College for her first two years of college work and was still only eighteen years old when she went to Hendrix. She was impressed by the fact that there were no social fraternities or sororities on the campus and that the students didn't seem to think it necessary to belong to any certain group in order to be accepted or happy there. She was captivated by the friendliness and the home-like atmosphere, and was very soon a part of that fiercely loyal Hendrix student body that would one day become a part of an equally loyal Hendrix alumni.

Then our second daughter went to Hendrix. She had thought for some time that she wanted to go to a college in another state, but when the time came to go, she suddenly decided that Hendrix would be her college too. She was pleased with the smaller student body because of the opportunity for knowing so

many more of the students and faculty members than had been possible on her larger high school campus. While she had always been a serious and able student, she was a little shy and hesitant to express herself. Here she became identified with group activities as a participant and made worthwhile friendships which will always mean a great deal to her.

There was never any question in our son's mind about the college he would attend, and he is still very proud of his choice. Only a short time ago he remarked, "Mom, if I were just leaving high school now and could choose from all the colleges in the country, I would still choose Hendrix. It has something different." Hendrix again met the needs of the individual student, this time in the further development of an already promising gift for leadership, and in satisfactory athletic achievement.

The scholastic excellence of the Hendrix-trained person stood up under severe testing in the particular branch of service in which my son and other Hendrix friends applied for officer training and commissions. The thoroughness and rather exacting standards at Hendrix have been valuable in graduate school, where he expects to graduate in 1959 with a degree in law.

I am glad that our children went to Hendrix because we feel that Hendrix is much more than one of the best liberal arts colleges in the nation. We feel that it is an institution with a soul that imparts to its students not just book knowledge alone, but Christian principles

and character. Such qualities as wholesome attitudes, moral courage, integrity, a concern for others, a feeling of personal responsibility for doing a reasonable share of the world's work, and a sense of direction in living, are not taught as formal courses, but we feel that they are some of the extra-curricular offerings which were available to our children and their fellow students.

It seems to us that the educational structure at Hendrix is based not on the immediate utility of the knowledge students attain while there, but on its application in their future years. We have seen evidences that our children were taught to think, which is all too rare among adults and youth alike today. We believe that Hendrix puts emphasis on the real values, and has elevated the academic and spiritual aspects of education above others of less importance.

There is a direct relationship between education and national strength and security, but the strength of a society is not measured so much by its Sputniks or its Explorers as it is in the development of its intellectual activities in the fine arts, the humanities and other such aspects of its culture.

Our children are facing today a world in swift and often turbulent change, and every day they must make choices that are important and far reaching. We believe that our children are prepared to make these choices calmly, prayerfully and purposefully, because of their heritage of a Christian home and Hendrix College.

Louisiana Methodist

"SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
Official Publication of Louisiana Methodism

VOL. X

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No. 24



New York (RNS)—POSTER PROMOTING CHURCH CLOTHING DRIVE. This 17-by-20 inch poster is being displayed at Protestant churches across the country to promote a four-year campaign by Church World Service to collect 50,000,000 pounds of "used but good" wearables for refugees and other victims of distress around the world. Immediate 1958 goal is 10,000,000 pounds of clothing of every usable kind. Slogan of the over-all drive is: "Let the Idle Clothing in Your Closet Go to Work to Help Someone in Need Overseas." (RNS Photo)

Methodist Funds Increase Over 6 Pct. For Year

Chicago (MI) — The Methodist Church's receipts for its general benevolence and administrative funds for the fiscal year ending May 31 totaled \$22,650,826.39. This represents an increase of 6.42 per cent or \$1,366,963.06 more than the 1956-57 total of \$21,283,963.33.

These and other facts were revealed in an annual report issued June 6 by the Rev. Dr. Thomas B. Lugg, general secretary and treasurer of the Methodist Council on World Service and Finance, 740 Rush street, Chicago.

Change Made On Publications Staff

James Miner, associated with the Banner-News, daily newspaper of Magnolia, Ark., since 1951 and general manager since 1955, has accepted a position as editorial assistant on the staff of the Arkansas Methodist and The Louisiana Methodist, according to Rev. Ewing T. Wayland, the publications editor.

Mr. Miner succeeds Mrs. Georgia N. McDonald who has held this position since December of 1956. Prior to that time Mrs. McDonald served two years as director of the Arkansas-Louisiana Area's public relation's program, Methodist Information. Mrs. McDonald resigned to devote full time to her home and expected family.

"Arkansas and Louisiana Methodism has been fortunate to have had the services of Mrs. McDonald since 1954 and Methodists of these two states are indebted to her for the contribution in religious journalism she has made," Rev. Mr. Wayland said in announcing Mrs. McDonald's resignation. Mr. and Mrs. McDonald live at 9 Janmar Drive in Little Rock.

Mr. Miner, a former resident of Little Rock, is a graduate of Southern State College at Magnolia and held several positions on the Banner-News staff before becoming its general manager. He and Mrs. Miner have been members of the First Methodist Church in Magnolia. Mr. Miner assumed his duties on May 26, with Mrs. McDonald's resignation becoming effective on June 6.

Mr. and Mrs. Miner and their son, Kit, will live in North Little Rock at 110 Larkspur Lane.

35 Pct. Change In Pastoral Charges

Approximately 35% of the pastoral charges in the Little Rock Conference will have new ministers next Sunday as a result of pastoral appointments announced at the closing sessions of the Little Rock Conference which met last week in the First Methodist Church at Hot Springs. Meeting for the first time since 1944 between Sundays, Bishop Paul E. Martin read the new assignments at noon Friday. Pastors who were changed are moving this week and will fill their new pulpits for the first time next Sunday.

New Superintendent

Included among the changes was the naming of a new district superintendent for the Little Rock District. Rev. E. D. Galloway who has been pastor of the First Methodist Church at Hot Springs since 1954 succeeds Dr. Arthur Terry who was appointed as the pastor of the First Methodist Church in Texarkana.

Dr. Terry had served the Little Rock District for the past two years, after having headed the Pine Bluff District for three years.

Other changes announced included Dr. William E. Brown to the First Methodist Church at Benton, after having served the First Methodist Church of Texarkana for the past four years. Dr. Brown succeeds Rev. J. Ralph Clayton who was appointed as pastor of the Winfield Methodist Church in Little Rock. Rev. Mr. Clayton had served the Benton Church for three years.

Dr. Fred R. Harrison, pastor since 1954 of Winfield, succeeds Rev. Mr. Galloway at First Church, Hot Springs.

Transfers

Among several transfers of conference membership announced was that of Dr. Marshall T. Steel from the North Texas Conference to the Little Rock Conference. Dr. Steel, former member of the Little Rock Conference, became president of Hendrix College on February 1. Other transfers announced included that of Rev. Van W. Harrell and Rev. Otto W. Teague from the North Arkansas Conference who were appointed to churches in the Little Rock Conference. Rev. Mr. Harrell was assigned to Portland-Montrose and Rev. Mr. Teague as pastor of Asbury Methodist Church in Little Rock. Rev. Mr. Harrell has been the pastor of The Methodist Church in Pocahontas and Rev. Mr. Teague is concluding this week five years as superintendent of the Forrest City District. Both ministers are former members of the Little Rock Conference.

Transferred to the North Arkansas Conference where they will receive appointments this week were Rev. J. Cammel English, Asbury pastor, and Rev. Harry R. Weed of Ashdown.

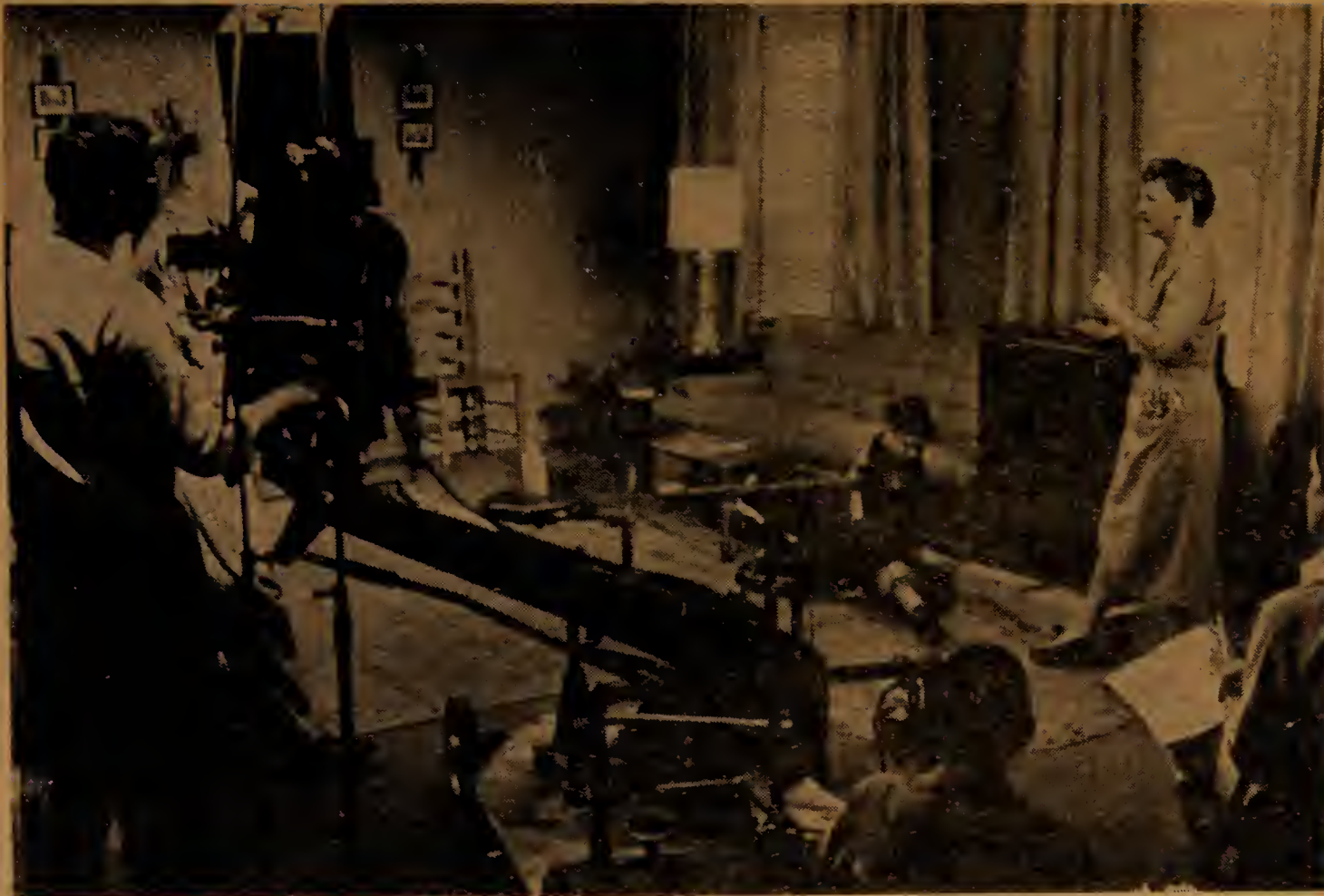
Dr. Ronald R. Meredith, pastor of the First Methodist Church of Wichita, Kansas, was the conference preacher, delivering sermons on Tuesday, Wednesday and Thursday afternoons and evenings. Dr. Meredith also was the featured speaker at the conference Youth Rally on Monday evening.

Business sessions on Wednesday, (Continued on Page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period June 12-21 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

June 12	Luke 7:36-50
June 13	Luke 8:1-15
June 14	Luke 8:16-25
June 15	Luke 8:26-39
June 16	Luke 8:40-56
June 17	Luke 9:1-9
June 18	Luke 9:10-17
June 19	Luke 9:18-27
June 20	Luke 9:28-36
June 21	Luke 9:37-50



Production of **TALK BACK**, new television series which will be presented for public service broadcasting beginning in October, is in progress at the Nashville studios of the Methodist Television, Radio and Film Commission (TRAFCO). **TALK BACK** will be a National Council of Churches presentation, produced and contributed by the Methodist Television Ministry.

Each of the 13 programs in the **TALK BACK** series will have a 12-15 minute filmed drama showing a hu-

man problem or need followed by a discussion live from the studio of the TV station which is airing the series. Viewing groups in the community will have a chance to "talk back" after the program is over.

The technical staff of TRAFCO is producing the **TALK BACK** dramas which were written by top television writers. Professional New York actors are featured in the casts.

Industrial Relations Conference To Be Held Oct. 30-Nov. 2

Chicago (MI)—A call to the first National Industrial Relations Conference of The Methodist Church to be held in Cincinnati, Ohio, Oct. 30-Nov. 2, has been issued by seven sponsoring agencies. Theme of the conference will be "The Church in a Working World."

The call, signed by heads of the several sponsoring agencies, says that the purpose of the conference includes "an attempt . . . to understand more fully the economic and ethical aspects of the industrial age and to answer the question, 'How can The Methodist Church and its members minister more effectively in this new age?'"

The cooperating agencies are: the Board of Evangelism, the Board of Lay Activities, the Board of Social and Economic Relations, the Commission on Chaplains, the Board of Education, and the Division of National Missions and the Woman's Division of Christian Service of the Board of Missions.

Featured speakers will include: Dr. Albert E. Outler, professor in Perkins School of Theology, Southern Methodist University, Dallas, Texas; Dr. John McConnell, dean of the graduate school at Cornell University, Ithaca, N. Y.; Dr. William Gowland of Luton, England; Dr. James S. Thomas, staff member of the Board of Education, Nashville; and Dr. Henry Hitt Crane of Central Methodist Church, Detroit.

The opening worship service will be held at 4 p.m. on Oct. 30 in Christ Church (Episcopal) in Cincinnati. Other sessions will be held in the headquarters hotel, the Sheraton-Gibson. Ed Stallings of Oakland, Calif., will be the song leader.

Commissions are preparing papers for discussion groups under four major headings: I. The Christian Faith and the Industrial Age; II. The World in Which We Work; III. The Church as an Instrument in the Changing Industrial Order; and IV. The Christian in the Working World.

Leaders of Group I are Professor Georgia Harkness of the Pacific School of Religion, Berkeley, Calif., and Dr. Clinton Gardner of Candler School of Theology, Emory University, Ga.

Registrations are being handled through the offices of the Board of Social and Economic Relations, 740 Rush street, Chicago.

Methodist Speaker To Broadcast On Protestant Hour

Nashville, Tenn. (MI)—The Rev. Dr. J. Wallace Hamilton, pastor of Pasadena Community Church, St. Petersburg, Fla., will be the speaker for the Methodist Series of The Protestant Hour radio program each Sunday from November 9, 1958, to January 25, 1959.

The Methodist Series, consisting of twelve 30-minute worship programs, is a project of the Joint Radio Committee of the Southeastern and South Central Jurisdictions of The Methodist Church, in cooperation with the Methodist Television, Radio and Film Commission. It is produced at the Protestant Radio and Television Center, Atlanta.

Methodists share The Protestant Hour broadcasts with four other denominations—the United Lutheran Church in America, Presbyterian Church in the U.S.A., Presbyterian Church in the U.S. (Southern), and the Protestant Episcopal Church.

The Protestant Hour is released in cooperation with the National Council of Churches, said Dr. Spencer.

Rev. W. Chappell Resigns GBE Post

Nashville, Tenn. (MI)—The Rev. Wallace Chappell, a staff member of the Methodist General Board of Education here, has resigned to become pastor of Ridgewood Park Methodist Church, Dallas, Texas, effective June 1.

A successor to Mr. Chappell will be named at a later date, said the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the Division of the Local Church.

Missionaries To Confer On World Strategy At Conference June 16-23

How the Christian can apply the principles of his faith in everyday living amid the varied cultures of more than 40 countries will be discussed by about 600 persons at the thirteenth Methodist Furloughed Missionary Conference June 16-23 at Greencastle, Ind.

"Living the Faith" is the theme for the conference on the campus of DePauw University. The meeting will bring together virtually all Methodist missionaries who are home on furlough from Methodist mission fields around the world. Others attending will be missionary candidates about to leave on their first assignment, Christian nationals studying in this country and executive staff from Methodist Board of Missions headquarters in New York.

The conference is sponsored by two divisions of the board, the Woman's Division of Christian Service and the Division of World Missions. Plans have been made by a steering committee of the two divisions, headed by Miss Margaret Billingsley, Woman's Division executive secretary for Japan and Korea.

As usual, the conference program does not call for addresses by "name" speakers but for intensive consideration of problems faced by the missionaries on the field.

Through panels and small discussion groups, the missionaries will consider various aspects of the conference theme. One aspect will be taken up each day under these sub-topics: "Ethical Concerns," "Biblical Insights," "Personal Relationships," "Living and Faith Within the Church" and "Christian Nurture

of New Converts." Panel members and discussion leaders will be missionaries and board executives.

Explaining why the theme was chosen, Miss Billingsley said: "If the quality of life within the church, no matter how large the membership, is dominated by the same standard of morals and conduct reflected in the average life of the community outside the church, the church has surrendered its right to speak to our generation. The aim of Christian nurture, not competing but cooperating with evangelism at its best, is not only to save individuals but to save the church, that it shall indeed fulfill its function of bringing new hope to the world."

The missionaries will witness the commissioning of new missionaries and will learn about techniques of missionary education and cultivation among the Methodist membership in the United States. The discussion on promotional techniques will be led by the staff of the Joint Section of Education and Cultivation, the mission board's public relations arm.

Each day the missionaries will spend an hour studying the Gospel of John, led by Dr. James K. Mathews, associate general secretary of the Division of World Missions. Special events will include a sermon Sunday morning, June 23, at Greencastle's Gobin Memorial Methodist Church by the Rev. Tracey K. Jones, Jr., executive secretary for China and Southeast Asia of the World Division, and the showing of "Congo Journey," a new Methodist film on the Belgian Congo.

Mrs. Aline Mayes Resigns MBE Job

Nashville, Tenn. (MI)—Mrs. Aline Mayes, Nashville, scholarship officer for the National Methodist Scholarships of the Methodist Board of Education, retired June 1. She is succeeded by Mrs. Ruth Staley, Nashville.

Mrs. Mayes began work with the Methodist board's student loan and scholarship department in 1940. She was named scholarship officer in 1954 and since that time has processed 1,726 National Methodist Scholarships.

Mrs. Staley is presently employed by the student loan and scholarship department, said Dr. Everette L. Walker, Nashville, who heads the department.



CLEVELAND, O.—An exhibit of obscene publications collected from newsstands by the newly-formed Citizens for Decent Literature Committee here is viewed by persons attending a meeting of the group. The committee includes representatives of religious, business and civic organizations. Its prime target is the elimination of objectional magazines from all newsstands in the city. The committee contends that actual examination of obscene materials will make parents and others aware of the threat the publications are to the community's mental and moral health.—Religious News Service Photo

R. I. Episcopalians Voice Concern Over Censorship Program

Providence, R. I. (RNS)—Deploring the "extra-legal tactics" of censorship, the Rhode Island Episcopal Convention backed a policy of court trials for persons accused of producing and distributing indecent literature.

Supporting the view of their bishop, the Rt. Rev. John S. Higgins, delegates adopted a statement expressing the convention's "concern over the dangers involved in any attempt to set up a permanent program of censorship in the state."

The convention noted that Dennis J. Roberts had appointed a Commission to Encourage Morality in Youth to deal with the indecent literature problem.

The Rev. Howard C. Olsen of Warwick, a member of the Commission who had been a critic of its methods, presented the convention statement. Production and distribution of pornographic and suggestive literature "seems to be increasing," the statement said.

Bishop Higgins had told a pre-convention meeting of delegates that censorship was "a particularly sensitive area in which to take action and it is fraught with serious, even dangerous consequences."

Various Clergymen Testify At Legislative Hearing On Obscenity

San Francisco (RNS)—A two-day legislative hearing was held here to study measures intended to clamp down on "lewd and obscene literature of the worst type."

Witnesses included evangelist Billy Graham, a Roman Catholic priest and a Jewish rabbi.

Mr. Graham urged passage of a law that would "spell out in detail what is obscene." He said Americans were "obsessed and absorbed with sex."

Any law defining obscenity should "state just what parts of the female body must be covered in printed pictures," the evangelist testified.

Mr. Graham is conducting a crusade at the Cow Palace here. He was subpoenaed to testify at the hearings by the state Assembly's Sub-committee on Pornographic Literature.

Legislation alone will not solve the obscenity problem, he said. "There is need for a change in the moral climate, a moral bath." He said there was danger America's obsession with sex might "destroy us before Communism."

The Rev. Jerome Meyer, of St. John's Roman Catholic church here, said obscene literature and photos "cause great harm to the innocent

Excessive Display Of Religious Symbols Labelled "Hypocrisy"

EUGENE, Ore. (RNS)—Excessive display of religious symbols is a "form of hypocrisy" which hurts rather than helps the church, Dr. Stanley U. North of New York, general secretary of the division of church extension and evangelism of the Congregational Christian Board of Home Missions, declared here.

He told the annual meeting of the Congregational Conference of Oregon that "institutions tend to become formalized and oft-times symbols become more important than what they symbolize."

Church Warned Against Compromise On Segregation

Alexandria, Va. (RNS)—No compromise can be made with segregation in the Christian church, Episcopal Bishop Angus Dun of Washington told delegates attending the 163rd annual council of the Virginia diocese.

Preaching in historic St. Paul's church, the bishop said that men of God can "make no peace with any exclusion or discrimination within the body of Christ."

"So long as there is a single congregation of Christ's flock in which a son of man is unaccepted because of his earthly difference of social status or race, there is an offense against sovereignty among the King's own people," Bishop Dun said.

He told the delegates to remember the Biblical injunction that "offenses must come, but woe unto him by whom they cometh."

Bishop Dun declared that the temptations to the church in America are the temptations of a people who have become successful. He warned against corrupting the Gospel into a "success religion," and told his listeners that "the tragedy of the Cross is too easily sentimentalized away."

"It happens when we install crosses all over; on the altar, to be sure, but also on doors and door-knobs, on steeples, in windows, on pew ends, on hymn books, in light fixtures—everywhere," he added.

Such use of the cross, Dr. North said, "is no substitute for carrying it."

"In a sense it is a form of hypocrisy," he added. "We would do better to display it less and practice it more. We would certainly lose some members. Our income would shrink markedly. But our effectiveness would be vastly augmented. And possibly we might be instrumental in saving ourselves and our society."

"This is the nightmare of responsible statesmen and this is the business of the church," he said.

A solution to the problem calls for "men of deep commitment and stout hearts," he stressed, "and it calls for men of high principles who are not afraid to stand up and bear witness to the faith that is within them."

Scores 'Trivial' Grounds On Which Divorces Granted

Boston (RNS)—Government officials should give more careful supervision to the legal procedures under which divorces are granted upon "trivial" grounds, the Rev. Robert F. Frinan, S. J., dean of Boston College Law School, said here.

"No one speaks in American courts for the children of a marriage who in all too many instances are penalized and even pauperized by the divorce of their parents," he told members of the Family Association of Greater Boston.

He scored "the careless policy of the state in granting the right to remarry to anyone who asks for it."

of censor." But, he said "certain Constitutional limitations to the freedom of expression can be enforced."

Among proposals being considered by the subcommittee were laws making the sellers of obscene material subject to heavy fines; establishment of heavier fines in cases where minors are involved; and a measure giving authorities the power to take civil action against distributors of pornography.

Deputy State Attorney General Raymond M. Momboisse said elimination of the requirement that "lewd intent" be proven would "ease the enforcement problems."

Capt. William Hanrahan, chief of the San Francisco Police Juvenile Bureau, testified that "almost invariably when we arrest a man on child-molesting charges we find these magazines in his possession. They seem to be a dangerous stimulant to perverts."

The Episcopal Area Resolution

WE have encountered some misunderstanding about resolutions adopted by the Louisiana and Little Rock Conferences calling for a division of the Arkansas-Louisiana Area into two Areas, one in Arkansas and one in Louisiana. The same resolution will be considered this week, we understand, by the North Arkansas Conference.

The resolution has been prompted by the feeling by church leaders in these two states that the geographical area of Arkansas and Louisiana with its more than 750 pastoral charges is rather large for one Bishop to serve. Furthermore, Louisiana is experiencing a rapid population growth. Methodism, likewise, in that state is growing, and there is good reason to believe that the next 15 to 25 years will see further substantial growth. All this coupled with the already announced fact that an additional Episcopal Area will be added to the South Central Jurisdiction in 1960 has prompted leaders in this Area to introduce the resolution referred to. This resolution will be forwarded to a Jurisdictional committee studying this matter which will make recommendations to the 1960 South Central Jurisdictional Conference.

If the Jurisdictional Conference should act favorably on the recommendation, Arkansas and Louisiana would each become an Episcopal Area, with a Bishop assigned to each state.

Missions As A World Venture For Christ

ACTION recently taken by the new United Presbyterian Church changing terminology used in connection with its missionary program points up a change in viewpoint which is gradually being made. The term "foreign missionaries" formerly used by Presbyterians is being supplanted by the term "fraternal workers." This action is in keeping with a newer concept of missionary activity now taking hold of larger denominational bodies. The term foreign suggests cultural representation while "fraternal" suggests something nearer the identification of the worker with the needs of those for whom the missionary is being sent.

Methodism formerly had a "foreign" division of its General Board of Missions. The term "foreign" was dropped several years ago in favor of the term "world"; the work of the world division embraces all Methodist missionary activity outside of the United States and its possessions, including Alaska and the West Indies, not served by the Woman's Division.

The important factor is the concept of a missionary's task, and it is important that local church members have an understanding of the missionary's function. There was a time when Christian missionaries, equipped with little more than a deep commitment, a Bible and language books (if available), sailed to foreign lands to convert the heathen to Christianity. Their work has been done so well and relations between nations of the world have become so closer that older points of view and strategy no longer suffice. Those dedicated to the missionary calling now are highly trained and carefully selected. None the less committed, their approach to their tasks is one of cooperation with other missionary workers and indigenous leadership in a total task of bringing a missionary project to maturity and a place in the world church.

In many overseas areas, Christian churches have become sufficiently strong in many instances to become self-supporting. Leadership has been developed from among new converts, leadership capable of directing work begun earlier by missionaries.

Methodism still refers to its overseas workers as missionaries, and we suggest that this term may be used for many more years. But not many new missionaries go out to distant places to begin work in lands untouched as yet by Christian missions. They go to work with established missionary activities as co-workers with

indigenous leadership, striving to bring the work as soon as possible to a self-supporting status. That is best for the missionary activity, the new leadership, and the missionaries whose services can then be used in other places.

This calls for no lessening of missionary activity of the church as the world church develops, since experience has shown that new opportunities develop faster than they can be met. No sooner does one missionary activity mature than other opportunities present themselves.

As peoples of distant lands struggle for a place for themselves and their culture in the affairs of the world, as new nations are born, and freedom is sought, Christian missions have a greater opportunity than ever before. Destinies are being molded. Christian missionaries now identify themselves with those with whom they work as fraternal workers, rather than representatives of another culture. The ultimate purpose of Christian missions remains the same: to bring all the people of the world to acknowledge Christ as the Way, the Truth, and the Life. Your support helps to further the fulfillment of this purpose.

So You Have A New Preacher

THE chances are one in three that you have a new preacher this year. When Bishop Martin announces the North Arkansas Conference appointments this week, about one-third of the churches of the Arkansas-Louisiana Area will have new pastors. Changes in pastoral assignments in the Louisiana and Little Rock Conference the past two weeks have been approximately 35%.

Practically every Methodist pastor going to a new assignment (or returning for another year to the one served the past year) goes with the determination to make his new pastorate the best he has ever had. He is determined to preach better, organize his work and church more thoroughly, and be of the largest amount of service possible to his membership. While he will be concerned with the past experience of his new church, he will be more concerned with its future, desiring to unify the entire membership into one worshipping and working congregation. He will believe this is possible and will work on that assumption. He will also believe that his new assignment is capable of challenging the best in him and will plunge into his new task with new energy and enthusiasm.

We inquired of a pastor at one of the recent conferences where he was being appointed. He replied with sincerity, "To the best church in the conference," and we believed him. It was indeed the best church to him and for him. Most Methodist preachers really believe that about their appointments. They have faith to believe that they are on a heaven sent mission to a particular place. That is the Methodist way.

On the other hand, as a good Methodist member you have a responsibility to respond with something of the same spirit to your new pastor's leadership. Generations of experience have gone into the making of your church and the bringing of your new pastor to your church. Much time, prayer and energy has gone into his assignment. He is altogether deserving of your unqualified loyalty and support. He has a right to expect you to make good the vows of your church membership. Attend the services, make him and his family feel welcomed, support the program he leads, remember him in your prayers, and expect the best in every instance from him. He will not disappoint you.

There is a sense in which every Methodist preacher returns from annual conference renewed in spirit and more committed to his task, whether he moves to a new assignment or returns for another year to one he has been serving. What we have said about the newly assigned pastor is equally true for the one who returns for a second, third, fifth or twentieth year. This new conference year can be the best your church has ever known. Your response will determine what the year will be like.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

ANNOUNCEMENT—The Commission on Minimum Salaries will meet at the David Haas Memorial Methodist Church in Bunkie on June 30, at 11:00 a.m. Rev. J. J. Caraway, pastor of the host church is chairman of the Commission.

DR. JOHN R. WILLINGHAM, professor of English at Centenary College, was guest speaker Tuesday, June 10, at the noon luncheon meeting of the Shreveport Cedar Grove Rotary Club. He spoke on the topic, "Problems in Teaching English."

REV. JAMES L. STOVALL, pastor of the North Baton Rouge Methodist Church, delivered the baccalaureate sermon to the 423 graduating seniors at the Istrouma High School Sunday afternoon, May 25. His sermon topic was "Guided or Misguided Missiles."

THE YOUNG ADULT CLASS of the Bethel Methodist Church, named the Mizpah Class, has joined the "One Thousand Club." The first contribution was made to the Brownsfield's Methodist Church, North Baton Rouge. Rev. James L. Stovall is pastor of the church.

MRS. PAUL ARRINGTON, vice-president of the World Federation of Methodist Women was guest speaker at the W.S.C.S. meeting of the Lake Vista Methodist Church, New Orleans, on Tuesday, June 3. Her subject was "Togetherness of Methodist Women." Rev. Clyde C. Frazier, Jr., is pastor of the church.

REV. RAY DeHAINAUT is the new Minister of Education at the North Baton Rouge Methodist Church. For the last four years he has been Director of the Wesley Foundation at L.S.U. He will serve as Minister of Education at the North Baton Rouge Church until fall at which time he will go to Drew University to work on a doctorate degree. Rev. James L. Stovall is pastor of the church.

BISHOP G. BROMLEY OXNAM of Washington, D. C., president designate of the Council of Bishops of the Methodist Church, addressed Dillard University's 134 graduates at baccalaureate services Friday, May 30, in Lawless memorial chapel on the New Orleans campus. The bishop is a former president of the Federal Council of Churches and the World Council of Churches.

MISS MARILEON GRAVELLE, president of the M.Y.F. of the Winnsboro Methodist Church, read an original paper entitled "The Origin of Methodism" at the evening worship service of the church on Sunday, May 25. The M.Y.F. were in charge of the entire worship service, and the officers for the new year were installed at the close of the service. Rev. W. H. Bengtson is pastor of the church.

BOB TAYLOR, son of Dr. and Mrs. B. C. Taylor, who is now assistant to Judge Bruce of the United States Tax Court, has completed his thesis and passed his orals before the faculty of Georgetown University of Washington, D. C., and was awarded the doctor's degree in Jurisprudential Science, at the graduation exercises recently. Dr. Taylor is pastor of Noel Memorial Methodist Church, Shreveport.

MRS. W. B. PICKETT was chosen Methodist Mother of the Year by members of the Vinton Methodist church in a special Mother's Day program Sunday, May 11, at the church. She was presented with several gifts and an orchid corsage. Mrs. Pickett is the wife of a Vinto rice farmer and cattleman, the mother of five children, and the grandmother of 14 grandchildren. Rev. W. F. Howell is pastor of the church.

REV. GEORGE D. YORK, pastor of the Lake Providence Methodist Church, was a special guest of the Men's Club of the Lakeview Methodist Church of Minden, on Friday evening, May 16. The Rev. Mr. York presented a program consisting of an illustrated lecture. He is a talented musician and his specialty

is the Xylophone. Jack Kelly is the newly elected president of the club and Rev. William B. Shaw is pastor of the church.

DR. JOE J. MICKLE, president of Centenary College, and Mrs. Mickle are on a three-week trip to Nelson, B. C., by way of Salt Lake City, Banff and Lake Louise. They plan to spend some time in British Columbia with Dr. and Mrs. N. E. Morrison. Mrs. Morrison taught the Mickle's daughters, Margaret and Maida, in the first and second grade when the family lived in Japan. Dr. and Mrs. Mickle will return to Shreveport around the end of June.

BISHOP RALPH A. WARD of Hong Kong, China, spoke at both the 8:30 and 10:50 worship services Sunday, June 1, at the First Methodist Church, Shreveport. Mr. Ward is Bishop of the Free China area of The Methodist Church which is supported by the Methodist Board of Missions. First Church of Shreveport has had a part in helping support two young ministers in this area. Dr. D. L. Dykes, Jr., is pastor of the church.

JERRY WINTERROWD of Shreveport has been named president of the Canterbury Club, organization for Episcopal students at Centenary College, for the 1958-59 school year. Sarah Dell Stevens of Magnolia, Ark., is the new vice-president, Evelyn Vairin of New Orleans is secretary and Carlton Chambers III of El Dorado, Ark., is the new treasurer. Jerry's twin brother, Perry, has been named student chaplain. The Rev. Frank Hipwell of the Church of the Holy Cross serves as chaplain.

DR. DONALD F. EBRIGHT, Kiowa, Kansas, former Methodist missionary to India, was elected the first president of the new Alaska Methodist University to be established at Anchorage. Dr. Ebright, now on the staff of the federated theological faculty, University of Chicago, was chosen by the Alaskan university trustees in Seattle, Wash., and will take office next September 1. He directed the India Methodist Centenary College Choir tour of the United States in 1956.

MRS. BEULAH HOTARD is the newly elected president of the Woman's Society of Christian Service of the Gretna Methodist Church. Others elected to serve with Mrs. Hotard include Mrs. Ted Wilson, vice-president; Mrs. Virginia Aswell, secretary; and Mrs. Doris Brumfield, treasurer. New officers of the Wesleyan Service Guild of the church are: Mrs. Beverly Biehler, president; Miss Heldn Bahns, vice-president; Mrs. H. R. Gross, secretary; and Miss Lorraine Cuny, treasurer. Rev. A. B. Cavanaugh is pastor of the church.

A VARIED PROGRAM of selections was featured at a concert at the First Methodist Church, Lake Charles, on Sunday, May 11, by the youth choir. Vocal soloists were Wadell Burge and Leslye Ward of McNeese College and Carolyn Carver of Lake Charles High School. The group was directed by Lamar Robertson, and accompanied by Mrs. Clark Carver, who has been accompanist since the choir was organized eight years ago. The public was invited to attend the concert. Dr. Carl F. Lueg is pastor of the church.

MARTHA HOWELL, MARGO HOLDEN, BILLY JARDELL, and their dates were honored guests at a banquet sponsored by the WSCS and WSG of the Vinton Methodist Church recently. D. J. Moreau Jr., was master of ceremonies for the banquet honoring the seniors. Providing entertainment were a girls trio, Loretta Hebert, Doris Aldredge and Cleve Ann Fontenot, who sang "I Love a Little Cottage," and Martha Howell, soloist, who presented the selection, "Mission of a Rose." Rev. W. F. Howell is pastor of the church.

DR. EDWARD MURRAY CLARK, head of the department of English at Centenary College, will represent Centenary on June 13 at

BATON ROUGE PASTOR GUEST PREACHER AT KANSAS ANNUAL CONFERENCE

Dr. Dana Dawson, Jr., minister of First Methodist Church, Baton Rouge, will preach at the Kansas Annual Conference being held at the First Methodist Church in Topeka, Kansas, June 10-15. Dr. Dawson and Bishop Francis Gerald Ensley of Des Moines, Iowa, will be the principal preachers at the worship services which will be held each day of the Conference.

The Kansas Conference is composed of some 103,000 Methodists, whose delegates and ministers will convene at Topeka on June 10.

a meeting for chairmen of nominating committees for the Southern Fellowship Fund. The meeting will be held in Atlanta, Ga. Dr. Clark said Centenary is one of some 40 colleges and universities invited to participate in the nominating phase of the program next year. The program is designed to aid able college students who plan to prepare themselves for college teaching careers in the South.

REV. AND MRS. GLENDON R. MESSER were honored at a reception on Sunday afternoon, June 1, at the home of Mr. and Mrs. David Duke on the occasion of their leaving the pastorate of Elysian Fields Church in New Orleans where they have been for the past five years. Mr. Duke, outgoing lay leader, and his wife were assisted in the arrangements by Mr. and Mrs. Gordon Elliott. During the afternoon many members of the church attended the reception to assure the Rev. and Mrs. Messer of their good wishes for them in their new pastorate, the First Church in Amite.

ROGER CORBEILLE is the newly elected president of the Men's Club of the Elysian Fields Methodist Church, New Orleans. Elected to serve with him are: Rufus Webb, vice-president; Arthur Fleitas, secretary and David Duke, treasurer. The officers were installed at a supper meeting recently by the outgoing president, Gordon Elliott. The club is presently working on three projects; the sponsoring of a Boy Scout Troop; and a Sea Scout ship and also a scholarship fund established to help needy ministerial students. Rev. Glendon R. Messer is pastor of the church.

MEMBERS of the New Iberia Methodist Church who were graduating from high school this year were entertained with a banquet in the Fellowship Hall of the church on Monday, May 14. Parents of the seniors were guests. This is an annual affair sponsored by the Circles of the Woman's Society of Christian Service of the church. Each senior was given a leather-bound book of prayers. Rev. Woodrow Hearne, pastor of the Davidson Memorial Methodist Church, Lafayette, was the guest speaker. Rev. Jack Cooke is pastor of the church.

THE MT. ZION Methodist Church in the Wheeling community held an annual Homecoming recently. Rev. J. W. Lee, pastor of the Weaver Methodist Church, was one of the former pastors in attendance and made a short talk. The Rev. Mr. Lee was the first pastor of the church who sponsored the homecoming service. Other former pastors who gave talks were Rev. I. A. Patton, pastor of the Downsville Church; Rev. Lula Wardlow, retired member of the Louisiana Conference, and Rev. Ray Atwood. Rev. Grafton Shaw, pastor of the Cooley-New Hope Charge, delivered the morning message. Rev. Dell S. Durand is pastor of the church.

REV. LEONARD COOKE, vice president of Centenary College, spoke Sunday, June 8, at both the morning worship services of the First Methodist Church of Opelousas, where the Rev. Richard Walton, a former classmate of his at Southern Methodist University, is pastor. He also spoke at the evening services at the First Methodist Church of New Iberia, the Rev. Jack Cooke, pastor. On Sunday, June 22, Mr. Cooke will speak in the morning at the First Methodist Church in Denham Springs and in the evening at the Istrouma Methodist Church in Baton Rouge. Pastors of the Denham Springs and Baton Rouge churches, respectively, the Rev. Ned Stout and Rev. Jerome Cain.

PETTINESS OR BIGNESS

It has been rather generally assumed that a personal characteristic pervades one's whole nature.

That is, if a person is neat he would be neat in all things; if generous, he would be generous in every phase of his living and thinking.

But not so. For instance, the spelling papers of a schoolboy may be scrupulously neat while his arithmetic papers are slovenly.



Or a man might be tenderly sympathetic to the physical sufferings of a member of his household or a pet animal, and yet be heartlessly cruel in his struggle with business competitors. Or a man may be strictly honest in his business dealings and yet dishonor his vows in affairs of the heart.

Also a person may be broad and tolerant in his religious views and yet very partisan, even bigoted in his political convictions.

Some of us who may call ourselves Christians have to confess we are not equally Christianized in all compartments of our living. Some of us are big in some things, petty in others.

Heinrich Heine, who was rated as the greatest lyric poet of modern Germany next to Goethe, was so emancipated from narrow nationalism that he retained his admiration for Napoleon even when his own country was fighting the French war lord.

Heine deplored that his countrymen were ceasing to be citizens of the world and becoming narrowly German.

Yet he once confessed his dream of happiness was to have a cottage in the country surrounded by flowers and trees and then added, "If the good God wants to make me supremely happy He would have a half-dozen of my enemies hanging from the trees!"

Heine could be generously tolerant in his national outlook and yet narrowly jealous in some of his personal circles.

About 30 years ago the Thames River overflowed its banks. Hundreds of tenement dwellers awoke to find a torrent swirling around their beds.

Hugh Redwood, the night editor of a London paper, was prompted to go out and see the devastation for himself. There among the flood victims he found the Salvation Army at work. After what he saw he was moved to write a book under the title "God in the Slums."

Writing from the viewpoint of the pressroom, not the pulpit, Hugh Redwood told eloquently that the spirit of Christ was a factor which brought comfort into the midst of misery, cleanliness of the relief from dirt and the sanity of hope as a cure for maddening remorse.

Another form of pettiness is jealousy. One may have the grace to get along with those who are stronger or weaker than he is, and yet not be able to get along with his equals because jealousy creeps in.

Jealousy has been described as the sin which can get into the cracks of life. That is why it shows so often in the same school, the same office, the same social circle.

But let us turn now and think of the big natures we find in unexpected places.

Could we not all tell of the bigness and nobility we have come across in inconspicuous persons? I think of the taxi man who drives me frequently; of a teacher who never wrote a book himself because he has been so busy helping his students get degrees and write their books; of a book salesman who did not go to college because he looked after his family and sent his brothers, two of whom rose to distinction while he died unknown to the public.

Wherever God touches a person to bigness of nature, making him generous and magnanimous, sympathetic and noble, that place is holy ground, however small it is.

Christ lifts men out of their littleness. He humbles their pride of opinion by revealing the vastness of truth. He tries to make His followers feel kinship with His other sheep not of their fold.

As Saint Paul put it: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Jesus Christ."

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



SOME SOBER REFLECTIONS

The disturbing events of recent weeks have caused many of our citizens to do some more than ordinary thinking. The outbreaks of Anti-American feeling over the world are startling, to say the least. This is not intended to be an article on politics as it relates to one party or another. Both of the major parties have more than their share of faults. Neither one can dodge the damning indictment of political opportunism that shrieks at them from the incidents of almost every day affairs. We as citizens cannot live up to our truest Christian Convictions and still follow either party blindly. It is certainly time for the average citizen to make some serious appraisals of his own, as puny as they may appear to be to others.

There have been times within the past few years when we read an article in the papers about Anti-American demonstrations, and some of our people would answer with a simple, "We ought to go over there and drop a few bombs on them. That would teach them." But such statements or even such opinions were always unwise. They are dangerous now. In the first place, no nation ever achieved peace at the point of a sword. In the second place, if we are foolish enough to think that we might settle one disturbance with bombs, are we willing to try to settle troubles in a dozen places by the same means? Are we simple-minded enough to think that the United States could move in with force of arms and quell every disturbance in the world, and still hold the respect and friendship of our neighbor nations?

My opinions are little if any better than those of millions of others, but at least I have a few. Maybe we need, first of all, to realize that money will buy only a few of the truly needful things of life. We still think that an additional appropriation of money will assure us military "security," when in reality it will only make us more frightened than we are. It will cost us billions of dollars to help the needy peoples of the world, but this alone will not create friendship. Any school girl knows that love cannot be paid for with dollars. Of course, we must share at least a part of our wealth

On A Wide Circuit

W. W. Reid

THE NEW DAY IN CHRISTIAN MISSIONS

We have been hearing that "there is a new day in Christian missions"; that the missionary movement "has come to a turning point." Some even hear that the missionary era we have known is no more . . . I wonder, even at risk of oversimplification, if I may try to sketch the picture in a few paragraphs.

Two things are very clear from recent history the world over: (1) The world is in revolution. (2) Yet man has not changed; he is in need of the healing and regeneration promised in the Gospel. . . .

One of the dramatic forms taken by the revolution was the deepening of *nationalism*. It grew in Asia and Africa as in Europe and America. Nationalism questioned *colonialism*, and asked other embarrassing questions of foreign administrators. Nationalism inspired men to seek to control their own destiny. The spirit of national pride and the spirit of criticism quite naturally lodged in the Christian church as well. The freedom-conscious Christian community sought release from seeming religious "colonialism": were the missionaries holding important posts in church institutions because they controlled the funds sent them from America and Europe? Should not "nationals" run the institu-

with those who are not so fortunate. But we also must learn to deal with them on a more friendly basis. This business of being "agin" every proposal of the Russians is as false as a three-dollar bill. True, we do not want to be drawn into some selfish scheme of theirs, but why aren't we smart enough to offer a better plan to them each time they offer something to us? And as for our dealings with the other nations, surely there are enough wise and Christian men in our country to formulate a plan of action toward both our friends and our not-so-good friends which will prove to ourselves and to the world that we seek a peace that will reduce the fears of the nations, and a mutual trust among them which will make the world more interested in helping God's children to live instead of helping them to die.

tions and spend the money given for them? The wars and the non-Christian acts and attitudes of western (Christian?) nations brought criticism from within and outside the national churches. Neither missionaries nor national Christians could easily disassociate themselves from colonial barbarities, from war preparations, from race atrocities and prejudice, from the economic pressures that stem from the west's (the Christians') wealth.

I think we must agree that the over-all objective of this "freedom" is good. The wisest Christian missionaries have always worked to give the national Christians their "wings." It may even be that in Asia and Africa they can develop a purer Christianity than we, in our day, have been able to achieve. And that purer Christianity may return to "rescue" ours from the evils that beset it.

In the days ahead—for the sake of the Cause of Christ, for the sake of people who accept Him, and for our own integrity:

—we must continue to send missionaries where the church is weak and has asked help; when we have people with insights and skills that would strengthen their witness; at the same time we must accept from other races and peoples such insights and light as *they* have to share with us.

—we must continue to provide, as needed, funds to carry on the Christian enterprise in the new and growing churches: trusting them to govern and to administer funds given by us without our "control by reason of money power"; trusting them to develop their own institutions, forms of worship, and creeds under the Holy Spirit.

—we must completely separate our Christian proclamation and endeavor from any appearance of association with or dependence upon military, diplomatic, or economic aggression, and from the nationalisms of the missionaries' homelands. We are not to make "Americans" of the peoples of Asia and Africa, but to open every avenue for the development of their own culture, *dominated by Christ only*.

—and we must confess the sins that are ours and that have brought just criticism and judgment upon us for having a Gospel and a Way by which and in which we are not living: we must work, at home and with our own people, to eliminate injustice, to curb race prejudice, to control wealth and its power, to eliminate war.

Are you willing to support—with prayer, and money, and personnel—this "revolutionary" new missionary program? An opportunity even greater than the past century's is open to us!



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for June 22, 1958: WASTING GOD-GIVEN STRENGTH

READ: JUDGES 13, 14, 15, 16. SELECTED VERSES FOR LESSON TEXT: JUDGES 15:11-15; 16:15-21.

MEMORY SELECTION: *If you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live.*
—Romans 8:13

The story of Samson is one of the most tragic in literature. It is so because, in Samson, there was physical strength and a spiritual background which gave him a potential for greatness that should have made him one of the outstanding leaders of all time in Israel's history. Instead, a capricious, undependable, revengeful character made his physical strength a liability rather than an asset. His spiritual background and God-given mission only made more glaring the base, lustful, irresponsible acts of his life. This finally brought him to such a pitiable condition of life, in blindness and slavery, that he ended it all with suicide and the mass murder of his tormentors.

God Called Samson To High Service

In the life of Samson, which was "In the Times Of the Judges," we have a repetition of the "vicious circle" we spoke about last week. (1) Israel had sinned and lost their power. (2) The Philistines, a powerful nation from the western part of Canaan, had overrun Israel and were oppressing the people. (3) The Israelites repent of their sins. (4) The Lord raised up Samson as their deliverer and judge. We see in today's lesson how miserably Samson failed in his high mission.

Samson was born of the tribe of Dan. His father's name was Manoah. His mother's name is unknown. They were without children until later years. An angel revealed to them that they were to have a son. He was to be a Nazarite from the time of his birth. Samson's early years gave promise of a great future.

God called Samson to be the physical and spiritual leader and deliverer of Israel. The good of Israel was supposed to be the motivating power in his life. Instead, personal grudges against the Philistines caused him to engage in rash acts that endangered all of Israel. Instead of being a deliverer, who called upon Israel to join him in the defense of the country, Samson tried to act as a one-man army avenging his own personal injuries. He matched wits and strength with the Philistines practically alone. Unfortunately his feats of strength were all primarily in his own behalf. As a result, Samson's activities hurt the Israelites much more than they helped them.

Trifling With God-Given Powers

In order to understand how completely Samson missed the way, we must keep two things in mind.

1. Samson was raised up by the Lord to deliver Israel in a time of great distress. He was a God-called man for a special mission and was endowed with unusual powers to enable him to fulfill his mission. So far as we know, he was the only man of his day who could save Israel from its enemies. This meant that all of Israel must suffer because of his personal failure. To carry on one's shoulders such tremendous responsibilities and treat them lightly is, not only the betrayal of a great trust, but it is evidence of an extreme weakness of character.

2. Not satisfied with a mere failure to measure up to the high standards and services expected of him, Samson turned to a course of conduct that directly hurt his people and ultimately

destroyed himself. Although a judge and leader in Israel Samson developed a weakness for Philistine women, although the Philistines were the enemies and oppressors of Israel:

The first evidence of wilful waywardness recorded of Samson was his expressed desire to marry a Philistine woman. Protests of his parents seemed only to draw from Samson a request that sounds almost like a command, "Get her for me; for she pleaseth me." As might be expected, the marriage did not turn out well. Samson then turned to a Philistine harlot in Gaza. Later he became enamored with another woman named Delilah who lived in the valley of Sorak. She also was a Philistine. She caused his final downfall.

By this loose relationship with women Samson destroyed the possibility of a happy home life. His irresponsible, resentful nature caused him to prostitute the great powers God gave him to his own selfish ends rather than to use them in the service of God and his countrymen.

Samson looked so much to his own powers that there is a record of only twice that he ever called on God for anything. Once he was thirsty and prayed to God for water. His only other recorded prayer was the prayer for strength to pull the house down on his enemies for selfish revenge.

Pitiable as were the failures of Samson, who might have been a great power for good, they are no worse, if as bad, as the failures of numberless people in life today with training, talents and personality that could make them great powers for good in the world. Instead of delivering their powers for the glory of God and the good of humanity, they waste them in fruitless, Godless living or waste their powers on trifling matters unworthy of human life.

Physical Force Without Moral Restraint

There is no special virtue in the mere possession of physical strength. The virtue, in such instances, is the use we make of the strength God has given us. Goliath was a giant in strength but he was an enemy of the good. Samson was strong physically but weak morally. He was, in fact, a weakling with great physical strength.

The most dangerous combination to be found in the world is great power in the hands of bad men. It is such a combination that is at the heart of the fears and the sense of insecurity which overshadows the world today like a black cloud.

Science has discovered how to harness the powers of nuclear energy and release these powers at will. By the improper use of such powers human life on earth could be destroyed. The knowledge of how to use such powers is now in the hands of godless men who are without character or moral inhibitions. It is generally felt that fear alone holds these men in check. Conscience of the great power at their command, it is questionable how long these fears will restrain them.

It was this combination of physical strength without moral restraint that stifled the potential for true greatness in the life of Samson and converted it into the pitiable example of wasted

powers and wrecked character our lesson portrays. All down through the centuries the world's worst hurt has come from people who had at their command great powers but, because they lacked moral character, used those powers to curse themselves and others rather than to bless the world.

The Blinding, Binding, Grinding Power of Sin

Judges 16:20 gives an insight into the pathetic plight to which Samson was finally reduced. It reads: "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

The late Burke Culpepper, one of the great General Evangelists of our church, had a sermon based on this verse of Scripture to which he gave the subject, "The Blinding, Binding, Grinding Power of Sin." His subject stated quite dramatically the results of sin in the life of Samson.

Samson betrayed himself when, through his interest in a bad woman, he told Delilah the source of his strength. While he slept she had his long hair, which was a symbol of his Nazarite vow, cut off. This made him an easy prey for the Philistines who could not overpower him before. They did blind him, and bind him, and put him to grinding for them, in the prison house.

Wasting God-Given Powers

Today is the temperance lesson for the quarter. There has never been a time when The Methodist Church and America need more to study the drink problem than at the present time. There is no other force in our American life which begins to cause such a waste of God-given strength as the liquor traffic.

If America has \$9,000,000,000 to waste annually, it would be infinitely better if we would dump that amount of money into the ocean than to spend it for alcoholic drinks. If we dumped it in the ocean, divers might recover it and put it back into circulation. That much money spent for liquor is a complete waste so far as the spender is concerned. Not only is it a waste, it is a positive detriment to the drinker.

The loss of manhood and womanhood to be found in four or five million helpless alcoholics and the additional millions of problem drinkers, potential alcoholics, is a waste of "God-given Strength" without parallel, even including in the most destructive wars of history.

The corruption of government fostered by the liquor traffic is a threat to the survival of good government. Liquor sends its advertising and other propaganda into our homes by newspapers, magazines, radio, and television. For years, now, temperance forces have been trying to bring a bill before Congress to prohibit interstate advertising of alcoholic drinks. This effort has been made annually now for years. To date, the liquor forces have killed in committee every attempt even to bring the bill to the floor of Congress for a vote. The corruption of morals, the contribution to crime and immorality, broken homes and juvenile delinquency are but a few of the indictments that lie at the door of the liquor traffic. The major contribution liquor makes to the high fatality rate of traffic accidents alone should be enough to drive the business out of America.

Drinking is not a private matter, as some people assert. The liquor traffic is so obtrusive that it unhesitatingly imposes its business, with its nauseating, disgusting results on sober-minded people wherever liquor has its way. Liquor, with all of its implications, is the most dangerous enemy America has today.

And He Did Not Know

The saddest statement made about Samson or that could be made about anyone is the fact that he had lost out of his life God-given powers and was so beholden by his base way of life that he was not conscious of the loss. Like the prodigal son, Samson had wasted his powers in riotous living. The prodigal son realized the fact and had enough left to turn back to his father's house. Samson had wasted his God-given powers so completely that he was not even aware that they were gone.

Little Rock Conference Appointments For 1958

ARKADELPHIA DISTRICT

T. T. McNeal, District Supt. (4)
 Amity—(Joe Arnold) 1
 Arkadelphia Ct. (Robert Irvin) 2
 Arkadelphia churches:
 First—J. Edward Dunlap 1
 St. Andrew—T.B.S.
 Bismarck—(Marvin Wilkins) 4
 Dalark Ct.—(W. A. Lea) 2
 Delight Ct.—(James Batts) 1
 Fountain Lake-Oma—Connie Robbins 2
 Friendship Ct.—(W. M. Crow) 2
 Glenwood—John W. Rushing 2
 Gurdon—Joe R. Phillips, Jr. 1
 Hot Springs Ct.—(David Cavnor) 2
 Hot Springs Churches:
 First—Fred R. Harrison 1
 Grand Avenue—Alfred I. Doss 3
 Pastor Emeritus—J. D. Baker
 Oaklawn—Clyde T. Parsons 3
 Pullman—Winslow E. Brown 2
 Tigert-Morning Star—(John F. Walker) 2
 Malvern Churches:
 First—Virgil D. Keeley 1
 Keith—(Zane Williams) 2
 St. Paul's—Allan E. Hilliard 1
 Mount Ida—Joe W. Hunter 2
 Murfreesboro—Robert W. Johnson 1
 Okolona Ct.—(W. H. Watson) 2
 Point Cedar-Sweet Home—(Kenneth Lindsey) 1
 Piney Grove-Gardner—(J. C. Van Horn) 1
 Rockport—(Robert Orr) 1
 Shorewood Hills—Gerald K. Hilton 2
 Sparkman—W. Braska Savage 2
 Student, Perkins School of Theology—Russell R. Brown
 Student, Perkins School of Theology—Robert Langley
 Student, Perkins School of Theology—James Dell Keith
 Student, Vanderbilt School of Religion—Roy W. Bevan
 District Director of Stewardship—C. R. Huie
 District Director of Arkansas Methodist—W. Braska Savage
 District Director of Evangelism—Winslow E. Brown
 District Director of Temperance—Gerald K. Hilton
 District Director of TRAFCO—Fred R. Harrison
 District Missionary Secretary—Alfred I. Doss
 District Commissioner Methodist Children's Home—J. H. Lookadoo
 Chaplain, U. S. Army—Howard Cox

CAMDEN DISTRICT

W. Neill Hart, District Supt. 4
 Bearden—Gerald K. Fincher 3
 Bradley—(Dewey L. McCauley) 2
 Buckner Circuit—Giles B. Pixley 1
 Calion-Quinn—(Wendell Barbaree) 3
 Camden Churches:
 First—Francis A. Buddin (3)
 Fairview—M. W. Miller 4
 Timothy-Westside—Winston Hudnall 3
 Chidester Ct.—Palmer Garner 1
 Columbia Ct.—(Larry Nicholson) 1
 Dumas-Lisbon—(Oscar L. Haire) 5
 El Dorado Churches:
 Centennial-Bethel—(John T. Bolding) 4
 First—Cecil R. Culver (4)
 Associate—Virgil Bell 4
 St. Luke's—(W. S. Cazort) 5
 Vantrease—M. E. Scott 5
 Emerson Circuit—(C. B. Harris) 9
 Harmony Grove—Claud R. Roy 1
 Holly Springs Ct.—(Waymon Keel) 1
 Huttig-Bolding—Myron C. Pearce 3
 Junction City—O. W. Hoover 2
 Lewisville—David M. Hankins 3
 Louann Ct.—(Robert H. Jackson) 1
 Magnolia Churches:
 First—C. Ray Hozendorf 5
 Associate—William D. Elliott 1
 Jackson Street—John W. Lindsay 3
 Magnolia Circuit—(Elbert Marlar) 1
 Marysville-Fredonia—(C. E. Lawrence) 4
 Norphlet—(Ralph S. Mann) 1
 Parker's Chapel-Pleasant Grove — Noel Cross 2
 Smackover—Harold D. Sadler 4
 Stamps—Harold K. Davis 1
 Stephens—Bryan Stephens 4
 Strong-Wesley Chapel—(Charles Ogden) 2
 Taylor-Welcome—(James Ford) 2
 Union-Rhodes Chapel—(Ernest Hays) 1
 Village Circuit—Eugene Gilliam 1
 Waldo-Willisville—Rayford L. Diffie 4
 Student, Perkins School of Theology—Edwin E. Blythe, Jr.
 Student, Perkins School of Theology—Ben Hines
 Student, Perkins School of Theology — Doyne E. Graham
 Student, Edinburgh University — Howard Childs
 District Director of Stewardship—Cecil R. Culver
 District Director of Arkansas Methodist—M. W. Miller
 District Director of Evangelism—C. Ray Hozendorf
 District Director of Temperance—Harold K. Davis
 District Director of TRAFCO—Francis A. Buddin
 District Missionary Secretary—John W. Lindsay
 District Commissioner, Methodist Children's Home—R. Burney Wilson
 Conference Director of Golden Cross — Francis A. Buddin

HOPE DISTRICT

Robert B. Moore, District Supt. 3
 Ashdown—A. C. Carraway 1
 Bingen Ct.—(P. D. Alston) 1
 Blevins Ct.—(J. R. Callicott, Jr.) 1
 Boyd-Fouke—(Bun Gantz) 4
 Center Point Ct.—(Bruce Bean) 1
 DeQueen—Fred L. Arnold 3
 Dierks-Green's Chapel—(W. P. Walker) 4
 Doddridge Circuit—(DeWitt Harberson) 3



Pictured above is Bishop Paul E. Martin and the six district superintendents of the Little Rock Conference at work during last week's session of the Little Rock Conference. They are, L to R, Dr. Robert B. Moore of the Hope District; Dr. Arthur Terry of the Little Rock

District; Rev. T. T. McNeal of the Arkadelphia District; Bishop Martin; Dr. W. Neill Hart of the Camden District; Rev. Kenneth L. Spore of the Monticello District; and Dr. E. Clifton Rule of the Pine Bluff District.

Emmet Circuit—Clyde Swift 2
 Foreman-Wade's Chapel—Fred H. Arnold 2
 Garland-Pleasant Hill—(J. Wayne Mann) 2
 Hatfield Ct.—(W. R. Johnson) 3
 Hope—Rufus F. Sorrells 1
 Horatio Ct.—(Charles E. Messer) 2
 Lockesburg—Omma L. Daniels 1
 Lockesburg Ct.—Omma L. Daniels 1
 Mena—W. D. Golden 3
 Mena Ct.—(Weldon Rye) 3
 Mineral Springs—E. T. McAfee 1
 Mountain View-Shady Grove—T.B.S.
 Nashville—Curtis Williams 1
 Prescott—Alfred DeBlack 3
 Prescott Ct.—L. O. Lee 6
 Richmond Ct.—T.B.S.
 Rondo—(James E. Robken) 1
 Springhill Ct.—(James Shaddox) 2
 Texarkana Churches:
 College Hill—James A. Simpson 1
 Fairview—Herman D. Ginther 5
 Few Memorial—(L. D. Yates) 2
 First—Arthur Terry 1
 Washington Ct.—(W. C. Onstead) 2
 Winthrop Circuit—(Earl DeVasier) 1
 Student, Perkins School of Theology—John O. Alston
 Student, Perkins School of Theology—Jack R. Wallace
 Student, Perkins School of Theology—William C. Gentry
 District Director of Stewardship—Arthur Terry
 District Director Arkansas Methodist — Rufus F. Sorrells
 District Director of Evangelism — W. D. Golden
 District Director of Temperance—A. C. Carraway
 District Director of TRAFCO—H. D. Ginther
 District Missionary Secretary — Fred L. Arnold
 District Commissioner, Methodist Children's Home—John Wilson

LITTLE ROCK DISTRICT

E. D. Galloway, District Supt. 1
 Austin Circuit—Albert M. Elder 2
 Bauxite—C. W. Good 5
 Benton Churches:
 First—William E. Brown 1
 New Hope-Point View—(Cecil Gill) 5
 Park View—Edward B. Hollenbeck 1
 Bethlehem Ct.—(J. R. Martin) 4
 Bryant-Mount Carmel—Robert Regnier 1
 Carlisle—O. E. Holmes 4
 Des Arc—Kenneth M. Goode 1
 DeValls' Bluff—Doyle T. Rowe 2
 Hamilton—(H. DeVane Baldrige) 2
 Hazen—Doyle T. Rowe 4
 Hickory Plains Ct.—(Eugene M. Adkins) 1
 Little Rock Churches:
 Asbury—Otto W. Teague 1
 Associate—Maurice C. Webb 3
 Capitol View—Orrie L. Thompson 3
 Douglassville—John B. Hays 3
 First—Aubrey G. Walton 15
 Associate—George E. Stewart 3
 Associate—George W. Martin 2
 Geyer Springs—Robert W. Trieschmann 4
 Henderson—Roland E. Darrow 1
 Highland—H. O. Bolin 4
 Hunter—Everette M. Vinson 3
 Markham-Mount Pleasant — Louis M. Mulkey 1
 Oak Forest—Irl Bridenthal 2
 Pulaski Heights—J. Kenneth Shamblin 11
 Associate—Woodrow W. Smith 3
 St. Luke—Elbert B. Jean 3
 St. Mark—(Stacey Ollar, Jr.) 1
 St. Paul—Charles W. Richards 8
 Trinity—Carr Dee Racop, Jr. 1
 Twenty-eighth Street—George G. Kerr 2
 Winfield—J. Ralph Clayton 1
 Associate—Ben A. Russell, Jr. 2
 Lonoke—W. R. Burks 7
 Mabelvale—Charles W. Baughman 1

Mountain View—Carr Dee Racop, Jr. 1
 Pride Valley—(John B. Ross) 2
 Primrose—James Robert Scott 5
 Roland-Martindale—(S. T. Hollowell) 4
 Salem-Congo—W. R. Jordan 3
 Sardis-Bethel—Robert L. Riggan 2
 Traskwood-Ebenezer — (William Carroll Chenault) 2
 Special appointments with annuity:
 Executive Secretary, Board of Education — Roy E. Fawcett
 Superintendent, Methodist Children's Home—Connor Morehead
 Executive Secretary Town and Country Commission—James E. Major
 Conference Director of Youth Work—John W. Hassler
 Conference Treasurer—Louis W. Averitt
 Special appointments without annuity:
 President Hendrix College—Marshall T. Steel
 Director of Development, Southern Methodist University—J. Edwin Keith
 Missionary to Japan—William M. Elder
 Student, Perkins School of Theology—Edmund B. Deane
 Student, Vanderbilt University — John C. English
 Student, Vanderbilt School of Religion—Ernest Eugene Efrid
 Student, Northwestern University—Ernest Ray Nipper
 Student, Duke Divinity School—Elmo Albert Knoch, Jr.
 District Director of Stewardship—J. Ralph Clayton
 District Director of Arkansas Methodist—John B. Hays
 District Director of Evangelism—Otto W. Teague
 District Director of Temperance—Robert W. Trieschmann
 District Director of TRAFCO—Irl Bridenthal
 District Missionary Secretary—Charles W. Richards
 District Commissioner, Methodist Children's Home—E. E. Ashbaugh
 Chaplain, U. S. Air Force—Jeff E. Davis
 Chaplain, U. S. Air Force—Ralph Vanlandingham
 Chaplain, U. S. Army—Gerald C. Dean

MONTICELLO DISTRICT

Kenneth L. Spore, District Superintendent 4
 Arkansas City—(Sammy Farrell) 1
 Bradley Circuit—T.B.S.
 Crossett—John B. Hefley 5
 Crossett Circuit—(Arthur C. White) 2
 Dermott—Robert B. Moore, Jr. 1
 Drew Circuit—(Richard Poss) 3
 Dumas—Harold Scott 3
 Eudora—John P. Miles 2
 Fordyce—A. J. Christie 3
 Fountain Hill Ct.—R. L. Long 5
 Gould—Harold Scott 2
 Hamburg—Guy C. Ames 1
 Hampton-Harrell—W. H. Sanders 1
 Hermitage—(E. Guy Wilson) 4
 Kingsland Ct.—(James W. Beck) 3
 Lake Village—Charles G. Ashcraft 3
 McGehee Churches:
 First—Herston R. Holland 1
 Wesley—(Sammy Farrell) 3
 Monticello—Robert O. Beck 1
 Martin's Chapel—H. A. F. Ault 1
 Portland-Montrose—Van W. Harrell 1
 Star City—Osborne White 4
 Thornton Circuit—(H. R. Nabors) 3
 Tillar Circuit—(Irl Lancaster) 3
 Warren—D. Mouzon Mann 1
 Watson-Kelso—George G. Bailey 2
 Wilmar Circuit—W. W. Barron 4
 Wilmot-Parkdale—J. R. Sewell 2
 Student, Perkins School of Theology — James Samuel Taylor
 Student, Vanderbilt School of Religion—



REV. E. D. GALLOWAY
 New Little Rock District Supt.

Edgar Outlaw
 Student, Duke School of Religion—George A. Tanner
 Chaplain, U. S. Navy—Hal R. Sessions
 District Director of Stewardship—Robert O. Beck
 District Director of Arkansas Methodist—Osborne White
 District Director of Evangelism—Robert B. Moore, Jr.
 District Director of Temperance—John P. Miles
 District Director of TRAFCO—Charles G. Ashcraft
 District Missionary Secretary — Guy C. Ames
 District Commissioner, Methodist Children's Home—R. B. Newcome
 Manager, Camp Keener—Harold Scott

PINE BLUFF DISTRICT

E. Clifton Rule, District Supt. 5
 Almyra—Harold Wright 1
 Altheimer-Wabbaseka—Charles E. Ramsay 1
 Bayou Meto-Lodges Corner — (Claude Clark) 2
 Carthage Circuit—(Hursel Richert) 1
 DeWitt—Howard L. Williams 1
 England—Kirvin A. Hale 3
 Gillett—D. James McCammon 1
 Glendale—(James Scudder) 2
 Grady—George W. Warren 4
 Humphrey-Humnoke—Eugene Rushing 1
 Keo—(John L. Hoover) 3
 Leola—Robert S. Beasley 1
 Little Prairie Ct.—(Ira M. Mitchell) 2
 Pine Bluff Churches:
 Carr Memorial—Cagle E. Fair 5
 First—William O. Byrd 4
 Good Faith—C. Everett Patton 1
 Hawley—George E. Reutz 3
 Lakeside—John M. McCormack 6
 St. Luke-Center Grove—Carlos E. Martin 2
 Sulphur Springs—(A. C. Rogers) 2
 Wesley—Clint D. Burleson 2
 Whitehall—(Curtis E. Monroe) 7
 Rison-Mount Carmel—Fred M. Holt, Jr. 1
 Redfield—(James Scudder) 2
 Roe Circuit—W. Darrell Bone 3

35 PCT. CHANGE IN PASTORAL CHARGES

(Continued from page 1)

Thursday and Friday mornings were begun with devotional messages being delivered by Rev. Robert B. Moore of Altheimer, Rev. Robert W. Trieschman of Geyer Springs, and Rev. Howard Williams of Texarkana, respectively.

Dr. Steel addressed the conference on Wednesday morning concerning Hendrix College and the current emphasis on Higher Education.

Dr. A. W. Martin of Fayetteville, director of the University of Arkansas Wesley Foundation, continued the Higher Education emphasis with addresses on the program of Methodist work on the campuses of state colleges and the university.

Dr. W. E. Trice, pastor of the University Methodist Church in Baton Rouge, was the speaker in connection with the other quadrennial emphasis, Christian education in the local church.

Other Highlights

Other highlights of the conference included:

The welcoming of the conference to Hot Springs by Mayor Floyd Housley and Rev. Mr. Galloway, host pastor.

The receiving of the report of the district superintendents, which was presented to the conference by Dr. E. Clifton Rule.

The hearing of the annual report of the conference president of the Woman's Society of Christian Service, Mrs. M. E. Scott of El Dorado, and the conference lay leader, Roland M. Shelton of Little Rock.

The admitting of 13 ministers on trial and the receiving of four ministers into full conference membership.

Actions Taken

Actions taken included:

The adopting of the Area-wide program of Christian Education "Teach Arkansas About Christ."

The adopting of the continuing program as projected by the state-wide Commission On Higher Education.

The passing of a resolution recommending to the South Central Jurisdiction that the states of Arkansas and Louisiana be made into separate Episcopal Areas at the



Ministers admitted on trial in the Little Rock Conference last week in Hot Springs included, L to R, first row, Albert M. Elder of Cabot; Earnest Eugene Efird of Little Rock; Jack R. Wallis of Southern Methodist University; James Dell Keith of Hot Springs; Ben Hines of Camden; second row, Elmo Albert Knoch, Jr., Little

Rock; Frank Norman Totten, Jr., of Benton; Edward C. Blythe, Jr., of Lewisville; Curtis E. Monroe of Pine Bluff, third row, William Edgar Outlaw of Watson; James Samuel Taylor of Chidester; and William C. Gentry, Jr., of Hope.

1960 session of the Jurisdictional Conference.

The raising of the annuity rate for retired ministerial members of the conference to \$48 a service year. This represents an increase of \$1.00. 70% of this amount is paid to retired approved supply pastors and widows of ministerial members.

The adopting of the program of evangelism which calls for a year of enlistment program beginning in March, 1959; a state-wide conference on evangelism on October 27-28; the holding of three prayer retreats in each district for laymen, lay women, and pastors; and district United Evangelistic Missions in the Monticello and Pine Bluff Districts. Rev. Howard Williams was elected conference secretary of evangelism to succeed Rev. D. Mouzon Mann. Both Rev. Mr. Williams and Rev. Mr. Mann addressed the conference on the work of the conference board. The adopting of a report by the conference Television, Radio and Film Commission which calls for the beginning next fall, with the North Arkansas Conference, of a television series, "The Methodist Chapel of The Air."

The fixing of the minimum salary at \$2,400 for pastors with dependents and \$1,800 for pastors without dependents.

The deciding to complete a file of the names of life service volunteers in the conference. This recommendation by the conference Commission On Christian Vocations anticipates the furnishing by pastors and local church leaders of the names of all youth who have committed themselves as live service volunteers. The file will be maintained by the conference Board of Education, the executive secretary of the Town and Country Commission and the Commission on Christian Vocations.

The adopting of a standard by which local churches may be guided in the furnishings placed in parsonages.

The adopting of a resolution of appreciation to Bishop and Mrs.

Martin and urging them to take a vacation following the Area's Annual Conferences.

The apportioning of \$15,530 for salary supplementation of weaker churches and \$9,150 for church extension work.

The approving of the continuation of the 1000 Club, a church extension program in the conference.

The accepting of the invitation of the First Methodist Church of Hot Springs to hold the 1959 session of the conference in that church.

The receiving of a check for \$4,061.42 by the conference from the Methodist Publishing House as its annual distribution of profits to retired ministers.

The consecrating and certifying of three musicians as ministers of music. These include Franklin Wayne Waller of The First Methodist Church of Stuttgart, William H. Roberts of the Lakeside Methodist Church, Pine Bluff and Mrs. Luvinia C. Montgomery of the Highland Methodist Church in Little Rock. The service of consecration was conducted by Dr. Roy E. Fawcett, executive secretary of the Conference Board of Education.

Service of Commemoration

The annual service of commemoration for ministers and their wives or widows who died during the past year was held at the opening session on Tuesday morning under the direction of Rev. J. D. Montgomery of Hope. The commemoration speaker was Dr. Robert B. Moore, Sr. of Hope. Those commemorated included: Rev. T. M. Armstrong of Texarkana, Rev. John T. Tucker of Almyra, Rev. Seth K. Burnett of Hot Springs, Rev. John T. Rodgers of St. Charles, Rev. Joseph Sims of Bonning, Calif., Rev. J. A. Ginnings of Texarkana, Rev. John N. Simpson of Mena, Rev. Albert Burroughs of Hot Springs, Mrs. Stonewall Anderson of Conway, Mrs. B. F. Scott of Camden, Mrs. R. L. Wozencraft of Camden and Mrs. S. R. Canfield of Chidester.

Changes In Ministerial Status

The following changes in ministerial relations were made during

the conference sessions:

Retired: C. R. Andrews of Leola, 38 years of service; Rev. J. M. Hamilton of Arkadelphia, 41 years of service.

Located At Own Request: F. Wesley Reutz.

Admitted On Trial: Edward C. Blythe, Jr., Lewisville; Ernest Eugene Efird, Little Rock; Albert M. Elder, Cabot; William C. Gentry, Jr., Hope; Ben Hines, Camden; James Dell Keith, Hot Springs; Elmo Albert Knoch Jr., Little Rock; Curtis E. Monroe, Pine Bluff; William C. Ogden, Camden; William Edgar Outlaw, Watson; James Samuel Taylor, Chidester; Frank Norman Totten, Jr., Benton; and Jack R. Wallis, student at S.M.U.

Admitted Into Full Connection: Fred H. Arnold, Foreman; William Dean Elliott, Hope; Palmer Garner, Sheridan; and Carr Dee Racop, Jr., Pine Bluff.

Ordained Deacon: John O. Alston, student at S. M. U.; Edward C. Blythe, Jr., Lewisville; E. Russell Brown, student at S. M. U.; Eugene Efird, Little Rock; William C. Gentry, Hope; Cecil Gill, Benton; Eugene N. Gilliam, Lockesburg; Doyne Graham, Louann; Fred M. Holt, Jr., student at S. M. U.; W. H. Hudnall, Camden; Robert H. Jackson, Bingen; James Dell Keith, student at S. M. U.; Elmo Albert Knoch, Jr., Little Rock; Louis Martin Mulkey, Little Rock; E. R. Nipper, Camden; Edgar Outlaw, Watson; Eugene Rushing, student at S. M. U.; Ben A. Russell, student at S. M. U.; George A. Tanner, student at Duke University; James Samuel Taylor, Chidester; and Frank Norman Totten, Jr., Benton.

Ordained Elder: Fred M. Arnold, Foreman; Billy B. Barger, Little Rock; William Dean Elliott, student at S. M. U.; John Cammel English, Little Rock; James Ford, Taylor; Palmer Garner, Sheridan; Kenneth Metz Goode, Bryant; DeWitt Harberson, Doddridge; Samuel T. Hollowell, Roland; Waymond Keel, Magnolia; and Carr Dee Racop, Jr., Pine Bluff.

Rowell Circuit—(Elam Turner) 5
St. Charles-Pleasant Grove—(Robert Kirkwood) 2
Sheridan—Horace Grogan 2
Sherrill-Tomberlin-Tucker—W. T. Bone 4
Stuttgart Churches:
First—Clinton M. Atchley 5
Grand Avenue—Vernon M. Chalfant 3
District Director of Stewardship — Paul Jones
District Director, Arkansas Methodist — Kirvin A. Hale
District Director of Evangelism—Howard L. Williams
District Director of Temperance—Cagle E. Fair
District Director of TRAFICO—William O. Byrd
District Missionary Secretary—Vernon E. Chalfant
District Commissioner, Methodist Children's Home—J. M. Spieer
Conference Executive Secretary of Evangelism—Howard L. Williams
Special Appointment, without Annuity:
Minister of Education, First Church, Pine Bluff—Clem Baker
Chaplain, U. S. Navy—Withers M. Moore

TRANSFERRED IN

Marshall T. Steel, Elder, from the North Texas Conference
Van W. Harrell, Elder, from the North Arkansas Conference
Otto W. Teague, Elder, from the North Arkansas Conference
Robert W. Johnson, On Trial, from the North Arkansas Conference

TRANSFERRED OUT

Harold Lloyd Fair, Elder, to the Tennessee Conference
J. Cammel English, Elder, to the North Arkansas Conference
Phillip E. Pierce, Elder, to the North Arkansas Conference
Harry R. Weed, Elder, to the North Arkansas Conference



Officers recently installed by the Grace Curtis Sub-district at the Griffin Memorial Methodist Church, Paragould, Ark., are pictured. They are, l to r: Barbara Clifford, Rector First Church, vice president; Linda Stallings, Simmins Chapel, secretary-treasurer; Margaret Clark, Marmaduke, publicity chairman; Mrs.

Cliff Walden, Griffin Memorial, counselor; Cliff Walden, Griffin Memorial, counselor; Brenda Dickson, Griffin Memorial, outreach; David Gatlin, Paragould First Church, president; Patsy Cupp, St. Marks, Paragould, Christian witness; and Carol Bruner, Stanford, recreation.

WITH THE SUB-DISTRICTS

Rice

The Rice Sub-district MYF had its regular bi-monthly meeting and program at the Wesley Methodist Church, Crowley, La., Sunday May 18, and the main item of business was the election of officers for the coming year.

Those elected were: president, Paul Lesseigne; vice president, Lana Baron; secretary, Josephine Harrington; treasurer, Sandra Rue; publicity chairman, Dorothy Hoffpauir; reporter, Sandra Jeffers; district council members, Lane Sarver and Ronald Sarver; and sub-district counselor, Mrs. Billy Welch.

Plans were made to hold the July meeting at Raspberry Lake in Iota and there will be a picnic.

Youth Participate In Missionary Program Through MY-Fund

A recent news bulletin of the Indiana Conference board of education contains the following paragraph about the Methodist Youth Fund that is worth quoting:

The Methodist Youth Fund is more than "another item in the budget." It is youth's participation in the missionary program of our church. And it affords the church a rare opportunity of missionary education at a time in life when habits are being developed and fixed. If we can train our youth to share in the world mission of the church then the church will respond gladly when these youth become the adult members of our official boards. There are many fine materials which help us to "personalize" the Methodist Youth Fund so that the youth can know exactly what the needs are and where their giving goes and what it does. We suggest that this type of study become a permanent part of the program of youth in each church. Talk

THE YOUTHFUL ACCENT

By Hoover Rupert

HOME RUNS AND STRIKEOUTS

Ask anyone who has been the most sensational figure in baseball and you can probably get yourself a good argument. There are many nominations readily put forward that range from Dizzy Dean to Ty Cobb to Bob Feller to Grover Cleveland Alexander not to mention Christy Mathewson, Walter Johnson or Mickey Mantle. But any list of two or three is bound to include the name of Babe Ruth. They call Yankee Stadium in New York "The House that Ruth Built." Movies have been written and books published on the life and experience of the "King of Swat," the "Bambino," "The Crown Prince of Baseball," "The Babe" as George Herman Ruth has been variously called.

But the other day I ran into a fact that jarred me for a moment. Some writer wedged into the bottom of a column in the sports page the little tidbit of info that while Babe Ruth hit 851 homeruns in major league competition, he struck out 1,320 times. Talk about whole hog or none, either he gets all the way around the bases or he trots back to the bench. None of these piddling singles, or droopy doubles, or even terrific triples — just over the fence counts. Otherwise it's three strikes and out in his old ball game.

I haven't checked the records too thoroughly so some of the more avid base-ballians among the read-

with the Secretary of Youth Work of the Woman's Society of Christian Service about this. And write to Methodist Youth Fund, P. O. Box 871, Nashville, Tennessee, for information.

ers can correct me, but that seems to be close to a record for strikeouts for one who was the Sultan of the Swat! It almost works out that in three times at bat the Babe would hit one home run and strike out twice!

You say, so what. Interesting maybe to the baseball crowd. But, why mention it here? Well, believe it or not, the idea has some theological implications for the young Christian — and the older one too. To strike out in our sandlot league out in that Kansas town at the geographical center of the United States was about as bad a deal as a guy could get for himself. Wish I had known then about Babe Ruth's strikeout record! Of course, while I could, proportionately speaking, match it, my record of home runs left something — what am I saying — left everything to be desired. But back to theology — here's the idea that a fellow can strike out so often and still be the highest paid performer in baseball. No home run every time he came to bat. No home run every game. But enough to keep him right up there on top.

Somehow I figure the Lord doesn't expect me to hit a home run every time I come to bat in life. He does figure that I will step up to the plate and take three healthy swats at the ball and do my best to get on base. The thing that will send me back to the minors is if I give up trying. Or, if I conclude that because I can't hit home runs like Babe Ruth or Mickey Mantle, I just won't try to bat, I think He gets a little fussed with me.

Seems like I remember that one of the disciples whom Jesus selected for the inner circle was Simon Peter whose record of strike-outs exceeded his record of home runs. But this was the fellow to whom Jesus said, "Your kind of faith is like a rock, and on such a rock I'll build my church." And he has.

Hendrix To Serve As Training Center For Youth Caravaners

Nashville, Tenn. (MI) — At least 140 Methodist churches in the United States will be served by Methodist Youth Caravans this summer; and groups of caravaners will be trained in two centers, one at Hendrix College, Conway, Ark., June 10-20, the other at West Virginia Wesleyan College, Buckhannon, W. Va., June 24 to July 4.

A total of 92 college students and 23 adult counselors will work as members of the caravan teams, said the Rev. Harold W. Ewing, Nashville. He is chairman of the caravan committee of the Methodist General Board of Education, which sponsors the annual caravan project.

In the caravan program, selected churches will be visited for one week each by a team consisting usually of four youth and an adult counselor. The teams will try to help revitalize and strengthen the ministry to youth in these churches.

Now in its twentieth year, the Methodist caravan program has reached more than a million people in over 1,800 churches in the United States and overseas, said the Rev. Joseph W. Bell, Nashville, staff member of the Methodist General Board of Education.

New Booklet For Campers Available

Native 'N' Creative by Thelma Stinson is a 32-page booklet giving directions for craft activities in camp or other outdoor occasions.

In the activities suggested, nature materials are used that are easily available in various parts of the country. A minimum of equipment is required—a pocket knife, a piece of string, or small items that are easily stored in a pocket.

The booklet is attractively illustrated with drawings by Jean Penland.

Native 'N' Creative (9500-BC) is available from The Methodist Publishing House serving you. Price, 40 cents.

Bibliography For Workers With Older Youth Is Recommended

The following bibliography for adult workers with older youth groups is recommended by the Youth Department of the General Board of Education:

- Baxter, Bernice: Teacher-Pupil Relationships
- Cole, Luella: Psychology of Adolescence
- Coyle, Grace: Group Work with American Youth
- Gleason, George: Single Young Adults in the Church
- Goodenough, Florence L.: Developmental Psychology
- Landis, Paul H.: Adolescence and Youth
- McLester, Frances C.: A Growing Person
- McLester, Frances C.: Teaching in the Church School
- Moon, Alleen: Christian Education of Older Youth
- Guidebook for Workers with Youth

All the above books are available from The Methodist Publishing House that serves you.



DISTRICTS MEET

Shreveport Guild

The members of the Wesleyan Service Guild of the Shreveport District held their annual spring meeting at the First Methodist Church in Logansport, Sunday, May 18 at 2:30 with approximately 39 members and three guests present.

Those attending met in the parlor and were served refreshments, after which they went to Fellowship Hall for their program.

Mrs. Fred Cogey, hostess president, welcomed the members, and Miss Arline Tyler, district secretary, had charge of the meeting, which had as its theme; "Missions Endless Line of Splendor."

Special music was by Francis Alstor accompanied by Mrs. Nolan Horn.

Rev. James B. Grambling, host pastor, led the meditation and prayer.

The following officers were elected for the next two years: Miss Hazel Cooper, Shreveport, district secretary; Mrs. Dollie Brown, Shreveport, Christian Social Relations; Mrs. Rachel Rogers, spiritual life; Mrs. Sybil Hale, Logansport, missionary education; Miss Elizabeth Lowery, Mansfield, nominations.

Dedication to Service was held by Mrs. C. O. Day.

The highlight of the meeting was the presentation of a Life Membership Pin by Mrs. F. G. Philips to Miss Arline Tyler for her outstanding work in the Guild.

Arkadelphia Sub-district

The John Wesley Sub-district of the Arkadelphia District, met Thursday morning at 10 o'clock, May 22, in Dalark Methodist Church for the quarterly meeting. The program was as follows: open-

New Era Organizes

On May 22 the ladies of the New Era Methodist Church met in the sanctuary of their church to organize a Woman's Society of Christian Service.

Mrs. Nelson Thornton, Camden, district secretary, was the inspirational speaker and helped with the organization. There were 13 women present and the following officers were elected: president, Mrs. E. W. Smith; vice-president, Mrs. B. O. Lee; secretary and treasurer, Mrs. Thomas E. Talley. A real interest is shown in the work, and it is felt that they will be successful.

Mrs. Thornton was accompanied by Mrs. C. B. Harris and Mrs. Jimmie Burton of Magnolia. Rev. C. B. Harris is the pastor.

ing song, "Holy, Holy, Holy," prayer by Mrs. T. T. McNeal, the devotional was given by Mrs. W. B. Savage, "Christian Witness."

A panel discussion by Mrs. Alvin Stone, Mrs. T. T. McNeal of Arkadelphia, and Mrs. Horace Fisher of Malvern, discussed the high lights of the Fifth Assembly they attended in St. Louis, Mo., May 6-9. At the noon hour lunch was served in the parsonage home of Rev. and Mrs. W. A. Lea.

The afternoon session was called to order at 1 o'clock by singing, "A Charge To Keep I Have." Mrs. J. D. Parker led the prayer, Mrs. Clarence Daniell presided during the business session.

Report of the Nominating Committee was given when new officers were elected as follows: Chairman, Mrs. C. C. Parker, Vice chairman, Mrs. Guy Shirron, and Secretary-Treasurer, Mrs. W. F. Amis. The meeting adjourned to meet again on August 11th.

Societies Train Officers

DeQueen

The Woman's Society of DeQueen Methodist Church met in Fellowship Hall at 1 p.m. May 26 for a covered dish luncheon and a school of information and inspiration under the direction of Mrs. W. M. Reinhardt, president of the Hope District, and Mrs. L. B. Tooley, conference secretary of student work.

The Pledge service opened with prayer by Rev. Fred Arnold, pastor, and the newly elected president, Mrs. Stuart Norwood, presided. There were 27 present for the drawing of names by the three circle chairmen, Mrs. W. G. McNeice, Mrs. Lee Markell and Mrs. John Allerdice.

Those participating in the play given for the Pledge service: "In As Much" were: Mrs. H. B. Caruth, Mrs. Wayne Pullen, Mrs. Roy Jacke, Mrs. Lee Markell, Mrs. Glen Garrison, Mrs. Wesley Howard and Rev. Arnold.

Members placed their pledge cards at the altar as they kneeled for the closing prayer by Mrs. Fred Arnold.

Beebe

Miss Mildred Osment, vice-president of the North Arkansas Conference, conducted In-service training for leaders at the Beebe Woman's Society May 27. Officers are: Mrs. James H. Garrett, president; Mrs. C. B. White, vice-president; Mrs. W. W. Reid, recording secretary; and Mrs. R. R. Huffaker, treasurer.

Officers of the Wesleyan Service Guild are: Miss Drue Hawes, president; Mrs. J. T. Allen, secretary-treasurer; and Mrs. James W. Workman, co-ordinator.

The day was closed with an altar service Tuesday night.

Mrs. Garrett was hostess to the Searcy District Executive Committee for its training Wednesday, with Miss Osment as leader.

ler, Stephanie Anne Garrison, Leigh Evans Regenoid, Margaret Anne Whitus, Bynnevine 1st; Edun Jane Taylor, Gary Gowain Prescott, Harrisburgh (WSG); Hums Pratt Jr., Glenda Heen, Tony Hardin, Kay Mabrey, Jonesboro Fisher; David Grady, Macey; Deborah Adeia Buzick, Monette; Michael Little, David Little, Whitton; Tisha Ann Sitzer, Weiner.

PARAGOULD DISTRICT—Adult: Mrs. Vinne Hagood, Mrs. Leon Williamson, Paragould District; Mrs. J. F. Arnold, Mrs. Byron McSpadden, Corning; Mrs. W. C. Bradsher, Mrs. Paul McLerkin, Mrs. Sam Smane, Paragould 1st; Miss Carrie E. Mowery, Piggott (WSG); Mrs. Denver Oxley, Piggott; Mrs. Mary M. Corzane, Miss Minnie Morris, Rector; Mrs. Charles McCullis, St. Francis; Mrs. J. W. Recker, Mrs. D. D. Lacey, Walnut Ridge. Baby: Marcia Annette Polk, Laura Christine Polk, Corning; Debra Jane Blalock, Paragould 1st; Mark Morrow Cooley, Judith Elaine Newton, Teresa Ann Skidmore, Piggott; Marcy Lee Meyer, Rector.

SEARCY DISTRICT—Adult: Mrs. Bernice Cothorn, Bald Knob; Mrs. Vivian Benton, Mrs. Carl Burkhardt, Mrs. J. L. Harrison, Beebe; Mrs. Horace Stanley, Beebe (WSG); Mrs. Lucy A. Pugh, Harrison (WSG); Miss Betty Lewis, McCrory (WSG); Mrs. W. G. Stegall, McRae; Miss Avonelle Wallace, Searcy (WSG). Baby: Suellen Lynette Fulbright, Ruth Deane Walker, Nancy Ruth Williams, Searcy 1st.

NEWS IN BRIEF

The following officers of the First Methodist Church Woman's Society Texarkana, were installed at the morning service, May 25, by the pastor, Dr. W. E. Brown: president, Mrs. H. W. Newbold; vice-president, Miss Annie Claire Atkinson; recording secretary, Mrs. B. N. Wallace, and treasurer, Mrs. Julia Brummett.

The Woman's Society of Haynesville presented Life Memberships May 19 to: Mrs. J. C. Harp, Mrs. L. M. Brand, Mrs. L. K. White, Mrs. Fuller Bond and Miss Weltha Collins.

Twenty five ladies attended the May meeting of the Woman's Society of Van Buren First Methodist Church, meeting at the church for a morning coffee. The meeting was opened by sentence prayers followed by coffee served by Circle 3.

Mrs. Pauline Faber gave a talk on the outcast of Japan. A skit, "Just One Woman," was given by Mrs. George Crafton, Mrs. Robert Purefoy and Mrs. Lawrence Harvey.

Mrs. R. S. Wilson was re-elected president, and with the other officers will be installed at a later date.

The officers of the Woman's Society and the Wesleyan Service Guild were installed at the May 25 Sunday morning service of the Camden First Church. After the impressive ceremony, Holy Communion was given by the pastor, Dr. Francis A. Buddin. Those installed were: Woman's Society: president, Mrs. Nelson Thornton; vice-president, Mrs. Paul Edwards; secretary, Mrs. S. W. Harris; treasurer, Mrs. Will Moseley; Guild: president, Mrs. James H. Rumph; vice-president, Mrs. Dewey Cannell; secretary, Mrs. Lillian Campbell; treasurer, Miss Eula Albright.

The Woman's Society of Christian Service at Siloam Springs met at 2 p.m. on May 22 for the last meeting of the study, Social Witness of the Local Church in the Ecumenical Movement. We were honored to have as a speaker on that afternoon, Miss Mary Chafin, North Arkansas District Deaconess, stationed at St. Paul, Arkansas. She gave a very informative picture of her work, in an inspiring message telling of the effort being made to reach all the people of the communities served by the three churches in her territory.

She remained in Siloam Springs for a covered dish dinner and a talk before the Wesleyan Service Guild on Thursday night. Her talk to the Guild again showed her deep concern, her insight into the problems of South Madison County, and her willingness to give of herself whenever and wherever there is a call. Both feel that we were greatly blessed to have had Miss Chafin with us, and we shall look forward to future meetings. We send up a prayer of gratitude for this faithful worker, and ask God's blessings on her work.

NORTH ARKANSAS CONFERENCE WSCS FINANCIAL REPORT

(Special memberships continued from last week)

FAYETTEVILLE DISTRICT—Baby: Michelle Rizzutti, Joseph Carl Cohea, Fayetteville; William Roger Black, Gentry; Suzanne McCamey, Harmon; Janet Cogger, Huntsville; Jimmy Don Clark, Oakley Chapel; Shelle Page Tuck, Mark Andrew Gilbert, Jerri Lynn Burns, Karen Sue Chandler, Martha Sue Harris, Willa Donnell Whitaker, Rogers; Deanna Gale Summers, Siloam Springs; Stephen Gene Thompson, Springdale (WSG); John Conner Osburn, Winslow.

FORREST CITY DISTRICT—Adult: Mrs. D. A. Dallas, Forrest City District (WSG); Mrs. A. G. Bratton, Forrest City; Mrs. J. B. Connolly, Helena; Mrs. William C. Vail, Marianna; Mrs. Jimmie Spotts, Mrs. J. E. Lohman, West Memphis. Baby: John Graham, Warren Casteel, Elaine; Martha Jane Mann, Beverly Joe Aldridge, Mary Susan Prewitt, Mary Etta Perry, Jeffery Alan Devazier, Frances Mann Harrison, Jennifer Rae Webber, Michael Holland Lewis, Carolanna Carmical, Forrest City; Catherine Marie Cole, Marianna.

FORT SMITH DISTRICT—Honorary Life: Mrs. T. L. Hunt, Fort Smith Goddard. Adult: Mrs. U. C. May, Mrs. Addie Grant-ham, Booneville; Mrs. Charles Atkinson, Mrs. Holman Richmond, Mrs. Foster Gaden, Mrs. Charles Hartsfield, Mrs. Robert W. Platt Jr., Mrs. Paul Bell; Mrs. Ruby Owens, Mrs. James Cheyne, Mrs. Kenneth Orton, Mrs. Ernest Barlett, Mrs. Glenn Beasley, Mrs. Oscar Gillett, Miss Jean Montague, Mrs. Robert W. Robertson, Mrs. Hugh Swofford, Fort Smith 1st; Miss Edna Short, Mrs. Doss Reynolds, Fort Smith 1st (WSG); Mrs. Robert Wimbrown, Mrs. Grady Coleman, Mrs. J. Kemp Johnson, Mrs. W. G. Walker, Fort Smith Goddard (WSG); Mrs. J. A. Rockwell, Mrs. H. H. Carnal, Fort Smith Goddard; Mrs. Murry Cormack, Mrs. Olive B. Schleiff, Fort Smith Midland Heights; Mrs. J. W. Holt, Fort

Smith Midland Heights (WSG); Miss Juanita Smith (WSG), Mrs. Helen Curtis, Mrs. Betty Butler, Fort Smith St. Paul; Mrs. Allen Heard, Mrs. Willie Tomlin, Greenwood (WSG); Mrs. Hoy McDonald, Mrs. Charles Martin, Greenwood; Mrs. Fred Carty, Mulberry. Baby: Kathryn Ann McDonald, Lauren Elizabeth McDonald, David Franklin Jamell, Mary Jo Carlson, Joseph Wright Chancey, Kenneth Ray Bassinger, Gregg Alan Neislar, Ralph Speer Crumrine, Lou Ann Gregg, Mary Kay Fraser, Kyle Dean Parker, Ralph Crigler Paul, Gaye Lizanne Bruce, Gail Lynn Kirkpatrick, Susan Elizabeth Wernitz, John Lawson Cloninger Jr., Charles William Putman Jr., Kimberly Jeanne Randle, Alan Ross Berryman, Marl McKee Hale, Nancy Jane Gately, Richard Staton, Anne Paddock Bowers, Jack E. Grober Jr., Fort Smith 1st; Linda Marie Whittenburg, Fort Smith 1st (WSG); Elizabeth Leigh Charles, Fort Smith 1st; David King Rayburn, Melissa Harwood, Sarah Fisher, Fort Smith 1st (WSG); Sarah Jane Kimbrough, Nancy Lynn Hinds, Fort Smith 1st; Julia Ann Wilson, Fort Smith Goddard; Kathi Been, Joy McKeever, Steven Blackman, Patti Louise Roberts, Greenwood; Sandra Kay Hooper, Paris.

JONESBORO DISTRICT—Honorary Life: Mrs. E. H. Hall, Miss Mildred Osment, Jonesboro District. Adult: Mrs. Henderson Hall, Mrs. E. E. Hardin, Blytheville 1st; Mrs. A. M. VanWinkle, Blytheville Lake St.; Mrs. Mary Mahan, Mrs. Herman Jacobs, Harrisburgh; Mrs. May Mathews, Jonesboro 1st (WSG); Mrs. Bonnie Mabrey, Jonesboro Fisher; Martha Sue Eason, Jonesboro Huntington Ave.; Mrs. John Duke, Jonesboro Huntington Ave. (WSG); Mrs. J. W. Buzick, Monette; Mrs. H. B. Jones, Osceola; Miss Vivian Martin, Trumann; Mrs. Sarah Chandler, Whitton; Youth: Barbara Ann O'Daniel, Bay. Baby: Cynthia Anne Czeschin, Karen Denise Fow-



It was Dr. Leo Raub Night at the meeting of the Methodist Men of First Methodist Church, Hammond, Wednesday evening, May 14. Dr. Raub is retiring from Southeastern College after 15 years of service both to his school and church. He has assumed new duties at Centenary College as of June 1.

After the fellowship meal the program chairman, George Bedsole called on Rev. Edward R. Thomas to speak. He told of the growth of Hammond and the church during the 15 years that Dr. Raub has been in Hammond. The city has grown from some 6,000 to 11,000. The college enrollment has increased from slightly more than 300 to more than 1,700. And the church membership has grown from 413 to more than 600. In addition, Dr. Raub has been active in the Wesley Foundation giving leadership to the group and helping to build the new building.

Testimonials were given by Dr. Wiginton, Dr. Garrett, and E. A. Courtney. Edward Amar, president of the Methodist Men, presented to Dr. Raub a plaque in appreciation of his 15 years of service. They are pictured above.

Centenary College News

Miss Betty McKnight, assistant professor of mathematics at Centenary College, attended the annual regional meeting of the American Assn. of University Women in Louisville, Ky., last weekend as official representative of Centenary. Miss McKnight is a member of the Shreveport branch of the AAUW.

Charles A. Hickcox, dean of students and head of the geology department at Centenary College, has been re-elected to a two-year term as national grand historian of Sigma Gamma Epsilon, national honorary geological fraternity.

Orvis Sigler has arrived at Centenary College from his former coaching post at the U. S. Military Academy at West Point to assume the position of athletic director and head cage coach at Centenary. He and Mrs. Sigler and their son are making their home at 875 Captain Shreve Drive in Shreveport. Mr. and Mrs. Sigler were honored Friday at an open house sponsored by the Centenary chapter of Kappa Alpha fraternity.

Miss Edna May Fitch of Shreveport, a Centenary College English major, has been awarded a teaching fellowship to work for her master's degree at the University of Arkansas. She will begin her work in September, following her graduation from Centenary in May.

Mrs. Sue Boydston, enrollment counselor at Centenary College, was guest speaker Friday at the Shreveport district meeting of the Methodist Youth Fellowship. The event was held at the Broadmoor Methodist Church with the Rev. Fred Shirley, area MYF director, in charge.

Opera Association To Give Scholarship To Centenary

The Shreveport Civic Opera Assn. has inaugurated a scholarship program at Centenary College with the intention of encouraging talented young people to pursue careers in vocal music.

Robert J. Fitzpatrick, president of the association, said the program will start in September with the granting of one full-tuition scholarship to a young man or woman intending to enter the field of vocal music upon the completion of his graduation. The recipient of the initial award will be given an opportunity to appear in productions of the opera association.

Auditions will be held at 1:30 p.m. Saturday, June 21, in the new Moore Student Center on the local campus. However, after the auditions committee has made its recommendations, final selection of the award winner will rest with the Centenary College scholarship committee, headed by the Rev. R. Leonard Cooke, vice president of the college.

Smith, Jr., vice-president; Gene Boozer, secretary; C. J. Petty, treasurer, and Edward Deese, reporter.

Guest speaker for the occasion was Dudley Snow, of the Broadmoor Methodist Church, who gave an inspiring talk on "Imagination" and how it applies to Christian work.

The club, which now boasts a membership of some 65 members, was organized in February 1958 under the leadership of W. P. Roberts, church lay leader, and has shown steady growth since that time. Membership in the club is open to any man of any denomination who enjoys good fellowship, good food, and who wants to be of service to the community and to his fellow man.

Louisiana Girl To Participate In Work Camp

New York — Miss Eugenia Valentine, Oak Ridge, Louisiana, is one of 13 persons who will participate in a work camp for Methodist College students this summer at Henderson Settlement, a Methodist mission in the mountains of southeastern Kentucky.

Miss Valentine is a junior this year at Centenary College, Shreveport, La.

From June 18 to July 30, the work campers will help to improve buildings and grounds at Henderson Settlement and will assist in various social service projects. They will landscape grounds, remove and replant trees, and build fences. Under the supervision of Henderson staff members, they will assist in daily vacation schools, youth programs and community recreation.

The work camp at Henderson Settlement is one of nine summer service projects being sponsored this summer by the Methodist Student Movement, national organization for Methodist college students, in cooperation with the Methodist Boards of Missions and Education.

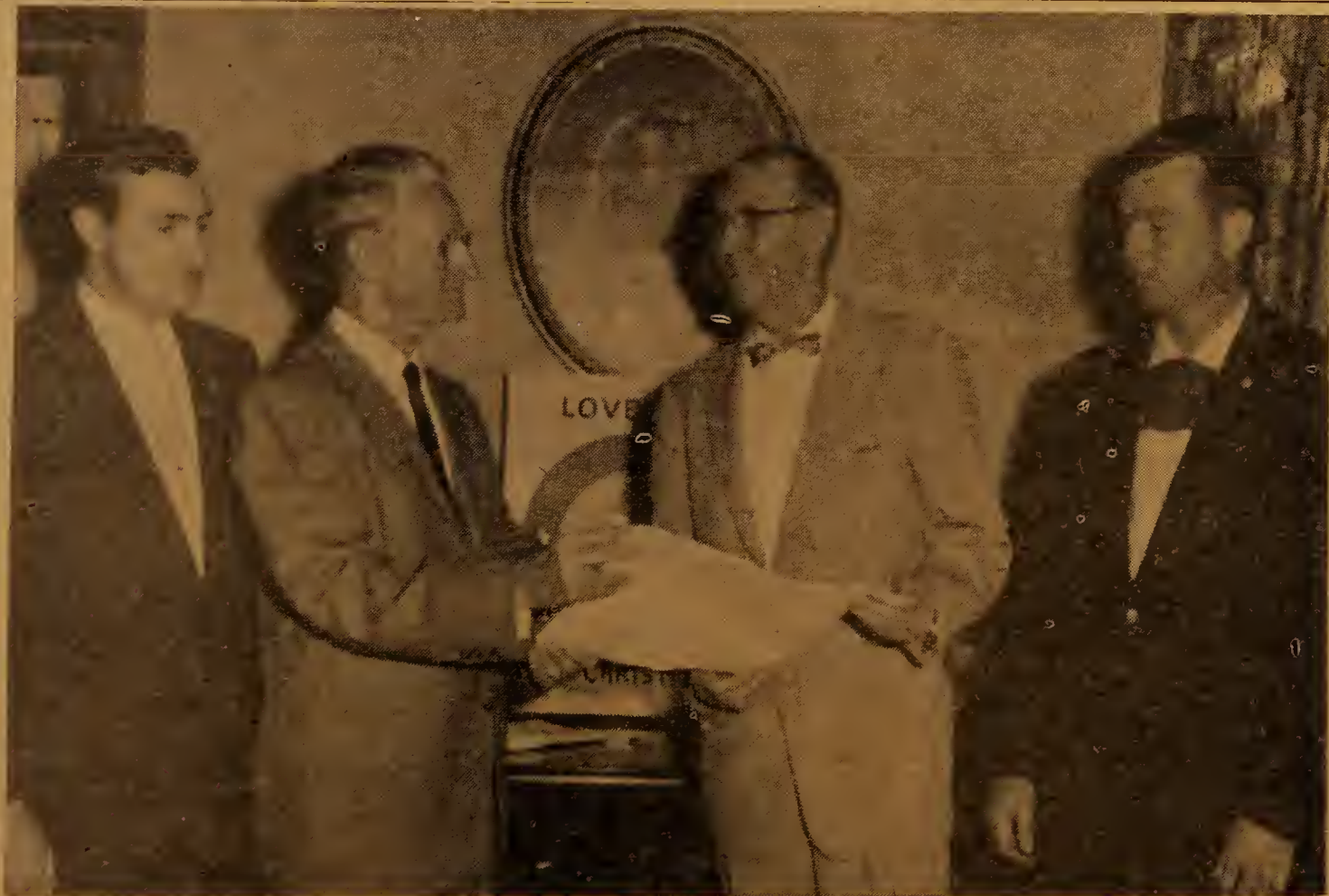
Centenary Has 608 In Summer School

Summer school registration at Centenary College totals 608 this year with late registrations expected to increase the total considerably.

Dean Leroy Vogel said the total includes 469 students registered for day courses and 100 registered for courses offered at night. Also included in the total are 39 students who are registered for the special non-credit courses in reading development offered in both the day and evening divisions.

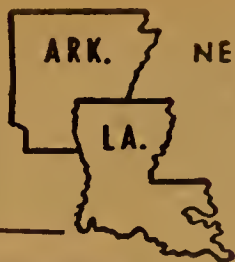
Cedar Grove Men's Club Has Charter Night Presentation

Charter presentation ceremonies were held by the Methodist Men's Club of the Cedar Grove Methodist Church, Shreveport, at a supper meeting Wednesday night May 21, at which time J. R. Russell, of the First Methodist Church, presented the charter to Club president P. L. "Slim" Odum. Other officers for the current year include Chester H.



PRESIDENT P. L. "SLIM" ODUM (second from right) of the Methodist Men's Club of the Cedar Grove Methodist Church, Shreveport, is shown accepting Club Charter from J. R. Russell, of the First Methodist

Church, while Secretary Gene Boozer (left) and Vice-President Chester H. Smith, Jr., (right) look on. (Photo by Edward Deese).



Dr. J. Emerson Ford and Rowena Ferguson (Inset)

Dr. Ford To Retire After 14 Years As Editor Of Church School Material

Nashville Tenn. (MI) — The Rev. Dr. J. Emerson Ford, Nashville, will retire August 31 as editor of Methodist church school publications for youth, and Miss Rowena Ferguson, Nashville, will succeed him.

Dr. Ford has headed the Department of Youth Publications of the Editorial Division of the Methodist Board of Education almost 14 years. Miss Ferguson is currently serving as associate editor of youth publications for the division.

The Department of Youth Publications is responsible for 11 periodicals for youth, many study guides, and other literature. The department has its offices, with the rest of the Editorial Division, at The Methodist Publishing House, which publishes the literature.

Dr. Ford is retiring from the editorial position because of reaching the Editorial Division's mandatory retirement age of 65. However, the mandatory retirement age for ministerial members of Methodist annual conferences is 72, and Dr. Ford, a member of the South Carolina Conference, said he hopes to serve the church in some capacity

for several more years. His plans at present are indefinite.

Vacation Church Schools

Cotter, Ark.

The Vacation Church School for the Cotter Methodist Church was held May 19 through the 23, 38 pupils and 13 officers and teachers were enrolled. Refreshments were served each day by members of the W.S.C.S.

Courses studied were: Juniors, "His Name Was Jesus"; Primary, "Outdoors in Palestine"; Kindergarten, "Stories of Jesus".

Activities of the week included building bird feeders by the Junior boys; making jewelry boxes and cases for colored glasses by the Junior girls; building a Palestinian market place and serving a meal in the style used in Palestine; the Kindergarten group enjoyed a tour through the church.

Mrs. W. W. Adams was Superintendent of the school. Other workers included Mrs. Gertie Hudson, Mrs. L. R. Woodson, Mrs. Jay Raines, Mrs. W. L. Chamberlain, Mrs. Gerald Hammett, Mrs. L. A. Rice, Mrs. J. M. Williams, Mrs. W. R. Crane, Mrs. Rex Dilbeck, Miss Donnie Dilbeck, and Michael Thompson. Rev. Gerald Hammett is pastor of the church.

Lewisville, Ark.

Vacation Church School under the supervision of Mrs. J. D. Garrett, Jr., began at the First Methodist Church of Lewisville with a large attendance. The central theme of the school this summer is "Jesus."

Mrs. John Vittitow's kindergarten group has made flower containers, windmills, place mats and carryalls. Mrs. Vittitow is assisted by Mrs. John Betty, Mrs. Rommie Barton, Mrs. Randy Brown, Mrs. Doc Colton and Miss Kay Fuller.

The two groups of the primary department have as their theme

"Jesus Went About Doing Good." The Primary I children, led by Mrs. Jarrell Jackson and Mrs. Alvis Fuller, have been learning the names of Jesus' disciples. The story hour for this group is conducted by Mrs. Jack Blann.

The children in Primary II class, directed by Mrs. Jack McClendon, are also busy learning by doing.

The two junior divisions are studying a course entitled "Jesus Is His Name." Each student of Junior I, supervised by Mrs. Robert Gladney, assisted by Mrs. Frank Coleman.

Junior II class has met at Mrs. H. H. Harrison's home. Through pantomime, skits, and other activities they are gaining a deeper understanding of Jesus.

Mrs. Arthur Bennett is in charge of the nursery. Her assistants are Misses Robbie Triplett and Martha Gene Garrett.

The music for the school is directed by Mrs. Brodie Elkins and Miss Pat Jones.

Reverend David M. Hankins, Jr., is pastor of the church.

Belleville, Ark.

A vacation church school was held at Belleville, May 26-30, with a total enrollment of 59 pupils and 17 workers.

We had a very interesting school with Mrs. J. W. Martin leading the beginners in "Stories About Jesus." Mrs. Olen Payne and Brother Thompson lead the Primary group in "Outdoors in Palestine." Mrs. Thompson and Mrs. Roberta Harkney told the Juniors about "People Who Lived In Jesus' Day." And Mrs. Lora Hunt and Mrs. Schillings gave the Intermediates lessons on "Making Our Group Christian."

Forty-four of these pupils were from the Methodist church and 15 from other churches.

Mrs. Fred Thompson was our superintendent.



The Sunshine Class of the Vantrease Methodist Church recently held an attendance contest at the close of which the losers entertained the winners. Pictured above is the group attending the dinner held in the Fellowship Hall of the church. Following the meal, Mrs. Margaret Baker, teacher of the class, installed the new officers in the sanctuary of the church. The new officers are: president, Mrs. C. G. Campbell; vice president, Mrs. Walter Self; second vice president, Mrs. John Monk; secretary, Mrs. Carl David-

son; treasurer, Mrs. Orville Johnson; reporter, Mrs. Clinton Ross. Teachers, who will alternate Sundays, will be Mrs. Frank Meeks, Mrs. Charles Herrinton, Mrs. W. M. Meeks, Jr., Mrs. Walter Self, Mrs. E. P. Hendricks, Mrs. Charles Blackwell.

Mrs. J. W. Bolding presented the teacher and retiring officers with gifts in appreciation for their fine work during the past year.

Mrs. Arvin Sturdivant made pictures during the evening.

Methodist Church Being Built In Virgin Islands

The first church building is under construction in the newest home mission field of the Methodist Church, the island of St. Croix in the Virgin Islands.

The new church is being built at a junction on the main road of St. Croix, and the first unit is to cost \$35,000. Land has been given to the Methodist Church by a Puerto Rican businessman, Felix Peterson, who donated the site because of his interest in Methodist work among Puerto Rican immigrants to the Virgin Islands.

Dating back only to 1951, the mission of the Methodist Church on St. Croix was established specifically to minister to 4,800 Puerto Ricans who have moved to the island in the last ten years. The work on St. Croix is the first and only mission of the Methodist Church in the Virgin Islands, which are a territory of the United States.

About 3,000 of the immigrants, who now make up forty per cent of the population of St. Croix, moved there from tiny Vieques island off Puerto Rico's southeastern coast. They began leaving Vieques when the United States took possession of two-thirds of the island as a military base.

Several churches already were at work on St. Croix, including Anglican, Roman Catholic, African Methodist Episcopal, African Methodist Episcopal Zion, Lutheran, Baptist and other groups. Those churches, however, worked principally among the English-speaking natives of St. Croix, whereas the immigrants were Spanish-speaking.

In 1951 the Rev. Kenneth Vincent, at that time the Methodist missionary on Vieques, went to St. Croix to visit some of his former church members and to survey the religious needs of the Puerto Ricans. As a result of the survey and the interest of Methodists in Puerto Rico, a mission was established on St. Croix. It was intended to minister not to the native Cruzans but to the Spanish-speaking immigrants.

In 1952 a minister from the Puerto Rico Provisional Methodist Conference was appointed to St. Croix. A small house was rented as a parsonage and an unused school building on a country road was rented as a church. That building will continue to serve until the new church is completed.

Support for the work on St. Croix was provided by the Division of National Missions of the Board of Missions of the Methodist Church. At about the same time, the Woman's Division of Christian Service of the Board rented a building in a small factory village and opened a kindergarten and school having the first three grades.

The St. Croix Government, with grants from the United States, has recently built two new schools sufficient to accommodate all the island's children, and it is anticipated that the educational phase of the Woman's Division work may be closed. The Division will continue to carry on a social service program, however, in cooperation with the church.



The hope of one of the "Lands of Decision"—Africa's rich and sprawling Belgian Congo—is the boys of today, the men of tomorrow. Here they are gathered in one of Methodism's hundreds of Congo day schools.

Kindu On The Congo

A PROJECT IN A "LAND OF DECISION"

By Hiram G. Conger

Just a few years ago, Kindu, in the area of the Belgian Congo assigned to the Methodists for mission work, was just an out-appointment administered by the district superintendent at Tunda, 150 miles away. It had no church building, and no organization. Beginning in 1950 occasional services had been held by a native preacher in the yard of a Christian.

Kindu is a growing city on the Congo River. It is a port to which the river boats come with freight to be transferred to the railroad for places further into the country. An important strip tin mine was opened some distance on the other side of the River. It furnished the Allies with a large amount of tin during World War II. Kindu has large railroad shops for the building and repair of equipment. All these draw both European and African workers to the area. At the present time there are about 800 Europeans and 35,000 Africans.

In 1952 the Reverend Henry Wheeler, then stationed at Tunda came "to spy out" the land. He spotted a high point outside the city but adjacent to the African compound. It looked like a promising site except that it was entirely overgrown with large trees and low jungle underbrush. Moreover, it had several great ant hills large enough to support big trees. At that time he could not obtain a concession to it from the government. But when he returned from furlough in 1954, he applied for and received permission to build houses and a school.

There was no place for him and his wife to live, so they had to occupy for two years a crude native hut with none of the advantages of civilization and with all the pests of Equatorial Africa.

As a young man he had worked in the building trades so was equipped with experience for his construction program. He began clearing the site and digging down the ant hills. These ant hills, so common in the Congo, have certain properties excreted by the ants which have the same characteristics as lime. As such they can be mixed with water and pressed into bricks which when dried are very hard and furnish good building material.

There followed four teachers' houses of ant-hill brick, covered inside and out with cement painted

white. The next project was to start more permanent classrooms. Since cold weather is no problem here, the construction is entirely open with brick pillars at the corners of the rooms to support the rafters and the aluminum-sheet roof. The open sides have broad pickets running half way up to the roof. There is plenty of fresh air circulating. One unit is completed and is now in use. The desks and other equipment have been built in the carpenter shop which Mr. Wheeler set up on the property. A second school unit is nearing completion and, when it is finished, the old crude arbor-type school will be demolished. A second missionary home has been completed and is in use. It has been furnished with furniture built in the mission carpenter shop. At the present moment a third missionary home is having its footings put in.

During these three years of material progress on the mission station Kindu itself has been putting in many improvements. Wide paved streets have been laid out and modern business buildings have been constructed. To add to its importance, the seat of the government of the district and the territory has been moved here. A large government school has recently been built.

Springers Welcomed Back To Congo

After an absence of eight years from the Belgian Congo, Bishop John W. Springer (retired), together with his wife, Mrs. Helen Everett Springer, is back in that country and living in Mulungwishi.

Bishop and Mrs. Springer were honored at a tea attended by a representative of the government, the American consul, the four mayors of the four communes in Elisabethville, and a number of pastors, teachers, and the missionary staff of Elisabethville.

"Men To Match Our Missiles?"

Now, for the first time in history, man could commit race suicide, points out Dr. Ralph W. Sockman, New York's well-known pastor of Christ Church.

Nuclear energy has given him the power, and jet planes provide the proximity to his neighbors.

All of which poses the question: Can we produce the men to match our missiles?

"We do not make ourselves safe or good merely by trying to kill off dictators and sinners abroad," writes Dr. Sockman in the June issue of TOGETHER magazine. "Nor handle this age merely by passing laws and piling up burdensome social overhead.

"What we need," he says, "is to develop inner sanctions which move or restrain us in the right course of action even when our law requires that we do a certain thing."

That is where Americans have the advantage over Russians. Russian philosophy, Dr. Sockman points out, is based on reactions from an autocratic church under the czars into brash communistic formulas.

"We have traditions that come down from the great Judean teaching. We have a philosophy of life that says man is endowed by his Creator with certain inalienable rights, such as life, liberty, and the pursuit of happiness. We have a way of life where the youth can choose careers without being dictated to, and men of all faiths can meet in a gathering and talk about their common problems. That is something we must cultivate."

As a second factor, Dr. Sockman would develop those values in ways that are consonant with our own freedom. "We must teach our youth why this way we call the American way of life is better than the Russian way of life. We can't expect alert young people just to take our word for it. If there ever was a time when we needed to teach our great historical background in America and in our religious realms, that time is now."

Third, says Dr. Sockman, we must not only develop these values in ways that are consonant with freedom, but we must develop them in ways that transform the ideals that we preach into standards that we practice. He is convinced that with Sputnik whirling overhead, everyone is willing to admit that this is truly one world.

"I know that the UN isn't perfect. But if we wait for perfect instruments, we will be paralyzed by perfectionism. I don't think America is rich enough to be the perennial Santa Claus of the world or powerful enough to be the perennial policeman. But I hope and pray she is good enough to be a partner in the world."

"We need in this day to confront our world with a kind of Christ-like imagination. Someone has to think behind the microphones and the headlines, trying to personalize situations, trying to see the human factors."

Advantageous, in Dr. Sockman's opinion, would be a summit conference of scientists who would look at the healing possibilities of this new era of science, instead of at its destructive aspects.

Obituaries

DAVIS — Mrs. Alma Wilson Davis, the second daughter of the late T. B. Wilson and Mary Patience Hollowell Wilson, was born September 19, 1880, at Richmond, Arkansas, where she spent most of her life. She was married to Frank A. Davis on December 23, 1903. After a prolonged illness, she passed away at the home of her daughter, Mrs. W. M. Locke, in Texarkana, Arkansas, on March 22, 1958.

In her early childhood, she united with the Methodist Church in Richmond. During all these years she has preserved a perfect plan in her religious life, and has given forth a light and influence that will live and be loved as long as her name shall last in the memory of her friends. It was her habit daily to gather her family around her for family prayer, in that beautiful old-fashioned habit of "Grace before meals." For many years she taught a class of adults in the Church School and was a faithful member of the Women's Society of Christian Service. She gave of herself gladly and freely for any work in the church she loved so much. Her work in the Woman's Society of Christian Service was so highly appreciated that her co-workers presented her with a Life Membership. Mrs. Davis was always in her accustomed seat at the beginning of each church service as long as she was physically able to get there—regardless of the weather.

She was a patient, pains-taking, Christian mother who had the rearing of her children at heart. The ambition of her life was to train her children into God-loving and God-fearing men and women.

The finest tribute we can pay her is that like Hannah, of old, she was a praying, loving, energetic mother; a friend to the downcast; a comforter to the sick and bereaved.

She spent the last years of her life as an invalid in the home of her daughter, Mrs. W. M. Locke, in Texarkana. She was laid to rest, free from the pain and suffering she endured for so many years, in the Richmond Cemetery by the side of her daughter, the late Mrs. Mary Kate Davis Beck. The pastor of the Richmond Church, Reverend Harry R. Weed, was in charge of the service. Mrs. Davis is survived by her husband, Frank A. Davis, a daughter, Mrs. W. M. Locke of Texarkana; three sons, Jeff Davis, Ernest Davis, and Clifford Davis of Richmond; six grandchildren; four great grandchildren; three brothers; and two sisters.—A friend.

HALTER — Mr. J. E. Halter, Sr., passed away at his home in Harrison, Ark., Thursday, May 14. He was general manager of the Arkansas & Ozarks Railroad. He had lived in Harrison for more than 45 years and was a member of First Methodist Church where he served in official capacities on the board. Services were held Sunday, May 18. Burial was in Maple Wood Cemetery.

Mr. Halter is survived by his wife and one son, Cdr. J. E. Halter, Jr., of the United States Navy.

Clergymen Play Proxy Part In Alaska Debate

Washington, D. C. (RNS) — A resolution adopted by the northernmost ministers of the Southern Baptist Convention played a role in the debate in the House of Representatives here in which that chamber voted 208 to 166 to admit Alaska as the 49th state of the Union.

Delegate Robert Bartlett (D.-Alaska), taking part in the debate over statehood as he was privileged to do as non-voting delegate of the territory to Congress, read to members of the House a radiogram from five ministers of Baptist churches in Anchorage which are affiliated with the Southern Convention in the U. S. A.

"We Southern Baptist ministers of Anchorage believe self-government for Alaskans under statehood is right and overdue," the clergymen said.

"We believe it would benefit the Nation and enable Alaskans to build a fine God-fearing civilization," they said, adding, "We pray members of Congress will apply the principles of brotherly love and justice by passing the statehood bill."

Since much of the opposition to Alaskan statehood was coming from Southern members, the message may have had some influence. But it didn't influence all of the legislators. Rep. Brooks Hays (D.-Ark.) president of the Southern Baptist Convention, was among the legislators voting against the bill.

Delegate Bartlett also read during the debate a message from the Rev. Fred P. McGinnis, superintendent of The Methodist Church in Alaska, advising him that the Alaskan Conference of The Methodist Church, in session at Juneau, "unanimously adopted a strong resolution supporting statehood and urging Congress to act." The Methodists said the action represented 5,000 members of their church in the territory.

American University Offers TV Course In Religion

Washington, D. C. (RNS) — A course in religion on television for college credit will be offered by American University in cooperation with the National Capital Area Council of Churches during the academic year which opens in September.

tember, it was announced here.

The course will be the first of its kind ever attempted in the capital area. Station WMAL-TV, owned by the Washington Evening Star, will give time for the program.

Title of the course will be "The Life and Teachings of Jesus" and those satisfactorily completing it will receive two hours of academic credit at American University, a Methodist institution.

A small studio class will be selected from among those who enroll. Viewers will listen to a professor lecture and answer questions from the studio class.

The course will be officially announced in the University's fall catalog and will be treated as a

regular part of the academic program of its Department of Religion.

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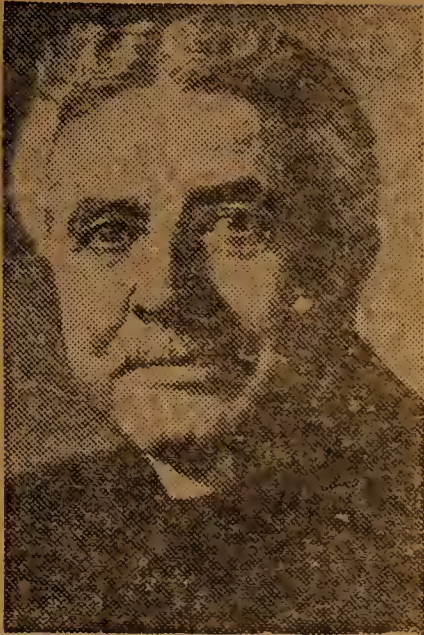
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Dr. Hough Will Preach In City Temple, London



DR. LYNN HAROLD HOUGH

New York (MI) — The Rev. Dr. Lynn Harold Hough of New York, dean emeritus of Drew Theological Seminary, has accepted the invitation of City Temple, London, to be the morning preacher November 2. This will be the first Sunday following its rededication in ceremonies in which the Queen Mother and the Lord Mayor of London will participate.

While Congregational in government and affiliation, City Temple is often spoken of as Britain's "cathedral of non-conformity."

Dean Hough has been a favorite pulpit guest of the congregation through many years. His numerous engagements there as preacher add up to a year and a half.

Although established 318 years ago, City Temple lists but 17 names in its ministerial roster. Included among these in recent years have been an Australian Baptist, an American Universalist, an Anglican and a Methodist. The Methodist, the Rev. Dr. Leslie D. Weatherhead, has been its minister for the past 22 years.

Dr. Weatherhead, who has always retained his connection with British Methodism, recently served a year as president of the conference. In 1954 he spent three months in the United States speaking from coast to coast and from Texas to Chicago. He has been called the world's most widely-known religious writer.

City Temple's announcement of Dr. Hough's coming reads, in part, "This eminent preacher has been such a friend of ours during the past 40 years. His occupation of our new pulpit will bear witness to the deep debt of gratitude we feel to his country for having subscribed so generously to the cost of our rebuilding."

Legislation Urged To Halt Runaway Marriage Traffic

Edinburgh (RNS)—An appeal to the government to stop the "degrading traffic" in runaway marriages of young couples in Scotland was made here by Dr. Harold A. Cockburn of Dumfries at the General Assembly of the Church of Scotland.

He urged the introduction of legislation to stop the misuse of Scotland's marriage laws by minors from other countries.

Choir Composed Of Preachers To Sing At Convocation, July 3-6

Nashville, Tenn. (MI)—Did you ever hear a choir made up entirely of preachers who love to sing? It's an inspiring experience to hear even a small group of them singing great hymns of the church. And to hear a 1,000-voice ministers' choir should be a thrilling thing, indeed.

Methodists attending the National Methodist Convocation on Local Church Evangelism, July 3-6 at Uline Arena, Washington, D. C., will have an opportunity to hear a 1,000-voice ministers' choir, if efforts to have that large a group are successful.

The choir will be in the spotlight Saturday night, July 5, but it also will sing Thursday and Friday nights, July 3 and 4.

The Saturday night program, which will include congregational singing, will be entitled "Evangelistic Music of the Centuries." The heart of it will be the singing of hymns representing the following periods: Bible Time, The Early Church, The Reformation, Wesleyan, Colonial, Nineteenth Century, and Present Day.

Commentator for the "Evangelistic Music of the Centuries" program will be Methodist Bishop W. Earl Ledden, Syracuse, N.Y., vice-president of the Methodist General Board of Evangelism and, himself, a musician.

Director of the choir and all the music for the four-day meeting will be J. Edward Moyer, professor of church music and speech at The Wesley Theological Seminary, West-

minster, Md. He is widely known as a director of massed choirs, said the Rev. Dr. J. Manning Potts, Nashville.

Dr. Potts is secretary of the program committee for the convocation. Editor of *The Upper Room*, he is a department head of the Methodist General Board of Evangelism, which is sponsoring the meeting.

A committee headed by the Rev. Edgar W. Beckett, pastor of First Methodist Church, Hyattsville, Md., is enlisting ministers for the choir. It also is enlisting choirs of Methodist churches in Washington and vicinity to sing in a massed choir for the convocation's closing feature, an Assembly of Methodist Congregations, scheduled to be held Sunday night, July 6, at Griffith Stadium.

Other members of the committee are Mark Fax, director of music, Asbury Methodist Church, Washington, D. C.; Louis Potter, minis-

Naval Chief Urges Revitalized Faith

Annapolis, Md. (RNS)—Revitalized faith in God should match the "biggest bang" of missile-age weapons, Adm. Arleigh A. Burke, Chief of Naval Operations, told 902 graduates of the Naval Academy here.

"The bedrock of our national power," he said, "is the moral strength of our people, the character of our nation and the ethical values of Americans wherever they may be."

Adm. Burke told the young Navy and Marine officers that "our cause is not in fringe benefits, higher pay and material security."

"We are engaged in a cold war which may continue for years to come," he said. "The struggle could be punctuated with a burst of hot war, local wars, or wars of larger scale."

ter of music, Calvary Methodist Church, Washington, D. C.; Harlan Randall, professor of music, University of Maryland, College Park; Daniel L. Ridout, Baltimore, Md., administrative secretary to the bishop, Baltimore Area of The Methodist Church; and John Wigent, minister of music, Clarendon Methodist Church, Arlington, Va.



Los Angeles, Calif.—The first group of some 500 White Russians, members of an old Russian Orthodox sect called the Old Believers being resettled in South America, arrive here from Hong Kong enroute to Santos, Brazil. Their resettlement was made possible through an arrangement by Church World Service, the World Council of Churches, the United Nations High Commissioner for Refugees and the Inter-governmental

Committee for European Migration. Most of the refugees will be settled on a 6,000-acre tract of land in the State of Parana, purchased for them by the WCC. Bearded man in foreground is Avtonom Kulikov, leader of the arriving group, with 10 members of his family immediately behind him.—(Religious News Service Photo)

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Louisiana Methodist

"SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
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VOL. X

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Shown above is Carl Williams loading several cases of eggs from the poultry farm he operated near Ruston until recently. Mr. and Mrs. Williams are now in training at Scarritt College in Nashville, Tenn., preparatory to services as missionaries in Bolivia.

Ruston Family Leaves For Missionary Training In Tennessee

Mr. and Mrs. Carl Williams, and their three children, Edward, 5, James Allen, 4, and Christy Low, 9 months, left their home in Ruston the first week in June for Scarritt College, Nashville, Tennessee, where they will receive a year's training prior to their going as Methodist missionaries to the South American country of Bolivia.

Carl and Julia Williams have given up a prospering chicken and egg business to devote their lives to helping further the work of extending the Kingdom of Christ. Their decision was not easily reached. It climaxed several years of seeking a way to make their lives count for the most.

One of the most thrilling moments of the recent Louisiana Annual Conference session was the presentation of Carl and Julia to the conference session being held in the Brown Memorial Chapel on the Centenary College campus. The conference members and visitors stood in appreciation of the dedication of their lives to Methodist missions.

Carl and Julia Williams attribute a number of influences with having helped them to decide to offer themselves as missionaries. Interestingly enough, Christian parents and the church are credited with a major portion of the influence turning them in the direction of full-time Christian service. Carl's parents, Mr. and Mrs. C. C. Williams, are active members of the Trinity Methodist Church in Ruston. Julia's parents are the late Rev. C. E. McLean and Mrs. C. E. McLean of Ruston.

Both Carl and Julia were active in youth work as young people in their respective homes and churches. Carl had one year of college at Louisiana Tech, Ruston, and one year at Louisiana State University before being drafted into military service. Carl also credits his military experience as having contributed to his eventual decision to en-

ter missionary work.

"While in Saipan and Iwo Jima, I had the opportunity of seeing all kinds of people and how varied their different needs are. I began to feel more than ever that somehow I could help meet those needs,"

(Continued on Page 16)

1958 Daily Bible Reading Schedule

Below is the schedule for the period June 19-28 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

June 19	Luke 9:18-27
June 20	Luke 9:28-36
June 21	Luke 9:37-50
June 22	Luke 9:51-62
June 23	Luke 10:1-16
June 24	Luke 10:17-24
June 25	Luke 10:25-37
June 26	Luke 10:38-11:4
June 27	Luke 11:5-13
June 28	Luke 11:14-28

At 1958 Session

North Arkansas Conference Adopts Area Program

90 Changes In Pastoral Appointments Announced

Bishop Martin Names Two New District Superintendents

The Areas annual conferences were concluded last Friday with the adjournment of the North Arkansas Conference, which held during the week its 123rd annual session in the First Methodist Church of Searcy.

Considerable interest was expressed during the week in the two major emphasis of the quadrennial program, Higher Education and The Local Church. Steps were taken to give these programs a major place during the conference year 1958-59.

Bishop Paul E. Martin announced pastoral appointments at the concluding session on Friday noon which made changes in pastoral leadership in 35 per cent of the conference's churches. Two new district superintendents were also named by Bishop Martin. These included Rev. Harold O. Eggensperger for the Conway District and Rev. Raymond L. Franks for the Forrest City District.

Rev. Mr. Eggensperger succeeds Rev. Henry A. Rickey who was transferred to the Louisiana Conference and assigned to head the New Orleans District.

Nat'l Council Head Urges Observance of Independence Day

New York (NC)—The president of the National Council of Churches called upon 144,000 Protestant and Orthodox churches to encourage observance of Independence Day.

He acted upon authority of the General Board, governing body of the 34-denomination council, which noted recently that there has been widespread neglect of the appropriate observance of the Fourth of July.

Dr. Edwin T. Dahlberg, in a proclamation, urged people in every community to come together "that they may worship their Maker and solemnly commemorate the historic principles by which our founding fathers have established our great Republic."

He urged that the observances be dedicated to a "humble appraisal of our privileges, blessings and duties as a nation. They should encourage responsible citizenship on the part of all, and special understanding by Christians of their contribution to the building of political processes conducive to human welfare and freedom."

The observances should not be exploited, he observed, "as sometimes has been the case, for purposes of belligerency and national vanity."

Independence Day, said Dr. Dahlberg, pastor of the Delmar Baptist Church of St. Louis, "affords us as a people the occasion for turning again to the Author of our being, to inquire how we may best exercise the liberties for which our countrymen have lived and died, to the end that we may not only be a nation, but a world under God."

The Independence Day proclamation, to be read in the churches, is the first issued by a president of the National Council.

Rev. Mr. Franks succeeds Rev. Otto Teague, transferred to the Little Rock Conference and appointed as pastor of the Asbury Methodist Church in Little Rock.

Rev. J. Cammell English, pastor since 1954 of the Asbury Church succeeds Rev. Mr. Eggensperger at Blytheville. Rev. Mr. Eggensperger had served the Blytheville Church since 1954.

Rev. Dan R. Robinson who was transferred two weeks ago from the Louisiana Conference to the North Arkansas Conference was named pastor of the First Methodist Church at West Memphis where he succeeds Rev. Mr. Franks, pastor there since February, 1956.

Rev. Harry Weed who was transferred last week from the Little Rock Conference was appointed to the First Methodist Church in Van Buren where he succeeds Rev. Jesse Johnson who was appointed to the Levy Church in North Little Rock.

There were 90 changes in the 254 appointments in the conference, according to a preliminary check of the list of appointments. This 35 per cent change is the same as that made in both the Louisiana and the Little Rock Conferences within the last two weeks.

Program Highlights

In the major program emphases, Dr. Marshall T. Steel, president of Hendrix College in Conway, Dr. A. W. Martin of Fayetteville, director of Wesley Foundation at the University of Arkansas, and Dr. J. Kenneth Shamblin of Little Rock, pastor of the Pulaski Heights Methodist Church, were the inspirational speakers.

Dr. Steel and Dr. Martin addressed the conference on Wednesday morning, on the program of Higher Education. Dr. Steel, who became president of Hendrix College February 1, outlined the function of the church college in the total educational program of the church, and Dr. Martin presented the work of

(Continued on Page 8)



WASHINGTON CONVOCATION—More than 5,000 delegates are expected at the Methodist Church's National Evangelism Convocation July 3-6 in Washington, D. C. Program principals will include Bishops G. Bromley Oxnam, Washington; W. Angie Smith, Oklahoma City; Arthur J. Moore, Atlanta, and Paul N. Garber, Richmond, Va.; Prof. Charles A. Coulson, Oxford University, England, and Dr. Helen Kim of Ewha University, Korea.

American U. Board Of Trustees Name New Chairman

Washington, D. C. (MI) — Two prominent Methodist laymen, John M. Reeves of Pinehurst, N. C., and Charles C. Parlin of Englewood, N. J., are the new chairman and vice chairman, respectively, of the American University's Board of Trustees.

They were elected June 7 at the annual meeting of the 50-member board.

Reeves, a widely-known textile executive, is board chairman of Reeves Brothers, Inc., with headquarters in New York City. In 1956 the New York Board of Trade honored him with its annual "Textile Award." He is active in the affairs of the Y.M.C.A. and the Boy Scouts.

Parlin, an eminent Wall Street lawyer, has been delegate to the last five General Conferences of the Methodist Church, and is a vice president of the National Council of Churches and a member of the Central Committee of the World Council of Churches.

The outgoing chairman of the university board is Judge Robert V. Fletcher, Washington, D. C., lawyer, who has held the post since 1945.

A former attorney general and Supreme Court judge of Mississippi, Judge Fletcher has lived in Washington since 1919, and was formerly president and general counsel of the Association of American Railroads.

American University is a general institution of the Methodist Church.

Sen. Sparkman Is Speaker At American U.

Washington, D. C. (MI) — "The world is too small, its problems too big," for Americans to escape the current crisis facing all of civilization, Sen. John Sparkman of Alabama told graduating classes of American University June 8.

Sen. Sparkman, an active Methodist layman and a trustee of the church-related institution, spoke at the University's 44th annual commencement exercises, attended by some 2,500 persons. Degrees were awarded to 618 students.

"The time is out of joint," and the new generation has an opportunity and responsibility to help put it back in order, Sen. Sparkman said.

The Democratic leader and 1952 vice presidential candidate, said the current crisis is "broader and deeper" than having adequate military strength or a pool of scientifically trained manpower.

He said the crisis is also political, educational and economic, and even more fundamentally it is spiritual and moral.

He challenged the graduates to make religion a vital part of their lives, and to avoid measuring success "wholly in terms of materialistic gains."

Stewardship Manual Now Available

Atlanta, Ga. (MI)—An illustrated manual on teaching Christian stewardship in the local church has been prepared by a Methodist minister, the Rev. Dr. James W. Sells of Atlanta, Ga., executive secretary

Editor To Lead August Tour Of Soviet Union

Chicago (MI)—A Methodist editor will lead a party of a dozen leaders—including three Methodist bishops—on a tour of the Soviet Union in August.

The Rev. Dr. T. Otto Nall of Chicago, editor of The New Christian Advocate and a member of the executive committee of the World Methodist Council, will head the party which will spend eight days in the U.S.S.R.

The group, some of whom will be touring Europe or attending conferences there earlier in the summer, will converge at Copenhagen, Denmark, for the centennial of Danish Methodism and will leave from there on Aug. 10 for their trip to Russia. They will stop briefly in Helsinki, Finland, to visit Methodist work, and then will spend eight days in the Soviet Union, including stops at Leningrad, Moscow, and other centers.

During their tour, Dr. Nall said that his party plans to contact both Russian Orthodox and evangelical Christian leaders.

Dr. Nall will be accompanied by Mrs. Nall and the following persons:

Bishop and Mrs. Ivan Lee Holt of St. Louis, Mo.

Bishop Odd Hagen, Stockholm, Sweden.

Bishop Friedrich Wunderlich of Frankfurt, Germany.

The Rev. Dr. Ernst Scholz, superintendent of the Berlin district, and Mrs. Scholz.

Mrs. Leila Hoge, Tallahassee, Fla.

The Rev. Dr. Dow Kirkpatrick of St. Mark's Church, Atlanta, Ga.

Mrs. Thomas McClean, Malvern, Ark.

The Rev. A. Dudley Ward of Chicago, general secretary of the Methodist Board of Social and Economic Relations, and Mrs. Ward.

The Nalls will leave the United States on July 18. Before leading the party to the Soviet Union, the Nalls will spend some time touring western Europe and attending conferences. Dr. Nall is scheduled to speak at both the Central Methodist Church in Brussels, Belgium and the Protestant Pavilion at the World's Fair there on July 27.

From July 30 to Aug. 4, Dr. Nall and some of the other members of his party will be attending a meeting of the executive committee of the World Methodist Council in Freudenstadt, Germany.

Following the visit to Russia, Dr. Nall will cover a meeting of the Central Committee of the World Council of Churches at Nyborg Strand, near Copenhagen, Aug. 21-29. During his European tour, Editor Nall plans to visit a number of the newer churches with functional architecture and to make a study of so-called "house churches." He will also interview the renowned lay leader of Germany, Dr. Reinold von Thadden.

Before returning to the States, the Nalls will be guests in London of Dr. R. G. Burnett, editor of The Methodist Recorder.

of the Southeastern Methodist Jurisdictional Council.

Called "God's Plan," it is designed to serve as a guide for teaching and discussing all aspects of

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Dr. Olin Oeschger Receives Honorary Doctor of Letters

Chicago (MI)—Olin E. Oeschger of Chicago, general secretary of the Board of Hospitals and Homes of The Methodist Church, received the honorary Doctor of Humane Letters degree at the 99th annual commencement of Illinois Wesleyan University in Bloomington June 8.

Dr. Oeschger is responsible for administering the work of the church's coordinating and standardizing agency for more than 200 affiliated hospitals and homes located in 40 states. Each year about



DR. OLIN E. OESCHGER

1,500,000 persons are served in these hospitals, homes for older persons, child care agencies, and homes for business women.

He has headed the board's staff since 1956. Prior to that time he served for 11 years as its administrative assistant and personnel director. Earlier in his career he was on the staff of the University of Michigan hospital at Ann Arbor.

A native of Michigan, Dr. Oeschger received an A. B. degree from North Central College, Naperville, Ill., in 1927, and a Master of Arts degree from the University of Michigan in 1928.

Dr. Oeschger is a member of the General Board of the National Council of Churches and its Department of Social Welfare. He is also a member of the Committee on Aging of the National Social Welfare Assembly, the American Hospital Association, the American Protestant Hospital Association, and several other boards and committees dealing with humanitarian and social welfare work. He has also served as recording secretary of the Methodist Interboard Committee on Christian Vocations.

The Oeschgers have one daughter, Marlene, who will be a senior at Ohio Wesleyan University this fall.

Baltimore Conf. Admits First Negro

Baltimore, Md. (MI)—The Baltimore Annual Conference of The Methodist Church admitted its first Negro to membership in its 174th session held at Westminster College, Westminster, Md., June 4-8. Bishop G. Bromley Oxnam presided.

Forrest Christopher Stith, a 1958 graduate of Drew Theological

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International Geo-Theological Year Proposed

Minneapolis, Minn. (RNS)—Enthusiasm for an interfaith "International Geo-Theological Year" to explore the spiritual nature of the universe was reported here by the president of the National Council of Churches.

Dr. Edwin T. Dahlberg, St. Louis, Mo., suggested the possibility of such a year in the May issue of the National Council Outlook, publication of the National Council of Churches.

In Minneapolis for the meeting of the council's General Board, Dr. Dahlberg said he had offered the proposal as a "trial balloon." He has since received many letters responding "very approvingly of the idea," he reported.

Dr. Dahlberg said his proposal was promoted by the fact that scientists are now having an "International Geo-Physical Year" in which various aspects of the physical nature of the universe are being studied.

In an "International Geo-Theological Year" there could be "a free exchange of thought about the nature of God and the relation of the human soul to the cosmic order," he suggested.

Participants in such a year would include not only the best thinkers in Judaism, Catholicism and Protestantism, but of all faiths, non-Christian as well as Christian," he said.

He urged that the best nuclear scientists and the ablest philosophers and theologians be invited to participate.

"Great foundations as well as the major church bodies should set aside generous financial grants to enable the most prophetic minds of the 20th century to devote their time to exploring the spiritual nature of the universe," he proposed.

"Such an experiment might contribute more to the peace of the world and to the intelligent control of outer space than all the high level conferences of political and military leaders."

Among the theological issues, cosmic in nature, which Dr. Dahlberg proposes be studied are such questions as:

"Do we live and move and have our being in God, or simply in a kind of electric plasma?"

"Is prayer a personal communion with a loving heavenly Father as Christ described it to be, or is it just a series of thought vibrations by which we correct the spiritual imbalance between man and his natural environment?"

"What is the authority of Christ? If there are other inhabited worlds, is He the Lord and Saviour of those worlds as well as our own?"

"What is the goal of human history? In the thunder of sound barriers breaking, the roar of rockets rushing through space, and the shock of hard landings on the moon, how shall we think of time, and timelessness, and eternity?"

"What is the central idea of creation? One translator of John 1:1 gives this version of the introduction to the fourth Gospel: 'In the beginning was the Idea.' What was that Idea?"



Washington, D. C. (RNS)—NATIONS ISSUE MORE THAN 100 RELIGIOUS STAMPS—These are 88 of the more than 100 postage stamps with religious designs issued by countries throughout the world during 1957. The compilation was made by Waller A. Sager of Los Angeles, Calif., editor of the Chronicle, publication of the Collectors of Religion on Stamps Society (COROS). Among the stamps shown is one issued by the United States to commemorate the 300th anniversary of the Flushing Remonstrance, a religious liberty document (second row, second left). Others include Russian and Polish issues honoring the Rev. John Amos Comenius, 17th century Czech educator and theologian; a German stamp honoring a rabbi and a Turkish one picturing St. Sophia. (RNS Photo)

Smoking Not Excuse For Rejection of Ministerial Students

Jackson, Tenn. (RNS) — Methodist candidates for the ministry who break a promise not to smoke cannot be rejected by a conference board of ministerial training, Bishop William T. Watkins of Louisville ruled here.

Members of the Memphis Annual Conference of The Methodist Church said they will appeal his ruling to the Jurisdiction Council, the Methodist high court.

Such power to reject candidates would have the legal effect of trial, conviction and expulsion, Bishop Watkins said. He added that he felt sure the Jurisdictional Council would uphold him.

The Rev. Howard Rash of Bartlett, Tenn., president of the conference's Board of Ministerial Training and Qualifications, raised the issue of smoking by ministerial candidates.

He said the Church requires candidates seeking admission to the ministry on a trial basis, a step toward ordination, to agree to abstain from tobacco.

Some candidates keep right on smoking, he said, and the Methodist Book of Discipline does not spell out what action the board should take. He asked the bishop to plug the loophole, but the bishop declined to rule that the board has any specific power on the question.

"Trial, conviction and assessing of a penalty is clearly a judicial process to be exercised by the church courts alone," said the bishop. "For the Board of Ministerial Training to exercise such power is to deny the conference the right of

Dr. Dryden, Space Scientist, Urges Expansion of Spiritual Horizons

Washington, D. C. (RNS)—Man needs to expand his spiritual horizons just as rapidly as he is expanding his physical horizon through venturing into outer space, one of the nation's top space scientists said in a sermon here.

Dr. Hugh L. Dryden, director of the National Advisory Committee for Aeronautics, and a lay preacher of The Methodist Church for 40 years, said the farther man ventures into the Universe, the more humble he must become.

Dr. Dryden, who will head the nation's new outer space agency now being organized, said that the words of the Psalmist, "Who are man that Thou art mindful of Him?" take on new meaning as he contemplates exploration beyond the earth's gravity and atmosphere.

"If we travel at 10 miles a second in our space vehicle, or 36,000 miles per hour," the scientist pointed out, "it will take us 6 hours

trial."

Establishment of student activity centers on three college campuses was voted by the conference. Wesley Foundations will be built at a total cost of \$250,000 at Murray State College, Murray, Ky., and Memphis State University and the University of Tennessee medical units in Memphis, Tenn.

Tentative approval also was given preliminary plans for building a home for the aged.

The conference voted to return to a system of appointing pastors for one year at a time. It adopted a two-year appointment program in 1956.

and 40 minutes to reach the Moon, 24 days to the planet Venus, 58 days to Mars, 108 days to reach the Sun, and 11 one-half years to reach the farthest planet, Pluto."

"It would take us just 80,000 years at that speed to reach the nearest star, Alpha Centauri," Dr. Dryden commented.

"We can see from this that we are taking only faltering steps on the threshold of what lies beyond our Earth," Dr. Dryden declared.

Man is learning how to master everything but himself, the scientist contended. He has gained mastery over the animals, plants and insects of the world, and even of disease, but "man is his own greatest enemy," he warned.

"The horizons of our spiritual life must grow commensurate with our physical universe and of our intellectual and scientific accomplishments," he said.

"Our key problem is the one of finding new spiritual horizons. Our spiritual horizon must go far enough to include all mankind."

The spiritual horizons of man, if broadened, will be sufficient to cope with the problems of the coming age, Dr. Dryden predicted, adding, "Stone by stone, we build a great cathedral. So, too, piece by piece, man's knowledge expands. Who can tell the heights man can attain in his exploration or in his spiritual development and understanding of God?"

"Who dares to limit the physical horizons of man?" he asked, "much less the intellect of man or the development of his spirit from the Divine breath within his soul?"

Conferences Begin Another Year

ONE could wish that many members of our local churches could have the opportunity of being in our annual conference sessions and experience something of the feeling that some of the real business of the Kingdom is being transacted. Because of distances and time factors, this is, of course, not possible for all of our people. For those who have this opportunity, the experience is most rewarding.

It has been our privilege during the past three weeks to be in all of the business sessions of the three conferences of the Area. We have endeavored to present faithfully the business of these sessions, but one finds it impossible to convey in words the high moments of inspiration, the feeling that the work of the church is the most important work being done in the world, and that those engaged in the conference sessions represent not only themselves but thousands of others whose mission in life is the world's redemption.

We believe that there is scarcely a participant in an annual conference session who leaves without finding within himself or herself a deeper commitment to the tasks committed to their hands. The spiritual well-being of thousands of souls are in the care and keeping of Methodist ministers and lay leaders. The responsibility for these is beyond comprehension. Yet, Methodism in this Area begins another conference year, confident that God's grace shall attend every effort to fulfill its responsibility for those committed to its care and keeping. Life could not offer a greater opportunity.

This Is Real Commitment To Service

ONE of the finest developments of this past year was the decision of Carl and Julia Williams of Ruston, Louisiana, to offer themselves to the General Board of Missions as missionaries. They were accepted and left the first week in June for Scarritt College in Nashville, Tenn., where they will complete their training for service as Methodist missionaries to Bolivia. The Williams have three children.

This is the second time within the past year that Methodists, successfully engaged in a business or profession, have given themselves to a missionary calling. In September of 1957, Dr. Alfred Woodcock of Hot Springs gave up a successful medical practice in that resort city and is now engaged in serving in the Maynard McDougal Hospital of Nome, Alaska. Dr. Woodcock is the only doctor north of Fairbanks.

Arkansas and Louisiana have contributed many missionaries across the years to the mission fields. However, it is one thing to begin one's vocation by entering full-time service. It is another matter to give up a successful business or profession, loved ones and friends, to serve as Christian missionaries. Nothing but full-time service to God could command such sacrifice and commitment. Such devotion is a challenge to those of us whose responsibility keeps us closer home.

A Year Of Teaching Emphasis

ONE of the two main emphases during the quadrennial period, 1956-60 is the local church and strengthening its organizational program. For a number of years Methodist leaders have felt that a quadrennium of attention devoted to this purpose would be the means of increasing the effectiveness of the Church's Christian witness in the world.

Our readers will recall that during the year following the 1956 General Conference, Arkansas-Louisiana Area leaders followed a program of local church study, an analysis of local church needs,

a self-evaluation of how well local churches were meeting these needs, and what should be done to strengthen generally local church programs. During the second year, this past year, major attention has been devoted to the evangelistic mission of the church. This emphasis found expression in the "Tell Arkansas and Louisiana About Christ" program.

Arkansas-Louisiana Methodists now enter the third year of the local church emphasis. By conference action in each of the Area's conferences, major attention will now be focused on the local church's educational program. This program, known as the "Teach Arkansas and Louisiana About Christ," will unite the leadership of Methodism in these two states to do for local church educational programs what has been done the past two years in self-analysis and evangelism.

May we suggest, as this program gets underway, that people never get too old to learn or be taught. Life is a continual learning process. This is a changing world and while change may be resisted for a season, it seems to be an inherent factor in and of life. People are continually adapting and readapting, changing and being changed. The local church that attempts to restrict its teaching ministry to children and young people is failing a sizeable portion of those for whom it is responsible. People of all ages are continually being taught by a multitude of influences. If the church does not influence people with Christian teaching, some influence less than Christian will.

Secondly, any local church is just as strong as its program of Christian education and teaching ministry. In this quadrennium of local church emphasis, it would be difficult to give too much attention to strengthening the teaching ministry of the church. From Jesus Himself, Christians have discovered there is no substitute for effective Christian teaching. Just as Jesus used this method to deepen understanding and make real God's will for man, just so has the really efficient church come to find the teaching ministry one of the most effective means of helping Christians mature in their Christian experience.



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THE LOUISIANA METHODIST

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. FRANKLIN POOLE assumed his duties as Minister of Education and Music at the Lake Vista Methodist Church early in June. Rev. Clyde C. Frazier is pastor of the church.

REV. IRA W. FLOWERS, pastor of the Mangum Memorial Methodist Church, Shreveport, delivered a series of messages on prayer on television station KSLA, June 9-13.

MISS LUCILLE SWETT, lifelong Methodist, remembered First Methodist Church of Alexandria in her will with a gift of \$1,000. The money has been placed in the organ fund. Rev. George Pearce, Jr., is pastor of the church.

HERBERT HAYNES, Lay Speaker of the First Methodist Church of DeRidder, spoke at the morning service of the church on Sunday, June 8. The college students were in charge of the evening worship service. Rev. Robert H. Jamieson is pastor of the church.

NEWLY ELECTED OFFICERS for the Men's Club of the First Methodist Church, Monroe, are: Hilary Sanders, president; Bill Kelly, vice-president; and G. M. Gleason, secretary-treasurer. Dr. G. W. Pomeroy is pastor of the church.

LAURENCE PICKERING has been elected president of the Elizabeth-Hopewell Men's Club. Other officers include Kermit Reid, vice president; Marvin Houston, secretary-treasurer; and Robert Richardson, reporter. Rev. John F. Kellogg is pastor of the church.

DAVIS BILBERRY AND RICHARD MEEK, members of the Haynesville Methodist Church were Admitted On Trial and ordained as Deacons in The Methodist Church, at the recent session of the Louisiana Annual Conference. Rev. Jack H. Midyett is pastor of the Haynesville church.

NEW MEMBERS of the Simpson Methodist Church, Lake Charles, were honored at a dinner in the Greenwich Village school on Wednesday, May 21. Rev. C. W. Quaid, pastor, said 120 new members had joined the church during the past year—a record for any one year in the church's history. Membership now totals 570.

THE MEMBERS of the Official Board and of the major Commissions and Committees of the First Methodist Church of Shreveport, were presented to the congregation and installed by the pastor, Dr. D. L. Dykes, Jr., in a brief service at the morning worship service Sunday, June 8.

THE MEN'S CLUB of the First Methodist Church of Alexandria, elected the following officers to serve for the ensuing year. Fred C. White, president; Roy Rickerson, vice-president; Robert W. Logsdon, second vice-president; and Carson Uzzell, secretary-treasurer. Dr. Guy M. Hicks is pastor of the church.

MRS. JIM ANDERSON AND MRS. EULAND MEFURD served as director and co-director of the Annual Vacation Church School of the North Highlands Methodist Church, Shreveport. Mrs. J. F. McFarland was in charge of refreshments and a picnic at the close of the school, to which parents were invited. Rev. Beverly E. Bond is pastor of the church.

THE NEWLY ORGANIZED Men's Club of the Mangham Methodist Church received a charter at a meeting at the church Tuesday, May 20. The charter was presented by the president, A. W. Jones. The meeting had been designated "Ladies Night" and members entertained their wives with a covered dish supper. Rev. J. C. Wallace is pastor of the church.

REV. D. W. POOLE, superintendent of the Baton Rouge District, is the evangelist in a series of revival services now being held at the Mangum Memorial Methodist Church, Shreveport. Services which began on June 15 and will continue through the 22nd, are being

held twice daily. Rev. Ira W. Flowers is pastor of the church.

REV. AND MRS. E. L. McKAY announce the engagement and approaching marriage of their daughter, Betty, to Mr. James O. Whitler, Jr., of Shreveport, son of Mr. and Mrs. J. O. Whitler of Girard, Illinois. The Rev. M. McKay, father of the bride-elect, will perform the ceremony July 6, 1958 in the Grand Cane Methodist Church. The couple are both graduates of Centenary College and will live in Shreveport where they are teachers.

JIM McCULLOUGH will direct the Senior High program in First Methodist Church, Shreveport, for the summer months. Mr. McCullough graduated from L.S.U. in May and will enter Perkins School of Theology at S.M.U. in September. While in school he directed the youth program at the Ingleside Methodist Church in Baton Rouge. He is the son of Mr. and Mrs. J. P. McCullough of First church. Dr. D. L. Dykes, Jr., is pastor of the church.

REV. ROY MOUSER, pastor of the Cedar Grove Methodist Church, Shreveport, spoke to the Cedar Grove Rotary Club Thursday, June 10, and showed slides of activities in connection with the recent Evangelistic Mission in Costa Rica, in which he participated. Since returning from the mission the Rev. Mr. Mouser has made this presentation before the Cedar Grove Mothers' Study Club, the Kiwanis Club, and numerous church groups.

WARREN LEE LIVINGSTON and Howard Daughenbaugh, Jr., members of First Methodist Church of Lake Charles, were ordained deacons at the recent session of the Louisiana Annual Conference. Mr. Livingston plans to continue his studies at Perkins School of Theology, S.M.U. and the Rev. Mr. Daughenbaugh, having completed his work at Perkins, was assigned as Director of the Wesley Foundation at Tulane-Newcombe, New Orleans. Dr. Carl F. Lueg is pastor of First church, Lake Charles.

THE EVENING worship hour at the First Methodist Church of Winnsboro featured a youth service on Sunday, May 25. A special feature will be an original story, "The Origin of Methodism" by Marileon Gravelle, president of the MYF. Newly elected officers of the MYF were installed at the service. They are: Pete Moore, president; Margaret Mays, vice-president; Mary Eleanor Lee, secretary; Tom Hatfield, treasurer; and Sue Cotton, mission fund treasurer. Rev. W. H. Bengtson is pastor of the church.

REV. AND MRS. JOLLY B. HARPER were honored Wednesday evening, June 4, by friends and members of the Trinity Methodist Church, Ruston, with an informal reception held in the Tech Room of the church. Dr. Marvin Green presented the Harper family with silver candelabra and several cut-glass pieces from members of the church. They also received many other personal gifts. The Rev. Mr. Harper is now serving as superintendent of the Shreveport District.

DR. LEO RAUB was honored at the meeting of the Men's Club of the Hammond Methodist Church Thursday evening, May 22. Dr. Raub is retiring from Southeastern College after 15 years of service, both to his school and to his church. He assumed new duties at Centenary College on June 1. Dr. Raub was presented a plaque by Edward A. Amar, president of the Methodist Men. Rev. Edward R. Thomas, pastor, spoke and testimonials were given by Dr. M. C. Wiginton, Dr. R. Norval Garrett, and E. A. Courtney.

THE CHARTER for the Men's Club of the Cedar Grove Methodist Church, Shreveport, was presented to P. L. Odom, president of the club, by J. R. Russell of the First Methodist Church recently. Officers of the club elected to serve with Mr. Russell include, Chester H.

Smith, Jr., vice president; C. J. Petty, treasurer; Gene Boozer, secretary; and Edward Deese, reporter. Dudley Snow of the Broadmoor Methodist Church, Shreveport, was guest speaker at the presentation ceremonies at the Cedar Grove church. Rev. Roy E. Mouser is pastor.

THE VACATION CHURCH SCHOOL of the David Haas Memorial Methodist Church, Bunkie, began on June 2 for a period of two weeks. At the beginning of the school there were 79 children enrolled and the following staff: Director, Mrs. Belmont Townsend; Junior Department, Mrs. Warren Constant, Mrs. C. W. Tebow, and Mrs. Elton Griffin; Primary Department, Mrs. Jack Cochran, Mrs. J. J. Caraway, and Mrs. E. D. Sarver; Kindergarten, Mrs. J. D. Goodell, Mrs. V. J. French, and Mrs. James Earles; Refreshment Chairman, Mrs. O. Z. Overbey. Rev. J. J. Caraway is pastor of the church.

IN A REPORT read at the Louisiana Annual Conference, the Sunday School attendance of First Methodist Church, Baton Rouge, was cited as being one of the largest in the nation. Three Louisiana churches were cited for averaging attendance over 1000 each Sunday — First Methodist Church, Baton Rouge; First Methodist, Shreveport, and Broadmoor Methodist, Shreveport. There are only 38 Methodist churches in the nation with an average Sunday School attendance of over 100 each Sunday. Dr. Dana Dawson, Jr., is pastor of the Baton Rouge church. Dr. D. L. Dykes, Jr., is pastor of First Church, Shreveport; and Rev. George M. Harbuck is pastor of the Broadmoor church.

REV. ROBERT MORRIS COLLIE, a native of Eastland, Texas, is the new minister of education at the Rayne Memorial Methodist Church, New Orleans. He took his college work at Texas Wesleyan College in Fort Worth, where he received a B.S. degree in history. He attended Perkins School of Theology of S.M.U., from which he was awarded his Bachelor of Theology degree. He took post graduate work at T.C.U. in clinical psychology. His certification as a D.R.E. from the General Board of Education is pending. The Rev. Mr. Collie is an ordained minister, and a member in full connection of the Louisiana Conference. For the past two years he has been the pastor of churches in Lockport and Raceland. Mr. Collie is married and has a little daughter, Crista Fay. Dr. A. M. Serex is pastor of the church.

REV. AND MRS. ASHLEY LAW of Plain Dealing, announce the engagement of their daughter, Mary, to Mr. Frank Kennon Moody, son of Mr. and Mrs. John Anderson Moody, Sr., of Cotton Valley. Miss Law is a graduate of Newcomb College, New Orleans, where she was elected to Who's Who Among Students in American Colleges and Universities. She is presently a member of the faculty of the Stonewall Jackson School in Danville, Va. Mr. Moody is an honor graduate of Centenary College, Shreveport, where he was elected to Who's Who and Omicron Delta Kappa. He is a member of the graduating class of the Divinity School, Yale University, New Haven, Conn. Both Miss Law and Mr. Moody were active members of the Methodist Youth Fellowship and the Methodist Student Movement in the Louisiana Conference. The wedding is planned to take place in the Plain Dealing Methodist Church on June 28.

DR. AND MRS. T. O. CARLSTROM were guests of honor at a Silver Tea sponsored by the W.S.C.S. of St. Mark's Methodist Church, New Orleans, to commemorate Dr. Carlstrom's retirement from the ministry. The affair was held on Sunday, May 18, between the hours of 3 and 5 o'clock in the afternoon, in the Board Room of the Community Center. The W.S.C.S. presented the Carlstroms a handsome guest book for their new home in Fort Lauderdale, Florida, and also presented Mrs. Carlstrom with a lovely orchid corsage. The congregation of St. Mark's church were among the invited guests, as were all Methodist ministers (both active and retired) and their wives, in the New Orleans area. Miss Fae Daves, in the absence of the president was in the receiving line as official representative of the W.S.C.S. Mrs. Carmel Tackberry and Miss Laura Smith served as co-hostesses.

THE LARGE OUTLOOK

When I was a boy I enjoyed reading "Gulliver's Travels." Those experiences of Gulliver in the land of Lilliput were exciting to me. The pygmies who climbed over him and bound him to the ground seemed very real.

Of course, I did not know then that the learned author had a deeper moral to his story. Wise old Jonathan Swift who wrote "Gulliver's Travels" was seeking to show how little things can get us down.

We can become pinned down by trivial things until we lose our vision. We can live amid skyscrapers and yet have only a subway outlook. We can live in a lovely city like Denver, the first mile toward heaven, and yet not feel the lift of the lofty peaks.



Several years ago I flew out to the University of Oregon. It was a day of such good visibility that the pilot detoured a bit to take us over Yellowstone National Park. For about a half-hour we circled around over Old Faithful and the other wonders of God's creation.

But some of the conversations I heard in the plane revealed that the vast vistas of thrilling scenery had not enlarged the mental outlook of all our passengers. Some were still hemmed in by little thoughts.

On the other hand, think of the persons who catch great visions in humble places. John Bunyan from a debtor's prison glimpsed the gates of the Eternal City and was inspired to produce his "Pilgrim's Progress."

John Milton in his blindness wrote, "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."

The Hebrew Psalmist down in the valley of shadows could say, "I will lift up mine eyes unto the hills . . . My help cometh from the Lord, which made heaven and earth."

A wise old minister was wont to preach one sermon each year on the stars. When asked why, he answered, "It helps us to walk among little things down here when we think of big things up there." And so it does.

God has given to each of us the marvelous gift of imagination. Through our mind's eye we can see the beauty spots of the world from our sickbeds,

we can keep company with the immortal artists and writers of all ages.

With our imagination we can build castles in Spain while we are laying bricks or digging tunnels; we can see how life looks to people on the other side of the track and on the other side of the world.

If we are ever to have a brotherly world, we must enlarge the mental outlooks of our Main Streets. Jesus did not travel more than perhaps two hours' motor distance from Nazareth. But He saw the world through the eyes of His mind sharpened by incomparable love.

Wide travel does not insure broad minds. And cold facts seem to make cold wars. What we need is the imagination to see faces behind the facts, the human situation beyond the headlines, the homespun people who do not figure in the news but who love their families and want to live in peace.

Through newspapers, radio, television and airplanes the world is now within our reach. From the room where you now sit you can radiate thoughts and words which will help to influence public opinion on the vital issues of the day.

Through the school in your neighborhood you can help to set the moral styles of tomorrow and shape the minds of youth who may become leaders of state.

And this brings the responsibility for great living home to each one of us. A nation's greatness rises from those who make great the places where they live.

Our transient population has been losing the old settler spirit of our forefathers who built the United States and Canada. The pioneers who opened the frontier with their covered wagons built themselves into their communities.

The restless moderns move about in trailers. If they don't like a place, they move on. What we need is a citizenry that combines loyalty to locality with largeness of outlook.

I am not urging that we settle down complacently in whatever conditions we find ourselves. A friend of Whistler, the artist, once called him in to advise on the hanging of a picture. He complained to Whistler that he could not seem to make the painting fit the room.

"Man," said Whistler, "you're beginning at the wrong end. You can't make that painting fit the room. You will have to make the room fit the painting."

Yes, we may have to improve our home towns. But we do not need to leave them.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



SCARRITT COLLEGE

This story appears as I close out a very interesting "tour of duty." Working for the past four months with the General Board of Evangelism at Nashville has brought many new experiences. Sometimes it has been a bit hectic trying to sandwich into an already fairly busy life, a weekly commuting program from Jonesboro to Nashville. But it has been worth it in many ways. The Methodist Church has at Nashville a great deal of its headquarters activities. The Abingdon Press, the Board of Education, the Board of Evangelism, and Scarritt College for Christian Workers, are all there. Every one of these is an interesting place to visit, but I believe that Scarritt College holds more fascination than any church activity I know in the United States.

Scarritt College is one of two institutions which The Methodist Church operates for the training of Christian Workers. Here you will see young people fitting themselves to be workers with underprivileged children, technical workers in overseas fields, missionaries of several sorts, workers in rural areas, workers with minority racial groups in both towns and country, etc. But the people who always thrill me are the "Nationals," those young persons who have come to us from overseas to take training here, then to go back to their homes and be more effective Christian leaders among their own people.

Wednesday evening is Guest Night. At that time, you may call the office and arrange to eat dinner with the student body. I decided recently to call and make reservation for the dinner that evening. When I arrived I found that it was the Graduation dinner, and that alumni from over the United States were there to meet old friends who had been laboring in God's vineyards in other places. All of the "Nationals" were in native dress. The girls from India wore their ever-beautiful sarees, the little Chinese girl from Malaya was more like someone out of a story-

On A Wide Circuit

W. W. Reid

THE SEVEN MOST BEAUTIFUL WORDS

I am certain that if I were to ask a class to name the seven most beautiful words in the English language—or in the Bible—or in all literature—no two would list the same words. The beauty (or lack of beauty) in certain words is quite largely determined by our experiences and associations.

light: Did you ever walk along a lonely road in complete darkness, careful of each step as a sightless man must grope and assay each stone and root on the path? Then you know why light is so precious. Indeed, *light* and *sight* have much in common. Christ is "the light of the world"; the "light of men" was and is in his life.

love: Human love we all need and crave. Life is incomplete without someone to love and someone to love us. Love is the ingredient without which there can be no spiritual growth . . . *Agape*, love in its meaning of understanding, and brotherhood, and empathy for all human kind, is akin to God's great love of his erring and wayward children. "God is love" is man's highest understanding of the Father.

book than a very serious minded Christian worker that she is. I sat next to Miss Juanita Hill, now retired deaconess, but formerly a fine rural worker in the Calico Rock area in the North Arkansas Conference. She sent a message of love to her friends in my conference. Then there were Don and Martha (Stewart) Waddell, who are here taking more training before returning to Chile as missionaries. I had a fine visit with the Waddells.

If you are ever in Nashville on Wednesday, you ought to call Scarritt and arrange to visit there at dinner. You will find a gracious welcome. More than that you will find an atmosphere of great joy which prevails in the hearts of these dedicated young people who have found the answer to the turmoil that gnaws at the hearts of so many people nowadays.

home: To most of us, life's most beautiful associations center about the home, or the memory of it. Fortunate and blessed are those who have had a "good home." "Heaven is our home"; Heaven is the many-mansioned "home" that Jesus prepares for his own: these ideas pay tribute to the beauty we ascribe to the word.

mother: How can we think of home without minds embracing the *mother* who has helped make it beautiful? Some of the world's most beautiful literature, especially its poetry, extols the virtues of mother—the Mother of Jesus, and every mother. There are those who tell us that God should be thought of as a *Loving Mother* because of his creative power, his concern for our welfare, his never-ending care.

truth: Truth embraces all the knowledge we have of our universe—an ever-extending body and wonderment. It is of the essence of God, and is both his physical and his spiritual handiwork. Without truth we would be the victims of chaos, of the whims of chance; but truth is universal, steadfast, immovable.

water: He who travels the dusty road or traverses the desert sands knows that there is no element on the face of our planet more valuable or beautiful than water. Without it earth would have no life as we know it. The cry of "Water!" has brought hope and refreshment and life itself to many a weary pilgrim. And the "Water of Life"—outpouring of God's spiritual refreshment—still allays the suffering of many a fainting soul. "Sir, give me this water that I may not thirst."

harvest: The songs of harvest—songs that come joyfully and thankfully to the lips of every people living close to the soil—are witness to the beauty of this word, and acknowledgment of God's bounty to man. It is the culmination of the summer's labor, the promise of the winter's plenty, the blessing that comes from God-and-man cooperation. And there is the beauty of the spiritual harvest also: "He who reaps receives wages and gathers fruit for eternal life."

I had chosen these seven words for their beauty of content before I noted that they are all Anglo-Saxon in origin, springing to mind and voice from a primitive people, not imported from any foreign tongue. They are deeply rooted in our language and culture. And I noted, too, how perfectly these nouns fit with the seven beautiful verbs I have suggested: "The *light* shines in the darkness." I have *found* love. "Come *home*." "Come and see." The *mother* loved her child. "The *truth* will make you free." "Drink the living *water*." Reap the whitened harvest.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for June 29, 1958: CALLED TO SPEAK FOR GOD

READ SAMUEL 1, 2 and 3 for background. Selected verses for lesson text; I Samuel 3:10-20.

MEMORY SELECTION: Samuel grew, and the LORD was with him and let none of his words fall to the ground. I Samuel 3:19

Since April 13, we have been studying "Early Hebrew History." Beginning with the lesson of May 11, we have had a series of eight lessons under the general subject, "Living as God's People." Today's lesson, "Called To Speak For God," is the last of this series of lessons and also the last of the lessons dealing with "Early Hebrew History."

In this study, including today's lesson, we will have traced the history of the Hebrew children from the time of their bondage in Egypt to the end of an era in Jewish history. With the birth of Samuel we have the great personality who became the last judge of Israel, its priest for a time and Israel's first great prophet. He saw Israel united again in a general government over which, for the first time, a king ruled.

The Story of Samuel

Samuel, a child of promise, was the greatest leader Israel had between the time of Moses and David. His father was Elkanah, of Mt. Ephraim. Hannah was his mother.

One of the most beautiful and interesting stories of the Old Testament is the story of the birth and early life of Samuel. Hannah, his mother, one of the wives of Elkanah, was childless for a period of years. The other wife, Peninnah, had both sons and daughters. It was a source of great sorrow to Hannah that she had no children. To the Jewish mother, this was a sign that, in some way, God was displeased with her.

On one of their annual trips to the temple, Hannah prayed the Lord to give her a son and promised, if God answered her prayer, to give the child back "Unto the Lord all the days of his life." When her son was born, Hannah named him Samuel, "Heard of God."

Hannah kept Samuel at home until he was weaned. Just how old he was when Hannah left him with Eli, the priest, at the temple is not clearly stated. Samuel 1:24 says, "The child was young." Samuel 2:18 says, "Samuel ministered before the Lord, being a child." Josephus, a very early Jewish historian, says Samuel was twelve years old when Hannah took him to the temple.

Whatever the age of Samuel, when he began his service in the temple, at Shiloh, he later became one of the truly great leaders of Israel. He was the only leader of Israel who filled the three offices of priest, prophet and judge. It was Samuel who anointed Israel's first king, Saul. When God later rejected Saul, Samuel anointed David as king.

Parenthood Made The Difference

In the first three chapters of I Samuel, the principle characters discussed are Hannah and Samuel her son, and Eli the priest and his two sons, Hophni and Phinehas. There was a wide difference in the life and character of Samuel, the son of Hannah and Hophni and Phinehas, sons of Eli the priest. That difference, it would appear, was the result of life and character of their parents and the training they received.

Hannah, because of her own dedicated life, was so sure of the character of her child to be that, even before his birth, she dedicated him to God and promised the Lord that he would serve

Him all the days of his life. That was faith but it must have been faith followed by careful training because Samuel was everything and more than Hannah expected him to be.

The sons of Eli the priest, themselves acting as priests, were almost everything that they should not have been. The Lord held them responsible for their misdoings. He also held Eli, their father, responsible for their manner of life. The Lord said to Samuel in verse 13 of our lesson, "I will judge his (Eli's) house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

It would appear from this verse that the Lord does hold parents responsible for a sincere effort to keep their children from doing wrong. We hear much, in our modern methods of teaching, about the positive approach. No one would question the value of the positive approach in teaching. However, those who adopt this method exclusively, go against the traditions of the ages. The Ten Commandments, which, in the large, have influenced the governments of the world more than any set of laws ever written, are predominantly negative. In eight of these commandments, a very positive "Thou shalt not" appears. In one of them it appears twice. One of the other two is definitely negative. It reads, "Thou shalt have no other gods before me." Only one of the original ten commandments is altogether positive. It reads, "Thou shalt honor thy father and thy mother." Hence, if we follow the divine order of things, we cannot altogether discard the negative approach in child training which God, in our lesson, calls "restraining."

Dedicating Our Children To God

There are those who criticize The Methodist Church because we practice the custom of dedicating our children to God in baptism.

It is our feeling that it is altogether proper and advisable for parents to bring their children to the altars of the church and dedicate them to the Lord. If there is anything wrong about this sacred sacrament, it lies with the parents rather than the child or the custom. For some parents it is a mere formality which they do not take seriously and fail themselves to keep the pledge they make when their child is baptized.

If Hannah could dedicate an unborn child to God and so live herself and so train her child that this prenatal dedication could be so effective, we certainly should be able to bring our babes in arms to the altar of the church and make an effective dedication of their lives to the service of God.

Sins of Omission

Before God we are responsible for any positive sins we commit. Our lesson teaches us that God holds us just as responsible for sins of omission as for sins that are positive.

Eli did not lead his sons into sin. His guilt was in the fact that he did not lead them into paths of righteousness. James 4:17 reads: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." In God's sight, sin may consist in failing to do something we should

just as truly as in doing something we should not.

This moral law operates in child training just as truly as in any other sphere of life. To fail to do something for our children that we should do is just as wrong as to do something in our relation to them that we should not.

Samuel Called To Speak For God

Religion was at a very low ebb at the time Samuel was called to speak for God. The two sons of Eli, themselves priests, were dishonest, unjust and immoral. Their character disqualified them as priests who were expected to stand between the people and God as their representative. Eli, the priest, was a weak, indulgent father who apparently preferred to allow the temple to be desecrated rather than to attempt to discipline his children. For him as for his children, religion had become a secondary matter.

At such a time God called a child to speak for Him. Three times Samuel thought the voice of God was the voice of Eli and he went to Eli's room to see what he wanted. At the fourth call, "The Lord came and stood and called, as at other times." This times, on the advice of Eli, Samuel said, "Speak, for thy servant heareth." God then revealed to this little child the fact that the house of Eli and his sons was to be destroyed because of the sins of commission and omission.

Speaking The Truth In Love

Samuel did not sleep any more that night after God had revealed to him the destruction of the house of Eli. Samuel loved Eli and he did not tell him the things God had revealed to him in the night, until Eli practically demanded that he do so.

When faced with the necessity, Samuel spoke the truth in love to Eli. That should be the spirit in which any teacher or minister should reveal God's judgement for sin. There should be sympathy and sorrow in the heart, if not tears in one's eyes, when he talks to people, whom he believes are lost, about the hurt of sin and the power of Christ to save. We have completely misjudged the Christian spirit when we consign people to hell with a tone of satisfaction in our voice.

Eli showed something of real character when he accepted this message from God from a child who was his under-study. He did so for two reasons. (1) He recognized his own faults. (2) The spirit in which Samuel delivered the message made it effective.

How We May Speak For God

(1) We must strive to be so sensitive to what we believe to be God's will for our lives that He can speak through us as He did through the life of Samuel.

(2) One sure way we may speak for God is through the character of life we live. It does not require great talents to be a good man or woman. Earnestness of soul, sincerity of life and a willingness to be of service are elements of character that speak out for Christ.

(3) We may speak for God by accepting places of responsibility in the program of the church. There is no more effective way to speak for Christ than through the organized church.

(4) Loyalty to the church and to the ideals for which it stands is a voice for Christ badly needed in the work-a-day world.

(5) We may carry God's message to troubled hearts; we may point the way to Christ for a penitent soul; we may bear witness to the things Christ has done for our own lives.

In that character of life every sincere believer is a priest unto God. We not only have the right to approach God for ourselves, we have a right, through intercessory prayer, to approach God for those about us who need to know Christ. No higher privilege can come to the sons of men than to be a channel through which God can speak.

North Arkansas Conference Appointments For 1958

Transfers Into the North Arkansas Conference

J. Cammel English, an elder, from the Little Rock Conference
 Dan R. Robinson, an elder, from the Louisiana Conference
 Harry R. Weed, an elder, from the Little Rock Conference
 William A. Cheyne, an elder, from the North Carolina Conference, effective July 1st
 John Cammel English, from the Little Rock Conference (deacon)

Transfers Out

Otto W. Teague, an elder, to the Little Rock Conference
 Henry A. Rickey, an elder, to the Louisiana Conference
 Robert B. Johnson, class of the second year, to the Little Rock Conference
 James E. Gossett, a deacon, to the Pacific Northwest Conference
 James H. Holt, an elder, to the St. Louis Conference
 James M. Gatlin, a deacon, to the North Texas Conference
 Martin A. Bierbaum, an elder, to the Southern California-Arizona Conference
 Troy C. Clinesmith, a deacon, to the Oklahoma Conference
 Charles Wages, an elder, to the Nebraska Conference
 Allan R. Brockway, an elder, to the Northwest Texas Conference
 Van W. Harrell, an elder, to the Little Rock Conference
 John Cammel English, to the Little Rock Conference (elder)

BATESVILLE DISTRICT

Paul M. Bumpers, District Supt.
 Batesville, Asbury—Virgil Hainsey
 Batesville, Central—James R. Chandler
 Batesville, First—Lloyd M. Conyers
 Bethesda-Cushman—(A. Stewart Aist)
 Calico Rock—(Otha E. Strayhorn)
 Cave City—Thomas J. Nation
 Concord-Oak Grove—(W. Harrell Ford)
 Cotton-Bull Shoals—Gerald D. Hammett
 Desha-Salado—(John W. Sandage)
 Evening Shade—(O. Ray Moncrief)
 Melbourne—(Burnell Stephens)
 Melbourne Circuit—To be supplied
 Moorefield—Richard E. Connell
 Mountain Home—Robert B. Howerton
 Mountain Home Circuit—(Harry Jowett)
 Mountain View—(Ray H. Edwards)
 Newark-Oil Trough—B. W. Stallcup
 Newark Circuit—(Everne Hunter)
 Newport, First—John A. Bayliss
 Newport, Umsted—Pryor R. Cruce
 Pleasant Plains—(Elsworth Watson)
 Salem—H. W. Jinske
 Swifton-Alicia—E. C. Hance
 Tuckerman—W. M. Womack
 Viola Circuit—(Ivan R. Wilson)
 Yellville—M. L. Kaylor
 Student, Emory University—Mark Wimmer
 Student, Emory University—Harold Brent
 District Director TRAFICO—Virgil M. Hainsey
 District Director Golden Cross — E. C. Hance
 District Director Arkansas Methodist—B. W. Stallcup
 District Director of Evangelism—Robert B. Howerton
 District Director Temperance—Ray H. Edwards
 District Commissioner Children's Home—Quimby Smith
 District Missionary Secretary—Lloyd M. Conyers
 General Board of Missions—Glenn F. Sanford

CONWAY DISTRICT

Harold O. Eggenberger—District Supt.
 Atkins—W. J. Spicer
 Belleville—(John Brayday)
 Bethel-Cato—(Maurice Burroughs)
 Conway, First—Joel A. Cooper
 Conway, Salem—(Ralph Evans)
 Conway, Wesley—James Beal
 Danville—Oscar J. Evanson
 Dardanelle—O. L. Peters
 Dover-London—To be supplied
 Greenbrier—(Ralph Hale)
 Mayflower—(Johnny Glaze)
 Morrilton, First—Floyd Villines, Jr.
 Morrilton Ct.—Carlos Westerman
 Naylor—To be supplied
 North Little Rock, Amboy—Bob Edwards
 North Little Rock, Beacon—(Britt Cordell)
 North Little Rock, First—W. Henry Goodloe
 Associate—W. L. Douglas
 Emeritus—E. T. Wayland
 North Little Rock, Gardner Mem.—E. B. Williams
 Associate—Travis Williams
 North Little Rock, Lakewood—W. W. Gibson
 North Little Rock, Levy—Jesse Johnson
 North Little Rock, Rose City—Joe Taylor
 North Little Rock, Sylvan Hills—Norris Steele
 North Little Rock, Washington Ave.—A. N. Boyd
 Ola—Frank Weatherford
 Oppelo—(Robert Francis)
 Perryville—(W. E. Harris)
 Plainview—Woodrow Woods
 Plummerville—(Farrell Hatch)
 Pope County—(Rayburn Jackson)
 Pottsville—(M. H. Peters)
 Russellville, First—George G. Meyer
 Russellville-Wesley—(Vernon Anderson)
 Vilonia—(Howard G. Moore)
 Waltbreak—(Vernon Nisler)
 Director Wesley Foundation, Conway — Lamar Davis
 District Director TRAFICO—Floyd Villines, Jr.
 District Director Golden Cross — Joel Cooper

District Director Arkansas Methodist—W. Henry Goodloe
 District Director Evangelism — Norris Steele
 District Director Temperance—O. D. Peters
 District Commissioner Children's Home—Ken Estes
 District Missionary Secretary—A. N. Boyd
 Dois Kennedy, Student, Perkins School of Theology
 Ira A. Brumley, Executive Secretary, Board of Education
 A. N. Storey, Executive Secretary, Town and Country Commission
 James S. Upton, Professor of Religion, Hendrix College
 James T. Clemons, Field Representative, Hendrix College
 Ewing T. Wayland, Editor, Arkansas Methodist
 Gilbert F. Hyde, Chaplain, Veterans Administration
 Robert A. Simpson, Chaplain, Veterans Administration

FAYETTEVILLE DISTRICT

Roy I. Bagley, District Supt.
 Bentonville—Thurston Masters
 Bentonville Circuit—(Lloyd G. Hardin)
 Berryville—Pharis J. Holfield
 Brightwater—(Wilbert Feagan)
 Centerton—(Felix Holland)
 Decatur—(Harold Bailey)
 Elm Springs-Harmon—Marvest Lawson
 Eureka Springs—Frank Jones
 Farmington-Morrow—(Orval Stahl)
 Fayetteville Central—Robert Bearden
 Fayetteville Wiggins—Raymond Dorman
 Gentry—Joe Black
 Goshen Circuit—(Cleve Yarbrough)
 Gravette—J. Hillman Byram
 Green Forest Area—W. Leonard Byers
 Lincoln-Summers—C. H. Harvison
 Madison County Area—J. E. Linam
 Pea Ridge—Aubra O. Hays
 Prairie Grove—Dewey Dark
 Rogers—W. O. Scroggin, Jr.
 Associate—Hugh Burtner
 Siloam Springs—Edwin B. Dodson
 Springdale First—George Ivey
 Associate—John Flynn
 Springdale Wesley—Roy Moyers
 Springtown-Highfill—(Daniel H. Evans)
 Sulphur Springs—T. C. Chambliss
 Viney Grove Circuit—(W. C. Hutton)
 Winslow—To be supplied
 Madison County Area—Mary Chaffin, Deaconess
 Superintendent Western Methodist Assembly—Elmer H. Hook
 Minister of Methodist Student Movement, University of Arkansas—A. W. Martin, Sr.
 George O. Robinson School, Puerto Rico—A. W. Martin, Jr.
 Chaplain U. S. Air Force—Thomas E. Richardson
 Chaplain U. S. Air Force—Willie Lilburn Walker
 Chaplain U. S. Air Force — J. Rudolph Woodruff
 District Director TRAFICO—Raymond Dorman
 District Commissioner Children's Home—Dr. Will H. Mock
 District Director Golden Cross—Thurston Masters
 District Director Evangelism—W. O. Scroggin, Jr.
 District Director of Temperance—W. Leonard Byers
 District Missionary Secretary—Edwin B. Dodson
 District Director Arkansas Methodist — Frank Jones
 Student, Perkins School of Theology—E. C. Sooter
 Student, Candler School of Theology — Wendel Dorman

FORREST CITY DISTRICT

Raymond L. Franks, District Supt.
 Aubrey-Lexa—Rev. and Mrs. Fred Thompson
 Brinkley—J. Clarence Wilcox
 Cherry Valley—John R. Chapman
 Clarendon—Louis F. LaFavers
 Colt Circuit—(T. B. Parmenter)
 Cotton Plant—A. W. Harris
 Crawfordville-Blackfish—Luther K. Wilson
 Earle—Harold Wilson
 Elaine Ct.—Charles Casteel
 Forrest City-Haynes—S. B. Wilford
 Helena—Alf A. Eason
 Holly Grove—George McGhehey
 Hughes—Elmus C. Brown
 Hunter Ct.—(Gaston Matthews)
 Marianna—H. J. Couchman
 Marion—L. L. Claud
 Marvell—Rev. and Mrs. Lee Anderson
 Parkin—Charles Lewis
 Turrell-Gilmore—Frank Shell
 Vandale Ct.—M. J. Pollard
 West Helena—W. Glen Bruner
 West Memphis, First—Dan R. Robinson
 West Memphis, Rosewood—Vernon Pay-singer
 Wheatley-Moro—Gail Anderson
 Widener-Round Pond—James M. Meadors, Jr.
 Wynne—Hubert E. Pearce
 Samuel B. Teague, Student, Hiff School of Theology
 Conference Director of Golden Cross—Charles Lewis
 Director of Arkansas Methodist—Alf Eason
 Director of Evangelism—J. Clarence Wilcox
 Director of Golden Cross—Elmus C. Brown
 Director of Radio and Film — Hubert Pearce
 Director of Temperance—Luther K. Wilson
 Commissioner of Children's Home—Carl M. Conner
 District Missionary Secretary — Dan R. Robinson

FORT SMITH DISTRICT

Ethan W. Dodgen, District Supt.
 Alix Circuit—John W. Lee
 Alma—Willis H. Harl
 Altus Circuit—(Ronald L. Carr)
 Barling—(M. C. Bevins)
 Booneville—Robert Paul Sessions
 Branch Circuit—(E. F. Flower)
 Charleston—To be supplied
 Clarksville—David P. Conyers
 Clarksville Circuit—To be supplied
 Fort Smith, First Church—Fred G. Roebuck
 Fifth Street—(Bennie G. Ruth)
 Glover Memorial—(Roy E. Poyner)
 Goddard Memorial—Elmo A. Thomason
 Associate—Arvest Lawson
 Grand Avenue—Frank Clemmons
 Massard—Earl Hughes
 Midland Heights—W. A. Downum
 St. Luke's—Paul Kelley
 St. Paul's—J. H. Hoggard
 Greenwood—Brady Cook
 Hartford-Midland—(Willis Legrand)
 Hartman Circuit—Fern Cook
 Huntington Circuit—George J. Kleeb
 Kibler Circuit—(Lindsey Rolland)
 Lamar—(Raymond Hawkins)
 Lavaca—To be supplied
 Magazine Circuit—To be supplied
 Mansfield—Kenneth Renfro
 Miltown-Washburn—(E. C. Dempsey)
 Mulberry—Uriah Smith
 New Hope-Mountain View—(W. T. Watson)
 Ozark—S. O. Patty
 Paris—G. B. Ames
 Prairie View—(Dave Smitherman)
 Van Buren, First Church—Harry R. Weed
 City Heights—(Olin R. Findley)
 St. John's—William M. Wilder
 Waldron—W. P. Connell
 Waldron Circuit—(Carl B. Matthews)
 Chaplain State Sanatorium, Booneville—Bates Sturdy
 District Director TRAFICO — William P. Connell
 District Director Golden Cross—S. O. Patty
 District Director Arkansas Methodist—G. B. Ames
 District Director Evangelism — Elmo A. Thomason
 District Director Temperance—George J. Kleeb
 District Commissioner Children's Home—Leslie Bryant
 District Missionary Secretary—William M. Wilder
 Student, Perkins School of Theology—Aaron F. Barling
 Student, Vanderbilt School of Religion—James Perry Parker
 Student, Perkins School of Theology—Robert Lee Ritter
 Student, Drew University—Jon Guthrie

JONESBORO DISTRICT

E. J. Holifield, District Supt.
 Bay—B. Vernon Dennis
 Black Oak—Laymon Bounds
 Blytheville, First Church—J. Cammel English
 Associate—James Fleming
 Lake Street—J. J. Clark
 Christ Church—To be supplied
 Wesley Parish—To be supplied
 Bono Circuit—(Lester N. Nance)
 Brookland Circuit—To be supplied
 Caraway—To be supplied
 Dell—Eugene Hall
 Dyess-Whitten—(Carl Strayhorn)
 Harrisburg—J. T. Byrd
 Hickory Ridge Circuit—J. W. Glass
 Joiner—(Cecil Harrison)
 Jonesboro, First Church—J. W. Watson
 Associate—Fletcher Dodson
 Fisher Street—H. M. Stanford
 Huntington Avenue—Ben F. Jordan
 St. Paul's—Wayne Olmstead
 Keiser-Riverside—(B. J. Van Cleave)
 Lake City-Lake View—(Lowell Eaton)
 Leachville—W. T. Lingo
 Lepanto-Garden Point—C. Houston Farmer
 Luxora—(Garland Taylor)
 Manila—Clyde Crozier
 Marked Tree—Harold D. Womack
 Monette—E. E. Stevenson
 Mt. Carmel-Pleasant Valley—Elvis Wright
 Nettleton—Earl Carter
 Osceola—N. Lee Carter
 St. John's Circuit—(Charles E. Reed)
 Trumann—Arville Brannon
 Tyrone—J. M. Barnett
 Weiner—Ray Burrow
 Weona-Interview—James Weatherford
 Wilson—Earle Cravens
 Yarbrow—Harvey Hazelwood
 Chaplain, U. S. Air Force—Leroy Henry
 Chaplain, U. S. Air Force — Paul Dean Davis
 Chaplain, U. S. Air Force—Lyman T. Barger
 District Director Arkansas Methodist—N. Lee Cate
 District Director Evangelism—J. T. Byrd
 District Director Missions—Ben F. Jordan
 District Director Golden Cross—C. Houston Farmer
 District Director TRAFICO—J. C. English
 District Director Temperance—Harold D. Womack

PARAGOULD DISTRICT

J. Albert Gatlin, District Supt.
 Beech Grove—(Charles P. Reed)
 Biggers—(Y. D. Whitehurst)
 Black Rock—(D. Kern Johnson)
 Boydsville—(J. D. Lawrence)
 Corning—Byron McSpadden
 Hardy-Ravenden—M. L. Edgington
 Hoxie—W. C. Hightower
 Hurricane-Harvey's Chapel—(Ray McLester)
 Imboden-Smithville—Calvin Roetzell
 Leonard Circuit—Alfred Blair
 Lorado Circuit—(J. T. Holland)
 Mammoth Spring—(J. H. Richardson)
 Marmaduke—J. W. McKinney

Associate—(Mrs. J. W. McKinney)
 Maynard—(L. L. Langston)
 Paragould, First Church—Ralph Hillis
 Griffin Memorial—H. L. Robison
 East Parish—To be supplied
 West Parish—(Marvin Thompson)
 St. Mark's—(James Holt)
 Piggott—Harold Spence
 Pocahontas—Charles P. McDonald, Jr.
 Ravenden Springs-Friendship — (Maurice Kemp)
 Rector, First Church—Paul Lanier
 Fourth Street—Van Hooker
 Rector Circuit—(Charles Crossno)
 Sedgwick-Egypt—(James G. Smith)
 St. Francis—(W. G. Conner)
 Stanford—(Elbert Bruner)
 Walnut Ridge—William A. Stewart, Jr.
 Spring River Group Ministry—Iris Bell, Deaconess
 District Director Arkansas Methodist — William A. Stewart, Jr.
 District Director Golden Cross—Byron McSpadden
 District Director Evangelism — J. Ralph Hillis
 District Commissioner Children's Home—Julian Beckley
 District Director TRAFICO—H. L. Robison
 District Missionary Secretary—Charles P. McDonald
 District Director Temperance—Paul Lanier

SEARCY DISTRICT

E. G. Kaetzell, District Supt.
 Antioch-Stony Pt.—(Leon Gillian)
 Augusta—Sam Auslam
 Bald Knob—Maurice Lanier
 Beebe-Ward—James W. Workman
 Bellefonte-Bergman—(Oliver Logan)
 Bradford-Russell—Joe Linam
 Cabot—John S. Workman
 Clinton—Cyril H. Wilson
 Damascus-Fairbanks—(Ronald D. Bagley)
 Floyd Circuit—(Graham Sellers)
 Griffithville Circuit—(W. B. Yount)
 Harrison—H. M. Lewis
 Heber Springs—Arnold Simpson
 Jacksonville—G. A. McKelvey
 Judsonia—J. A. Newell
 Kensett—(M. B. Short)
 Marshall-Leslie—John Barrett
 McCrory—Golder Lawrence
 McRae Circuit—To be supplied
 Morganton Circuit—(Ramsey Woodall)
 Newton County—(Eugene Miser)
 Pangburn Circuit—(Graham Sellers)
 Patterson Circuit—(Kelley Yount)
 Quitman Circuit—To be supplied
 Rosebud Circuit—(Tom Cowan)
 Scotland Circuit—(Jack Blume)
 Searcy First—Alvin C. Murray
 Searcy, Grace—Porter Weaver
 Valley Springs—To be supplied
 Searcy, First Church—Miss Leota Kruger
 Deaconess
 Conference Director of Evangelism—Gaither McKelvey
 District Director TRAFICO—James Workman
 District Director Golden Cross — Golder Lawrence
 District Director Arkansas Methodist—Sam Auslam
 District Director Temperance—H. M. Lewis
 District Commissioner, Children's Home—Vance Thompson
 District Missionary Secretary—John Workman

N. ARK. CONFERENCE ADOPTS AREA PROGRAM

(Continued from Page 1)

The Methodist Church on state college and university campuses.

In his address Thursday morning, Dr. Shamblin emphasized the necessity of the educational program in the local church and the need for a dedicated leadership for this program. The conference voted to join with the Little Rock Conference in a state-wide program of Christian education in local churches, "Teach Arkansas About Christ."

The Board of Education which has responsibility for "Teach Arkansas About Christ" program is headed by Rev. E. B. Williams of North Little Rock. Dr. Ira A. Brumley of Conway is the executive secretary of the board.

Conference Hosis

Conference sessions were held in the First Methodist Church with Rev. Alvin Murray serving as the host pastor. Rev. E. G. Kaetzell is the Searcy district superintendent. All conference sessions and board, (Continued on Page 9)

N. ARK. CONFERENCE ADOPTS AREA PROGRAM

(Continued from Page 8)

commission, and committee meetings were held in the church and its educational facilities.

Votes to Reduce Number of Districts

Two important actions taken at the Friday morning session included a decision to reduce the number of districts in the conference from eight to seven. A part of the action requested Bishop Martin to appoint "a committee from the annual conference to work out the details of re-districting; and that as soon thereafter as is practical, upon completion of the work of the committee, that the presiding Bishop placed in force the re-districting plan." Bishop Martin will announce this committee in the future.

Other actions on Friday included the passing of a resolution requesting the South Central Jurisdiction Committee on Episcopal Area Boundries to form one Episcopal Area of the North Arkansas and Little Rock Conferences, making one Episcopal Area of the state of Arkansas. This action is similar to that which was taken last week by the Little Rock Conference and the previous week by the Louisiana Conference, which, if acted upon favorably by the South Central Jurisdiction Conference in 1960, would result in each state constituting an Episcopal Area and each having its own Bishop.

Highlights

Other highlights of the conference session included: the preaching of Dr. Eugene Slater, pastor of the Polk Street Methodist Church, of Amarillo, Texas, who was the conference preacher. Dr. Slater delivered sermons on Tuesday, Wednesday and Thursday evenings and Wednesday and Thursday afternoons.

The leading of the morning devotional service by Rev. Worth Gibson of North Little Rock, Rev. Paul Lanier of Danville and Rev. John Workman of Cabot.

The welcoming of the conference to Searcy by Clarence Snowden, charge lay leader and chairman of the official board of the First Methodist Church of Searcy.

The presenting to Bishop Martin of a gavel made from wood taken from the First Methodist Church of Morrilton where Bishop Martin presided over his first annual conference in 1944. The Morrilton Church will be razed in the future to make way for a new building.

The adopting of a program of Evangelism "Tell God's Good News" which will be projected by the conference board of Evangelism during the year. The program calls for a series of district prayer retreats, a state-wide conference on evangelism in Little Rock, October 27-28, and special evangelistic emphasis and services during the Lenten season in 1959, February 8- March 27. Rev. Harold O. Eggersperger who has served as chairman of the board of evangelism since 1956, delivered the inspirational address on the evangelistic program.

The hearing of an address on temperance by Rev. William L. Byers of Green Forrest who spoke to the report of the conference Board



Shown above are ministers who were Admitted On Trial in the North Arkansas Conference last week at the North Arkansas Conference session. They include, left to right, Harold Wilson Brent of Batesville, Hugh Weldon Buckner of Rogers, Eugene Shoemaker of Southern Methodist University, Dallas, and Allen Burnell Stephens of Pleasant Plains.

of Temperance. It was announced by Temperance Board leaders that Frances Packer Brinkley of Whitton was the winner of the annual essay contest sponsored by the board. Other winners included Beth Martindale of North Little Rock and Mary Murphy of Batesville.

The presenting of a check for \$500 to Hendrix College by Rev. Jason W. Moore, retired minister of Rector, to endow an annual award to the Hendrix student having the highest record in six hours of religion at Hendrix. The award was accepted by Dr. Steel, Hendrix president.

The consecrating of two ministers of music and one director of Christian Education at the Wednesday morning session. The two ministers of music consecrated included: Sarah Moore Robinson and Ashley Coffman both staff members at Hendrix. John Flynn, associate pastor of the First Methodist Church of Springdale, was consecrated as a director of Christian Education. The service was conducted by Bishop Martin and Rev. E. B. Williams, Board of Education chairman. It was reported that this was the first time that persons had been consecrated as ministers of music in the North Arkansas Conference.

The receiving of a check for \$6,425.91 from the Methodist Publishing House, which represents the conference's share of profits to be used for the benefit for retired ministers, Robert A. Thornton, publishing house representative at the conference session, made the presentation.

Other Actions

The hearing of the annual reports of the conference lay leader, Charles A. Stuck of Jonesboro, and the president of the conference Woman's Society of Christian Service, Mrs. Jessie Gilstrap of Bentonville.

The holding of a coffee honoring Mrs. Paul E. Martin on Thursday morning and the annual ministers' wives luncheon at noon on the same day.

Other actions taken by the conference included: the deciding to

hold the 1959 session of the conference in the First Methodist Church of Ft. Smith.

The raising to \$38 the annuity rate per service year for retired ministers of the conference. This represents an increase of \$1.00 per service year paid during the 1957-58 year. Seventy per cent of this amount is paid to retired accepted supplies and widows of conference members. The conference also voted to study for one year a proposed campaign for \$500,000 endowment, proceeds from which would enable the conference to raise substantially the annuity rate and place eventually all conference members under the Reserved Pensions Program operated by the General Board of Pensions.

The classifying of all pastoral charges paying \$2,400 salary and less into four classifications. This action was taken on recommendation of the Commission on Minimum Salary and provides certain incentive goals for improving the financial structure of minimum salary charges. The plan provides for a maximum of \$600 for a minister with dependents plus \$50 for each child, and \$500 to a minister without dependents.

The adopting of a strong statement proposed by the conference Board of World Peace supporting the United Nations as the key to world peace and calling for international control of nuclear weapons. Judge Lee Ward of Paragould addressed the conference on the value of local church leaders visiting the United Nations to learn of the work being done there. The appropriating of \$9,563 for church extension work in the conference next year and \$11,400 as missionary salary supplementation for weaker pastoral charges.

The adopting of a reaffirmation of a position which the conference took four years ago regarding the U. S. Supreme Court decision concerning segregation in the public schools. The 1958 statement asserted that the court's decision was "a reflection of the highest ideals of our Christian Faith. Removing bar-

riers of discrimination is not only technically the law of the land but ethically and morally right. This is not to minimize the difficulties in achieving this ideal in many communities where the tradition is strong and of long standing. But the greatness of our problem is an indication of greatness of our opportunity to give our disturbed people an effective Christian witness in a spirit of love and understanding."

Commemoration Service

The annual service of commemoration for ministers and their wives or widows who died during the past year was held at the opening session on Tuesday morning under the direction of J. M. Barnett of Batesville. The commemoration sermon was delivered by Rev. R. E. Connell. Those commemorated included: Rev. J. M. Talkington and Mrs. J. M. Talkington of Beebe; Rev. J. C. Richey and Mrs. J. C. Richey of Hunter; Rev. L. L. Turner of Gravette; Rev. F. M. Sweet of Manila; Mrs. R. B. Howerton of Beebe; Mrs. J. M. Hughes of Newark; Mrs. F. M. Johnson of Fayetteville; and Mrs. C. H. Nelson, of Conway. The Sacrament of Holy Communion followed the service and was conducted by Bishop Martin, the district superintendent and the host pastor.

Changes In Ministerial Status

Changes in ministerial status: the following changes in ministerial relations were made during the conference session:

Retired: Thomas C. Chambliss of Sulphur Springs, 41 years of service; Carl C. Burton of Luxora, 49 years of service; Garland C. Taylor of Marianna, 35 years of service; Mrs. Monroe Scott of Magazine, five years of service.

Supernumerary: Ray D. Seals

Admitted on trial: Eugene Shoemaker, SMU student, Harold Wilson Brent of Batesville; Hugh Weldon Buckner of Rogers; Allen Burnell Stephens of Pleasant Plains.

Received into full connection: Frank Raymond Clemmons of Ft. Smith; James Lamar Davis of Jonesboro; Willis Herbert Harl, of Alma; Arvest Neal Lawson of Mammoth Springs; Joseph Elmer Taylor of North Little Rock, and John Cammel English of Little Rock.

Ordained deacon: Edward Garner Matthews and Eugene Shoemaker, SMU students; Alfred Francis Blair of Leonard; John Robert Chapman of Cherry Valley; Virgil Mearl Hainsey of Batesville; Elbert Wiley Bruner of Stanford; Cecil Shirley Harrison of Greenbrier; Raymond Hawkins of Lamar; Jewell Thomas Holland of Paragould; Robert William Johnson of Melbourne; Edwin Cleo Sooter of Bentonville; David Harold Wilson of Conway; Olen Ray Moncrief of Cave City; Charles Call Reed of Knobel and Ramsey Beazley Woodall of Morgantown.

Ordained elders: Joseph Hillman Byram, SMU student; Frank Raymond Clemmons of Ft. Smith; James Lamar Davis of Jonesboro; Willis Herbert Harl of Alma; Thomas Jefferson Cowan of Rose Bud; Maurice Kemp of Ravenden Springs; Arvest Neal Lawson of Mammoth Spring; Joseph Elmer Taylor of North Little Rock; Otha Elton Strayhorn of Calico Rock, and John Cammel English of Little Rock.



Shown above are leaders of the Lonoke Methodist Youth Fellowship, who received a gold cross at the Grand Prairie Sub-District meeting held in DeValls Bluff on Monday night, May 26, 1958. The cross was given to the M.Y.F. receiving the most points in a contest during the past year.

Points were given for attendance at Sunday school, church, M.Y.F. meetings, local and Sub-District Council meetings and Sub-District meetings. The Lonoke M.Y.F. amassed a total of 4,238 points.

Churches included in the Grand Prairie Sub-District are Carlisle, Hazen, DeValls Bluff, Des Arc, Hamilton and Lonoke.

Reading from left to right the officers of the Lonoke M.Y.F. are Jab Ketchum, local counselor and Grand Prairie Sub-District counselor; Susie Anderson, local vice-president; Henrietta Bailey, local secretary-treasurer; Marilyn Coats, local president (holding cross); Beth Highfill, area program chairman; Rev. W. R. Burks, pastor of Lonoke Church; Patricia Cunningham, Lonoke M.Y.F. reporter and Mrs. Alta Cunningham, local M.Y.F. counselor of intermediate.

WITH THE SUB-DISTRICTS

Grace Curtis

The Grace Curtis sub-district met with the Iris Bell sub-district on Monday, June 2, 4:00 p.m. at Griffin Memorial Methodist Church, Paragould, Ark., to plan the MYF meetings for the coming year. The meeting was opened with a prayer by District Superintendent J. Albert Gatlin. The presidents of the sub-districts of the Paragould District introduced their officers and counselors to the group. It was decided that the sub-districts would again have joint program booklets, and would again hold two district MYF meetings; one in September and one in March. The ladies of the Griffin Memorial church and host pastor Rev. Robinson served a delicious supper of potato salad, various cold cuts, and relishes, topped off with a dessert of angel food cake and ice cream. The work of planning the program continued after supper. David Gatlin, the Grace Curtis sub-district president, suggested that we hold a quarterly planning meeting; the first one to be held on July 1. The entire Paragould district pledged to have 110 people at the Wayland Springs senior camp to be held July 14-18.

Annual Program

MYF Paragould District

The date, place, time, program and group presenting program follows:

- July 14-18—Senior Camp
- July 21—Marmaduke, 7:30, Officers' Training Day, Citizenship
- August 10—St. Francis, 7:30, Bob Janes, Piggott, Witness
- September 8—Griffin Memorial, 4:30, District Meeting
- October 13—Piggott, 7:30, Alcohol, Citizenship
- November 10—Rector First Church, 7:30, Thanksgiving, Outreach
- November 28—Food Caravan to Little Rock

December 8—Paragould First Church, 7:30, Wesley Players, Faith

January 12—Beech Grove, 7:30, Current Events, Witness

February 9—St. Mark's, 7:30, Inter-faith speaker, Citizenship

March 9—Walnut Ridge, 4:30, District Meeting

April 13—Leonard charge, 7:30, Camping, Fellowship

May 11—Installation

Elysian Fields

The MYF of Elysian Fields Church in New Orleans recently presented a variety program entitled "We, The Americans" for the benefit of their Camp Fund. The entire production was written, staged and produced by the young people of the church and their adult counselors. All of the scenery was designed and painted by the group in a program that presented the American way of living from the "roaring twenties" to the future with appropriate music for each era of our past to a style show of the future. Johnny Petre was the master of ceremonies and Judy Elliott the pianist. Among the acts were songs, dances, monologues, and musical instrument solos. The outstanding number was a Southern scene where most of the members presented a panorama of music of the old plantation days with Russell Richardson singing "Old Man River." Other MYFers who had parts were Milton Gutierrez, Johnny Payne, Janice Sills, Martha Richardson, Karen Kern, Marjorie Rasmussen, Tommy Joullian, Sandra Blattner, Diana Connors, Jimmy Hansard, Bill Petre, Donna Medders, Joanne Vodegel, Malinda Rasmussen, Madeleine Rasmussen, Olga Edwards, Janet Johnston, Pam Sams, Ansel Miller, and Daryl Norris. The group also sold refreshments and had booths of sale, assisted by parents.

Elysian Fields Church in New Orleans welcomed its new pastor and his wife in a reception on Sunday afternoon, June 8, in the

THE YOUTHFUL ACCENT

By Hoover Rupert

WATCH THAT DIET

Recently the papers carried the story of a man who tried to end his life by swallowing various kinds of metal. When they operated they found nuts and bolts, a wrench, iron filings, nails, screws, and so on. I assume that's about as quick a way as any to assure a rapid gain in weight. But if they hadn't found him in time and robbed him of his stomach treasures, it is likely he would have been a real heavy load for the pallbearers.

This week I ran across an item from the city of Milwaukee which reported they have compiled the records of the Milwaukee Poison control program for the year 1957. The list of what the children of that city swallowed during the year includes some pretty incredible items. Here are some of them which were reported to the poison control office: aspirin, liniment, battery acid, soldering flux, reducing pills, furniture polish, lighter fluid, airplane glue, fertilizer, gun bore cleaner, barbiturates, narcotics, tranquilizers, antihistamines, hormones, rubbing alcohol, camphorated oil, after shave lotion, iodine, toilet cleaners, laundry bleach, detergents, chromium polish, gasoline, kerosene, motor oil, benzene, wood alcohol, paint, linseed oil, varnish, paint thinner, pesticides, cologne and toilet water. (What, no listing of the liquid for which this particular city is supposed to be famous, according to the TV and magazine ads?)

Every town and city could compile a comparable list of the elements which prove to be stomach liabilities for curious youngsters. But you wonder at the carelessness of parents who leave prescribed medicines within reach of the grasping curiosity of the kids! Better we should go back to putting the skull and cross-bones on anything that is poisonous. Yet, hardly one of the above listed items is not purchased for legitimate usage by persons in the home. It's the mis-use by children that sends the

church Fellowship Hall that featured an old fashioned "pantry pounding" party. Mrs. Margaret Winn, president of the WSCS, and Ken Richardson, chairman of the Official Board assisted in introducing members of the church to Rev. and Mrs. James E. Christie, and the women of the church served refreshments to the large percentage of the church membership who came out to wish the best to the new parsonage family.

Mena

The young people at the First Methodist Church, Mena, recently elected their officers for the 1958-59 church year. The officers of the intermediate group are as follows: Wesley Berry, president; Sybil Hefner, vice-president; Beverly Ross, secretary; Ann Monasco, treasurer; Beth Kay Bell, program chairman.

Officers for the senior youth fellowship group are as follows: Flora Lee, president; Anna Heath, vice-president; Carolyn Faulkner, secretary-treasurer; Paul Barber, program chairman for the area of

(Continued on Page 15)

Vantrease W.S.C.S. Entertains Seniors With Banquet

High school graduates of Vantrease Memorial Methodist Church, their mothers, Sunday school teacher, James Hall and their counselors, Mr. and Mrs. Carl Davidson, Mrs. Elmore Norris and Mrs. John G. Rickey were entertained at a banquet in Fellowship Hall of the church. The entertainment was sponsored by the Woman's Society of Christian Service. On behalf of the society, Mrs. Perry Bolding, president, presented each with a gift. Mrs. F. S. Waller, Student Secretary, pointed out the importance of keeping in touch with them as they go to college and armed services.

Mrs. Norris was the inspirational speaker for the evening, using as a basis for her remarks, Matthew 6:33.

Mrs. John G. Rickey, Secretary of Youth Work, presided and conducted the affair in the form of "This Is Your Life" program.

Attention was called to the fact that two of the graduates, Jo Ann Slayter and Connie Ingram, are granddaughters of Mrs. Bertha Griffing, one of the founders and charter member of the church.

The girls were given corsages of pink roses and the boys, boutonnieres, courtesy of Mrs. Chester Davidson. Larry Campbell gave the invocation and the pastor, Rev. M. E. Scott, the benediction after the group singing of the hymn, "Blest Be The Tie."

Present were, Bill Bryant, Mrs. B. M. Bryant, Larry Campbell, Mrs. C. G. Campbell, Malcom Duke, Mrs. M. W. Duke, James Franklin, Mrs. O. A. Franklin, David Hendricks, Mrs. E. P. Hendricks, Connie Ingram, Mrs. Clem Ingram, Amos McKinnie, Jr., Mrs. McKinnie, JoAnn Slayter, Mrs. J. C. Slayter, Julia Beth, Rev. and Mrs. M. E. Scott, Mary Ann Wilkins, Mrs. J. R. Wilkins, Carroll Godwin, Mr. and Mrs. Waller, Mr. and Mrs. Norris, Mr. and Mrs. Rickey, Mr. and Mrs. Davidson and James Hall.

hurried and frightened call for the rescue squad.

Reading this I got to thinking about the millions of youth behind the Iron Curtain who are swallowing a different kind of poison. They are being fed ideas that will warp their minds and twist their spiritual natures. That the state is all-important, that personality is of value only as it contributes to the state, that any means is justified in achieving communist ends, that force and fear, war and hatred are part and parcel of freedom's search—pretty bad, we would all agree.

But what of the poisons that are being fed to the minds of many American youth? That color of skin makes a difference in a person's value, that index of value is determined only by the dollar sign, that vocations are chosen on salary and social status, that a modified Golden Rule is all the religion you need, that Christian moral standards are for the birds, that to cheat on exams or income tax without getting caught indicates a shrewd and successful nature—and so on. You make your own list. Then take a look at what you are swallowing! It could be poison!



Louisiana WSCS President Reports To Conference

This year, as the Woman's Society of Christian Service has studied the "March of Missions," it has been Louisiana's dream to catch step and join the "Endless Line of Splendor" in witnessing God's love at home and abroad. When women's hearts are touched by the love of God, they want to give, not only of their time and talents to build God's kingdom stronger in our own

Texarkana Area

The Woman's Society of Christian Service of First Methodist Church, Texarkana, Arkansas, was host on Thursday, May 29th to other churches in the Texarkana area for an Officer's Training Day. Mrs. H. W. Newbold, president, was in charge of the event.

Training classes were held during the morning and inspirational messages followed the noon luncheon.

Mrs. Elmore Norris of El Dorado, former missionary in Mexico, was the featured speaker. Mrs. Hubert Shull, vice-president of the Hope District and a delegate to the WSCS Fifth Assembly in St. Louis, gave the highlights of the Assembly during the afternoon session.

All phases of WSCS work were covered during the morning classes. The session was opened at 10:30 a.m. with Mrs. Weldon Smith, director of music at College Hill Methodist Church, Texarkana, conducted the devotional period. The Rev. Howard Williams, pastor of College Hill Church, sang a special arrangement of "Blessed Assurance." The group was led in prayer by Dr. Wm. E. Brown, pastor of First Church.

Mrs. C. I. Parsons, for many years treasurer of the WSCS Little Rock Conference, gave a demonstrated talk on "Our Heritage and Our Part in the total Mission Program."

Leaders for the five classes, which covered all phases of the WSCS program were, Mrs. W. M. Rhinehart, president of the Hope District; Mrs. R. T. White, secretary of Literature and publications, Hope District; Mrs. L. B. Tooley, Little Rock Conference Secretary of Student work, all from Hope; Mrs. Charles Gardener, past president, Mrs. Luther Miller, secretary supply work and Mrs. W. R. Shackelford, Hope District Secretary of Christian Social relations, all from Fairview Church, Texarkana; Mrs. Harvey Nelson, spiritual life, Mrs. A. J. Davis, secretary of youth work, Mrs. William E. Brown, literature and publications, Mrs. John Braden, children's work, and Mrs. Hubert Shull, missionary education.

Hostesses for the day were, Mrs. A. R. McKinney, past president of the Little Rock Conference, Mrs. Shull, Mrs. Shackelford, Mrs. Houston Vaughn, Jr., Mrs. Gene Hunt Carley, and Mrs. Hubert Shull, Jr.

Representatives from the following churches in the Texarkana area attended: Richmond; Few Memorial, Hope, and College Hill and Fairview from Texarkana.

communities, but also to help all people in God's world around the globe. Purse strings fly open, and as we have often heard — you can give without loving, but you cannot love without giving. This has been exemplified by many Louisiana unknown givers of \$96.00 each, which amount supports the entire work of the Woman's Division for five minutes. A candle was lighted at our Annual Meeting and burned for 115 minutes — a shining symbol of gifts supporting the Missionary Enterprise of the Woman's Division in thirty-two countries for nearly two hours.

Mrs. George Sexton, the first President of the Louisiana Woman's Society of Christian Service reported at the close of our first year in 1941—that there were 262 Woman's Societies, now there are 338. There were 38 Wesleyan Service Guilds for employed women, now there are 98. In 1941, the Woman's Society had 10,360 members, now 13,994. There were 642 Wesleyan Service Guild members, now 1915 and 122 District members, a total of 16,031. The pledge in 1941 was \$31,000.00 it is now \$104,000.00.

Louisiana Women have excelled this year, topping the South Central Jurisdiction in per capita giving.

The Conference school of Missions grows each year in its scope and in opportunities presented to those who would serve.

We were proud of our young women at the Assembly — the quadrennial Meeting of the Woman's Division, which we sometimes refer to as the General Conference of the Woman's Work. Miss Anna Clark Whitaker attended as Louisiana's Youth Delegate. Miss Margaret Wade Campbell, of First Church, Alexandria, was commissioned to go as a Missionary to Mexico. Miss Norma Carlington, of Pitkin, Louisiana, was commissioned as a Deaconess, and is serving as Director of Religious Education at First Methodist Church, Crowley.

For the past five years Dr. Vela Cleveland, of Ft. Meade, Florida, has been a member of Carrollton Avenue Methodist Church and Wesleyan Service Guild, as she prepared both at Tulane Medical School and as Intern and Resident Doctor at Charity Hospital, New Orleans, in order to go as a Medical Missionary to India. Because of her church and Wesleyan Service Guild, she is keeping her New Orleans address and has asked to be partially supported by our women in Louisiana in her work in pediatrics in the Methodist Hospital in Kolar, India.

It has been a great privilege and joy to serve my church as president of the Louisiana Woman's Society of Christian Service, and my challenge to all Louisiana women is, "Continue in your Endless Line of Splendor in your effort to transform the world, the Kingdoms of this earth may become the Kingdom of our God and His Christ."

And may God's richest blessings rest upon all of you, and all who are dear to you, now and always, is my constant prayer, as I place my work in the capable and loving

hands of the new president of the Louisiana Woman's Society of Christian Service — my dear friend — Mrs. L. B. Kilpatrick.

(Mrs. L. B. Kilpatrick read the above report, then added the following remarks.)

In addition to this report of our president, I would like to add some facts, figures, and accomplishments, that I have learned concerning the Woman's work in the Louisiana Conference since I have taken office. Last year the pledge made to the Woman's Division was \$99,000. I am happy to report that \$118,305.32 was paid to the Division, representing an overpayment of \$19,305.32. Our pledge to the Division for 1958 is \$104,000. In addition, Supply giving from the Woman's Society and the Wesleyan Service Guild was \$17,143.79, and the Week of Prayer offering was \$7,997.12. Altogether a total of \$160,797.97 was given by the members of the Woman's Society and the Wesleyan Service Guild to the ongoing of the program of our Missionary outreach.

Briefly, I would like to comment on some of the accomplishments in the local societies and the districts. There were 20 workshops held involving about 800 people, in which discussions on new technique, new methods of working, ways of involving more people "to do the job," were held. Results — the Promotion Secretaries report the local societies are endeavoring to use more people on the local level. During these workshops, depth Bible studies were held. These Bible studies have been of outstanding value. One small society reported that it had been rejuvenated by this. New Orleans District held a depth Bible study for the members of the Woman's Society within that district; in addition, the Executive Committee of the New Orleans District South Central Jurisdiction and the Executive Committee of the New Orleans District of the Central Jurisdiction held a depth bible study together for one day. This proved so worthwhile that these studies are to be continued together.

Church school workers and the Woman's Societies worked together to promote at Halloween the collection by children for UNICEF. More children and more adult workers have come together to collect more funds than ever before for UNICEF at this time.

There is one place where we, as members of the Woman's Society of Christian Service, need the help of our District Superintendents and our Pastors. We still have 24 unorganized churches in Louisiana, even though we have five districts 100 per cent organized. In the Baton Rouge District, there are 8 unorganized churches, in the Lafayette District 4, and in the Monroe District 12. We will deeply appreciate the opportunity to cooperate with the local ministers and district superintendents in any way that we can in organizing societies or having district members in these 24 churches.

More and more I believe our members are coming to take their place in the community of men

With The Local Societies

The four organizations of the Woman's Society of Christian Service of the Tillar charge met on Wednesday afternoon at the Tillar church for their Officers Training Day. This meeting was planned by the three district officers in the group, Mrs. Irl Lancaster, Mrs. Paul Teeter, Mrs. C. W. Oswald; the local presidents, Mrs. Virgil Peacock, Mrs. F. O. Hopkins, Mrs. Morris Newton and promotion secretary, Miss Ruth Peacock.

The meeting was presided over by the host president, Mrs. Peacock. The Rev. Irl Lancaster brought a short devotion on "Studying and Working in the W.S.C.S.", basing his thinking on the scripture found in II Timothy 2:15.

The officers clinic was held in the morning with the entire group for the purpose of instructing each woman present to better understand the total program and the responsibility of each office. Those leading these discussions and the by the host president, Mrs. Peacock, president, Mrs. Erwin Lowe, vice-president, Mrs. J. O. Bickham, recording-secretary, Mrs. Oswald, treasurer; Mrs. Teeter, secretary of promotion, Mrs. Wayne Douglas, Christian Social Relations, Mrs. Jessie Peacock, Missionary Education, Mrs. Ernest Teeter, student work, Mrs. Matz Bickham, Youth Work, Mrs. Lancaster, Spiritual Life, Mrs. Oswald, Literature and Publications, Mrs. Paul Teeter, Supply Work, and Mrs. F. O. Hopkins, Status of Women.

At the noon hour a luncheon was served with the two chairmen of Local Church Activities of the charge, Mrs. R. C. Williams and Mrs. James Tillery in charge.

In the afternoon session the following committees were set up: Executive, Membership, Nominations, Local Church Activity, Spiritual Life, Program and Finance. This was set for the purpose of instructing the group as to which officer is chairman and those who compose the respective committees.

Following the discussion, a business meeting was held for the purpose of (Continued on Page 15)

and women. There are still special places where we as women feel that we can especially minister, but we know and are coming to realize more and more that none of our work can be separated from the life of the church and the world.

I would like to quote from a recent article in the *World Outlook*, Women's work is an essential part of the whole church. It must work within the total task, stimulating the keenness of others, helping to insure that the balance of the whole missionary interest is kept. In the confidence of God's blessing, we face the future with hope and joy.

Respectfully submitted,
Mrs. L. B. Kilpatrick,
President, Woman's Society of Christian Service, Louisiana Conference Central Jurisdiction



The Older Adult Camp of the Alexandria, Lafayette and Lake Charles Districts was held at Camp Brewer June 2-4, 1958. There were 43 persons who enjoyed the fun, fellowship and inspiration of these days.

Group participation was exceptionally good in all phases of the program. "Talent Night" was really a revelation to one as to the gifts and abilities of the campers.

The staff was as follows: Director, Mrs. W. W. Paxton; Assistant Director, Rev. D. B. Boddie; Chairman of Housing, Mrs. D. B. Boddie; Treasurer, W. W. Paxton; Crafts, Rev. Ed R. Haug; Bible, Miss Ella K. Hooper; Morning Meditations, Rev. George Pearce, Jr.; and Nurse, Mrs. H. H. Vincent.

This group is planning now to attend next summer's camp. It is hoped that many others from these districts will join them.

Bennett College To Host Annual Leadership Class

Greensboro, N. C. (MI) — Bennett College will be host to the annual Baltimore Area Leadership School here June 23-28. The Rev. Howard A. Bailey, executive secretary of Christian Education in the Delaware Conference, will be the dean; the Rev. Ernest T. Dixon of the General Board of Education, Nashville, registrar, and the Rev. Douglas E. Moore, executive secretary of the North Carolina Conference, manager.

Other staff members will be the Rev. M. Earl Cunningham of the General Board; the Rev. Levi B. Miller, Jr., executive secretary of the Washington Conference, and the Rev. C. Anderson Davis, executive secretary of the East Tennessee Conference.

Faculty members will be: The Rev. Joshua E. Licorish, Philadelphia, who will teach the course in "Methodist Beliefs;" the Rev. Dr. Lowell B. Hazzard, Wesley Theological Seminary, Westminster, Md., "Using the Bible with Seniors and Adults;" Mrs. Lowell B. Hazzard, "Using the Bible with Children;" Miss Florence Wheeler, director of children's work in the Washington Conference, "Understanding Children;" Mrs. Elsie M. Butt, Albion College, Albion, Mich., "Helping Children Grow in Christian Faith," and the Rev. Robert M. Cox, General Board, Nashville, "Helping Adults Learn."

"Music in the Church" will be taught by Dr. Bliss Wiant, director of music, General Board of Education, and the Rev. Julius S. Carroll, associate pastor of Sharp Street Church, Baltimore.

"Christmas Conf." To Be Re-enacted At Convocation

Washington, D. C. (MI) — The famous "Christmas Conference" of 1784, which saw the Methodist Church officially organized in America, will be re-enacted here July 3-6 as a feature of the national Methodist Convocation on Local Church Evangelism.

A cast of 30 members of the Mt. Vernon Players dressed in costumes of the period, will depict Bishops Coke and Asbury, Freeborn Garrettson, Richard Whatcoat, John Dickins and other early Methodists assembled in Baltimore's famed Lovely Lane Chapel.

In addition to the reading of the annual appointments of the 84 preachers, members of the historic conference will be shown transacting the first business of the new church as they prescribe rules for singing, conduct of preachers and the setting of ministerial salaries—"\$64 a year and no more."

They ruled that women were to sit apart from the men and not wear "high heads, enormous bonnets, ruffles or rings." Preachers were to "be serious — avoid all lightness, jesting and foolish talking," to "converse sparingly and cautiously with women, particularly with young women," and "to take no step toward marriage without first consulting their brethren."

This dramatic skit, "The Christmas Conference," was written by Mrs. Robert W. Miles, of Atlanta, from historical material compiled by Dr. J. Manning Potts, Nashville, editor of *The Upper Room*.

It will be directed by W. Thomas Littleton, director of the 21-year-old drama group of Mt. Vernon Place Methodist Church here.

Television Course Offered For Credit

Washington, D. C. (MI)—A televised course in religion for college credit, believed to be the first of its kind, will be offered here this fall by American University, a general institution of the Methodist Church. Station WMAL-TV and the

Council of Churches, National Capital Area, will cooperate with the university in sponsoring the project.

Purpose of the course, "The Life and Teachings of Jesus," is to make an authoritative study of the Bible available to a large segment of the community, said Dr. Hurst R. Anderson, president of the university.



Mr. Warren Balovich, Chairman of the Official Board of St. Paul's Methodist Church, New Orleans, is being greeted by the pastor, Rev. H. G. Williamson

and guests at an Open House held at the new church parsonage on Friday evening, May 16.



Pictured above is the new Methodist Church and new parsonage (inset) at Clinton.

The lot for the parsonage was given by Mrs. Mary Sanderson of Clinton and her sister, Mrs. Martha Fortner of Baton Rouge.

The parsonage was built at a cost of \$15,000. The parsonage family moved in the new home on September 25, 1957.

The new church was built at a cost of \$100,000 and was completed the last of May 1958. The first service was held on June 1 with the Reverend Daniel W. Poole, District Superintendent delivering the sermon at the opening service.

Louisiana Government Study Planned For Methodist Ministers

A program of study and observation of Louisiana Government has been planned for Methodist ministers, June 24-26, First Methodist Church, Baton Rouge, La. Sponsored by the Baton Rouge District, all ministers in the state will be welcome.

Dr. Claude Thompson, Candler School of Theology, Emory University, will be the keynote speaker outlining the Biblical and theological bases of social concern. At the conclusion of the "Seminar on State Government," he will analyze the ethical issues involved in the political decisions facing Louisiana.

Tuesday evening, June 24th, a panel will discuss "The Practical Art of Politics," with emphasis on the role of pressure groups, the governor, political factions, and the individual legislator. Participating in this panel will be Representative L. D. Napper, Ruston, La., Sen. J. D. DeBlieux, Baton Rouge, C. S. Wilkins, vice-president, Mid Content Gas & Oil Corp., Miss Maggie Dixon, Managing editor, Baton Rouge Morning Advocate, and Miss Elayn Hunt, Baton Rouge attorney.

Former Governor Robert F. Kennon will speak to the group from a unique perspective, "Reflections on State Government." Edward C. Grant, former director of State Institutions will speak on the problems and progress of Louisiana's penal system.

Other participants include Edward Stiemel, Executive Director, Public Affairs Research Council, Shelby Jackson, State Sup't of Schools, Mrs. Mary Evelyn Parker, Director, Dept. of Welfare, and R. B. Richardson, Supt. Department of Highways.

The Seminar on State Government will begin Tuesday, June 24, registration at 10:00 a.m., program at 1:30 p.m., and adjourning at 12:00 noon, Thursday, June 26th. Registration fee is \$3.00. Rooms are available at Pleasant Hall, L.S.U., \$1.75 per night. Registration is to be sent to Rev. J. P. Woodland, 9964 Molly Lea Dr., Baton Rouge, La.

Methodist Home Has Article In "Together"

The June issue of "Together" has a feature article on the Methodist Home Hospital in New Orleans.

The article, in story form, takes you step by step into the life of a young unwed mother and her stay in the home.

It tells of the bitterness and shame that is first felt by the unwed mother and how gradually faith and hope are rebuilt in her by the religious observances at the home.

L. D. Haughton is superintendent of this hospital and home for unwed mothers that is supported by the Methodists of Louisiana and Mississippi.



L. D. Haughton

"Year Of Jubilee" At Cedar Grove Methodist Church

By W. P. Roberts

In observance of the return of their pastor, the Rev. Roy E. Mouser, for his seventh conference year, members of the Cedar Grove Methodist Church will develop their activities for 1957-58 along the theme of "Jubilee Year."

Drawn from Old Testament law and history, every 7th year was to be observed as a "Sabbath Year," characterized by: letting land lie uncultivated, the freeing of all Hebrew slaves, the cancelling of all Hebrew debts, and special charity to the poor. When seven "Sabbaths of Years" (or 49 years) had passed, the 50th year was to be served as a special "Sabbath Year." This direction was recorded in Leviticus 25: "Then you shall send abroad the loud trumpet . . . throughout all the land . . . and proclaim liberty . . . to all its inhabitants. A jubilee shall that 50th year be to you and you shall hallow the 50th year. In addition to the usual "Sabbath Year" observances, in this Jubilee Year all farm land returned to its original owners. That is, all leases automatically expired, and any land which had been sold could be redeemed.

Natchitoches Church Purchases Pipe Organ

The First Methodist Church of Natchitoches signed a purchase contract this week with the Wicks Organ Company for a new pipe organ for the church, according to George Pearce, Jr., pastor. According to Rev. Pearce, this is the culmination of some four years of financing activity by various members and organizations in the church, originated by the Earnest Workers Sunday School class, and later a major program of the Homebuilders class. Members and friends of the church have made outright gifts to the organ fund and many have given as memorials to loved ones and friends.

Mrs. W. E. Moreland originated the organ fund in 1952 as a member of the Earnest Workers Class.

The new organ will have three manuals. It will have nineteen ranks of pipes, two of which will be exposed. Details of the specifications were worked out with the Wicks Organ Company by Paul Torgrimson, organist at the church for the past ten years.

Although the contract was signed this week, Rev. Pearce reported that it would require nearly a year to build and install the organ. This will be the most complete organ for Natchitoches.

In observance of their Jubilee Year, the Cedar Grove Methodists propose (1) to add 200 members to the 521 who have joined their congregation in the past six years; (2) to pay off their building debt and increase their contributions by \$8,000 over last year to a figure of \$60,000, or three times the amount raised annually at the beginning of the last six years, (3) to stimulate interest in missionary activities toward the eventual allocation of funds for missionary work equal to the amount spent on the local church, and to seek to enlist additional youth as missionaries and for other full-time church vocations, (4) to increase Church School enrollment and to increase attendance to 70% of enrollment, (5) to endeavor to deepen the spiritual life of all its constituents through regular church attendance, prayer, Bible study, private and family devotions.

This ambitious "Jubilee Year Program" will be carried out under the direction of the Charge Lay Leader, W. P. Roberts. He will be assisted by: F. O. Smith, Official Board Chairman; W. P. Callahan, Jr., Church School Superintendent; Woman's Society President, Mrs. W. P. Callahan, Jr.; and the Chairmen of the following commissions: Evangelism, James R. McBroom; Education, C. W. McCormick, Jr.; Missions, Mrs. C. E. McGowan; Finance, F. N. Pavey, Jr.; Christian Social Relations, Allen Morgan.



Shown signing contract for new organ at First Methodist Church in Natchitoches are left to right, Paul Torgrimson, Guy Nesom, Mrs. Cora Turpin, Mrs.

William Palmer, R. S. Fly and representative of the organ company.

Helen Kim 40 Years At Ewha

Dr. Helen Kim, Korean educator, Methodist leader and "diplomat extraordinary," was accorded a variety of honors May 9 at Ewha University in Seoul. The occasion was the fortieth anniversary of Dr. Kim's association with Ewha, which with 5,800 students is said to be the largest woman's university in the world.

Dr. Kim, who has been a teacher, dean, vice-president and since 1939 president of Ewha, received citations of praise from President Syngman Rhee of Korea, from the Ministry of Education and from the university's board of trustees.

A 7 one-half foot statue of Dr. Kim in academic cap, gown and doctoral hood was unveiled on the campus. It was the work of sculptor Kyung Sung Kim of the Ewha fine arts department. A new library building, named "Helen Hall" in



DR. HELEN KIM

honor of Dr. Kim, was dedicated as the climax of a full day of events in honor of Ewha's president.

The day of tribute to Dr. Kim came about a month before she was due to depart for the United States where in July she will be one of the principal speakers at the nationwide Methodist Convocation on Local Church Evangelism in Washington, D. C.

Dr. Kim's association with Ewha University covers more than half of the 72-year life span of the school, which was founded in 1886 by Methodist missionaries.

In 1926 Dr. Kim was appointed dean of Ewha College and in 1932 was named vice-president. Since 1939 she has been the president, having guided the school through World War II and through a three-year "exile" in Pusan during the Korean war.

Dr. Kim has been active in the Methodist Church of Korea, in world Methodism and in the ecumenical movement. She has represented the Korean Methodist Church at Methodist General Conferences in the United States, has been Korea's representative to several international Young Women's Christian Association conventions and has been a delegate to assemblies of the International Missionary Council. She is a lay delegate to the General Conference of the Korean Methodist Church which will meet in October.

Since 1948 Dr. Kim has been a special representative of the people of Korea at the United Nations



C. L. Spottswood standing beside his airplane in the Philippines.

A Visit To The Heart of Unexplored Mindanao

BY C. L. SPOTTSWOOD

Kidapawan, Cotobato, Philippine Islands

In the very center of the large map of Mindanao, tacked on the wall of my office, that word UNEXPLORED has caught my attention for months. For a year or two I have been hearing of the government's plan to open up this large area, called the Arakan Valley, to survey it, and to bring in landless people for new settlements. I know, too, that graduates of M.I.T., the government agricultural school at Kabacan, are to be given land in this fertile, undeveloped valley.

Finally, after months of looking at the map, we made plans to actually go to this unexplored valley, and see for ourselves. Amado Pidut, one of our ablest young pastors, acted as guide and interpreter, and our two oldest sons, Curran and David, 14 and 13 years old, came along on this great adventure.

We left at 4:00 a.m., on January 1, rode by jeep to the "jumping-off" place, and soon were on the trail, stretching our legs in the cool of the early morning. Our level trail soon became a jungle trail, as we crossed swift mountain streams, and labored, panted, sweated our way ever upward to the forbidding mountain peaks. Our heavy shoulder packs, containing food, blankets, and supplies, got heavier and heavier, and we fell to the ground many times in utter exhaustion. We reached the top of the 2,500 foot plateau by 4:00 in the afternoon, and started down into the valley to a settlement called Basak. By late afternoon we reached the house of Datu Embac, the datu, or chief, of the Manobo people living in that area. He and his wife graciously invited us to sleep in his little house. While Pastor Pidut and I were getting acquainted with these interesting people, Curran and David were riding their horses, and having a wonderful time — until a tree suddenly loomed up in front of David. He pulled the horse sharply to one side, lost his balance and fell off, and got kicked in the face. The half-inch gash over his eye was bloody, but not serious, and we soon had him on his feet again.

On this trip we learned many interesting beliefs and customs of the Manobo people. A simple, animistic people, they worship and greatly fear, among other things, the "Balet Tree." The balet is a giant vine that grows up alongside and on to a big tree, soon completely covers and kills the giant tree, no matter how large it is. The chief explained to us that his people (most of whom are still pagan,

and a member of the South Korean delegation which has presented to the Security Council the case for her country's admission to the UN.

though about 10 per cent have been reached by the Christian Missionary Alliance church) place food under the tree for the Balet spirit to eat. Believing in evil spirits, as they do, these people also make small rafts and place food, tobacco, and other gifts, and float them down the river when some loved one gets sick, hoping thus to lure the evil spirits away from the sick person — who then becomes well.

The needs of the neglected people of this far region is best illustrated by our experience here at the Methodist Rural Center the week after Christmas. Five families, with a total of 16 people, hiked two days out from the Arakan Valley, to come to our clinic here. They had heard the news that at our clinic they could have free examination and consultation, and pay only minimum costs for medicines. Our doctor and nurse spent hours giving this group of Manobos a careful examination. Findings? ALL SIXTEEN of them have tuberculosis!

The purpose of our hike, which took five days of the hardest hiking I have ever known, and covered approximately 100 miles, was to survey this new, undeveloped territory, to locate possible church sites, find land strips, and look toward the future when there are many new settlers coming in from other parts of the Philippines. Within 60 to 90 days we will be back up in that vast Arakan Valley, to claim it for the Savior—to minister in His name to the many desperately needy people who are already there, and to prepare for the many new settlers who are already beginning to push in, from the river at the opposite end of the valley. In five years 3,000 to 5,000 people will be over-flowing these valleys! Will the church be ready for them?

'World Outlook' Would Wing Air Travellers

In the light of current discussions regarding safety in air travel, a Methodist magazine has come out with its own proposal for a safety measure: provide passengers with parachutes.

In the June issue, "World Outlook," missionary journal of the Methodist Church (circulation: 150,000), praises the airlines and government for establishing "an impressive" record in safe transportation and then editorializes:

"We have never understood why the old-fashioned parachute has not been put within the reach of civilian passengers in commercial planes as it is usually provided for military fliers. This relatively simple and inexpensive means of possible escape from disaster has saved many lives, and provisions for its use as a last resort could be made without difficulty."

In lauding government and the air transport industry for achievements in the field of safety, "World Outlook" said:

"The public owes a debt of gratitude to all those in government and in the employ of the airlines who are responsible for the safety of travel in the air. The airlines have established an impressive record. Efficient inspection, careful operation and strict regulation of air traffic in the interests of public safety have made it possible for people to fly with confidence. Lowered rates of insurance are proof of increasingly satisfactory statistical experience.

"While the record is excellent, occasional disasters remind us that it is not perfect. New regulations for traffic control and new safety devices are constantly being introduced, as they should be."

"World Outlook" is published by the Joint Section of Education and Cultivation of the Board of Missions of the Methodist Church. Editorial offices are in New York.

Booklet Available To Help Leaders In Recreation Program

"Recreation and the Church," a 70-page booklet designed to help church leaders develop and carry on successful recreation programs, is once more available from the National Recreation Association.

The Association reports that the booklet has been reissued in response to the increasing number of requests for aid received from religious groups.

It is divided into six sections: The Church Recreation Program, Recreation Leadership, Organizing Church Recreation Activities, Facilities for the Recreation Program, How Churches Are Using Their Facilities, and Recreation in Vacation Bible Schools.

It can be purchased through the Association's Book Center for one dollar. Send order to National Recreation Association Book Center, Department 4-8, 8 West Eighth Street, New York 11, New York.

OBITUARY

GIPSON—Luther A. Gipson was born in Ash Flat, Arkansas, May 21, 1899. He came to Monette in 1916 and for a few years taught in the public schools.

After being in business for several years, he retired and devoted his time to farming interests. He was successful both in business and in farming.

On September 7, 1918 he was married to Miss Lela Dallas of Monette, who survives him.

Mr. Gipson has been a leader in the Methodist Church, where he has served as steward for many years. At the time of his death he was chairman of the Board of Trustees, and also, chairman of the Building Committee. He was loyal to his church and always very liberal. His church was remembered in his will.

Mr. Gipson was devoted to his family and found a great joy in living for them.

He is also survived by a daughter, Mrs. Harry Adams of Monette, two grandchildren, two brothers, H. D. of Monette and Luke of Jonesboro.

He came to the end of life's way, May 2, 1958. Funeral services were conducted at the Monette Methodist Church, Sunday, May 4.—E. E. Stevenson, minister.

WITH THE SUB-DISTRICTS

(Continued from Page 10)

Christian Fellowship; Nancy Thomas, program chairman for the area of Christian Faith; Barbara Hoover, program chairman for the area of Christian Outreach; and Jimmy Emerson, program chairman for the area of Christian Witness.

These officers were installed at the morning worship service June 15 by Rev. Gladwin Connell, youth director at the First Church. Rev. W. D. Golden is pastor of the church.

Mississippi

The Mississippi County Sub-district met at Blytheville Lake Street Church June 9, 1958.

Sixty members were present at the meeting.

Mr. Bill Douglas gave a very good talk on the responsibilities of the new officers. This was followed by refreshments and folk dancing. Then installation of officers was held.

STEWARDSHIP MANUAL NOW AVAILABLE

(Continued from Page 2)
stewardship, including tithing.

Printed in color, the manual not only deals with personal stewardship, but outlines programs that can be utilized by a local church as a week or month-long emphasis.

Information about prices, single copy or group lots, can be obtained from the Church and Community Institute, Inc., 63 Auburn Ave., N.E., Atlanta 3, Ga.

BALTIMORE CONF. ADMITS FIRST NEGRO

(Continued from Page 2)

Seminary, Madison, N. J., is the young colored man received on trial in the conference. He is a native of Lincoln, Nebraska, and is a graduate also of the University of Nebraska. He was a member of Union Methodist Church in Lincoln.

The Rev. Mr. Stith was assigned to Douglas Memorial Church in Washington, a formerly all-white congregation.

WITH THE LOCAL SOCIETIES

(Continued from Page 11)

pose of giving instructions in parliamentary procedure.

At the close of the training period the women adjourned to the church sanctuary for the societies installation service conducted by the pastor who challenged each woman to have certain attitudes; the spirit of love, spirit of humility, the spirit of trust, a willingness to work, a willingness to study, and a desire to grow in spiritual power in carrying on the work of her respective office.

Twenty-six women attended the meeting.

Rev. Odell Simmons held a candlelight service at Faith Methodist Church, Natchitoches, La., on the evening of May 25, to install the 1958-59 officers of the Woman's Society of Christian Service. As each officer took the oath for her particular duty, she lit a candle and knelt at the altar. The installation closed with a pledge in unison.

The service continued in candlelight as Rev. Simmons delivered the message, "Lord, What Would

Reports Lenin's Books Outselling Bible In Asia

Vancouver, B. C. (RNS)—Lenin's books on Communism are now outselling the Bible in Asia, Africa and in other parts of the world, a Pentecostal missionary expert claimed here.

The Rev. George R. Upton, national missionary secretary of the Pentecostal Assemblies of Canada, said that with the great increase in literacy and wider distribution of Lenin's works, the Bible can no longer be called the world's "best-seller."

He addressed more than 400 delegates from all parts of Canada attending the denomination's 21st biennial General Conference. The delegates represented 600 Pentecostal churches with about 130,000 members.

Mr. Upton said that a major challenge to the Christian world today is the "battle of literature." Only by a vast increase in Christian literature all over the world, he said, can "we win the contest for men's minds and souls."

A committee of six ministers

Thou Have Me Do?"

Those installed for the new year were: Mrs. Woodrow Whitford, president; Mrs. O'Dell Simmons, vice-president; Mrs. M. B. McKemie, secretary-treasurer.

Mrs. Jessie Gilstrap, president of the North Arkansas Conference, spoke to the women of First Church, Fort Smith on Tuesday, June 17, and the Fort Smith District meeting at Ozark on June 18.

She will be the guest speaker for the Batesville District meeting Thursday, June 19, at Newport.

Up To The Second Report On Minutes

Dayton, O. (RNS) — The new secretary of the young people's Sunshine Circle at the Third Street Baptist church here was told one of her responsibilities would be to record the minutes of every meeting.

At the next meeting, she was called upon to read the minutes.

"Minutes of the last meeting," she said, "20 minutes, six seconds." Then she sat down.

was named at the meeting to conduct a two-year study of the Pentecostal position on divorce and re-marriage.

In another action, the conference gave its unanimous support to the Lord's Day Alliance of Canada which is strongly opposing proposed legislation in British Columbia to legalize commercial sports on Sunday.

ANNOUNCING



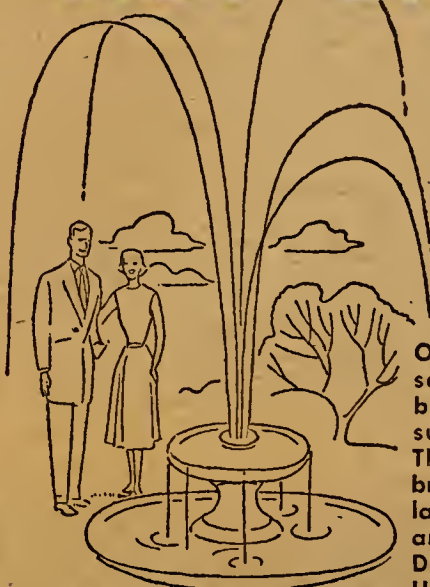
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RUSTON FAMILY LEAVES FOR MISSIONARY TRAINING

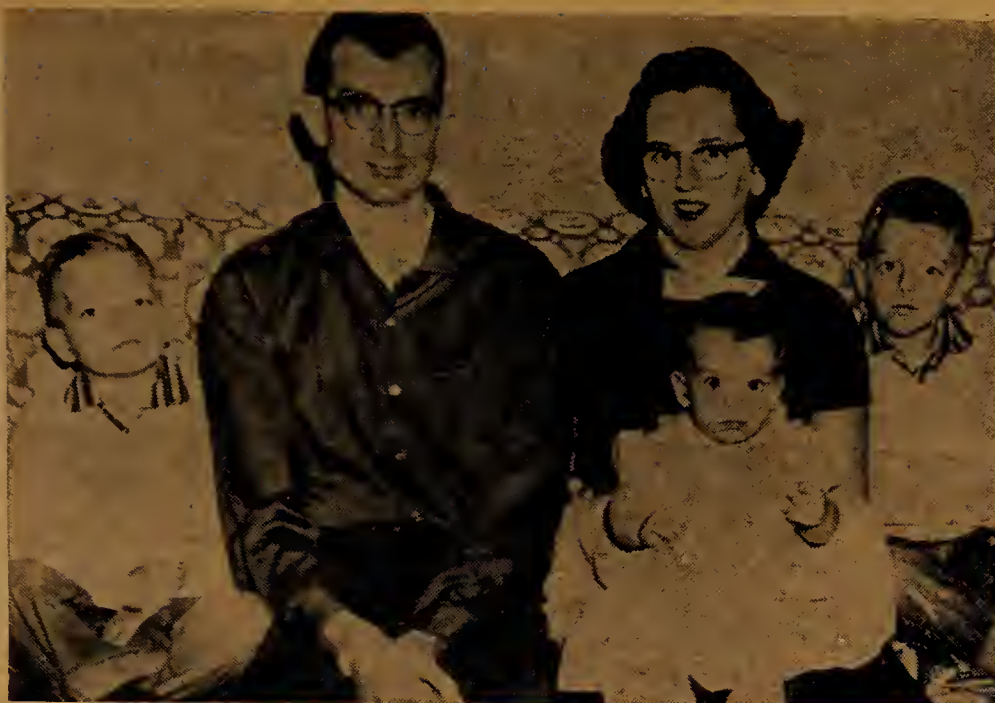
(Continued from Page 1)

he remembers.

After being discharged from military service, Carl returned to L.S.U. where he completed a B.S. degree in agriculture in 1948 and a M.A. degree in poultry in 1950. "Working in the Wesley Foundation program at L.S.U. had a great influence on my life, helping me to understand how people respond to the Christian faith and ministry."

Carl returned to Ruston after completing his school work, entering the poultry business. He also

Pictured at right are members of the Carl Williams family who are now in Nashville, Tenn., for Missionary training. With Mr. and Mrs. Williams are their three children, James Allen, Christy Lowe and Edward.



accepted an assignment as a teacher of a Sunday School class at Trinity Methodist Church. He found his work with young people "very satisfying" and as a challenge to apply fully what he was teaching to his own life. The idea of eventually entering some phase of fulltime work, preferably mission work, continued to haunt him.

Carl met Julia shortly after his return to Ruston. Julia was in public school work, teaching a group of mentally retarded and handicapped children. They were married in December of 1954.

During their years of making a home, developing an egg business and working at Trinity Methodist, they found a degree of satisfaction, but according to Carl and Julia, they were not really happy with what they were doing. Julia shared completely with Carl his dream of their becoming missionaries.

Finally, in September of last year, they offered themselves to the Methodist General Board of Missions, saying to themselves that if they were accepted that would be the answer they were seeking. "It was all over for us then. We knew we had done the right thing. Everything began to look much different after we reached our decision in September."

Developments came fast after that. The Mission Board moved quickly in processing their application. They were called for physical and psychological examinations. standards for missionary acceptance are high, but the Williams have much to commend them. This writer heard their names proposed to the General Board of Missions in its January session, and they were accepted and assigned to Bolivia, Carl as an agricultural specialist and Julia as a teacher. Julia has her B.A. from Southwestern Louisiana Tech at Lafayette.

In visiting later with Carl's mother, we learned more than ever the power of prayer. Mrs. Williams said that Carl's decision was altogether between him and God. Although she had never told him, years before she had prayed that Carl might be a missionary. "You had better be careful what you pray for. You see, God may answer your prayer and take your son and his family far from home. I never fully realized what it would mean for him to go, but now I'm glad. Still, you should be careful what you pray for."

It was obvious that Mrs. Williams was proud of her son for answering God's call, although it meant his

giving up a prospering chicken and egg farm, bidding his friends goodbye, and taking his wife and three children to a distant land to carry on God's work.

Nine months of training will fit

Carl and Julia Williams and their three children for their future work. And no one could be happier than Carl and Julia. They have found their place of service in God's world.

Conf. Recommends Set Of Standards For Parsonages

The Little Rock Conference at its annual session June 3-6 adopted the following standards for furnishings in Methodist Parsonages. The recommendations were made to the conference by Rev. James E. Major, executive secretary of the conference Town and Country Commission. The standards were the result of a cooperative endeavor of the Town and Country Commission, the district superintendent of the conference, and the conference Woman's Society.

Rev. Mr. Major pointed out that the standards as adopted were recommendations for consideration by local church parsonage committees.

The Standard Parsonage In The Little Rock Conference

To Be Provided By The Church			To Be Provided By The Pastor
	Standard "B" Parsonage A minimum of basic facilities	Standard "A" Parsonage Ideal facilities in addition to "B"	
General	Hot and cold running water Sewerage disposal Electric power and adequate wiring Private line telephone Garage or car port Floor furnace or gas stoves Attic fan	Air-conditioning facilities	
Living Room	Heavy furniture (couch, tables and chairs) Window shades, curtains, drapes of a neutral color Floor covering Light fixtures Large lamp	Large enough to entertain 30 or more people Entrance hall with closet for wraps	Accessories, such as lamps, pictures, etc. vacuum cleaner
Dining Room	Complete dining room suite with table and chairs for 6 people Storage space for china	Table and chairs for 8 or more people	China, silverware and table linens
Bedrooms	3 bedrooms, with closet in each Beds, complete with springs and mattresses Curtains	4 bedrooms Matched bedroom suite in each	
Bathroom	One bathroom with adequate storage for linens	Two bathrooms	
Kitchen	Sink with running water Cook stove Refrigerator Linoleum floor covering or equivalent	Dish washer Disposal Washing machine Stepladder	Deep freeze
Parsonage grounds	Basic shrubbery Lawn mower Old dilapidated buildings removed		Flowers
Repairs	Good roofing Painted and decorated in last 5 years	Painted and decorated in last 3 years Reserve of 2½% of value of parsonage per annum for repairs	
Insurance	An amount to cover replacement costs minus depreciation	Termite insurance	Insurance on personal possessions
Pastor's Study		A study in parsonage as well as the church office	

The Louisiana Methodist

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“GIVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA”
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, JUNE 26, 1958

No. 26



Rev. and Mrs. John Sanders, of Pinner, Middlesex, England, inspect the fully equipped kitchen in the First Methodist Church at Hot Springs during their recent visit to the annual session of the Little Rock Conference. Rev. and Mrs. Sanders are serving the congregation of the Lakeside Methodist Church in Pine Bluff on a two months exchange with Rev. John McCormack.

English Exchange Pastor

Compares English, American Methodism

Staff Article

An afternoon Sunday School, sounds strange doesn't it? According to Rev. John Kingsley Sanders, pastor of the Methodist Church in Pinner, Middlesex, England, this is the rule rather than the exception in British Methodism.

Rev. Mr. Sanders has exchanged pulpits with Rev. John M. McCormack, pastor of the Lakeside Methodist Church in Pine Bluff, for the months of June and July. The exchange was worked out by a committee of the Methodist World Council.

Sunday School in the afternoon is not the only difference between Methodism in England and America. Another interesting aspect of the British Sunday School is that the teachers meet in discussion groups during the week to prepare their lessons for the coming Sunday; a useful method that could be applied in American churches.

Their system of training laymen for the work of preaching is quite unique, also. A layman feeling the call to preach is approved and then given a "note" to preach. After taking some part in leading public worship and proving satisfactory, he is then "put on trial" for a period of time. During this time the "local preacher" has to study and pass examinations in the Old and New Testaments as well as in Christian doctrine. Later, when he preaches, reports are made to the local preachers' meetings and before he can be admitted as a fully accredited local preacher he must be heard by a minister in a "trial sermon" and then pass an oral examination in Christian doctrine and Methodist practice. But the supreme test before a layman can become a full preacher is, Rev. Mr. Sanders said, "Has this man really been called by God to preach?" This point is determined by the Superintendent and his ministers at their quarterly meeting.

Rev. Mr. Sanders is Superintendent of his district, which has seven other ministers. There are 29 services to be held each Sunday. This would prove to be quite a task for eight ministers, if it were not for the "local preachers." These

preachers pay their own expenses and in British Methodism as a whole take care of over 50 per cent of the services each Sunday. They have regular jobs during the week, and then on Sunday are called upon to preach. Local preachers do not ordinarily perform marriage or burial ceremonies. This is usually done by the ministers.

For a local preacher to become a minister, he first must submit to a further series of examinations, both written and oral, in the Bible, Christian doctrine, and general knowledge, and receive the approval of the ministers of the district and conference. He, then, attends theological school for a period of three years, after which he must preach for three years on the circuit before being ordained.

"The percentage of those who attend church in England is lower than that in America," Rev. Mr. Sanders stated, "and only about 30 per cent attend church regularly." He said that in his church about 300 to 400 attend each of the two

National Convocation On Evangelism Meets Next Week In Washington

Washington, D. C. (MI)—A Sunday night mass meeting in Griffith Stadium, home of the Washington Senators baseball team, will climax the National Methodist Convocation on Local Church Evangelism here July 3-6.

Called an "Assembly of Methodist Congregations," the meeting is expected to draw thousands of Methodists from the District of Columbia, Virginia, Maryland, Delaware, Pennsylvania and West Virginia in addition to some 5,000 delegates in attendance from throughout the United States.

An address, "Life's Inevitable Choice," by Bishop Arthur J. Moore of Atlanta, Ga., will end the four-day convocation.

Christian Social Relations Conf. To Be July 8-11

The first briefing Conference on Christian Social Relations to be held in the South Central Jurisdiction is scheduled for July 8-11 on Mt. Sequoyah, according to leaders of the General and Jurisdictional boards sponsoring the conference.

The meeting is open to officers of annual conference Boards of Temperance, Social and Economic Relations, and World Peace Conferences, Woman's Society officers, district directors in the field of social relations, and other leaders in the area of Temperance, Social and Economic Relations and World Peace.

Registration for the conference begins at 3 p.m. on Tuesday, July 8. Adjournment is scheduled for noon, Friday, July 11. The conference is sponsored by the Jurisdictional Board of Christian Social Relations and the General Boards of Social and Economic Relations, Temperance, and World Peace.

Resource personnel include among many leaders in the field of social relations, Dr. A. Dudley Ward of Chicago, general Secretary of the General Board of Social and Economic Relations; Dr. Caradine R. Hooton of Washington, D. C., General Secretary of the General Board of Temperance, and Dr. Carl Soule of Chicago, General Secretary of the General Board of World Peace.

Dr. G. Lemeul Fenn of Tulsa is the chairman of the sponsoring Jurisdiction Board.

All registrations must be cleared through the South Central Jurisdiction office before room reservations can be made at Mt. Sequoyah. Registration must be certified by a chairman of one of the participating conference boards or a Woman's Society officer. The address of the Jurisdictional office is Dr. Paul D. Womeldorf, Executive Secretary, 809 Colcord Building, Oklahoma City 2, Oklahoma.

Conference leaders point out that workshops and job analysis periods will be held for each of the three social concern areas under the direction of the three General Boards.

services, but that each service has an entirely different congregation, showing that from 600 to 800 people

(Continued on Page 13)

Also participating in the closing program will be Bishop G. Bromley Oxnam of Washington, president of the Council of Bishops; Bishop Paul N. Barber of Richmond, Va.; Bishop Edgar A. Love of Baltimore, Md., and John L. McMullen, a layman of Grove City, Pa., who will leave immediately after the convocation for Japan to serve as a missionary.

Another feature of the closing meeting will be a massed choir of some 3,000 voices under the direction of Dr. Edward Moyer, director of music at Wesley Theological Seminary.

All other convocation general sessions are to be held in the Uline Arena.

Every local church, district and annual conference has been invited to send delegates to the convocation.

The convocation will be undergirded with prayer, it has been announced by the Rev. Dr. Thomas A. Carruth, Nashville, director of the World-Wide Prayer Movement of the Methodist General Board of Evangelism.

An all-night prayer vigil will be held at the convocation from 8 p.m. July 3 to 6 a.m. July 4, said Dr. Carruth.

He also said that he has invited all Methodist churches in the United States to have prayer vigils for the convocation.

In addition, he has requested (Continued on Page 13)

1958 Daily Bible Reading Schedule

Below is the schedule for the period June 26-July 13 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

June 26	.....	Luke 10:38-11:4
June 27	.....	Luke 11:5-13
June 28	.....	Luke 11:14-28
June 29	.....	Luke 11:29-36
June 30	.....	Luke 11:37-52
July 1	.....	Luke 11:53-12:12
July 2	.....	Luke 12:13-21
July 3	.....	Luke 12:22-34
July 4	.....	Luke 12:35-48
July 5	.....	Luke 12:49-59
July 6	.....	Luke 13:1-9
July 7	.....	Luke 13:10-21
July 8	.....	Luke 13:22-30
July 9	.....	Luke 13:31-14:6
July 10	.....	Luke 14:7-14
July 11	.....	Luke 14:15-24
July 12	.....	Luke 14:25-35
July 13	.....	Luke 15:1-10

Believes More Youth Turning to Full-time Christian Service

Need Is Still Crucial In Many Areas Church Vocations

Nashville, Tenn. (MI) — Though The Methodist Church's need for full-time workers in various church vocations is crucial, there is a ray of hope, it was agreed by twelve leaders who have responsibility for recruitment in The Methodist Church in a meeting at the Hotel Sheraton-Gibson in Cincinnati.

"All twelve agreed that the number of youth and young adults committing themselves to full-time service for the church is increasing," said the Rev. Dr. Marcus J. Birrell, Nashville, executive secretary of the Methodist Interboard Committee on Christian Vocations.

"A big problem, however," said Dr. Birrell, "is keeping in touch with these persons and giving them guidance as they choose and prepare for their vocations."

"The church is now serving mankind in such a wide variety of ways that it offers opportunities in almost any occupation a Christian could be satisfied to choose for his life's work," he said. "In view of this wide variety of church vocations, the group said there is a greater need than ever for cooperative effort by various Methodist boards and agencies in presenting the total picture of opportunities and need in church vocations."

The recruitment personnel, meeting together for the first time, also agreed that The Methodist Church needs a new statement on the call to church vocations, and representatives of the group will draft one.

Ecumenical Institute For Church Leaders Planned For July

Dr. Harry V. Richardson, president of Gammon Theological Seminary, Atlanta, Georgia, will be one of the featured speakers at the Third Ecumenical Institute for Christian Leaders to be held at Blue Ridge Assembly, North Carolina, July 20-25, 1958.

Dr. Richardson will deliver the main lectures at the morning Bible Study Assembly on the general theme of the institute, "Our Unity in the Scriptures."

Other speakers will be Dr. J. Howard Rhys, professor of New Testament, University of the South, Sewanee, Tennessee, and Mr. Clark Eickelberger, executive director of the American Association for the

The General Board of the National Council of the Churches of Christ in the U.S.A. took formal action last November to counteract "wide-spread neglect of appropriate observances of Independence Day." It declared there is a great need to emphasize the true meaning of patriotic citizenship in our democracy and recommended that the churches initiate appropriate celebrations of Independence Day, stressing the fundamental freedoms, the religious motivations, the citizenship duties, and the world responsibilities of the United States. They authorized the president of the National Council to issue each year an Independence Day proclamation. The 1958 proclamation, to be read in the churches, follows.

Fourth of July Proclamation

Edwin T. Dahlberg, D.D.

President, National Council of Churches

America has declared itself to be a nation under God.

It is at the same time a nation among other nations, confronted equally with the perils and opportunities of the Nuclear-Space Age.

Independence Day affords us as a people, the occasion for turning again to the Author of our being, to inquire how we may best exercise the liberties for which our countrymen have lived and died, to the end that we may not only be a nation under God, but a world under God.

The promise made by the Almighty to His children in Old Testament times we hold to be valid still today:

"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

(II Chronicles 7:14)

As president of the National Council of Churches, on authority of its General Board, I call upon all of our churches to encourage appropriate observance of Independence Day. We urge that people in every community come together that they may worship their Maker and solemnly commemorate the historic principles by which our founding fathers established our great Republic.

On these occasions, in this centennial year of the birth of Theodore Roosevelt, we might well remember his admonition to Americans:

"The Declaration of Independence derived its peculiar importance not on account of what America was, but because of what she was to become. . . . The duties of American citizenship are very solemn as well as very precious, and each one of us owes to himself, to his children and to all his fellow-Americans to show that he is capable of performing them. . . . It ought to be axiomatic in this country that every man must devote a reasonable share of his time to doing his duty in the political life of the community."

In this spirit, such convocations should be dedicated to a humble appraisal of our privileges, blessings and duties as a nation. They should not be exploited, as has sometimes been the case, for purposes of belligerency and national vanity. They should encourage responsible citizenship on the part of all, and special understanding by Christians of their contribution to the building of political processes conducive to human welfare and freedom.

The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us, and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal. Let us eradicate from our national life all that is contrary to that doctrine, whether it be racial, religious, or economic injustice.

It should be a day of contrition also—a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation. At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

Above all, we would charge men and women in every walk of life to dedicate themselves personally and collectively to holy living, turning from the insobriety, obscenity, and carelessness of conduct which mar our good name among the nations. Especially would we appeal to the churches to re-energize the religious faith of the nation, so that once again there may be established in every home a family altar, where fathers and mothers and children may bow daily before the God and Father of our Lord Jesus Christ in supplication for the land that we love. Let it be our prayer that there may be fostered among our people the spirit of true religion, and of patriotism at its noblest and best, so that the glories of America's cities and countryside alike may gleam undimmed by human tears."

United Nations.

Eleven workshops to explore ways of working together will be conducted by outstanding leaders in their respective areas.

A Bible hymn festival will launch the institute on Sunday evening, July 20. Dr. Allen Guy of Montreat College, Montreat, North Carolina, will serve as director of music. Local church choirs in the vicinity of Blue Ridge Assembly will be invited to participate. Dr. W. A. Kale of the

Duke University faculty and president of the North Carolina Council of Churches, will preside.

The Rev. J. Edward Lantz, executive director of the Southern Office, National Council of Churches, will serve as director of the institute, which will be inter-racial and inter-denominational. The registration fee is \$5.00. For registration blank and other information write to Mr. Lantz at 63 Auburn Avenue, Northeast, Atlanta 3, Georgia.

Council Leader Says Unity Not To Be Confused With Uniformity

There is still much fear of unity in the churches, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, told 150 "Friends of the World Council of Churches" at a tenth anniversary dinner in New York recently.

This fear is based on a wrong concept of unity as uniformity and centralized domination, the Dutch theologian said. "The task of the World Council of Churches is to show that another kind of unity is possible."

Observing that people who fear unity "have history on their side," he said that the past was a record of attempts to arrive at unity for unworthy reasons such as ecclesiastical political motives or the desire of "a big church to swallow up a smaller one."

"The only kind of unity we are interested in is real unity, pure unity," Dr. Visser 't Hooft said. This unity is the result "of a spiritual turning to each other."

"We are brought back to the fundamental question of the purity of our own church life," he said.

This brings us again to the renewal of the Church and to the return to the New Testament reality of the church, he said.

Dr. Visser 't Hooft called 1958 a year which may be decisive conversations about church reunion. He cited the Lambeth Congress (Anglican) which would discuss the union schemes of the Church of South India, of Ceylon, and of North India. He mentioned the discussions between the Church of Scotland and the Church of England.

The newly formed United Presbyterian Church in the U.S.A. formed in Pittsburgh recently from two branches of American Presbyterianism and the various merger plans going on in Lutheran circles are among the developments that make 1958 such a significant year for unity, according to Dr. Visser 't Hooft.

General Board

Reports More Local Churches Forming Relations Groups

Chicago (MI) — An increasing number of seminar groups visiting the United Nations and a trend toward the formation of more local church Commissions on Christian Social Relations were noted at the annual meeting of the Methodist Board of World Peace here June 10-11.

The Rev. Dr. John E. Marvin of Adrian, Mich., editor of the *Michigan Christian Advocate*, was elected a member-at-large to fill a vacancy.

In an address at a dinner meeting, Dr. Wilmer A. Cooper, administrative secretary of the Friends Committee on National Legislation, Washington, D. C., told board members and guests that "the American spirit of adventure and the Christian spirit of losing ourselves for a larger cause have gone out of U. S. foreign policy."

He said that "the purpose of the churches should not be to form another 'pressure group' but a 'conscience group' which is concerned with the religious, moral, and humanitarian considerations of legislation and national policy."

Reporting on his first full year of administrative responsibility, the Rev. Daniel E. Taylor of Chicago, said that the formation of over 6,000 Commissions on Christian Social Relations in the local churches of Methodism means "aroused concern in many more places; but also a diminished sharpness of peace emphasis in others."

The Board concluded its two-day annual meeting by adopting resolutions:

- viewing with apprehension the proposal that the President be given authority to transfer to other nations our knowledge concerning nuclear weapons.
- favoring control and limitation of all nuclear tests by international agreement with a system of interstate inspection and safeguards under the UN.
- urging responsible international technical studies of disarmament inspection and control, and persistent negotiations on the various aspects of an effective system of reduction and regulation of all armaments.
- favoring a summit conference and suggesting that it be related to the United Nations in order to make use of the services of the UN Secretary General and his staff.
- urging that the recession not be used as a reason to increase expenditures for military programs or to extend the Selective Service Act.
- reaffirming a previous stand in which the board had asked that our government adopt a policy to permit press correspondents to move both ways between the U. S. and the People's Republic of China. (The present resolution urged that church leaders also be given the same freedom to travel between the countries.)
- reaffirming the church's stand in favor of planned parenthood.
- urged churches to study documents on foreign policy and the voting record of Congressmen.
- favored naming the 'peace rose' as the national flower.



Watertown, N. Y. (RNS)—Church Clothing Drive in Full Swing—This scene is typical of the efforts being made by Protestants across the country to collect used clothing for refugees and other victims of distress around the world. The collections are part of a four-year United Clothing Appeal under the auspices of Church World Service. Immediate 1958 goal is 10,000,000 pounds of wearables, while the over-all aim is 50,000,000 pounds. Shown with some of the clothing collected in a Jefferson County drive are Mrs. Frederick W. Bates, president of the Watertown Council of Church Women (left) and her daughter, Elaine; and Mrs. Lloyd M. Flemming and her son, Earl. (RNS Photo).

\$300 Million Given Annually By Three Major Faiths To Needy People, Overseas

New York (NC)—America's three major religious faiths are helping hungry and destitute people overseas to the tune of a whopping \$300,000,000 annual outlay.

The sum represents the cash value of food, clothing, medicines, agricultural implements and other goods and rehabilitation services furnished to needy millions by global welfare agencies of the Protestant, Roman Catholic and Jewish faiths.

The three-faith compilation, the first ever made, was based on a survey by the National Council of Churches *Outlook* magazine. Results appear in the June issue.

Orphans, refugees, war widows and millions of landless poor in more than 60 countries are among those who benefit from the great outpouring

supported by U. S. church and synagogue members. A little more than half of the \$300,000,000 is represented by emergency distributions of such U. S. surplus foods as flour, rice and dried milk. The remainder goes to support a vast variety of rehabilitation programs that range from vocational training for Korean amputees to land reclamation for Pakistan's dispossessed farmers.

Large as the total appears, it is far from complete, the *Outlook* findings show. Missing from the count are all the welfare services of Christian foreign missions enterprises. The Protestant foreign mis-

churches, old people's homes, churches in changing neighborhoods, Garrett Biblical Institute, Kendall College, the world-famous Chicago Temple, and the Methodist Publishing House.

Chicago Methodism Tour, Tailored To Requests

Chicago (MI) — As a service to groups who want to visit Methodist institutions in the Chicago area, the Rock River Conference Public Relations office has developed a tour of Chicago Methodism.

The plan, which may be unique in Methodist circles, works as follows:

Those interested in visiting Methodist centers in Chicago write to Nelson Price, director of Rock River Conference Public Relations, 77 West Washington Street, Chicago 2, Ill.

In response to their request, he sends out a brochure which describes in some detail about 20 different places. The list includes settlement houses, hospitals, interracial and national-background

Survey Finds

Low Salaries Plunging Clergy Into Debt

New York (RNS)—Poor salaries have plunged many of America's Protestant clergymen in debt and forced their wives to get jobs to supplement the family income, a national religious survey disclosed here.

Conducted by a study group of the Department of the Church and Economic Life of the National Council of Churches, the poll revealed that the average cash income of clergymen totals \$4,432 annually for a 60 to 80 hour work week. The findings were based on questionnaires sent to clergymen of nine major Protestant denominations.

Dr. F. Ernest Johnson of New York, head of the department's study group, and Dr. J. Emory Ackerman, pastor of the Christ Evangelical Lutheran church, Downey, Cal., supervised the poll which is a part of an examination by the group of the church's role as an employer, money raiser and investor.

Results of the survey will be published in the Fall by Harper's as the concluding work in a series of ten books on ethical issues in current economic life. The whole project is the result of a nine-year NCC study under a grant from Rockefeller Foundation and represents the efforts of more than 100 leading scientists and educators.

According to the salary poll, the lowest paid clergymen are New England ministers who receive an average of \$4,018 per year. Southwestern churches give the highest compensation, averaging \$4,911 annually. The North Atlantic region ranks second with ministers' salaries averaging about \$4,654 a year. Third are North Central congregations whose pastor average \$4,603 annually.

Commenting on the poor salaries, one Virginia minister said: "It is little short of tragic, the number of pastors' wives who must work in order to support the family."

Many congregations, the study showed, are under the mistaken impression that the pay of the clergy is substantially augmented by such extras as car allowance, housing and gratuities.

Although these average about \$1,600 a year, professional expenses usually run heavily into the pastor's cash income over and above the allowance. In many cases, the survey found, the ministers receive no extras regardless of expenses.

A Georgia pastor was cited as an example in this connection. His annual income is \$2,400. He spends about \$1,600 on his car alone to cover some 32,000 miles on dirt roads on a circuit of five churches and receives no travel allowance.

More than 90 per cent of the pastors reported that they receive housing allowances. But in many cases the houses are old and overly large with resultant excessive expenses for heating and repairs.

Compared to a similar study five years ago the increase in total income is around 25 per cent. But sharply increased costs of living have substantially affected any net gains.

Two-thirds of the ministers covered by the poll are in debt. The major reasons for this are high

sions enterprise costs an estimated \$120,000,000 a year — about \$60,000,000 of it goes to medical, educational and welfare services. While Roman Catholic figures are not available in this category, it may be assumed they would be impressive.

Moreover, only a minority of U.S. Protestant denominations are included in the study — though the most important ones are covered. Also omitted is the annual cost of helping refugees resettle in this country. The number of refugees receiving essential church help in resettlement here is more than 500,000 during the past ten years.

car costs, ill health, rising prices of food, clothing and other basic necessities.

One Ohio minister write: "It should cost a person something to go into church work. But the older I grow, the more I become aware that I don't have any earthly goods — nor a savings account." A clergyman from Indiana summed up his situation when he said: "Most people want the preacher to live on earth and board in heaven."

Because of their poor financial situation, the study disclosed, many ministers are homeless on retirement.

Commenting on the study's findings, the National Council department said:

"The cash salaries paid to ministers... are indeed a weak spot, to say the least, in the church's economic practice.

"Churches have an obligation to support by their own example the highest standards in such matters as wages and labor-management relations."

Christian Editors Warn Against Misusing Christian Gospel

Geneva (RNS) — A warning against "manipulation or misuse of the Gospel as a weapon in the East-West cold 'war'" was sounded in a statement adopted at the close of a five-day Conference of European Christian Journalists.

The statement was approved by 39 representatives of religious and secular publications in ten countries who met at the Ecumenical Institute at Bossey near here under the sponsorship of the Information Department of the World Council of Churches. The countries represented were Great Britain, Germany, France, Switzerland, the Netherlands, Sweden, Finland, Hungary, Poland and Italy.

The statement said the Christian press should "not be content with acting solely as a reflection of the thinking and policy leadership within the various Church," but rather should try to bring "the truth and cutting edge of the Gospel" to bear on the Churches' life.

In addition to cautioning against "misuse" of the Gospel in the East-West conflict, the statement called upon journalists and publishers to recognize clearly their critical constructive function in democratic society.

It urged the Churches to provide leadership in safeguarding freedom of comment, and to cooperate with editors and public bodies for that purpose.

The Concern For Public Schools

THE recently adopted resolution by the Louisiana Conference concerning pending legislation which would close public schools where integration would be forced has prompted several local churches to adopt statements disavowing support of the conference resolution. This move by local churches is entirely in keeping with the democratic spirit fostered by Methodism throughout its history.

It should be remembered by our readers that any action of this nature by an annual conference is not necessarily binding on local churches constituting the annual conference. Just as a local church has freedom to express itself as a local church, just so does an annual conference have the right to express itself as an annual conference. A local church would not want to deny an annual conference the same right which it claims for itself.

It should also be remembered that nowhere does the conference resolution in question raise the issue of desegregation. We believe that it would be a safe assumption to say that a majority of the apparently unanimous vote for the resolution were persons who sincerely believed in the principle of separate but equal facilities in public schools. The concern which prompted the resolution was the preservation of the public school system and not a breakdown of the separate but equal principle.

Your Prayer May Be Answered

BE careful what you pray for. These were the words of a mother about whom we wrote last week (page 1) whose son has entered the Methodist missionary service. Across these weeks since talking with that mother, these words have come back to us again and again. "Be careful what you pray for. God may answer your prayer just like you have prayed it." She had prayed that God would use her son in some special way, such as a pastor or a missionary. But when her prayer was answered as she had prayed it, she found she had to pray for courage to see him and his family off to school and eventually the mission field.

Many factors are involved in an answer to prayer, but the primary factor is God. His ways among men exceed comprehension. Nevertheless, it pays to be careful what you pray for. The answer may get you more involved in a situation than you have vision just now to see. If God answered all our prayers just like we prayed them, the price exacted of us in time, leadership and means would stagger us. Fortunately for us, God seems to grant our petitions in just about the same measure as we allow Him to.

If you want to revolutionize your prayer life, to have it become far more meaningful than ever before, give some thought to this mother's suggestion. Before your next prayer, turn her suggestion over in your mind several times and see where you come out.

Independence Day, 1958

THE men who signed the Declaration of Independence 152 years ago were men of vision but they could hardly have had foresight enough to vision today's world. Their concern was an immediate intolerable situation, and they sought to get out of that situation by a route which they knew would not be an easy one. However, because they were men of conviction who were quite willing to pay whatever price might be demanded, they opened up a course which has brought this nation to this day. The rewards which have come because of their devotion have been far



more than the most visionary of them might have dreamed.

Such seems to be the rule of the nature of things. When great issues are at stake, and men are willing to put themselves on the line for what is right, the rewards that come are always far in excess of even the most hopeful. This may be true because when men give themselves to a great cause, usually they are not primarily concerned with the immediate rewards their devotion will bring. They seek to further a cause. On the other hand, when men are primarily concerned with rewards, they, their cause, and others are the losers.

People of our day are about as mixed up on this matter of seeking rewards instead of furthering a great cause as they have ever been. On Independence Day, 1958, one might profitably examine himself with this question in mind: Am I primarily concerned about seeing some great cause prosper or am I primarily concerned about what that cause can do for me and my family?

Take the cause of freedom, for example. Are we concerned about freedom because there are still many about us who have a limited measure of freedom, or is our own personal independence to do and say all the things we desire our primary concern? Do we want less restrictions for others or is our devotion to independence based on our own personal harvest of the fruits of our society's freedom?

If those who signed the first Fourth of July Declaration had been out to save their own necks, this nation would never have come into being through their efforts. Their concern was not a personal harvesting of the fruits of their devotion. Yet because of their commitment to something greater than their own welfare, multiplied millions of peoples throughout the world have directly and indirectly been blessed.

We could do with some more of that kind of devotion today. Too many of us are becoming too concerned about our own rights, our freedoms, our privileges. There are those about us who have less rights, freedoms and privileges than we. Sincere concern for the freedoms and rights of others results in greater freedom and rights for all.

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MAKING RIGHT DECISIONS

How often we look back to yesterday's decisions, wondering if we reached the right conclusions and spending our energies retrying the cases. We have not learned the secret of closing the door behind us.

We are told that baseball managers and players suffer after losing games and lie awake replaying the innings, asking themselves why they did not do this or that. (I imagine their wives are tactful those nights.) I sometimes wonder if there is such a thing as a good loser.



The Bible often stresses the importance of controlling the backward look. Jesus said, "No man having put his hand to the plough and looking back is fit for the Kingdom of God." On another occasion He said, "Remember Lot's wife."

However you may interpret the Old Testament story of Lot's wife, her tragedy was that she kept looking back to the place she was leaving rather than looking forward to the place she was going.

A second suggestion in making decisions is to determine the end we want to reach even though we cannot see clearly all the means of getting there. I have the greatest sympathy with young people in these troubled and uncertain times.

I recall how I came to my college graduation undecided about my life work. And I realize how much more complex life is today with so many more specialties plus the interruptions of military service.

To be sure, no young person today knows quite where he or she will be a year from now. But is there anyone who cannot decide now what kind of a person he wants to be a year from now or ten years from now?

I once read Lindbergh's book, "The Spirit of St. Louis." When he sat alone in that plane headed out over the Atlantic, his mind was open to many uncertainties, for he was doing something never done before. But he was settled on the question of direction and destination.

Thirdly, when we have reached a decision, we should do something at once to clinch it. The Chinese have an ancient proverb, "The longest journey begins with the first step."

When we clinch our convictions with action, we strengthen our ideals

into standards. In common use there is quite a difference between an ideal and a standard.

An ideal is something we aspire toward; a standard is something we hold ourselves to. We have lots of lofty ideals today; in fact, we have higher ideals than our grandfathers about many things, such as world peace and industrial justice. But we need to strengthen these ideals into standards of action.

When a person of high standards and decisive action appears in our midst, we feel his strength. He disposes men to follow him. It is men of decision who, when a fire is raging, can calm the crowd and prevent panic. It is men of decisive action who bring order into a demoralized community and rally the forces of righteousness.

It was said of William Pitt that he formed his plans with such promptitude and executed them with such vigor that no man ever spent five minutes with him in conference without leaving a braver man than when he entered.

This day will leave each one of us either weaker or stronger. If we hear some call of duty and do nothing about it, we shall weaken the foundation of our character. In a day which calls for positive action to replace so much prevailing negative criticism, let us, each in his own place, clinch our convictions of righteousness by some decisive deeds.

Finally, some of us are bedeviled because we start too many things we do not finish. We have so many irons in the fire and we change them so often that only the handles get hot. We do not go after them hammer and tongs like the village blacksmith, and weld them into some finished object.

Life has grown more complex since the days of Longfellow's village blacksmith but we can practice one of his principles:

"Each morning sees some task begun
Each evening sees it close,
Something attempted, something done
Has earned a night's repose."

Some of us are given to procrastination. Maybe we ought to do as the late Dr. Richard Cabot of Harvard. He said that when he was tempted to put things off, he asked himself to name another time which would really be better and then he would mark it down in black and white and let someone else know about it in order to remind him. In that way he usually convinced himself there was no time like the present for doing what needed to be done.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



DR. HELEN KIM

One of the many values that have accrued to my temporary job with the General Board of Evangelism is the privilege of attending the services of the UPPER ROOM chapel. Every Wednesday at 8:15 a.m., a service is held. Speakers are sometimes drawn from the staff of one of the church boards in Nashville. Often a person of world-wide repute is brought in to speak to those who work in the building, and to any others who wish to attend. An interesting fact about the services is the international flavor of the congregations. At a recent service it was found that eleven countries outside the United States were represented. They were Korea, Brazil, Philippines, Mexico, Puerto Rico, Malaya, Singapore, Africa, Germany, India, and China. It was at this service that we had the high privilege of hearing Dr. Helen Kim, president of Ewha University at Seoul, Korea. Ewha is the largest woman's college in the world. Another cause for our pride is that this institution is operated by the Woman's Division of Christian Service of The Methodist Church. Every Methodist woman should be proud of the part that she plays in the operation of this great school.

But the contribution which the school makes is quickly explained when one comes under the spiritual spell of its great president. Here is a small and very humble woman whose great spirit is felt as soon as she speaks. She stood in the Upper Room Pulpit, hardly tall enough to see over the pulpit desk. Her subject was, "God's Sufficient Grace." Her message had to do with several stories of Christians whom she had known in Korea. As she told of the years of persecution through which her beloved country has passed, our hearts were touched at the thought of actual martyrdom which is existing even in our times. We seemed to be hearing stories of New Testament Christians who faced torments and persecutions even to death. Because many Korean Christians have actually

On A Wide Circuit

W. W. Reid

THIS IS THE LAYMAN'S TASK

It is becoming clearer every day that the non-Christian world, and especially those areas where there are minority Christian churches growing out of missionary work, is looking to see what the Christian religion is doing for and with laymen. The professional clergy are accepted and appreciated; but what of the "products" of their ministry? The tradesmen, the diplomats, the soldiers, the men who decide for or against vast armaments, and nuclear testing, and bigger and better bombs, the "white Christians" who control the decision of war or peace,

given their lives on account of their belief in God and His great love.

As this little woman spoke quietly to us of the incidents of terrorism that had struck at her country's heart, we could not find in her words of her attitude anything of hate or resentment. This modern saint is too busy with joyful Christian living to harbor in her heart the feelings that we might be prone to hold. We sat there deeply moved by each story that she told. She told us of the willingness of her people to suffer for Christ; of the actual joy that they expressed for the opportunity to serve God under such hardships, and of their constant reliance on the sufficiency of God's grace to help them in meeting these terrible experiences. We heard true stories of Christians who had confessed God before a firing squad, or a crowd of stone-throwing hoodlums. We who heard were made to feel very humble as we thought of what little we had suffered for the glory of God. So many of us are too anxious to hold our prejudices to our bosoms and then weep that the church is impotent to meet the needs of our world. It is not the church. It is we who haven't the spiritual courage to throw away some selfish thoughts and try to dwell on the sufficiency of God's grace to change a sick world, including us.

of freedom or colonialism, of hunger or plenty, of brotherhood in practice or only on the statute books: are they exemplifying the Sermon on the Mount, the Way of Christ, the Golden Rule? And it is no answer to a man or a people under fear or under domination to say that Christianity does not approve of what supposed Christians do, nor that the non-Christian faiths and communism offer him even less. Words are from lips; acts from hearts.

This importance of the witness of the layman has been stated in many ways. But President Mackay, of Princeton Seminary, sums them all: "Ours is the era of the laity. Only lay men and women by living lives that are utterly Christian in every secular vocation, in law diplomacy, in industry and commerce, in the classroom, the clinic, and on the farm, can do what Christianity needs to do in our time."

There crowd to mind situations where the best resolutions of church bodies — unaccompanied by lay action — have little meaning and less effect.

We are told (and we boast) that about 20 per cent of the U. S. House of Representatives and 20 per cent of the U. S. Senate are "Methodist laymen in good standing" — "the largest number in Congress from any denomination." Practically all the others are members of some church. One might expect that these Methodists and others would witness to their faith as they take actions that affect human life the world over — a concern certainly of the Leader they profess. Yet, we are told, ALL 87 Methodist congressmen voted in favor of providing \$40 billion per year for the military defense budget that has all Asia and Africa in fear; while only 16 were fully in favor of the government's Mutual Security measure (\$4 billion) to aid in the development of underprivileged areas of the world; and 39 were completely opposed to the program. There is a sense in which the Mutual Security program is an intensification of the help which Christian missionaries pioneered overseas in health, economic aid, agriculture, and industrial training. Yet Christian laymen, pressured by narrow anti-foreign and anti-"give-away" lobbies, set aside their Christian teaching when they vote.

You and I are the laymen who must make this constant witness to our faith. We are to be the evangelists. We must have "the mind of Christ" in our every attitude; be rooted in "the Way" in our every act.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for July 6, 1958: THE JUSTICE AND MERCY OF GOD

READ DEUTERONOMY 10:12-22; 11:1.

MEMORY SELECTION: *But the steadfast love of the LORD is from everlasting to everlasting upon those who fear him and his righteousness to children's children.* —Psalms 103:17 (RSV)

Last Sunday we completed the study of twelve lessons that were devoted to "Early Hebrew History." Today we begin the lessons for the third quarter of the year. The thirteen lessons of this quarter are devoted to the study of some phase of "Principles of Social Justice."

The first four of these thirteen lessons constitute a series of lessons under the general subject, "The Meaning and Significance of Social Justice." The subject of today's lesson, the first of these four, is: "The Justice and Mercy of God."

This rather extended study of the matter of justice should be very meaningful to all of us. This should be true because the idea and we hope the ideal of justice is deeply implanted in our hearts and in the life of our nation.

Let us keep in mind that justice is not something exercised as a mere expedient to enable people to live together in peace and harmony. A sense of justice is a basic quality of life in both God and man that affects all other attitudes and activities of life.

Moses Speaks His Final Word

In our lesson of May 25, taken also from the Book of Deuteronomy, we called attention to the fact that the Book of Deuteronomy is largely made up of the farewell address Moses delivered to the children of Israel shortly before his death.

The first selection of today's lesson text is a portion of that address. In this part of his address, Moses is emphasizing the fact of the justice and mercy of God. Moses is anxious for the Israelites to make these qualities of character, exercised by the Lord, a vital part of their own lives.

Simplifying God's Requirements For Religion

The 27 chapters of the Book of Leviticus are given almost entirely to a detailed record of the multitude of laws and religious ceremonies governing Israel's religious life. One needs but to read the record of this multiplicity of laws to realize how welcome must have been the words of Moses, in our lesson text, which simplified so much the basic requirements of religion.

Moses here asked the question, "What doth the Lord require of thee?" In his answer, Moses seems to boil the 27 chapters of Leviticus down to the first two verses of today's lesson text. These requirements were:

(1) "To fear the Lord." The word fear, as used here, is equivalent to our words reverence, awe, or honor.

(2) "Walk in all his ways." Israel is urged here to know the will of God and follow in it.

(3) "Love the Lord." We know, of course, that we cannot love as the result of a command. We cannot love God just because He commands it. To love God we must know Him and know something of His character. Hence it was that Moses reviewed, for Israel, the dealings of God with its people in their deliverance from Egypt and their preservation for the 40 years of wilderness wanderings. They should love God, not because of a command, but because of what He is.

(4) "Serve the Lord with all your heart." The word serve, as used here, evidently means

to obey and worship God. Since the Lord does not need our puny efforts in directing the affairs of the universe He has created, it remains that about the only way we can be of real service to God is by rendering service to our fellow man. It was likely this fact Jesus had in mind when He said, "As ye have done it unto the least of these, ye have done it unto me."

(5) "Keep the commandments of the Lord."

We have a further simplification of religion in the writings of Micah, the prophet who, in Micah 7:8, asks the same question Moses asked, "What doth the Lord require of thee?" Micah's answer was, (1) Do justly. (2) Love mercy. (3) Walk humbly with thy God.

There are some religious leaders today who would so confuse us with the details of Christian living that religion becomes an attempt to keep a set of rules rather than a life motivated by basic religious principles. It would do us good sometimes, to get a New Testament, which has the words of Jesus printed in red, and read what Jesus said about religion. We would discover that Jesus said practically nothing about the things that we fuss and argue about most. Moses told the Israelites that the commandments of God which they were to keep were "for their good." When, in religion, we get away from that which is practical and helpful in life, we have really wandered outside the realm of Christian living.

The Character of God The Only Authoritative Basis For Morality

Man must have an authoritative basis for morality and all other virtues of life. Unless we have faith in one God, Who embodies in His character a perfect example of every mortal virtue the human mind can imagine, we are without a fixed, authoritative standard for moral conduct.

Unless God exists, Who has fixed moral standards for man, then man himself is the author of the moral standards that exist. If man did set up these moral standards then they have no greater authority behind or beneath them than the opinions of man. If man sets the moral standards we now have, he could also set other standards in direct conflict with those we have that would have just as much authority behind them as our present standards.

If it were left for man to set his own standards, our conflicting opinions would soon produce a conglomerated mess. Hence it is easy to see how essential it is to have faith in a God outside ourselves and high above ourselves. We must believe in a God Who is perfect in justice, mercy and love, Who, in His infinite wisdom, is able to fix a way of life for man worthy of one made in the image of God. That God is the changeless, eternal God, the same "yesterday, today and forever."

We Must Strive To Be Like God

It is the nature of God to be just, merciful, loving. Unless He was so, with the power we ascribe to Him, we would live in constant fear with a never ending sense of insecurity. It is only because we believe in the kind of a God which the Bible reveals that we can love Him,

worship Him and serve Him with a sense of joy and freedom in our hearts.

It should be the major objective of every life to be as nearly like the God we believe in as is possible. It is just as necessary for a man to be just, merciful and loving, if those about him are to have a sense of security. It is only when people strive to pattern their lives after the character of the God we believe in, that there can exist those human relationships which can make possible world peace.

Justice And Mercy Are Complimentary Terms

It is not an accident that the words justice and mercy so frequently are found together. These terms compliment each other and in general are necessary to give proper balance to each other.

When justice stands by itself it is cold, hard and to the wrong-doer frightening. Not many of us, if any, would be willing to be measured solely by a law of justice. Mercy, when it stands alone, may become a soft, sentimental, maudlin attitude that is willing to overlook anything and everything in order to retain the friendship and good will of another.

Justice linked with mercy does not overlook or condone the evil in another. It recognizes and faces the evil but with a heart of compassion stands ready to forgive, if, in penitence and sorrow, the sinner asks forgiveness.

In human relationships, justice often demands its "pound of flesh," because human beings cannot know the heart of the sinner and does not know whether he is sorry for his wrong or whether he is just sorry that he got caught. Since God can see the heart of man, justice and mercy go hand in hand and mercy is extended wherever there is sincere repentance.

Justice Always A Virtue—Now A Necessity

Justice in international relationships has always been important. It is still important. However, today we should awaken to the fact that justice, in our relation to other nations of earth, is not only important, it is now an imperative necessity.

There was a day when America could live in a kind of "splendid isolationism." That day has gone. The world is now a neighborhood where everyone knows something of how the other people live. As a result the underprivileged people of earth are demanding some of the good things we have been enjoying so long.

As a result of the situation our nation faces today, justice for others is no longer merely an attractive virtue, it has become an absolute necessity, if America is to continue to have friends in the family of nations.

The Supreme Evidence of God's Love And Mercy

If we believe in God and have any doubt about His love and infinite concern for people, we have but to read the story of Christ's death on the cross to see the extreme length to which God went to demonstrate His love for people. "While we were yet sinners, Christ died for us." Christ's death not only opened the way so that man can be saved, it, also, was God's way of demonstrating the fact of His infinite love for man and His desire that man might be saved.

There are many theories advanced to explain just why Christ's death on the cross makes it possible for man to be saved. It is quite easy to get lost in the maze of these explanations and theories. While we do not fully understand the "how" of it all, we do have some conception of the meaning of the terms Paul uses in the selection for our lesson text from Romans 5:6-11. He talks about justification, reconciliation, atonement and salvation. Let us by faith sincerely act on our conception of the meaning of these terms, and be unafraid that we will be lost on a technicality when we stand before the God of justice and mercy.

God's Love And Mercy Far Excels Ours

It was Christ who said, "Greater love hath no man than this, that a man lay down his life

for his friends." Christ was saying that no human being can have greater love than a love that would cause him to die for his friends. It is easy to see how far Christ's love excels ours when we learn that He died for his enemies and prayed for them as they were killing Him. It is God's unspeakable love for even the unlovely that gives us courage and faith to believe He loves even us.

SUNDAY SCHOOL LESSON

for July 13, 1958:

Social Justice And The Gospel

READ MATTHEW 5th and 23rd CHAPTERS
FOR BACKGROUND. SELECTIONS FOR
LESSON TEXT—MATTHEW 5:17-20, 46-48;
23:23-26.

MEMORY SELECTION: *What you wish that men would do to you, do so to them; for this is the law and the prophets.*
Matthew 7:12 (RSV)

Today we have the second lesson given to the general study of "The Meaning and Significance of Justice." Our study today is, "Social Justice and the Gospel."

For the last thirteen lessons our lesson text has been taken from the Old Testament. Our lesson today is taken from the 5th chapter of Matthew, which contains part of the Sermon on the Mount, and the 23rd chapter of Matthew. After this long study of the Old Testament, one is immediately struck with the directness, the clarity and the simplicity of the teachings of the Gospels, as compared to the writings of the Old Testament. It is a little like passing from the twilight of a morning into the bright light of a new day.

In the Old Testament there is a profusion of laws, ceremonies and ritualistic services. Again and again we have the exhortation to "keep the commandments." In the New Testament the emphasis on law gives place to an emphasis on inner motives, spiritual experiences and the transformed life. We find life directed by inner desires rather than laws from without. Obedience, in the New Testament, is prompted by a desire to please God rather than to avoid punishment.

In our study today of social justice, while we recognize it as a vital part of religion, we should never think of it as a substitute for religion. Such an attitude would lead to humanism. Social justice is certainly not the whole of religion; it is simply one of the results of vital religion in our lives.

New Light On Old Laws

When Jesus began to teach, the Pharisees immediately recognized that He was a "Voice" and not an echo. They immediately began to fear for the old, established, legalistic religion which they had been so careful to guard. It appeared to them that the teachings of Jesus, if accepted, would practically destroy the law as they had taught it for the centuries.

Hence it was that Jesus, in the opening verse of our lesson text says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." There were many ceremonial laws, which had to do with Jewish forms of worship, which were unnecessary and without force after the coming of Jesus. The great laws of the Old Testament, which have to do with moral conduct and righteousness, are as much a part of the laws of life today as when they were given in the long ago.

Jesus came to fulfill these ceremonial laws by His own life and death. He came, also, to fill full the great laws of life found in the Old Testament. That is to say, Jesus so interpreted these laws that they not only covered everything to which they applied in the Old Testament but they were given a larger meaning which covered motives, purposes and desires.

Jesus gave new light on old laws by calling attention to the laws as they were interpreted by the Jews and then by giving a new interpretation which included the spirit as well as the letter of the law. According to the teachings of Jesus, it is not only wrong to kill, but hatred causes one to "be in danger of the judgment." Jesus condemned adultery but He also said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In the same way Jesus gave a spiritual interpretation of laws governing human relationships.

In the teachings of Jesus we learn that the actual, technical act of sin, covered by a law, is not so important as the motives and purposes which lead us to commit the act. This was an entirely new conception of religion. It is not surprising that it disturbed and alarmed the legalistic Pharisees.

The Best Not Good Enough

If the Pharisees were alarmed at some of the teachings of Jesus, they must have been terribly shocked when Jesus told His hearers that they must be better people than the scribes and Pharisees, if they expected to reach heaven.

While Jesus condemned the hypocrisy of the Pharisees in no uncertain terms, we should keep in mind that the Pharisees were the most religious people to be found in the time of Jesus. Jesus heaped greater condemnation on them because they assumed the responsibility of leadership and deliberately closed their eyes to all truth which differed in any way with their interpretation of religion. They were so convinced that they had the final word on religion that they would listen to no voice but their own.

Since the Pharisees had gone to such lengths to impress the masses of people with their piety, it must have been surprising, also, to the people generally to learn that they must be better than the Pharisees to be approved of God.

Meticulously religious as the Pharisees were, we may ask ourselves, as likely the people about Jesus did, how can our righteousness exceed theirs? We are not likely to be more careful about our conduct than they were. We will not be better in conduct but we may be better in character. We obey God's will because we love Him, not because we fear Him. We do God's will because it is His will, not because a law says do thus and so. We are more concerned with WHY we do things than we are with the fact that we do them. Our righteousness may exceed that of the Pharisees because we live as children of God rather than as slaves to a set of rules or laws. We do right because it is right rather than because it is the law.

God's Standards For Social Relationships Are Absolute

God's standards for social relationships are the final word, the absolute. This is true for two reasons:

(1) We cannot properly do less than God commands and please Him because God has given us no commandment except those that are best for us. To do less than the best we can do would not please God. Our best is the minimum.

(2) We cannot do more than God commands us since God's commandments embody the ultimate in human relationships. When we are commanded to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," we have a course of conduct pictured so beautiful and so sacrificially unselfish that the human mind cannot even imagine an attitude toward people of a higher degree of perfection than this. If one strikes us on one cheek, we are told to turn the other. If, by law, one takes away our coat, we are told to give him our cloak also. If one compels us to go with him a mile, we are told to go two miles. Add to this the Golden Rule, which is the memory selection for today, and we have the ultimate in human conduct. The human mind cannot imagine human conduct that can excel in perfection such an attitude.

Good Average Not Good Enough

In verse 47 of our lesson text Jesus asks a very pointed question. His question is, "What do ye more than others?" To simply be a good average is really to excel in nothing. Jesus teaches here that it is necessary for the Christian to have activities and elements of character that cause him to go beyond the ordinary, commonplace courtesies in human relationships.

The Christian does not stop with loving those who love him. That may be human but it is no evidence of a Christian experience. A Christian has a kindly interest in and a Christian love for people everywhere. A Christian does not stop with having a friendly feeling and friendly attitude toward personal friends. The Christian spirit of friendship goes out to anyone who needs a friend.

The true Christian has but one standard of measurement, that standard is Jesus the Christ. The Christian should not be content that he is as good as he thinks some other Christian to be. He certainly should not measure himself by the average, professed Christian. The standard by which we are to be measured at the judgment is the matchless, sinless life of Jesus.

It was said of Jesus, in the Garden of Gethsemane, that "He went a little farther." He left Peter, James and John and went a little further into the garden and prayed. Going a little farther was one of the basic characteristics of the life of Jesus. He went further than man has ever gone in every virtue of the Christian way of life. If we are to follow Him, we must never be content to do as others; we must strive to go a "little farther" than others in the service of the Master.

Religion Is Not A Petty Matter

Seven times, in the 23rd chapter of Matthew, Jesus prefaced a bitter denunciation of the scribes and Pharisees with the words, "Woe unto you scribes and Pharisees, hypocrites." Jesus was not condemning them so much for what they were doing but because hypocritical motives were prompting their actions. They were careful to tithe even the herbs in their gardens but neglected the "weightier matters" like judgment, mercy and faith.

The petty things they were doing in the name of religion were all right. Jesus said, "These ought ye to have done." Jesus condemned them for two major reasons.

(1) They were willing to stop, in their religious activities with small, petty things as if religion were made up of trivialities. Human relationship with God has never been a small matter and a right relationship with God cannot be maintained by acting as if religion were mere child's play.

(2) The second thing that brought this condemnation was that their whole religious life seemed to be shot through with hypocrisy. In each of the seven woes pronounced, Jesus used the word "hypocrites." Jesus could speak kindly to a fallen woman, a thieving tax collector or a devil possessed man but, when religious leaders became hypocrites, His condemnation was unbounded. He declared that they were like "whited sepulchres appealing beautiful without but within full of dead men's bones." They were like cups or platters which are kept scrupulously clean on the outside but dirty inside. Five times in this chapter Jesus declares that the Pharisees were "blind" — spiritually blind. They were so blinded by conceptions of their own self-importance and self-righteousness that they had no real conception of vital religion and were misleading those who followed them, "Blind leaders of the blind."

The Golden Rule

Our memory selection today embodies the truth we commonly call the Golden Rule. The law of the jungle is to "Do others before they do you." The Jewish law was, "Do unto others as they do to you." The Christian law of life is, "Do unto others as you would have others do unto you."

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. SAM HOLLADAY were honored at a reception and silver tea on their return for a second year at the Colfax Methodist Church.

MISSSES REBECCA WOOD and Bobbie Bennett of Wesley Methodist Church, DeRidder, attended the camp for Intermediates at Camp Brewer, the week of June 14. Rev. James C. Skinner is pastor of Wesley church.

J. FRANK YOUNG is the newly elected chairman of the Official Board of St. Paul's Methodist Church, New Orleans. Elected to serve with Mr. Young, were Grady Bell, vice-chairman, and C. A. Langner, secretary. Rev. Harvey G. Williamson is pastor of the church.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, was the preacher in a series of revival services at the Quitman Methodist Church. The services began on Monday, June 16, and continued through June 22. Services were held twice daily at 9:00 a.m. and 7:30 p.m. Rev. Troy Garrett is pastor of the church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Metairie Methodist Church sponsored a church-wide party and pantry shower in honor of Rev. and Mrs. M. S. Robertson and family recently. The Rev. Mr. Robertson was assigned as pastor of the church at the recent session of the Louisiana Annual Conference.

RAY R. ROOKS is the newly elected chairman of the Official Board of the First Methodist Church of New Orleans. Elected to serve with him were R. S. Oyer, vice-chairman; Harry Nestler, secretary; and Al F. Hanson, treasurer. Rev. Nathaniel H. Melbert is pastor of the church.

REV. OAKLEY LEE and his family were honored at a "get acquainted" social at the Hackberry Methodist Church Thursday evening, June 12. Group singing, led by the Rev. Mr. Lee, with Mrs. Lee at the piano was enjoyed by those attending. Mr. Lee is the newly assigned pastor of the Maplewood and Hackberry Methodist churches.

ACTIVITIES at the First Methodist Church, New Orleans, include a Camping Program for the summer at Percy Quinn Park, Magnolia, Miss., which will take care of Intermediates, June 23-28; Pre-teens, July 28-Aug. 2; Juniors, Aug. 4-8. The Seniors, July 21-25. Rev. Art Baker, associate pastor, is in charge of the camping program. Dr. Nathaniel H. Melbert is pastor.

THE MEN'S CLUB of the First Methodist Church of New Orleans observed "Family Night" recently. Master Billy Brockman lead the opening prayer and the closing prayer was given by Miss Mary Rooks. "Family Night" is an annual occasion for the club. A pancake breakfast was held on Sunday, June 8, by the Club, and was also enjoyed by the families of the church. Rev. Nathaniel H. Melbert is pastor.

REV. AND MRS. DON RISINGER were honored at a reception at the Welsh Methodist Church recently. The Rev. Mr. Risinger was re-appointed to the Welsh charge for the coming year. Mrs. Walter Hayes, president of the W.S.C.S., presented them with a gift of linens from the W.S.C.S. Mrs. Alvin Scott was Hospitality chairman. Assisting her was Mrs. Earl Buckingham and Mrs. Walter Hayes.

A. H. PADDOCK, vice-chairman of the Official Board of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, was the speaker at the morning worship service of the church recently. Rev. Stanley Baker filled the pulpit in the evening in the absence of the pastor, Rev. Robert B. Crichlow, who with his family attended the Evangelism Convocation in Washington, D. C.

MISS WARRENE BOYD is director of the summer Youth Program of the Elizabeth Sullivan Memorial Methodist Church of Bogalusa. A deputation team from the Wesley Foundation

at Southeastern College including Joanna Mizell of Bogalusa, Russell Pregeant of Hammond, Mary Beth Simmons of Bogalusa and Willie Packer of Slidell, spoke at the evening worship service of the church on June 29. Rev. Robert B. Crichlow is pastor.

THE COLFAX METHODIST CHURCH has just completed a ten-day Vacation Church School. The school had an enrollment of 46 with an average attendance of 41. There were nine full-time workers and several who assisted part-time. A silver tea was given for Migrant work in Louisiana, at which time parents were invited to observe the work accomplished by the pupils. Mrs. Bob Bowers was director of the school. Rev. Sam Holladay is pastor of the church.

HENRY BERNSTEIN is the president of the Lamplighters Class of Parker Memorial Methodist Church, New Orleans. Elected to serve with him were, vice-president, Lucille Wesche; secretary, Frances McCann; and treasurer, Elizabeth Buck. The monthly meeting of the Class was held in Audubon Park. After a delicious potluck supper, a short business meeting was held. Rev. E. J. Barksdale is pastor of the church.

J. C. STRICKLAND, principal of the Ouachita Parish High School in Monroe, was guest speaker at the regular monthly meeting of the Men's Club of the Fairbanks Methodist Church, Monday evening, June 16. The topic of Mr. Strickland's address was "Historical Data And The Bible." The Men's Club of the Sterlington Methodist Church were guests at the meeting. Also on the guest list was Ray C. O'Neal, formerly of Ball, who has recently moved to Fairbanks. Rev. Ted T. Howes is pastor of the Fairbanks and Sterlington churches.

THE W.S.C.S. of the Wesley Methodist Church, DeRidder, presented an inspirational program on Wednesday evening, June 11, in the Fellowship Hall of First Church, DeRidder. Those participating were Mrs. G. A. Blankenbaker, Mrs. Mid Cole, Mrs. Ed. Gillis, Mrs. Ben Jones, Mrs. Floyd Martin, Mrs. Elmer Neely, Mrs. Floyd Terry, Mrs. Maurice Williams and Mrs. Floyd Wood. The program and pot-luck supper were sponsored by the Friendship Bible Class of First Church. Rev. James C. Skinner is pastor of the Wesley church, and Rev. J. H. Jamieson is pastor of First church.

MRS. KARL McKAY, JR., Secretary of Children's Work of the W.S.C.S. of the Elizabeth Sullivan Memorial Methodist Church of Bogalusa, led the Junior and Primary Department in a study on Japan. The Japanese theme was followed throughout the five weeks of two hour sessions in games, food, crafts and displays. Assisting Mrs. McKay in the program were: Mesdames J. H. Verdel, Robert Crichlow, H. T. Hill, Byron Campbell, Hilda Lee, Coleman Knight and J. R. Ward. Food for the sessions was furnished by the five W.S.C.S. circles. Rev. Robert B. Crichlow is pastor of the church.

MEMBERS of the Loranger-Cooper Chapel Charge repaired and redecorated several rooms in the parsonage prior to the arrival of the new pastor, Rev. C. J. T. Cotten and Mrs. Cotten. Cooper's Chapel church purchased and installed a General Electric range, and the Loranger church bought a new studio couch and plan to get an electric refrigerator. On Thursday evening, June 5, the Rev. and Mrs. Cotten were honored with an old fashioned "pounding," by members of both churches, and held in the Loranger Church recreation rooms. A large number was present to greet them. Iced fruit drinks and cup cakes were served.

REV. LELIA HICKMAN, pastor of the White's Chapel Charge, was honored at a reception at the Chicot Methodist Church on Wednesday evening, June 11. During the past year the church has been painted on the outside, the floors sanded and refinished in the recreation room, an electric refrigerator, a loud speaker and a piano have been purchased, and an electric

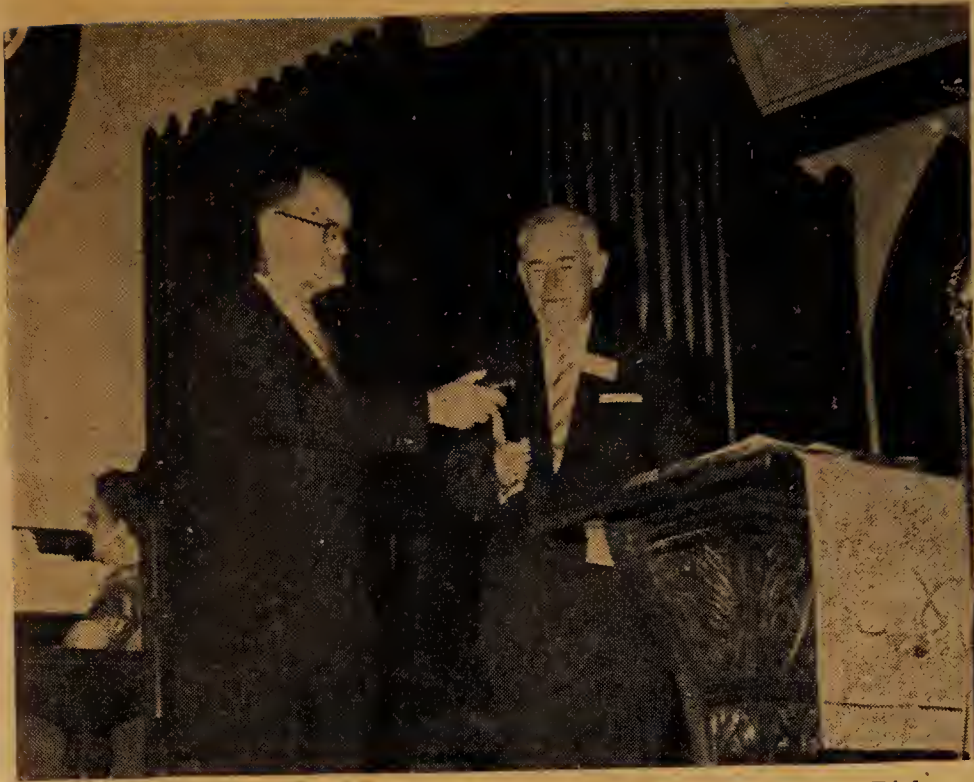
roaster was given by Mr. and Mrs. Guy Sledge of Baton Rouge. A report from Kent Thompson, reporter, stated, "We have an active Methodist Men's Club, a W.S.C.S., and a fine group of young people in our Methodist Youth Fellowship. Our Church and Sunday School attendance is improving and we are looking forward to a good year. God has blessed us during the past year, and we are very thankful."

REV. JOHN G. GIECK, pastor of the Heflin-Brushwood Charge, was honored at the weekly meeting of the Waterproof Rotary Club on June 4. The Rev. Mr. Gieck, former pastor of First Methodist Church, Waterproof, from 1948 until the 1958 session of the Louisiana Conference, served as charter secretary of the club when organized in June of 1950. Later he served as vice-president and then president. Since then he has been active in all club projects. In appreciation for the many things he did while a Rotarian, he was presented a Bulova wrist watch. In addition to the watch, Boy Scout Troop 24 presented him with a plaque for services to the local scout troop, according to a report from L. T. Collins, president of the Waterproof Rotary Club.

REV. AND MRS. FRANK CHARLES were complimented Tuesday night, June 10, with a reception given by the members of the WSCS of the Marion Methodist Church. The Rev. Mr. Collins retired at the Louisiana Annual Conference. The guest book was presided over by Mrs. Jimmie Allen, Miss Mary Hopkins and Mrs. J. B. Oliver. Those serving punch were Mrs. H. D. Green, Mrs. Allen, Mrs. Daniel Green, and Mrs. Brooks Jones. Serving finger sandwiches and petit fours were Misses Sue Medlin, Pat Allen, Dianne Murray, Babs Green, and Kay Tyner. Others assisting in the serving were Mrs. Cass Cole, Mrs. L. H. Griggs, Mrs. J. E. Roark, Miss Frankie Tyner, Mrs. D. H. Phillips, Mrs. A. G. Bennett, Mrs. Tim Green, Mrs. Curtis Reppond, Mrs. S. L. Reeves and Mrs. E. J. Gulley. K. S. Thompson presented the couple with a lounge chair from the members of the church.

THE FELLOWSHIP CLASS of the Caddo Heights Methodist Church, Shreveport, met June 3 in the regular monthly meeting at the home of the teacher and his wife, Mr. and Mrs. Clyde Black, with 26 present. The Rev. George W. Ross, pastor of the church, and John Simon, Church School Superintendent, were present. Plans were completed for a two day trip to Caney Lake on June 21 and 22. A nominating committee composed of H. T. Pye, Mrs. J. C. Moss and Mrs. W. W. Hale was appointed. Plans for adopting a project for the coming year were started, namely, that of contributing to the support of a boy or girl from the Methodist Children's Home in Ruston. An enjoyable social hour followed the business meeting at which Charles Orton presided. The meeting was climaxed by the group joining in singing well known, beloved, religious songs with Mrs. Black at the piano. Mrs. W. W. Hale is secretary-reporter for the class.

REV. AND MRS. B. A. GALLOWAY held open house Sunday afternoon, May 11, at the parsonage in Houma. All members of the First Methodist Church were invited to attend. Receiving guests were Rev. and Mrs. Galloway, Mrs. D. F. Smith, chairman of the parsonage committee; D. W. Rhea, chairman of the Official Board; J. W. Bolton, charge Lay Leader; Mrs. C. R. Patterson, Sr., church organist; Miss Nettie Burnette, church treasurer; Horace Whitter, Church School superintendent, and Mrs. L. H. Smith, president of the W.S.C.S. Tea girls were members of Mrs. Galloway's Sunday School class. They were: Judy Rhea, Mary Ellen Baskin, Dulane Darby, Gail Hanna, Frances Dupont, and Margaret and Kathy Galloway. Those who served at the punch bowl were: Mrs. Calvin Hebert, Mrs. I. J. Marcel, Mrs. L. M. Cancienne, Mrs. M. F. Houston, and Mrs. George Pierce. Serving coffee were: Mrs. J. W. Bolton, Mrs. J. H. Thatcher, Mrs. Horace Whitten, Mrs. J. E. Baskin, and Mrs. Luther Kelly. Mrs. Jean Klette, MYF Counselor, presided over the guest book. Special guests at the open house included Rev. and Mrs. Robert Miller of Thibodaux, Mrs. J. Farquard Chauvin, and Mrs. Minta Toups of Houma.



Shown above is Bishop Martin receiving from Rev. Henry Rickey a gavel made of wood taken from the First Methodist Church at Morrilton. The first annual conference which Bishop Martin conducted in 1944 after his consecration as a Bishop was in the Morrilton Church. The church will soon be dismantled to make way for a new church plant. The presentation was made at the recent session of the North Arkansas Conference at which time Rev. Mr. Rickey was transferred to the Louisiana Conference and assigned as superintendent of the New Orleans District. He has been serving as head of the Conway District.

Morningside Scouts Receive God And Country Awards

Three young men from the Morningside Methodist Church, Shreveport, received their God and Country awards during the morning worship service May 25. The awards were presented by Rev. Eldred Blakely, who worked with them during the year. Receiving the awards were Billy Murray, son of Mr. and Mrs. Bill Murray; Ramar Hamilton, son of Mr. and Mrs. R. E. Hamilton; and Willis Dear, son of Mr. and Mrs. Millard Dear.

The boys were, also, accorded special recognition at the Wednesday morning session of the Louisiana Annual Conference.

Included in the long list of achievements required for this award were attending pastor's school and a youth rally, knowing the history of the local church and assuming a position of responsibility in it, writing a paper on Methodist beliefs, being able to explain the meaning of Baptism and Communion and acquiring a working knowledge of the Bible.

Working with the scouting program, which is sponsored by the Men's Club are John Cole, A. E. Baldwin, and W. L. McCaugh.

Site For Religious Center Acquired

Washington, D. C., (MI)—A 17-acre tract near American University has been acquired for the Methodist Church's future use as the possible site of a religious center.

Opposite the campus of the university and the new Wesley Theological Seminary, the property is one of the few extensive pieces of land available in the District of Columbia.

The tract was purchased for \$1,500,000 by the Methodist Board of Temperance, which held an option, when it was learned that another group was trying to buy the land.

West Calcasieu Methodist Men Plan Group Training Program

A group training program was the topic for discussion at a meeting of the West Calcasieu Methodist Men held at the Ward Four recreation center in Westlake Thursday, June 12 at 7:30 p.m. with the president, J. H. (Jim) Boatman of DeQuincy presiding.

The men discussed a program for group training of lay speakers. Plans are to be completed and

training sessions to be held in the near future.

The men voted to support a scholarship fund for specialized training in social work, trainees for this scholarship to be selected from Centenary college students. Men from DeQuincy, Westlake, Sulphur, Maplewood and Vinton were welcomed by the Rev. Rex Squyres, Lawrence H. Cashen and William B. Davis of Westlake. Two other pastors, who were present, were the Rev. E. R. Haug of Sulphur and the Rev. W. F. Howell of Vinton.

La. Women To Tour Methodist Missions In Puerto Rico

Nashville, Tenn. (MI)—Miss Martha Fay White, Lecompte, La., will be one of a group of about 25 Methodists from the United States who will tour Methodist missions in Puerto Rico June 22 to July 1.

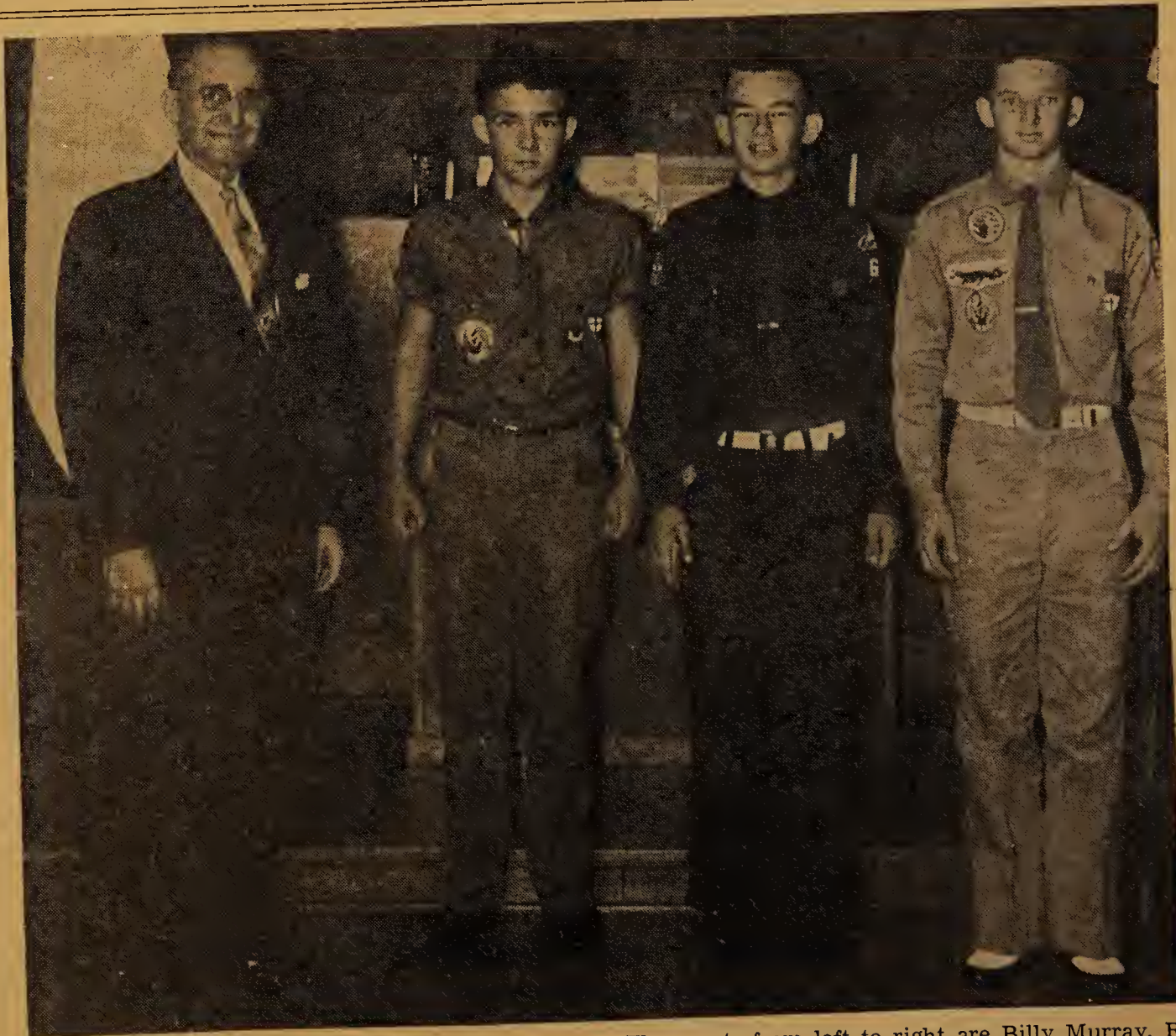
The tour is being sponsored by the Methodist Interboard Committee on Missionary Education, in Cooperation with the Methodist Board of Missions and the Methodist Board of Education.

While in Puerto Rico, members of the tour will associate with young adults of the Puerto Rico Methodist Conference, and they will attend that conference's first conference-wide assembly of young adults, to be held June 28 and 29 at the Methodist camp at Mameyes.

"Opportunity will be provided for recreation, sight-seeing, and fellowship, but the primary purpose of the tour is to help develop a program for young adults in the Methodist churches of Puerto Rico," said

the Rev. Edwin F. Tewksbury, staff member of the Methodist Interboard Committee on Missionary Education, which has its national headquarters in Nashville..

The group will go by plane from Miami to San Juan on June 22 and return to Miami by plane on July 1, said Mr. Tewksbury.



Scouts of the Morningside Methodist Church, Shreveport, pictured above, are receiving God and Country awards presented by Rev. Eldred Blakely.

The scouts from left to right are Billy Murray, Ramar Hamilton and Willis Dear.

The Methodist Student Movement Elects Officers For Coming Year

The Conway Methodist Student Movement has elected the following officers for the next academic year: Co-Presidents — Drucille Blackwell, ASTC, Little Rock, Ernie Martin, Hendrix, Warren; Secretary—Liz Owens, Hendrix, El Dorado; Treasurer — Roslyn Grigsby, Hendrix, Conway; Sophomore Representatives — Virginia Hodges, ASTC, Conway, Lynette Cook, Hendrix, Little Rock, Joy McCutcheon, ASTC, Marianna, Ann Trieschmann, Hendrix, Little Rock; Junior Representatives — Elaine Chastain, ASTC, Wynne, Liz Bormann, Hendrix, Stuttgart, Mabel Fong, ASTC, Widener, Charles Dunn, Hendrix, Hampton; Senior Representatives—Alice Ann O'Donnell, ASTC, Griffithville, Mary Ann Faris, Hendrix, Conway, Kelsy Caplinger, Hendrix, Fordyce. Four incoming freshmen will be elected in the fall.

The Methodist Student Movement is the organization of Methodist students on a college or university campus. At Conway the MSM is composed of Methodist students from both Hendrix and Arkansas State Teachers College. There were approximately 700 Methodist students in the two schools this year. Rev. Lamar Davis is full time Director of the Methodist Student Movement. He succeeds Rev. Harold Wells who has been serving in that capacity for the past year. A Board of Directors will also work with the Methodist Student Movement. Rev. James Clemons of Conway will serve as President of that Board.

WITH THE SUB-DISTRICTS

Delta

The Delta Sub-district met May 18 at Cherry Valley. Vann Dale was in charge of the program. The Rev. Charles Lewis of Parkin gave a talk on the Ethan Dodgen Youth Camp.

The treasurer's report showed a balance of \$71.01. The motion was made that \$5.00 be paid on each Sub-district officer's fee for the Conference Youth Assembly at Hendrix College and was passed.

A motion was made and carried that the evening offering be used to help pay expenses on the camp truck.

There were thirty-eight of the sub-district present. Following the business meeting refreshments were enjoyed by all. Reporter, Glynda Farris, Parkin.

Polk County

The Polk County Sub-district held its monthly meeting, June 2nd at Hatfield. The program was conducted by the young people of Wickes and it was entitled, "Training To Be A Christian." A very nice skit was given.

The business session was conducted by the vice president Sheila Schloh. The Mt. View adults for the month of June were Mr. and Mrs. Wayne Busch. Cove and Hatfield tied for attendance record of 100% for May.

While the group was entertained with singing, the Sub-district Council held its first meeting of the new year. At this time Mr. and Mrs.

Vernon Rodgers resigned as counselors. Mr. and Mrs. John Emmett Henson were elected new counselors by the council. Plans were made for the annual picnic in August. Refreshments were served by the Hatfield church. Reporter, Flora Lee.

James Pomeroy

The James Pomeroy Sub-district which met June 16 at the Collingston Methodist Church at 6:30 p.m. was opened with a picnic-type supper in the educational building of the church. After supper the group enjoyed recreation led by the Collingston MYF.

After the social hour Linda Rawls, president, presided over the business meeting. After roll call, where Collingston won permanent rights to the banner, the minutes were read by Judy Godwin and approved as corrected.

During the business meeting the group was reminded of the following workshops to be held this summer: Conference Workshop at Camp Brewer, June 30-July 4; Bi-District Workshop at Camp Brewer, July 7-11. District Plan-Area chairmen for the coming year are: Melanie McNat, Glenda Bennett, Martha Robinson, Betty Warren, Wanona Harper.

The meeting was dismissed with a benediction led by Rev. Luther Booth, the incoming adult advisor.

A joint council meeting of all old and new officers will be held Sunday July 20 at 2:30 p.m. at the Bartholomew Methodist Church in Bastrop. There were over 60 members at this meeting.

Mellwood

Miss Joan Davis, senior in the Elaine High School and vice-president of the E. Clay Bumpers Sub-district, was elected president of the Mellwood Methodist Youth Fellowship. Miss Davis sings in the youth choir and is an active member of the Sunday School. Miss Brenda Loveles was elected vice-president and Mr. Eddie Stingley was elected secretary. Miss Sheila Brock was elected treasurer and Miss Aline Stanford reporter. Mr. Billie Franklin and Miss Connie Davis were elected to head the recreation for the year, and Miss Rose Keith was to be head of the refreshments committee.

The youth fellowship is endeavoring to increase its membership and strengthen its worship services. Its sponsors Mr. and Mrs. Lewis Hall, Mr. and Mrs. Willis Franklin, and Mrs. Ed. Blackburn are planning many church and community projects for the new year. This is the first year of the organization and the attendance has been over twenty five with the group playing a leading role in the overall church program.

Ouachita County

The Ouachita County Sub-district met at First Methodist Church, Camden, Monday, June 16. The program was on the theme of missions. Sam Ainsworth from the Camden church led the service. Nancy Waters was the organist along with Dinah Upton. Linda Spain rendered a very fine special,

"An Evening Prayer." Rev. Howard Childs gave a talk and presented slides on the ten day mission to the Dominican Republic sponsored by the General Board of Evangelism. The group elected program area chairmen for the coming year. They are:

Christian Outreach: Elisa Smith, Camden 1st Church

Christian Citizenship: Jimmy Bussell, Chidester

Christian Fellowship: Barbara Alexander, Fairview

Christian Faith: Silvia Ramsey, Harmony Grove

Christian Witness: Max Curtiss, Timothy.

The group went downstairs for refreshments and fellowship singing. Richard Wagoner the church organist was very helpful in playing the piano for the singing. Most of the churches were present and the group enjoyed a fine program.

Wesley

The Wesley Youth Sub-district met Monday, June 16, at the Oak Grove Methodist Church. The meeting was opened with a song followed by a prayer.

Officers for the following year were elected and they are as follows: President, Kayla Bernard, First Church, Natchitoches; Vice President, Salley Lee, Faith Church, Natchitoches; Secretary, Joye Howell, Provencal Methodist Church; Treasurer, Janice Davis, Faith Church, Natchitoches; Publicity Chairman, Benny Nolly, Oak Grove Church.

After the election, we dismissed for refreshments.

Following the refreshments we had the installation of officers, which was conducted by Rev. George Pearce, Jr. He spoke on the subject "Qualities of Leadership," and then each officer came forward
(Continued on page 5)

THE YOUTHFUL ACCENT

By Hoover Rupert

A FRIEND IN NEED

"A friend in need is a friend indeed," runs the old adage. Two Jewish boys found it to be true in the days of British-Israeli conflict. Benjamin was a Polish Jew and an orphan. At fifteen he found himself in a children's farm home in Tel Aviv. Before that he had been a child in the Warsaw Ghetto. There he had seen all forms of torture that madmen could devise for other humans. I visited that Ghetto—or its remains, shortly after the war and wandered among the ruins of homes in that section which was the cemetery literally for hundreds of thousands of persons whose only crime was being born into a particular race. Benjamin was orphaned by that catastrophe. Now in Israel he was the pride of the school, capable, a leader, and tops in scholarship. Along with this he was a friendly help in making newcomers feel welcome.

Yitsak was thirteen and very different from Benjamin. He was an orphan from Hungary. At six he had gone through the tragedies of war and separation from his family. But he would never talk about what had happened. He was afraid of people. It was people who had tortured and killed his family. He did not know there were good people. So he was often found hiding behind a sofa or under the stairway. No one seemed to be able to gain his confidence.

One Friday according to the custom of the school, one of the boys was always chosen to go to the attic to bring down their "Sunday clothes" in preparation for their Sabbath. This time Benjamin was chosen for the assignment, but in response to his begging to go along, Yitsak was allowed to accompany him. It was while they were up there that a British Spitfire circled over the city, spotted its target and started down. People on the streets ran for shelter, and as the released bomb whistled through the air near the school, all the children but these two had been safely led into the cellar. The explosion shook the neighborhood. Windows were broken. Doors were knocked off their hinges, and smoke and fire gave evidence of the destruction. The two boys were victims of the death-dealing bomb.

Two children who had survived all the torture of mad minds in Europe met death in an attic near the holy city of their religious heritage and faith. They were buried together in the "Sunday clothes" they had gone to secure for the Sabbath. It was right they should have been thus buried together for when their bodies were found they were locked tightly in each others arms.

In death as in life they had found the reassuring presence of each other. They were friends to the end, and one can only conjecture that their friendship never meant more to them than in those tragic and shattering moments when the bomb fell.

The story speaks for itself about friendship.

and Mrs. Leland Schoen, who were chosen at the Parker church as the outstanding Methodist Family of the Year.



GLENNA SCHOEN

Miss Glenna Schoen of Parker Memorial Methodist Church of New Orleans was elected president of the Southeast Sub-district of the New Orleans area. This district comprises sixteen churches.

Glenna has been active in her local church, having served as president of the Methodist Youth Fellowship, as well as secretary and treasurer. She is a member of the Senior Choir and has been a counselor at summer camps.

Glenna is the daughter of Mr.



Columbia Reports Busy Year

In making a summary of the year's work ending June 1, 1958, the Woman's Society of Christian Service of the First Methodist Church, Columbia, Louisiana, tabulates the following accomplishments: four well organized circles, including one new circle composed of young mothers, with all circles meeting separately twice a month, and together monthly for business and programs. One study class received jurisdiction credit, and two efficiency credits. The Youth presented 4th Sunday evening missionary programs at the church service. The children are organized in extra sessions.

Cash gifts and clothing for supply were sent to designated home and foreign mission centers. Pledges were paid 100% and supplementary cash to apply on district pledge and to conference for gifts to retiring officers and executive luncheon.

Fifteen "In Memory" gifts to Missions and the church were given, and delegates' expense to conference were paid.

The Society cooperated in local church activities through prayer groups meeting weekly, an Easter sunrise and breakfast for the youth, "Brunch" for high school graduates, Upper Rooms sent to all college students and service men, and distributed to hospitals and homes. Flowers were placed in the sanctuary each Sunday, and banquet tables were bought for the social room, as well as an electric refrigerator for the kitchen and china,

Rector Honors Members

Miss Minnie Morris and Mrs. Mary Corzine were honored with a party given at the home of Mrs. E. M. Purcell, June 9. The Woman's Society of Christian Service, First Methodist Church, Rector, sponsored the event with Mrs. Claude Wood, Mrs. James Chandler, Mrs. J. A. Marlar, Mrs. W. H. Irby, Mrs. L. E. Elsass and Mrs. E. M. Purcell acting as hostesses.

A playlet, entitled "A Memory Hour" was directed by Mrs. James Chandler. Readings and impersonations were given, and the honorees were awarded Life Membership certificates and gold pins. Mrs. Corzine and Miss Morris have given many years of service in their respective offices. Mrs. W. H. Irby made the presentation with a tribute to each honoree.

Colorful refreshments were served to the 22 members and seven guests.

stainless steel and linen table cloths for the church. The society assisted the Wesleyan Service Guild in purchasing a projector, and renovated the parsonage and purchased a lamp for the pastor's study.

The retiring president, Miss Adele Redditt, who had served five years, was presented a silver tray and past president's pin.

New officers are: president, Mrs. S. A. Seegers; vice-president, Mrs. Stanley Ellington; secretary, Mrs. John James; and treasurer, Mrs. Clyde James.

Munholland Has Mother-Daughter Banquet

A pre-Mother's Day banquet held on May 2 at the Munholland Methodist church was attended by more than one hundred mothers, daughters and granddaughters. The mother-daughter affair was sponsored by the Woman's Society of Christian Service and the dinner was served in the social hall of the Educational building.

Favorite recipes of the Society's members were brought and served as "covered dishes." The banquet tables attractively set, were decorated with ivy and rose geraniums by Mrs. H. F. Miller, Mrs. M. T. Holloway and Mrs. A. S. Ritter. Mrs. R. A. Mitchell was in charge of general arrangements for the evening. Each Circle of the Society was responsible for some particular item on the menu.

Mrs. Amos Brewer was Master of Ceremonies for the evening program. Two songs were sung by Kay Holloway, with guitar accompaniment; Mrs. J. R. Martin and her daughter Judy, presented a violin duet, accompanied at the piano by Mrs. J. W. Burton; Terry Ebel played a piano solo; "Oh Little Young Mother," by Mary C. Brown, was the title of a poem recited by Mrs. Brewer; "Jeanie With the Light Brown Hair," was sung by Mrs. R. E. Mittelstaedt, (the first song taught to her as a young girl by her mother.) A reading of Temple Bailey's "A Little Parable for Mother," was given by Mrs. Brewer.

"Christian Inheritance" was the theme of the second half of the program. During the singing of the Hymn, "Happy the Home Where God is There," a family altar was illustrated in pantomime by Mrs. L. J. Gildermaster and her two daughters, Lark and Gail. The meaning of the WSCS emblem was then explained by Kay Holloway, Vicky Cathey, Beth Hamalainen, Kay Mittelstaedt and Joanne Garma, the girls employing the drawing of the emblem previously made by Mrs. Gildermaster.

A Life Membership pin was presented to Mrs. H. E. Hoppmeyer, at the close of the program. Mrs. Hoppmeyer completes two years of service as president of the WSCS this month. Mrs. R. W. Lifsey, Mrs. Hoppmeyer's daughter, made the presentation assisted by two daughters-in-law, Mrs. W. H. Hoppmeyer and Mrs. H. E. Hoppmeyer, Jr.

The assembly joined in a closing hymn, "Faith of Our Mothers," with Mrs. Burton at the piano and Rev. Edward Harris, pastor, then pronounced the benediction.

nounced the benediction.

On May 5, newly-elected members of the Board of the WSCS, met with members of the out-going board at the home of Mrs. H. E. Hoppmeyer, 223 Atherton Drive. The guests were served lunch by Mrs. Hoppmeyer, retiring president, preceding the business session.

On May 6, the WSCS met in the Sanctuary of the church. Yearly reports were given by the officers and committee chairman.

Mrs. Carl Hamalainen was presented a Life Membership pin in recognition of her untiring, cheerful and constructive service to the society.

Pledges to the society for the new year were then made by each member during a service led by Mrs. W. J. Burton, Mrs. A. M. Brewer and Mrs. J. W. Clark.

Following the close of business, luncheon was served by Circle 7, with Mrs. D. E. Touuley acting as chairman.

New Officers Installed

Morningside, Shreveport

The Woman's Society of Christian Service of the Morningside Church, Shreveport, installed the officers for the new year Wednesday morning, June 11, immediately preceding the monthly business meeting. They are: president, Mrs. W. H. Waferling; vice-president, Mrs. G. L. Lane; secretary, Mrs. W. P. Ogden; treasurer, Mrs. Billy Johnson.

Mrs. L. E. Kneipp was honored with a Life Membership pin for her dedicated service. Rev. Eldred Blakely is the pastor.

First Church, Van Buren

National Shut-In Sunday was observed at Van Buren, First Church, June 1 with a special service honoring shut-ins and retired members of the church membership. Sunday evening Rev. Jesse Johnson, the pastor, installed the following officers at a candlelight communion service: president, Mrs. R. S. Wilson; vice-president, Mrs. Lawrence Harvey; secretary, Mrs. Bob Hardcastle; treasurer, Mrs. George Crafton. Wesleyan Service Guild officers are: president, Mrs. Lee Stroh; vice-president, Mrs. Edwin Buckalew; secretary, Miss Edith Spear; treasurer, Mrs. Auga Kinney.

Caddo Heights, Shreveport

Installation Service for the Caddo Heights Woman's Society of Christian Service officers were held in the church sanctuary at the morning service May 18. Mrs. Normah Parker was installed as president, succeeding Mrs. Loyce Hurley. The following other officers were installed: Mrs. Thomas Reaves, vice-president; Mrs. Jerry Neal, secretary, and Mrs. S. T. Golloher, treasurer.

Seven Life Memberships were awarded, one to the pastor, Rev. George W. Ross, and one to George Walker Kemper, infant son of Mr. and Mrs. Harvey L. Kemper. The others went to regular members of the society.

Financial Report - Little Rock Conference Woman's Society of Christian Service

TREASURER'S ANNUAL STATEMENT 1957-1958

RECEIPTS:	
Undirected Pledge:	
W.S.C.S.	\$66,775.26
W.S.G.	10,777.72
Study Projects:	
W.S.C.S.	1,017.98
W.S.G.	211.21
McKimmey Fund:	
W.S.C.S.	1,450.34
Robken Fund, W.S.G.	2,016.11
Ark-Okla Rural Work Fund:	
W.S.C.S.	1,418.50
W.S.G.	.20
Special Memberships & Memorials, W.S.C.S.	4,470.00
Special Memberships, W.S.G.	765.00
In Remembrance Fund:	
W.S.C.S.	385.50
W.S.G.	4.00
Credit on Pledge:	
W.S.C.S.	\$ 75,517.58
W.S.G.	13,774.24
Total Credit on Pledge.....	\$ 89,291.82
Children's Fund	5.00
Total on Appropriations	\$ 89,296.82
Week of Prayer Offering:	
W.S.C.S.	3,274.44
W.S.G.	563.59
Cash for Supply Work:	
W.S.C.S.	5,060.84
W.S.G.	1,178.98
Narcotic Education Fund:	
W.S.C.S.	931.40
W.S.G.	118.60
Student Loan Fund	10.00
Elizabeth T. Workman Fund	1,111.60
Supplementary Gift:	
W.S.C.S.	\$ 60.00
W.S.G.	1.50
Other Funds	82.00
Total Receipts:	
W.S.C.S.	\$ 88,052.86
W.S.G.	15,636.91
Total Received from Districts	\$101,689.77

Cash Offerings:	
W.S.C.S.	392.37
W.S.G.	211.08
Youth Funds	3,701.08
Children's Funds	207.00
Gift for Southwest Conf.	10.00
District Delegates to Jur.	70.00
School of Missions	70.00
W.S.G. Educational	37.98
Weekend	48.00
Workshop on Promotion	5.00
Sale of Books	294.71
Refunds	681.24
Assembly Offering	
Total Receipts	\$107,348.23
Balance May 20, 1957	15,283.34
Total to Account for	\$122,631.57
(Local Church and Community Work reported by societies \$61,293.82)	
DISBURSEMENTS:	
Pledge to Missions:	
W.S.C.S.	\$66,540.00
W.S.G.	12,490.00
Total Pledge to Missions	79,030.00
Youth and Children's Funds	3,913.05
Total on Appropriations	82,943.05
Week of Prayer offering	\$ 3,838.02
Cash for Supply Work	6,141.61
Div. Cultivation Fund	31.25
Supplementary Gift	478.00
Assembly Offering	658.84
Total to Division	\$ 94,090.77
Narcotic Education Fd.	1,050.00
Elizabeth T. Workman Fund	680.31
Student Loan Fund	10.00
Jurisdiction School of Missions	294.09
Conf. Sch. of Missions	700.00
W.S.G. Conf. Weekend	135.54
Jurisdiction Annual Meeting and Assembly	617.65
W.S.C.S. Conf. Annual Meeting	716.92

W.S.G. Conf. Annual Meeting	268.78
Jurisdiction Cultivation Fund	374.91
Ark-Okla Rural Work	35.45
Dist. Cultivation Fund	4,200.00
Printing Conf. Annual Report	665.87
Inter-board Work	1,250.00
Christian Social Relations	300.60
Administration	1,269.64
Promotion	400.35
Total Disbursed	\$107,060.88
Balance May 21, 1958	15,570.69
Total Accounted for	\$122,631.57
Mrs. J. L. Verhoeff Conference Treasurer	

(Continued next week)



Vacation Church Schools

EMMET

The Vacation Bible School of the Methodist Church at Emmet, Arkansas, was held and reports were very favorable. Thirty-nine attended the school with 31 of these being Methodists.

Courses used in the school were; Kindergarten, "Stories of Jesus;" Primary, "Jesus Went About Doing Good;" Junior, "Jesus Is His Name." There were two instructors for each class and five young people to help with music and games. Rev. Clyde Swift is pastor.

WINNSBORO

"Come To Vacation Bible School For Bible Sea Adventures" was the slogan that attracted a daily attendance of 108 pupils to the school at the First Methodist Church of Winnsboro, La. The school extended from 8:30-11:15 a.m. on June 2-6.

Each morning was divided into sessions for lessons, refreshments, games, devotionals and handcraft. A picnic climaxed the end of the school.

Rev. W. B. Bington, the director, was assisted by a faithful and competent staff of teachers and their assistants.

BEARDEN

The Vacation Church School for the Bearden, Ark., Methodist Church was held May 19-23. There was an average daily attendance of 43. Refreshments were served each day by members of the W.S.C.S.

The central theme of the school this summer was "Jesus." The Kindergarten group was led by Misses Freda Dial, Sandra Birch and Patty Scarlet. Mrs. Jim Cowling assisted this group. Their theme was "Children Learn From Jesus." One impressive thing the children did during the week was to make and deliver cookies to an aged person in the town whose eyesight is badly impaired.

The theme for the Primary group was "Jesus Went About Doing Good." Mrs. Bettye Rogers and Mrs. Patricia Pennington directed this group assisted by Miss Cleo Nells Beard. The Palestine home built by the pupils carried out the theme in a very impressive manner.

The Junior Group was directed by Mrs. Jo Berry, Mrs. Edwina Hawkins and Mrs. Yvonne Yeager. Their theme was "Jesus Is His Name."

Mrs. Fred Dial was superintendent of the school. Mrs. Corinne Guise was pianist and kept the nursery group.

Commencement exercises were given on May 25 during a part of the Church School hour. Rev. Gerald Fincher is pastor of the church.

TROUT

The Trout Methodist Church completed a very successful week of Vacation Bible School on the 6th of June. The attendance was good and there was splendid cooperation

among all the ones who took a part in the school.

Mr. Hubert Thompson, superintendent of the Sunday School, asked that the children have charge of the opening services at Sunday School. An outstanding highlight of the school was the picnic at Jones Camp on Thursday. Then on Friday two groups of the children visited the sick members of the church and sang a song they learned in the school and presented them with a gift that was made in Bible School.

VANTREASE

Vantrease Memorial Methodist Church has just completed a very successful Vacation Bible School. 143 were enrolled with 39 workers there was a daily average attendance of 135.

The studies presented were, 3rd year Nursery, "Religious Nature in Nursery and Home," Mrs. John Neal is superintendent of this department; Kindergarten, "Children Learn from Jesus," with Mrs. Robert Johnson as supt.; Primary, "Jesus Went About Doing Good," Mrs. K. K. Cottrell, supt.; Junior, "Jesus Is His Name," Mrs. Charles Hedgecock, supt.

The children enjoyed worship, singing, study, handwork, films and refreshments each day.

The films shown from the Methodist Publishing House were; "And Forbid Them Not" and "The Good Samaritan" from the American Bible Society, "Thy Word Giveth Light." A love offering of \$3.00 was taken and sent to the Bible Society in appreciation of the loan of the film and to further their work of publishing the Bible in Braille.

The collection taken during the weeks activities was fourteen dollars and sent to further the development of Camp Tanako.

Mrs. B. O. Blackmon, Supt. of the Children's Department expressed her appreciation to Mrs. H. G. Houldridge for showing the films and to the parents, workers and friends that helped and cooperated in making the school a success.

POLLOCK

The Pollock Methodist Church Vacation Bible School was held the

Vantrease Church Intermediates Hold Christian Adventure Week At El Dorado

week of June 2nd through 6th. The school had an enrollment of 29 children and 11 teachers and adult workers. In addition to the regular class sessions the children worked on various projects depicting Bible customs and history.

Sunday evening, at the worship hour, special recognition was given all students and teachers. After the service the parents and friends were invited to view the projects.

SELMA

The Selma Methodist Church Vacation Bible School was held the week of June 9th through the 13th. The school had an enrollment of 40 children and six teachers and adult workers. In addition to the regular class sessions the children did various handy-craft works.

The school closed on Friday with a picnic under the pines for all, and at the Sunday morning worship service there was a special recognition service for all students and teachers.

BRADLEY

Vacation Church School under the supervision of Mrs. Carl Adams, Jr., began at Bradley Methodist Church on May 26th. with a large attendance. The central theme of the school this summer was "Jesus."

Miss LeVern Burks kept the nursery and told them stories and cared for the tiny tots.

Mrs. J. W. Rateliff and Mrs. Tommy Twitty taught the beginners class, they made carryalls, flower containers, and place mats.

Mrs. Bobby Starling, Mrs. W. B. Beyers and Mrs. Helen Baker taught the Primaries. They made a Palestine house, clay pots, pitchers and lamps. Each child was given a vest with a picture of the Bible and little hands telling how little ones could work for Jesus.

Mrs. Harry Bussey and Mrs. Harry Darner taught the Juniors, they made maps of Palestine, books of their work and planters.

Mrs. D. L. McCauley and Mrs. Buddy Maryman taught the inter-

Christian Adventure Week for Intermediates of Vantrease Memorial Church, El Dorado, Ark., has just been completed with 11 enrolled and four workers. The course of study was, Fairest Lord Jesus. James Franklin was in charge of the music. Mrs. Horace Lay, the study, Mrs. Carroll Matthews, handwork, Mrs. John G. Rickey was supt. of the school and worked with the group on devotions and meditations. Worship, singing, study, and handwork and fellowship was enjoyed each day. Using as their topic, Being Christian In My Vocation, the group heard from Mrs. Gordon Morgan, Teacher; Dale Booth, agriculture worker representing Ark. Power & Light; Lt. Carroll Matthews, Keeper of the Law, from local police station; Mrs. H. E. Warren, Nursing and the Medical field; John Cravens from the extension office of Agriculture and 4-H work. On Saturday the group enjoyed a picnic at the City Park and on Sunday evening held open house at the church for their parents and friends and discussed the activities of the week.

mediates. They made work books of Bible characters and events. They also made a Bible time line and plaster paris planters.

Mrs. Aleck Stewart and Mrs. J. T. Stewart worked with the junior and intermediate group in the work period teaching them to make the plaster paris planters.

Mrs. F. M. Cochran and Miss Larita Burks was in charge of the music. James Starling directed the group in singing and had charge of the story period in the junior department.

We had an enrollment of 47 children with 14 workers. The attendance was almost perfect. Mrs. John Powell served as secretary and treasurer, and an offering was sent to the Camp Tanako Fund from the school.



The Lafayette District Intermediate Camp was held at Camp Brewer June 9-14. Sixty-six campers and 11 staff members attended. The theme, "Stewards In God's World" was followed throughout the week. Rev. Kirby A. Vining of Berwick was the director. Other staff members included Mrs. Jackie Vining and Miss Priscilla

Hebert of Berwick; Rev. Bob Bengtson and Mrs. John Abrams of Morgan City; Mrs. M. A. Reber of Lafayette; Miss Pat Kennedy of Rayne; Miss Jo Ann Dubose of Indian Bayou; Rev. Joe Robinson of Church Point; Mr. Gus Rosenberg and Mr. Hewitt Bordelon of Melville.

Memorial Fund To Mrs. Ben Atchley Is Established

A memorial fund to Mrs. Ben Atchley, sister of the Director of the Wesley Foundation of Southeastern Louisiana College, Miss Lillian Hay, has been established by the board of directors of the Foundation.

This memorial fund was set up after the Wesley Foundation of the Hammond College had received a number of donations as memorials to Mrs. Ben Atchley.

"Believing that there are others who would like to take this means of paying tribute to their loved ones in lieu of sending flowers, the board of directors of the Foundation has established a memorial fund," board leaders pointed out.

Miss Patricia Catlett of Hammond, treasurer of the Wesley Foundation Memorial Fund, also stated that acknowledgement of gifts will be made to donors, and relatives of deceased will be notified in an appropriate manner.

Checks or money orders should be made payable to the Wesley Foundation Memorial Fund, S.L.C., giving the name and address of the relative to be notified. Gifts should be sent to Miss Patricia Catlett, Box 176, College Station, Hammond.

COMPARES ENGLISH, AMERICAN METHODISM

(Continued from Page 1)

attend there each Sunday. He stated that the church in England is becoming increasingly aware of the need for publicity in the press. But, he explained that the national press will carry only news that is of great and significant interest to its readers, but local papers record the doings of churches in the neighborhoods.

Concerning the youth program of the English Methodist churches, there are the Boy Scouts, Cub Scouts, Girl Guides, Brownies and Youth Clubs as well as other regular youth activities. Youth Clubs are composed of boys and girls not necessarily members of the church. They meet during the week for such things as square dancing, movie parties, games, and other similar activities, but nearly all close the evening's program with a religious epilogue conducted by the young people's counselor. Youth camps are very few in England, he said. Rev. Mr. Sanders emphasized that over half of the money raised for missionary work by British Methodist churches is raised by the boys and girls.

Asked about the difference in English and American preaching, Rev. Mr. Sanders answered, "There is more topical preaching in America. The British preacher stays more with the Scriptures than with topics of the day."

Mrs. Sanders came to Pine Bluff with him, but their son, William, who is completing two years in the army as his national service, was unable to come. They will be honored with a potluck dinner on July 27 and will depart for England on the 28th.

It will be interesting to learn the experiences had by Rev. Mr. McCormack and Mrs. McCormack and their three children, Paul, Joe and Dean on their return from England in late August.



Pictured above is the Men's Fellowship Bible Class of Jonesboro Methodist Church. This class was organized by the Rev. George W. Damtron, during his pastorate here, with six members. It has now grown to a membership of 43. This class has the distinction of getting from one to five members each Sunday. Pictured (from left to right): D. C. Collins, Ardis Walsworth, Rev. Loyd Williams, L. R. Sears, Adrian Peevy, Stovall Tolar, Vice President; John Smart, Herman Bass, Teacher; Earl Cannon, Secretary-Treasurer; G. W. Acklin, J. P. Sims, Rufus Long, Alfred Tolar, Ernest Smed-

ley, Manaen Rockhold, Jack Rockhold, Matt Briney, Prentiss Hammond, Associate Teacher; James Fullerton, President; Clarence Cothran, Bryan Walsworth, Dalton Williams, P. C. Thomas, Joe Key, Granville Kilpatrick, Prentiss Cook. Members not shown here include: Dawson Barr, Ernest Bishop, Aubry Bond, Howard French, George Horton, Homer Rowe, R. L. Ketchum, Billy Wyatt, Ben Poole, Billy Sneed, Bill Sneed, Charles Thompson, Judge H. W. Ayres, Milton Carter, C. F. Harrington, Ted Dollar, Charles Brinson and R. H. Kingdon.

Narcotic Education Committee Is Working And Teaching In Arkansas

By Mrs. Mildred Wilkerson

A very successful year in which almost 10,000 students, teachers and others were taught the harmful effects of alcohol and narcotics was completed by the Narcotics Education Committee of Arkansas on May 31, 1958.

At a committee meeting on May 30th new officers for the 1958-1959 year were elected and they are Mrs. I. C. Harriman, chairman; Mrs. G. C. Fulmer, vice chairman; Mrs. A. C. Kolb, secretary; and Mrs. Mildred Wilkerson, treasurer.

About The Committee

WHAT? More than ten years ago representatives of several church groups of church women met to organize the Narcotic Education Committee of Arkansas. The different groups have official representation on the committee, which has its chairman and other officers. There are members at large and any person who is truly interested in the program is welcome to attend the meetings—four during the year. Church women over the state are promoting this organization with their prayers and offerings.

WHY? The sale and consumption of narcotics, especially alcoholic beverages, have increased too rapidly. The ill effects of these are noted every day. Christian women feel that action for the protection of the young people, especially, is imperative. They are doing something to prevent ruined lives.

WHO? The committee first selected Miss Mae Wilhelm, sent her to Evanston, Ill., where she was trained in a special school to teach the scientific facts about alcohol and other narcotics. Our present Narcotic Education Consultant, Mr. D. J. Blaylock, has a master's degree in religious education and one in music when he came to work with us. He spent a summer in Evanston, taking the specialized training. Through current periodicals

and books he keeps abreast of the latest information in this field.

Mr. Blaylock works in the schools of the state with the approval of the State Department of Education. He makes his plan for the work in the local school through the administrative officials. He prefers to teach in the regular health, science, or other classes of the junior and senior high school, with teachers and supervisors observing and joining with the pupils in the discussions. He uses films and other visual aids.

Mr. Blaylock spends a few days in the small schools and a week or two, perhaps in the larger systems, that he may reach all the pupils. In the summer he teaches in colleges in the state. He has taught accredited courses in education in such schools as Ouachita, State College at Jonesboro, and others, where most of his pupils are teachers. There he can stress methods of presenting facts about narcotics.

WHERE? During his more than

six years of work in our state Mr. Blaylock has contacted more than 50,000 boys and girls. He has been in the city and rural schools from Eudora to Ft. Smith and from Jonesboro to Magnolia. In some schools he has made a second visit, at the request of the principal or superintendent. If he has not taught in the schools of your community, ask your school superintendent to secure his services. His address is Rt. 3, Box 94, Conway, Arkansas.

If you can use him in your church he will be glad to work the request into his schedule.

HOW? This work is carried on by the Christian Women of Arkansas. Your Woman's Society in your local church has been asked to contribute to the fund that supports Mr. Blaylock. It has been suggested that each local unit send to its state treasurer, through the regular channels, the equivalent of 10 cents or more per member per year. It takes funds to pay Mr. Blaylock's salary and travel expenses and to buy supplies. Individual gifts are always welcome.

NATIONAL CONVOCATION ON EVANGELISM MEETS NEXT WEEK IN WASH.

(Continued from Page 1)

prayer leaders in more than 100 countries to pray for the meeting.

Prayers for the convocation are being offered in the Upper Room Chapel, Nashville, Tenn., each Wednesday until the convocation is held. The chapel is in the national headquarters building of the Methodist General Board of Evangelism, which is sponsoring the convocation.

Idahoan Is First Methodist "Civilian Chaplain"

The Rev. George H. Huber, pastor of the First Methodist Church, Nampa, Idaho, is the first Methodist minister to become a "civilian chaplain" among American service personnel overseas. He will go to Okinawa.

The "civilian chaplaincy" is a new international ministry to off-post, off-duty American servicemen in such areas of the Far East as Japan, Hong Kong, Taiwan, and now Okinawa and the Ryukyu Islands. The Methodist Church is participating in the program through the Division of World Missions of the Board of Missions.

With the appointment of Mr. Huber, Methodism becomes the third denomination to provide a civilian chaplain among service personnel. The new United Presbyterian Church in the U.S.A. has such workers in Japan and Korea and the Protestant Episcopal Church in Hong Kong. The program may soon be extended to Germany, North Africa and the Panama-Caribbean area.

Mr. Huber, who has been pastor of the 900-member First Church in



REV. G. H. HUBER

Nampa since 1955, probably will leave for Okinawa in August. His work in the Ryukyus will be among servicemen of all branches of the armed forces. As a U.S. Marine chaplain in World War II, Mr. Huber served in Okinawa and elsewhere in the Pacific area.

A native of Ohio, Mr. Huber is a graduate of Asbury College, Wilmore, Ky., and of the Boston University School of Theology. Before his appointment to Nampa, he had served the Methodist church at Montesano, Wash., and the First Methodist Church at Albany, Ore. He is a member of the Masonic Lodge, the Shrine, the American Legion and the Kiwanis Club.

Mrs. Eunice Huber is the daughter of a Methodist minister and the Hubers have three children, 17, 15 and 7. The oldest, a daughter, will be a freshman next year at International Christian University in Tokyo, Japan.

The civilian chaplaincy program is under the over-all supervision of the Committee on Christian Ministry to Servicemen in the Far East, a group composed of representatives of the General Committee on Chaplains (interdenominational) and the Division of Foreign Missions of the



This building is the headquarters of missionaries of the Division of World Missions in Algiers, capital of Algeria.

Methodism Undisturbed In Algeria

The first reports from the small Methodist community in Algeria, since the political upheaval that began the second week in May, have reached the New York offices of the Board of Missions of the Methodist Church.

No Methodist personnel were injured nor was Methodist property damaged in the riots in Algiers.

One report dated May 31 told of an attendance of 150 persons at a united Protestant worship service in Algiers on Pentecost, May 25, at the height of the crisis which eventually brought Gen. Charles de Gaulle to power in France and Algeria. The report said most of those in attendance were Arabs and Kabyles. Board of Missions observers said such a comparatively large attendance at a Protestant service was significant, especially considering the tense conditions in the city where it was held.

National Council of Churches.

The vice-chairman of the Committee on Christian Ministry is the Rev. Dr. Thoburn T. Brumbaugh, an executive secretary for Korea, Japan and Okinawa of the Methodist Board of Missions. Dr. Brumbaugh said of the work of civilian chaplains:

"In many localities, the work results in the establishment and maintenance of Christian Servicemen's Centers with programs of social, educational, recreational and religious activities to claim the attention of servicemen while off post and off duty. Pastoral counsel in moral and spiritual matters as well as vocational guidance are significant aspects of the civilian chaplain's service. Good fellowship with Christians of the lands in which American servicemen find themselves is also an important feature of such work, along with training in appreciation of the native cultures and natural beauty around them."

In Okinawa Mr. Huber will work with military chaplains and the new Okinawa Christian Council, which represents the Protestant churches in the Ryukyus.

The Methodist Church through the Division of World Missions needs both additional personnel and financial support for the work of civilian chaplains, Dr. Brumbaugh said. The need for personnel was emphasized in an article, "Civilian Chaplains are Needed Overseas," by Bishop Donald H. Tippet of the San Francisco area in the June issue of *The Methodist Story*. Persons interested in the program may write Dr. M. O. Williams, 150 Fifth Ave., New York 11, N. Y.

"A minimum of \$20,000 a year is needed to insure effective Methodist participation in the civilian chaplaincy program," Dr. Brumbaugh said. "Advance Special credit will be given for all contributions

Another report said that Algerian Methodists have voted to proceed with plans for a new Christian social center in the heart of Algiers. It is expected to serve 170 families. The Board of Missions has allocated funds for the project.

A report from Algiers dated June 6 said:

"It may not be realized that Algeria was closed for some time. No mail moved either way until May 31.

"Something new is taking place in Algeria, and something new may be taking place in history. It may mean renovation and brotherhood far beyond the boards of Algeria.

"Looking upon man's struggle for life from the vantage point of God's Kingdom, we think that we in Algeria have a deeper reason than any to strive for reconciliation, respect and understanding.

"A visit to Fort National and Les Oudhias May 31-June 1 was most interesting and inspiring. Kabylia (the mountainous section of central Algeria) is not yet within the tremendous movements in the cities and the lowlands, but there also something new is growing. From deep and untold suffering, people may emerge to a great experience of a new day.

"Our faithful Methodist missionaries are remarkable. You never saw such serenity and happy service! Truly, where people suffer together they learn to love one another more.

"You must pray much for Algeria. This land is no isolated spot on the

sent either through regular benevolence channels or directly to the Treasurer, Division of World Missions, 150 Fifth Ave., New York 11, N. Y. To receive Advance credit, gifts should mention the church, district and conference of the donor and marked 'Ministry to Servicemen.'

Missionaries Are Honored

Five persons related to the Board of Missions of the Methodist Church have been honored by various colleges during the 1958 graduation season. Four received honorary degrees and one received a medal for distinguished service.

The persons honored:

The Rev. Lewistine M. McCoy, Lexington, Ky.—a doctor of divinity degree from Kentucky Wesleyan College, Owensboro, Ky. Dr. McCoy was a missionary to China from 1946 to 1951 and to Brazil from 1952 to 1957. While in Brazil, he was treasurer of all Methodist mission funds and teacher of theology in the Methodist Theological Seminary. A graduate, former teacher and field representative at Kentucky Wesleyan, Dr. McCoy is now working in the New York offices of the Board of Missions.

The Rev. Douglas P. Coole, Lancaster, Kan.—a doctor of divinity degree from Baker University, Baldwin, Kan. Dr. Coole has been a Methodist missionary in India, Malaya, China and Sarawak, Borneo. Now on furlough, he was for five years principal of the Methodist school in Sibu, Sarawak, and pastor of the English-speaking Methodist church there. Dr. Coole is a graduate of Baker.

The Rev. Edward J. Aeschliman, Rochester, N. Y.—a bronze medal for distinguished service from his alma mater, Lawrence College, Appleton, Wis. A missionary to China for more than 30 years, Mr. Aeschliman is now on furlough after five years of evangelistic and social service work at Umtali, Southern Rhodesia.

Miss Oscie Sanders, London, Ky.—a doctor of humane letters degree from Kentucky Wesleyan. Miss Sanders, a Methodist deaconess, will retire in August after 14 years as president of Sue Bennett College, London, Ky. Sue Bennett, a junior college, is supported by the Woman's Division of Christian Service of the Board of Missions.

The Rev. Willard J. McLaughlin, New York—a doctor of divinity degree from Taylor University, Upland, Ind. Dr. McLaughlin, a Methodist missionary to India from 1932 to 1947, is executive secretary of the Vellore Christian Medical College Board, Inc. Vellore College in India is supported by many British and American mission boards, including the Methodist Board of Missions. Dr. McLaughlin is an alumnus of Taylor.

map, but a great country very close to all other countries, part and parcel of a whole world at grips with this frightful problem: How shall we learn to live together as humans, each man respecting his neighbor?"

The Methodist Church has 5 missionaries in North Africa, including Tunisia as well as Algeria. Personnel are stationed in Algiers, Constantine, Fort National, Les Oudhias, Oran and Tunis. Most of the work is done through social-evangelistic centers, dispensaries, hostels and homes for boys and girls, village visitation and literacy-literature projects.

Methodist membership in Algeria and Tunisia is about 600 and church school enrollment is about 400. There are six organized churches.

OBITUARIES

BRONTE — Mrs. Nettie Huff Bronte, 77, widow of Jeff Bronte, died Sunday June 8, 1958 at 7 p.m. at McCrory Hospital following a heart attack.

She was a lifelong resident of McCrory and was an active leader in church and community affairs for a number of years. She was past president of the Woman's Society of Christian Service of the McCrory Methodist Church. During her presidency the WSCS purchased the church's pipe organ.

Mrs. Bronte was active in home demonstration work and served as president of the Woodruff County Council of Home Demonstration Clubs.

Her grandfather, Elias Huff, settled one mile east of McCrory in the 1850's.

Survivors include two sons, Paul Bronte of McCrory and J. L. Bronte of Nanuet, N. Y.; two daughters, Mrs. Lewis Weld of Weldon and Mrs. Clayton White of South Pasa-

dena, Calif.; a brother, Vernon Huff of McCrory; three sisters, Mrs. D. E. Chappell of McCrory, Miss Ottie Huff of Birmingham, Ala., and Mrs. R. L. Jones of Commerce, Tex., and 10 grandchildren.

Funeral services were held at the McCrory Methodist Church Tuesday afternoon by Dr. Golder Lawrence, pastor. Burial was in Fakes Cemetery by Thompson-Wilson Funeral Home.

Pallbearers were Carl Taylor of Augusta; Buddie Best, R. C. Chappell, Roy Smith, Billy Angelo, Marcus Bergschneider, Thorpe Hamilton, and T. C. Bull of McCrory.

NELSON—On May 19 our mother, Sara See Nelson, widow of Rev. C. H. Nelson, passed from this life into that sphere where there is no more mystery and no more pain. We can only be thankful for her release from physical suffering.

We cannot doubt that God will still find use for her compassion, her indignation over injustice, her impatience with complacency, her restless search for more understanding, her unconquerable and kindling faith in those who responded even slightly to her challenge and her encouragement.

To her sons she communicated the conviction in which she herself never wavered that to live is to be about our Father's business. Her stimulus, to us and others, was not so much in the direction of magnitude of achievement as of integrity of purpose and quality of life. Accordingly, anxiety not to disappoint her outweighed fear of her reproof.

As a migrant worker's daughter, a rural pastor's wife, homemaker, school teacher, probation officer, and later as worker for peace and especially for temperance, she built amazingly with little straw for her bricks. Truly, "She hath done what she could." — Claud Nelson, McDonald Nelson.

WITH THE SUB-DISTRICTS

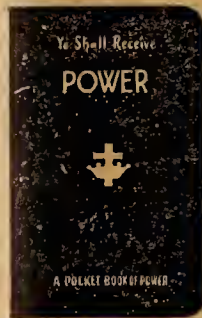
(Continued from page 10)

and lighted his candle from the altar candle, symbolic of the scripture phrase, "Ye are the light of the world." Glenelle Pearce, Reporter.

Camden

The Methodist Youth Fellowship of the First Methodist Church Cam-

den sponsor Hobo Day. The group of 15 youth met at the church at nine o'clock Tuesday morning, June 17. They worked at all kinds of jobs, picking up cars, washing cars, washing wood work and windows, etc. The group brought a picnic lunch and went to Carnes Park for fun and relaxation. The group enjoyed the time spent together and hope to have another such "Hobo Day."



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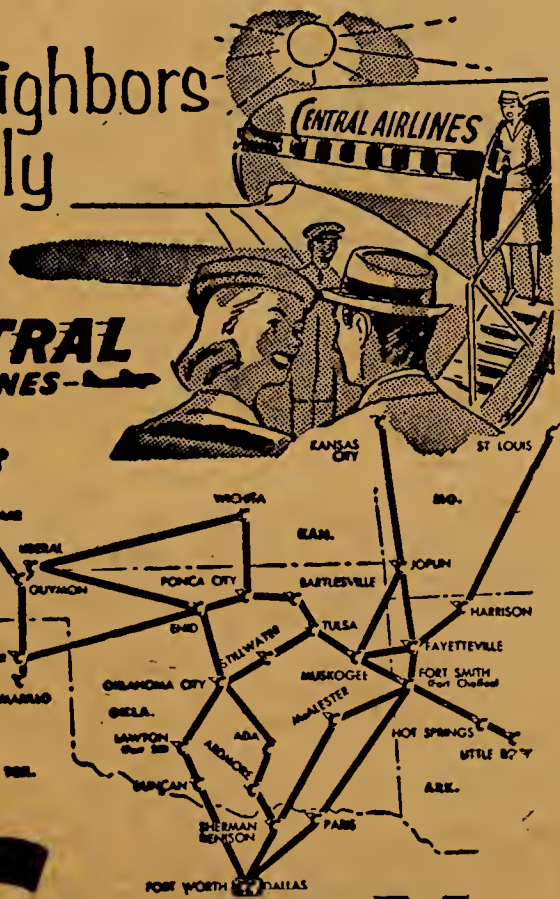
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HELPING BUILD ARKANSAS

I Vote For Christ

By Steve Ozment, Camden

After making a decision to enter the Christian Ministry, I was questioned by many friends concerning the "why" of it all. The questions have caused me to search for what few reasons I may have to follow this way of life and service. "Just what do I expect to do and what do I sincerely believe to be the meaning of a Minister," became dominant questions in my mind. I have answered these questions for myself and I feel the people looking to the young Minister for the guidance of the future, should also know his feelings towards his mission.



Steve Ozment

Today all young people face a decision that confronts every generation: "To whom will our vote be given? On whom will we place our support during life?" The Candidates Life puts before us are many and their "platforms" are all very attractive. Still a choice must be made and a way of life decided. I vote for Christ.

I chose Christ for three reasons. First, I think it just makes good sense. To live without someone near you who knows your thoughts and guides your life is folly. But to have a God

to whom you can always turn and find peace is surely life with purpose. Secondly, I believe the Christian way of life is a good way of life. The day comes to all of us when we pause and ponder the works we have done, the friends we have known and the good things our lives have had. Evaluation of one's life can be either a very joyous time or, as it often is, a very painful one. But by striving to follow the example of Christ, we can live a useful life and know we have fought the good fight. Finally, I vote for Christ because he voted for me. His ballot was a Cross and he marked it with his blood.

The decision to support Christ is entirely our own. The method by which we do it is decided by Him. We are called to many different areas of life through which this support is given. But, be it doctor, lawyer, or Indian chief the service is needed and is equally vital. I feel I am needed in the area of the Christian ministry and that my service there shall be a "link" in the great chain of support for Christ.

The decision to enter the ministry brings many kinds of encouragement and, as in all areas of life, a little criticism. I think the best part of it is the way

it puts you on a closer, more intimate level with your fellow-man. I have a very good friend who is blessed with the talent of being an outstanding football player. After I told him of my decision to enter the ministry, we had a warm talk about the "way" it all happened. The Christian ministry seemed to him to be the last field into which he would dare to venture. During our conversation, I told him that he was more of a preacher right now than I probably ever would be. Needless to say he was aghast at my "accusation." "Bill," I said, "every Saturday, during the season, you have before you a larger congregation than I shall ever have. They listen to the "message" you have prepared for the opposing team much more attentively than to a minister in a pulpit. And every youngster in the state copies the way you maneuver every play, and after the game they listen to the words you say as you autograph their programs and accept their praises of your performance. You become a real example to those kids, one which they believe in and accept without hesitation. Your words and the manner in which you say them will be remembered by them much longer than the preacher's Sunday sermon." In a way Bill is truly a minister, as I feel all people are in their different areas of work. The difference is that the preacher just works at it a little harder than most people. Being a minister is his entire way of life, his only work.

In his work, I believe the minister becomes God's philosopher. The minister of today is looked on as "the guy with the answers" and he well should be. Through him the interpretation and meaning of God's word is placed before the people in such a way that it reaches all levels of thought. I guess you might say that he is the "lamplighter" of God's path. Also, I sincerely believe that the minister is God's psychologist. He has a definite effect on the troubled minds of all the people around him. In his hands lay the assurance of a good and meaningful life and through his works this peace is administered.

I realize that the road that lies before me is a long and difficult one, but I believe the way is sure. I thank God for this chance He has given me by which my support can be given to Him. He has placed before me His ballot of faith and I have marked it with my prayer. My vote is for Him.

Steve attended the University of Arkansas last year and during the year made his decision for the Christian ministry. He will attend Hendrix College next fall.

Leader Deplores 'Fifth Amendment' Christians

CINCINNATI, O. (RNS)—Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, told the 51st annual meeting here of the American Baptist Convention that "too many of us have become Fifth Amendment Christians."

"We are refusing to be witnesses for our Lord and declining to testify for Christ," he said, "lest we incriminate ourselves and become too much involved with the Kingdom of God and the Cross of Calvary."

The church leader declared that today's "greatest" evangelistic and missionary need is a new Protestant Reformation of "togetherness."

Discussing the Baptist witness in the ecumenical movement, Dr. Dahlberg called for "really effective" cooperation among the seven major Baptist bodies "if we are to develop an ecumenical spirit within our own Baptist family."

"If we cannot do this," he asked, "how else can we foster it successfully among the many divisions of American Protestantism?"

The NCC leader asserted that the "whole Church is fighting for its

very life against a brutal, pagan, Communistic, militaristic and materialistic order that threatens to wipe religion itself out of existence."

Dr. Dahlberg, pastor of Delmar Baptist church in St. Louis, warned his fellow Baptists that if they are outside the ecumenical movement, and "never give a church dollar for its support, they must answer to their denomination and their God."

International Methodist Group To Tour Russia

Chicago (RNS)—Dr. T. Otto Nall of Chicago, editor of The New Christian Advocate, will head an international group of Methodist officials—including three bishops—on an eight-day tour of Russia in August, it was announced here by Methodist Information.

Dr. Nall said that during the trip, the party plans to contact both Russian Orthodox and evangelical Christian leaders in Leningrad, Moscow and other centers.

Members of the group, some of whom will be touring Europe or attending conferences during the summer, will meet in Copenhagen, Denmark, for the centennial of Danish Methodism and leave from there for Russia on Aug. 10, Dr. Nall said.

Included in the party will be Bishop Ivan Lee Holt of St. Louis,

I

Saw

The Violence
of Nature



By
Rev. R. A. Teeter

turned loose suddenly in a crashing thunder storm, and it caught a beautiful Baltimore Oriole in its grip. He took refuge in the pecan tree a few feet from my back door. For thirty minutes rain fell in blinding sheets driven by strong gusts of wind set to the tune of the crash and flash of thunder and lightning. Our courageous bird faced into it without flinching. If he had turned tail to it he most likely would have been destroyed. I took note of the fact that he selected a spot where foliage and branches gave him maximum protection. Was that instinct or intelligence? He was a tiny speck of life adjusting himself successfully to a power infinitely stronger than he. The sun broke out as suddenly as the storm began and with it Mr. Oriole perched on a wild aster stem and began to sing. His sweet, small voice survived the sound of thunder, the memory of it lingering longer.

That is a good illustration of what happened to Elijah, the prophet. He experienced some violent eruptions of his own human nature, wherein he and his agents killed seven hundred men of the opposition. Then he ran forty days from a mad woman, Jezebel; taking refuge in a cave. There he saw an earthquake, a storm and a volcano. They didn't give him the confidence that he needed. But then came "the still small voice," that gave him inner assurance and told him what to do. He turned about and faced into the storm of violence from which he had presently run away, and came out the winner.

St. Paul, in transit to Rome as a prisoner, was caught in a violent storm at sea. He was already in the grip of superior authority, triggered by the violent passions of his opposers. But he was not bound in spirit, so he rose above the storm and his enemies. He was a tiny speck of spiritual life in a violent world. He saw through the phenomena of nature and the actions of men to the quieter but ultimate power of God. He conformed to that power and embraced it. The small voice in the night of storm gave him the strength of assurance, calm and poise. He took command of the situation and saved the lives of 275 people along with his own.

All of us are caught sometime in a power that is far stronger than we are, except that spark of spiritual life which makes the difference.

Mo.; Bishop Odd Hagen of Stockholm, Sweden; Bishop Friedrich Wunderlich of Frankfurt, Germany; Dr. Ernest Scholz, superintendent of the Methodist Berlin district, and the Rev. Dudley Ward of Chicago, general secretary of the Methodist Board of Social and Economic Relations.

The Louisiana Methodist

ING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA
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VOL. X

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No. 27

Workshops Planned For Louisiana Conference Youth

Older Youth Workshop Set This Weekend, Camp Brewer

A series of workshops for Louisiana Conference youth has been announced by Miss Louise Sharp of Shreveport, staff member of the Board of Education and Conference Director of Youth.

The first of a series of four bi-district workshops is being held this week at Camp Brewer for young people of the Alexandria and Monroe Districts. This workshop began on Monday and will conclude tomorrow, July 11.

The second in this series is for the Lake Charles and Lafayette youth and will be held next week, July 14-18 at Camp Brewer. Rev. Byrl Moreland of Lafayette is the dean.

The Baton Rouge and New Orleans Districts will hold their workshops at Camp Istrouma, July 21-25, with Rev. J. M. Wilkes of Gonzales as dean. The workshop for the Shreveport and Ruston Districts is scheduled for Caney Lake Camp, July 28-August 1. Rev. L. J. Futch of Marion will be the dean.

Miss Sharp pointed out that the purpose of the youth workshops is to train MYF officers and additional workers with youth in skills of leadership and in the program of MYF.

A special workshop for older youth will be held this weekend, July 11-13, at Camp Brewer. According to Board of Education leaders, this workshop is being projected to serve youth up to 23 years of age with special emphasis on 1958 high school graduates. Special attention will be given to planning and promoting a program for older youth at the conference and local church levels. Attention will also be given to initiating and planning special programs and events for older youth as well as adjusting MYF program to meet needs of older youth.

Workshop leaders have announced also that two young people from each local church who are officers in the MYF for 1958-59 should attend one of the bi-district workshops. Adult workers with youth including counselors, teachers, and advisors, may also attend. More than two may register from a local church but the first two will be accepted immediately. Others will be notified within the last week before the workshop begins.

Registration in each instance will be from 9:00 to 11:00 a.m. on Monday, and each workshop will close on Friday at 2:00 p.m.

Total cost of the district workshop will be \$16.00, which will include room, board, insurance, and registration fee. \$8.00 must be sent with registration to the dean of the workshop to be attended.

Dr. Thomas Carruth Tells Deeper Life Conference "More People Praying"

Lake Junaluska, N. C. (RNS)—More persons are praying today than at any time in the history of the world, Dr. Thomas A. Carruth, director of the World-Wide Prayer Movement, believes.

He told members of a Deeper Life Conference at the Methodist assembly grounds here that prayer habits of Americans are changing and these changes will be more pronounced in the next 10 years.

The World-Wide Prayer Movement, which began three years ago and now reaches into 112 countries, is sponsored by the General Board of Evangelism of The Methodist Church.

"With the satellites, the A-bombs, the H-bombs, people know they have to have God if they're going to make it," said Dr. Carruth in explaining why people are praying more.

Changes in American prayer habits listed by Dr. Carruth were: 1. People are praying more outside the church. 2. Greater informality in prayer. 3. New interest in prayer by the highly educated.

"Instead of trying to get all the people together to pray, many churches, especially larger ones, are encouraging the formation of small prayer groups," he said.

He added that "you see and hear of people praying in all kinds of places and situations. Football teams pray in locker rooms, prize fighters in the ring, businessmen in their offices, motorists driving along in their cars."

"This is a whole new world of prayer," he continued. "Twenty-five years ago, most people thought of prayer as something that had to be private, reserved and formal, and felt that the praying had to be in the church or home."

Two Institutions, Church Benefit From Estate, Church Member

Miss Mary Susan Bailey, 74, of Homer, Louisiana, died May 26, 1958, leaving a sum of money to three Methodist Institutions in a will dated March 11, 1958. The will was probated June 3rd, at which time six thousand dollars (\$6,000.00) was delivered to The First Methodist Church of Homer; four thousand dollars (\$4,000.00) to the Methodist Children's Home, Ruston; and two thousand dollars (\$2,000.00) to a Scholarship Fund, Centenary College, Shreveport.

This bequest was a final expression of a life of devotion and service to the Church she loved. "Miss Mae," as she was affectionately called, gave almost full time service for the Church. She voluntarily made numerous calls to shut-ins each week distributing literature from the church and informing the pastor of the needs of the congregation.

Miss Bailey was in full vigor of health until her sudden passing on the morning of May 26th. She had just completed a round of visitations for the church and only a few

(Continued on page 9)

Conference Lay Retreat Set For Weekend, Aug. 16-17

The program for the annual laymen's retreat of The Louisiana Conference has been announced by Robert P. Lay of Gilliam, Louisiana, conference lay leader. The retreat will be held on the Centenary College Campus, Saturday and Sunday, August 16 and 17.

The retreat has been planned for members of local church official boards, charge lay leaders, and chairman of local church commissions, and is sponsored by the conference board of lay activities. Included among the out-of-state leaders who will be present for the retreat are Pat Thompson of Bay City, Texas, lay leader of the Texas Conference; Charles Stuck of Jonesboro, Arkansas, North Arkansas Conference lay leader, Dr. Lester Keyser of Frederickburg, Texas, lay leader; Dr. Don Colame of Chicago, Ill., staff member of the General Board of Lay Activities; and Rev. J. Albert Gatlin of Paragould, Arkansas, superintendent of the Paragould District, member of General Board of Lay Activities and a leader in lay speaking activities.

The theme for the conference is, "Working Together with God." Mr. Lay pointed out that it was hoped that the conference would assist Louisiana Methodist laymen through faith, vision, and action to grow to be better informed, more effective, wholly dedicated Christian stewards.

Methodist laymen who desire to register for the conference are asked to register with Don G. Easterwood, 527 Marshall St., Shreveport, Louisiana. Registration fee is \$5.00.

A registration blank is printed on page nine.

supplied at the Conference session. These appointments are effective immediately, according to Rev. Mr. Poole.

Spiritual Revival On Local Church Level Urged At Washington

Washington, D. C. (RNS) — An appeal for a spiritual revival on the local church level lest "Methodism become superficial" was made here by Bishop W. Angie Smith of Oklahoma City.

Delivering the keynote address at the National Methodist Convocation on Evangelism, the bishop declared that through local church evangelism, Methodism can launch a spiritual attack to create "a new emphasis on the fact that religion can never take a second place in life."

Bishop Smith, president of the denomination's General Board of Evangelism, told some 5,000 delegates that The Methodist Church

(Continued on page 9)

Recent Changes In Appointments In Two Districts Announced

Several changes in appointments in the Alexandria and Baton Rouge Districts have been announced by Bishop Paul E. Martin of Little Rock, Rev. A. W. Townsend, superintendent of the Alexandria District and Rev. D. W. Poole, superintendent of the Baton Rouge District.

Rev. Ed Pickens has been appointed pastor of the Urania Church in the Alexandria District, succeeding Rev. W. T. Hall.

Rev. Champ Breeden will serve the Trout-Belah-Tulas Churches. He was appointed to the Belah-Eden Charge at the Conference session.

Rev. Henry O. Pinckard has been appointed pastor of the Dodson-Eden-Siloam Springs Charge. He was appointed to the Dodson-Siloam Springs Charge at the Conference session.

Rev. E. E. Sylvest who has served the St. Francisville charge, Baton Rouge District, for the past two years has been appointed as pastor of the Pine Grove charge, which was left to be supplied at the recent session of the Louisiana Conference.

Rev. Marshall C. Paine has been appointed pastor of the St. Francisville and Tunica Churches.

Rev. John Casey has been appointed to the Fisher Charge which was left to be supplied.

Other changes in the Baton Rouge District included Rev. James Hodge to the Tickfaw Charge and Rev. F. F. Griffon to the Concord-New Hope Churches, which were left to be

1958 Daily Bible Reading Schedule

Below is the schedule for the period July 10-19 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

July 10	Luke 14:7-14
July 11	Luke 14:15-24
July 12	Luke 14:25-35
July 13	Luke 15:1-10
July 14	Luke 15:11-32
July 15	Luke 16:1-9
July 16	Luke 16:10-18
July 17	Luke 16:19-31
July 18	Luke 17:1-10
July 19	Luke 17:11-21

Stanley Jones Still Has Heavy Schedule

Believes Foreign Policy Should Be Liberty And Justice For All

By Bill Hearn

Lake Junaluska, N. C. (MI)—The Rev. Dr. E. Stanley Jones has delivered at least 50,000 sermons or speeches, and he is still going strong at 74.

The internationally known evangelist, missionary, and author has been a Christian leader more than 50 years, and for the last 45, he has spoken an average of three times a day.

How does he do it?

"Grace, grass, and gumption," said the stocky, silver-haired preacher, who spoke at a Deeper Life Conference at this Southeastern Methodist Assembly June 19-25.

"I really do eat 'grass pills' that have vitamins in them," he said. "I try to live with gumption. But I depend almost entirely on the grace of God for body, mind, and spirit."

"When I was 70, God told me he was going to give me the best ten years of my life — the next ten ahead. The first four of the ten have been the best yet—in fact, so good that I've already given God advance notice that I want another ten-year extension," he laughed.

Dr. Jones spends six months of each year in the Far East, and he's been around the world five times since 1949. He left India Monday, June 16, and arrived at Lake Junaluska, Thursday, June 19.

In his first newspaper interview since returning to this country, he said if he could tell America only one thing, in view of his travels and experience abroad, it would be what he once told President Eisenhower:

"The social revolution is on in the East. We should lead it into channels of freedom and democracy. Our foreign policy ought to be the last portion of the pledge of allegiance to the flag—'with liberty and justice for all.' We should apply this first of all to America. Then go out and apply it to the world. That is our destiny."

Dr. Jones said that he had held the belief that the battle for human freedom would be fought in Africa in the next twenty-five years. However, when he was there recently, he revised his timetable. He now believes the battle will be in full swing in less than ten years.

"Ghana got her freedom," he said. "Nigeria will be next, and it'll spread through Africa like wildfire. The white man and imperialism have to trim their sails for this gathering storm."

Though Dr. Jones thinks the white man will have his troubles in Africa, he believes the future of Christianity there is "very hopeful."

"Africa is a very ripe field for Christianity," he said, and he mentioned a revival that has been going on for three years in the Belgian Congo.

"You have to respect the Africans' mentality, though," he added. "You must talk to them like they're grown-ups, not children."

Dr. Jones has had two interviews with the emperor of Japan, and tried to convert him to Christianity.

"It is not impossible that the emperor should become a Christian," Dr. Jones said.

"With the war defeat, Japan's philosophy of life collapsed," he



DR. E. STANLEY JONES

said. "Her inner life went to pieces. Into that vacuum, we must move with the Christian gospel."

As for India, Dr. Jones said, "A lot of people think the age of missions is over there, but India was never so open to real evangelism as now. There is an outer revival of the old faiths, but there is an inner decay. We don't have to speak against Hinduism, Buddhism, Mohammedanism, but against emptiness, the vast vacuum. That is our great evangelistic opportunity."

Each year for the last 35 years he has gone to speak to a crowd of about 50,000 in India. The place is called Kerala (Land of Coconuts). The convention is held in a dry river bed. There is a palm-leaf tabernacle, and people sit in the sand.

He spoke there in February, and at the night meetings, which were for men only, average attendance was about 10,000. But when he announced that his subject for the next session would be "Christianity and Communism," 30,000 men were present to hear him.

Dr. Jones went to India as a Methodist missionary in 1907 and on a furlough in America he wrote a report of his first years of service. It was published in book form and entitled *Christ of the Indian Road*. It became a best-seller, has sold more than a million copies, and has been translated into 22 foreign languages.

He now has a book published every other year and is currently writing one on the subject of conversion.

"I am convinced that about two-thirds of the people in Methodist churches know little or nothing about conversion as a first-hand, living experience," said Dr. Jones. "I hope this book will help convert the unconverted in the churches, as well as people outside the churches."

Thirty years ago, Dr. Jones was elected a bishop of the Methodist Episcopal Church by a unanimous vote. He was a bishop one day and resigned, after praying all night. He said he felt God had called him to be an evangelist and missionary. By resigning, he turned down a 300 per cent increase in salary.

From Junaluska, God's 74-year-

To Receive THE UPPER ROOM Citation

Dr. Samuel McCrea Cavert, who gave nearly 40 years to cooperative church movements, will receive the 1958 annual Upper Room citation for leadership in world Christian fellowship. Dr. J. Manning Potts, editor of the world's most widely used devotional guide, which makes the annual award, said that presentation of the citation will take place at a banquet in New York City on Thursday, September 25.

The citation, presented annually for outstanding leadership in world Christian fellowship, receives world-wide recognition. The person cited is the only citizen of the United States to write a meditation for the World Christian Fellowship issue of *The Upper Room*, which is distributed around the world in 29 different languages and in a total of 36 editions.

Dr. Cavert retired last December as U. S. Secretary of the World Council of Churches. He was the first General Secretary of the National Council of Churches of Christ in the United States of America. He had served one of the predecessor organizations, the Federal Council of Churches, since 1919. Since 1930, he had been its chief executive officer.

Dr. Cavert, 69-year-old Presbyterian minister, in receiving this citation from *The Upper Room*, joins a group of eight who have previously been honored. They include John R. Mott, Frank Laubach, Ralph S. Cushman, Jesse M. Bader, John A. Mackay, Margaret Applegarth, Ivan Lee Holt, and Warner Sallman.

old fireball went to Atlanta to participate in the first Workshop on the Art of Preaching and Mass Communication on the campus of Emory University. After that, he has sever Ashrams (retreats) and 16 spiritual life missions in various parts of the United States.

Then—off for the Far East again!

School of Alcohol Studies And Christian Action For Youth, July 28-Aug. 3

A leadership training school in the field of alcohol studies and Christian action will be held July 28-August 3 in Kansas City, Mo., for 100 Methodist youth and counselors from across the country.

The group will meet at the National College for Christian workers under the auspices of two Methodist agencies—the Board of Temperance, Washington, D. C., and Board of Education in Nashville, Tenn.

Purpose of the school, the boards announced, is to provide basic information about "the alcohol problem in the light of Christian beliefs, current social pressures, and the scientific and spiritual factors involved."

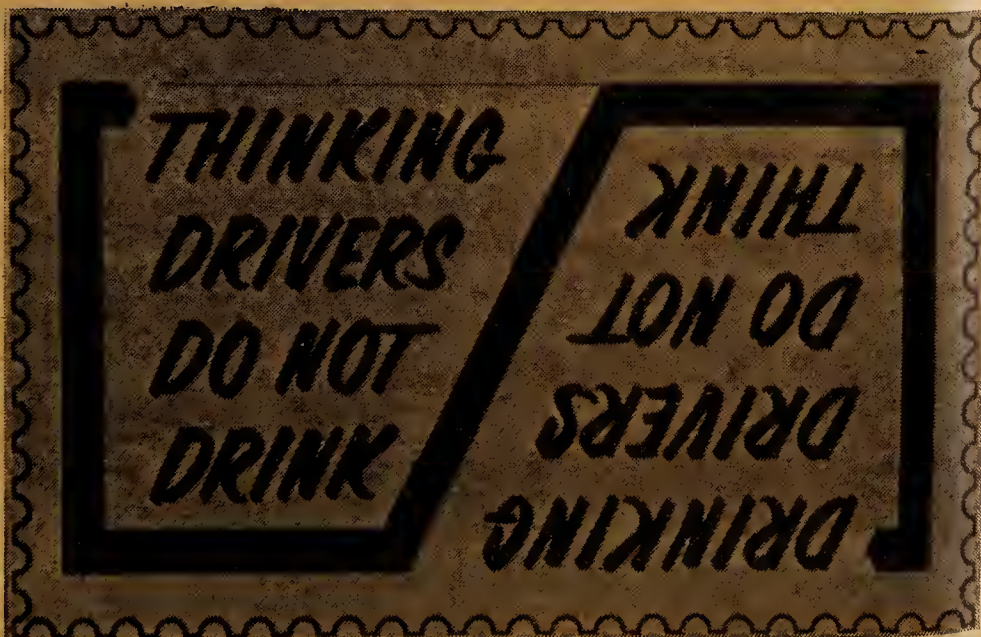
The key youth representatives and regional directors of youth work will be given "positive answers, facts and techniques, and trained as leaders in a program of education in the Methodist Youth Fellowship of their home churches."

The Rev. Glenn Mingledorff, Nashville, and Miss Emogene Dunlap of Washington, staff members (Continued on page 15)



DR. SAMUEL MCCREA CAVERT

Washington, D. C. (RNS)—NEW STAMP FIGHTS DRUNKEN DRIVING. Millions of these new Highway Safety Stamps are being distributed across the country in a campaign against drunken driving. The red-and-white stamp bears a double message: "Thinking Drivers Do Not Drink," and "Drinking Drivers Do Not Think." One half of the slogan is upside down so that the recipient of a letter bearing the stamp must turn it around to read it. Distributing the stamps is the National Temperance League in cooperation with the Methodist Board of Temperance, Woman's Christian Temperance Union and other religious and temperance agencies. (RNS Photo)



Only Christianity Can Halt Communism

Des Moines, Ia. (RNS)—Christianity stands as the "world's only formidable deterrent against the destructive forces now unleashed" by Communism, a leading Protestant educator declared here.

Dr. John O. Gross of Nashville, Tenn., director of the Methodist Commission on Christian Higher Education, warned that communism has set loose "a dynamic, the like of which the world has not seen in centuries."

He told the Quadrennial Convocation of Protestant Colleges that the force of the totalitarian regime is already sweeping away centuries of progress made by Christianity.

Pointing out that only Christian teachings can stand up to the threat, the Methodist educator reminded more than 400 delegates from 175 colleges that "in less than two decades Hitler and Stalin have given birth to two great ideologies—nationalism and militarism—which has never been thought possible in the past."

National selfishness, the speaker said, was responsible for the defeat of Japan and Germany and in time it will crush Communism.

Christianity, on the other hand, Dr. Gross added, stands "invincible" because unlike the totalitarian systems it transcends all national and racial barriers and since it is unselfish in its appeal it will withstand all the tests fatal to other ideologies.

Christianity's best strategy for the future, Dr. Gross stressed, is the winning of potential leaders. He urged Christian colleges to become the depositories "of truths associated with the Christian conception of life."

He called on them to "lift up the basic Christian beliefs received from previous generations and to show how they may be used for the making of a Christian world."

Christianity's World Position Seen As Critical

Boston (RNS)—Despite its vigor in the U. S., Christianity's position in the world today is "critical," Dr. Nels S. F. Ferre, professor of theology at Andover Newton Theological School, Newton Center, Mass., declared here.

He told more than 2,000 delegates and visitors to the 14th biennial meeting of the Congregational Christian Churches' General Council that the world now pays little attention to Christian standards of thought and conduct.

"The era of general Christian assumptions is gone," he said. "People's mind have become secularized." However, he added, beneath the secularism "hides a hungry skepticism."

There is some hope, he held, "that the life or death situation of our world, our standing on the edge of the abyss . . . will combine to discover the Gospel afresh."

Dr. Ferre called for belief in Christ and active participation in the church to cure the world's ills. "The world is nearly breaking under the load of its decision," he said.



Washington, D. C. (RNS)—EXHIBIT DRAMATIZES CHURCH AID OVERSEAS. This poster is part of a dramatization of religious aid to needy overseas nations included in a "Church and Freedom" exhibit at Washington Episcopal Cathedral here. The display was sponsored by the Department of Christian Social Relations of the Protestant Episcopal Church in co-operation with other church groups. It also consisted of pictures and charts on mutual security among free countries. A special service opening the exhibit was addressed by Secretary of State John Foster Dulles. (RNS Photo)

Dr. Trueblood Hits 'Sunday Morning Religion'

Gravenhurst, Ont. (RNS) — Dr. Elton Trueblood told 600 United Church of Canada laymen attending their sixth annual conference here that they should become more involved in the work of their congregations.

The professor of philosophy at Earlham College, Richmond, Ind., charged that laymen only paid "lip service" to their faith when they were content merely to be at church on Sundays, put a token offering in

the plate and congratulate the minister for his sermon.

He said the problem of religion today is not the lack of it "but the fact that it is decayed." The true Christian life is the direct opposite of the popular kind of "Sunday morning religion," he added.

Chester Jury of Timmins, Ont., told one discussion group that laymen should speak out more often to those who curse or invite them to drink.

Magistrate Robert G. Groom of Tillsonburg, Ont., charged that membership figures of the church gave a false picture of its strength since thousands of persons are counted who cannot be located.

News In The World Of Religion

By W. W. Reid

The Rev. Dr. Edwin T. Dahlberg, of St. Louis, Mo., president of the

"We dare have no illusions that the world itself will last. Only a radical and world-wide turning to God's cooperative community can insure constructive continuation."

He added that "whether civilization be turned back or perish, the purpose of God for the world cannot be destroyed. . . . Our unprecedented danger at least presents also an unequalled opportunity."

Editor Reports High Morality Standard In Soviet Russia

Bryan, O. (RNS)—The Soviet Union has a higher standard of morality than that which prevails in the United States or other Western countries, a newspaper editor who has just returned from a tour of Russia said here.

Cass Cullis, editor of the Bryan Daily Times, said this was one of the things that astonished him about Russia.

"There is a Puritan spirit that prevails in Russia and manifests itself by an attempt to discourage drinking," he said.

"There are no vulgar shows of any kind, such as are seen in many countries, including the United States," Mr. Cullis declared, "and there is a preference for good plays, opera, and the ballet."

"Their radio and television have higher standards

and feature good plays and music," he added.

"Women in Russia do not smoke cigarettes," the editor reported, "nor do they wear shorts. We saw only two or three women drinking."

"There are no comic books or girlie magazines such as adorn our newsstands," he said. "Instead, good literature is circulated, not only Russian authors, but Americans such as Mark Twain, Jack London, and others."

In Russia, Mr. Cullis said, "the best of everything" is provided for youth and no expense is stinted on education and cultural pursuits.

A frank comparison between the environment in which Russian youth is being raised and that provided for young Americans gives rise to "misgivings" on the part of the observer, the Ohio editor said.

Hearings Scheduled For Clergymen Disability Payments

Washington, D. C. (RNS) — The House Ways and Means Committee announced that it will hold public hearings on H.R. 12007, a bill designed to make ministers eligible for disability payments under the Social Security Act without having to wait until January 1, 1960.

The bill was introduced by Rep. Merwin Coad (D.-Ia.), who was minister of the First Christian church, Boone, Ia., prior to his election to Congress in 1956.

Farmers, architects, and other occupational groups brought under the Social Security program for the first time by the 1954 amendments to the Act are in the same position as ministers.

Although six quarters (one year and a half) of coverage is sufficient to entitle a minister to retire on full Social Security benefits at 65, if he should become physically disabled prior to that age, he is not eligible, as are other Social Security participants, to collect disability benefits. This is because five years of coverage are required to qualify for disability benefits, a level no minister can reach before Jan. 1, 1960.

Further, ministers who become disabled are threatened with loss of all their Social Security payments, even when they do reach 65. This is because of another requirement that they must be covered in all quarters since Jan. 1, 1955, except four, in order to qualify at age 65. A minister who misses more than four quarters of coverage loses all his benefits permanently.

Mr. Coad proposes to remedy what he terms a "legislative oversight" by making the requirements for disability insurance the same as for retirement benefits, namely that six quarters of coverage will qualify a recipient.

Hearing on the measure will be conducted in conjunction with hearings on other amendments to the Social Security Act.

National Council of Churches, will be the preacher on the National Radio Pulpit on the Sundays in July. This is a National Broadcasting Company presentation from 10:05 to 10:30 a.m., E.S.T., each Sunday. More than 80 stations now carry National Radio Pulpit which, during most of the year, features Dr. Ralph S. Sockman.

For the first time in its history, the century-old British and Foreign Bible Society has had to cut its production of publications because

(Continued on page 15)

Japanese Tablet Honors Allied Dead

ONE of the most interesting accounts we have read recently is that of the placement and dedication of a tablet honoring all "World Unknown Soldiers," in, of all places, Japan. The million dollar gift of a Japanese industrialist, the tablet honors 48,148 Allied service men who died in captivity or on Japanese soil during the war. More than 10,000 of them are listed as Americans.

Of even more interest is the fact that the tablet was unveiled inside the base of the 80-foot statue of Kwannon, Buddhist Goddess of Mercy, a statue dedicated to the millions of Japanese who perished during World War II.

This is, as far as we know, the first time that at one site memorials have been placed honoring soldiers who were on opposite sides during the same war. There is something pathetically fine about such a tribute, although we are confident there will be objections raised about the arrangements.

A world without war, if and when such a time comes, will look back to 1958 and to this memorial in Japan where the memories of those who were enemies are now bound together in a physical tribute. Such a world may say that the blood of those whose names are there, helped to make possible the eventual realization that war and the use of force rarely ever really decide issues or change the hearts of men. Decisions, conclusions and points of view freely arrived at are those to which and for which a man will ultimately give his real devotion and self to.

This memorial will doubtless be a major attraction for the thousands of persons expected to attend the International Sunday School Convention in Japan this summer. International fellowship of the most creative nature will be the experience of those privileged to attend.

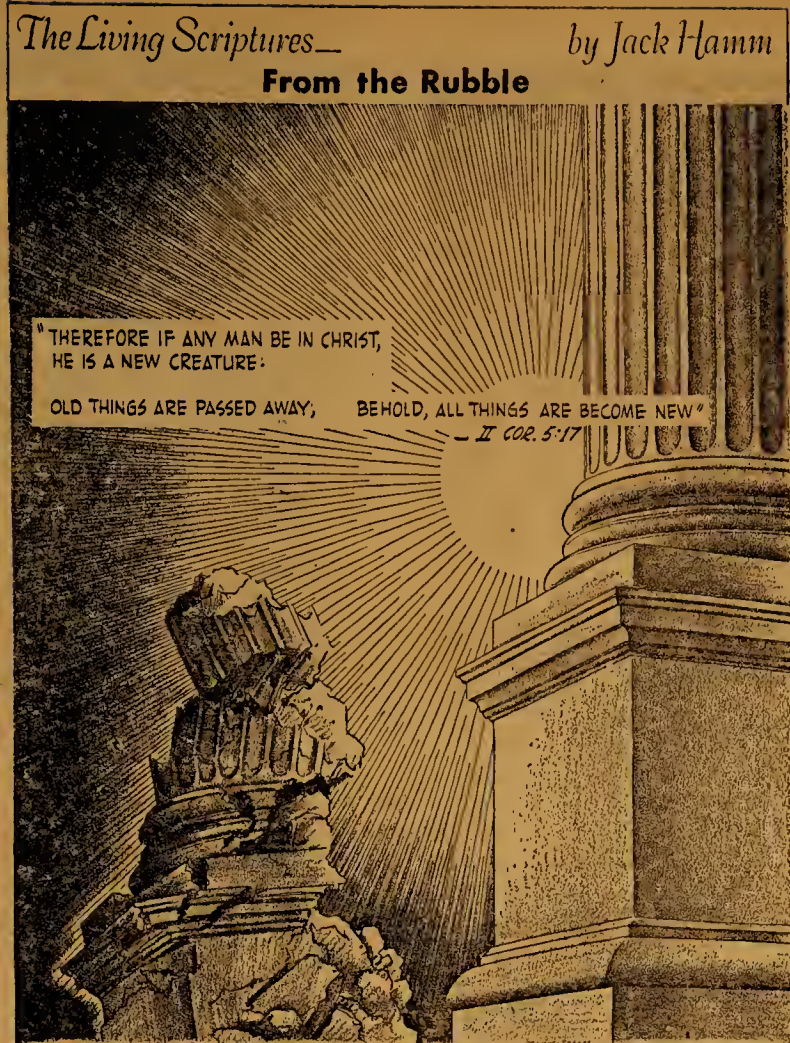
Investigations Have Their Place

DURING recent years a new approach in correcting questionable and oftentimes illegal practices has been developing. We refer, of course, to congressional investigations. The idea seems to be that when such practices and those engaged in them are revealed to the public for what they are, there will be some hesitancy on the part of others to follow their example. Further, such investigations have a way of arousing public opinion against the objects of investigations, the persons and practices.

Investigations have been undertaken, ostensibly by congressional groups to show the need for corrective legislation to deal with groups and practices involved. Armed with subpoena power and financial resources, a congressional committee can move in on almost any situation that conceivably could come within the range of its jurisdiction as a committee. If the witness proves too uncooperative he or she may be held in contempt and punished. If an investigation uncovers illegal acts, evidence is turned over to law enforcement agencies for action. If practices are found questionable but no law exists prohibiting such practices, the committee can make its recommendations about the matter to Congress.

Thoughtful appraisal of this comparatively new congressional function prompts several observations. First, there is no question but that numbers of these investigations have served the best interests of the country. The same thing cannot be said about all the investigations. Still, whenever and wherever little known corruption exists, it should be exposed. Corruption cannot exist openly for long.

Secondly, when local, state or national law enforcement agencies are not fully discharging their duty, conditions oftentimes



arise about which the public should know. Many investigations to date have centered about matters for which there is already legislation. The degree of enforcement turns out to be the issue.

Third, an unusual amount of importance is attached to some investigations which in the total picture do not merit the play which the investigations get. There are notable exceptions, of course, and the American public is indebted to several congressional committees for their service. Except for these notable exceptions, however, there are bigger issues confronting elected national legislative representatives than ferreting out and exposing petty, conniving rascals. This dirty work should be left to law enforcement agencies on the appropriate governmental level.

Fourth, there are distinct tendencies in the work of some of these investigations to serve political ends rather than legislative or national ends. A Republican Congress investigates Democratic offenders and vice-versa. The committees become identified with their chairman in whom considerable power is vested. On the whole these chairmen have been wise, prudent and careful in their handling of their committee's work. The tendency is there, however, and too often it is overlooked. Questionable and shady dealings have a way of not being restricted within any one party's boundaries.

Finally, there may be some question about the ultimate good accomplished by this constant emphasis on the negative aspects of society without some corresponding emphasis on the positive, creative forces at work within our national society. One could easily get the impression, what with all the continual investigating, that our society is absolutely degenerate, rotten to the core, with never a noble deed done. We all know there is plenty wrong, and everyone admits that to ignore wrong is not to solve our problems. Couldn't some politically ambitious congressman dream up an investigation that would make us all proud of our government, public servants, and the host of dedicated persons who serve for the pure joy of serving?

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J. KINGSLEY SANDERS

British Exchange Pastor Now In Pine Bluff Describes

Circuit and Church Organization In British Methodism

By J. Kingsley Sanders, Middlesex, England

A Methodist from Britain may very quickly find himself at home in American Methodism. The same friendly interest and warm fellowship pervades the church and there is the same personal and evangelical note sounded in the hymns and preaching of the two countries. There are similar Sunday activities and week-day classes in which all may share. Naturally, however, differences of circumstance and relationship with other churches have produced divergencies of law and usage.

British Methodism is not Episcopal in outlook or tradition. There are no bishops; ordination, for example, which in many branches of the Christian Church is normally an episcopal function, is imparted by the laying on of hands of several ministers, including generally a President or an Ex-President of the Conference. The basis of this practice is the belief expressed by John Wesley, when he took the hitherto unprecedented step of ordaining men to superintend the work in America when his request that an English bishop ordain them had been turned down, that the function of an episcopos in the early days of the Church was identical or interchangeable with that of a presbyteros or elder. In Britain it is the Conference which, under God, is the supreme authority in the Church.

British Methodism is divided up into Districts for administrative purposes like American Methodism and in each of these there is a District Chairman similar to the American Superintendent, who acts as ministerial counsellor and friend and as an administrative leader. Only since last Conference have all these men been set free from pastoral charge of churches or circuits to fulfill these functions.

In each District there are perhaps twenty to forty circuits, each with two or more ministers of whom the senior is the Superintendent. It is exceptional to find only one minister to a circuit for it is felt that ministerial collegiality is essential to the wellbeing of the ministry and therefore to the circuits. Conference regulations lay down that there shall be frequent meetings of the circuit staff, and where there are several circuits as in a great city, for example, between the various circuits also. These are quite distinct from the two annual Synods where ministers and laymen discuss matters together and make elections and representations to conference.

In Britain the Conference meets in July and ministers stationed by the Conference do not begin their work in their new circuits until September, a rule which allows more time (than in America) for ministers and their wives and also for circuits to adjust themselves to the upheaval the intinerancy involves.

In the Stations of the Ministers the minister whose name stands first in a circuit is the Superintendent and the second man automatically becomes Superintendent between Conferences in case of the first man's death or incapacity. Sometimes in the larger circuits where there are certain strong churches the name of such church may be printed after the minister's name to signify that that is his main pastoral charge but he is, nevertheless, a minister of the circuit and not of any one church. This is salutary both for the minister and the church, preventing them from becoming possessive or limited in outlook and making them have relationships with colleagues and other churches.

A circuit may have as few as three or five churches

or as many as thirty or forty within its boundaries, the larger numbers being found in country areas where village societies may be small and very scattered. The Superintendent with his colleagues is responsible for the care of all of these, pastorally for the people and administratively for the maintenance of public worship and of church properties. Local preachers are largely used for supplementing ministerial appointments and in the country areas week-night preaching services and services of Holy Communion enable ministers to keep in touch with the people. Quarterly Plans of preaching appointments are made in advance.

In each church, apart from the Trustees who are legally responsible for the property and who may belong to several churches, there is a Leaders' Meeting composed of Class Leaders, Stewards, Local Preachers, elected representatives and some others. It is responsible for the spiritual well-being of the church and its members. A minister of the circuit usually presides.

Then, once a quarter there is a combined meeting of the members of the Leaders' and Trustees' Meetings from all the places in the circuit, known as the Circuit Quarterly Meeting. This organizes and co-ordinates the work and witness of the various churches in evangelism, overseas missions, youth work and Christian Citizenship.

Annually this meeting elects two or more Circuit Stewards who administer its affairs under the Superintendent and his colleagues. They take into consideration the financial strength or weakness of the various churches—though we often use the old Methodist terminology and call them Societies. In conjunction with the meeting they agree on the various amounts to be paid by each church to the circuit funds. From these Conference and District assessments are paid and ministers given their allowances. In British Methodism there is a great equality in the allowances of the ministers. Thus a man in a strong town church will get only senior allowances, if any, more than a junior man in a group of country churches in the same circuit or district.

The establishment of the Circuit Quarterly meeting as an integral part of the Methodist constitution insures that the strong churches help the weak and share their minister with them. It results in friendships between the men and women of the various churches and the pooling of spiritual resources. It makes the organization of united campaigns of witness easily possible and brings to some people in remote villages the concerns of Methodism in world affairs. It thus saves small communities from isolation and a parochial outlook and from time to time gives them the inspiration and thrill of sharing in great rallies and belonging to a great church. It often means too that where new housing projects are begun the united group of churches within a circuit, by pooling of resources, can undertake the establishment of a new church which would be beyond the capacity of any one of them. And it often means that strong witness and pressure can be brought to bear in the life of a community on matters of public interest and social concern. Such a legally constituted relationship often saves Methodist churches from the perils and vagaries of churches of the congregational and independent tradition and keeps constantly before them the vision and attainment of Mr. Wesley's world parish.

I

Saw

A Twenty Year
Challenge

By
Rev. R. A. Teeter



that urged people to buy property in a new city sub-division, "looking forward twenty years." It was a good proposition for the location was excellent, business, industry and agriculture were booming, the community was growing rapidly and credit was easy. The property was improved with paved streets, water and sewer lines and power and light connections. Beautiful spacious lots were waiting for the builder. It was easy and probably wise for any man with a little money to invest in that real estate, "looking forward twenty years."

But how about this one? A man named Hamaleel came to one named Jeremiah, his cousin, and said: "Buy my field that is at Anathoth." Now that field was a part of the camp site of an invading army and the capital city, Jerusalem, was under siege. Also the prospective buyer, Jeremiah the prophet, was under house arrest for predicting the fall of the city. But he bought the field, paying approximately ten dollars. He had two copies of the deed made and placed in as safe a keeping as possible and had it recorded, looking forward, as he said, "many years." That was the most courageous real estate deal in history, and is recorded in the Bible.

Wasn't that foolish? It was not to Jeremiah. To him any act of faith in his country and his God was sound and sensible action. He believed that the current calamities were the result of a moral breakdown because the people "had turned their back on God." He believed that the sufferings would bring the people to repent, that moral standards would return, and under God the nation would revive and their enemies perish. Historically that is exactly what happened.

But Jeremiah made that deal primarily to prove the sincerity of his faith and preaching that had gotten him in jail. He "put his money where his mouth was," to use our slang expression. It takes that quality of action to launch a great cause and keep it going. Jesus laid his life on the line of his preaching, so did St. Paul and others of the early church. Do we?

By a new ruling of the U. S. Internal Revenue Service, volunteer church or charity workers who incur travel expense in connection with the volunteer work may count it as a "contribution" and deduct it for income tax purposes.

The ruling states that "unreimbursed expenses directly connected with any solely attributable to such voluntary services by the taxpayer to the church . . . shall constitute a contribution within meaning of Section 170 of the Internal Revenue Code of 1954."

Among those who will benefit are persons who do church calling and those who sew or do other work for the Red Cross.



CUTTING LOOSE OR JOINING UP

Several years ago I stood on the wharf from which the Pilgrim Fathers sailed for America. It is, as you know, in the English city of Plymouth.

The day of my visit was a bank holiday. And in the pleasure-seeking crowds surging through Plymouth's parks, I could not find many who knew much about the place from which the Pilgrims embarked. The spot is marked by a modest little arch and inscription.

I suppose the departure of that small company of 41 families did not attract much attention on that sixteenth day of September, 1620. Perhaps many were glad to see the Pilgrims go because they were dissenters from the established church.

They were called separatists by the English. They migrated first to Holland. Then after a few years a majority of them left Holland for America by way of Plymouth.

Governor William Bradford and others of their leaders referred to these twice-transplanted people as "pilgrims and strangers upon the earth," using the scriptural reference in the Epistle to the Hebrews.

The name pilgrim clung to them, and by the beginning of the nineteenth century the term Pilgrim Fathers came into use. Thus it is striking that those who were called separatists in England have become known to us as Pilgrim Fathers.

In the history of this little company we see revealed both the principles of separation and association. There come times in the course of human events when for the sake of conscience men have to sever old associations. Conscientious people, like the Pilgrims, have felt constrained to cut loose from their ecclesiastical moorings and start new denominations.

A situation may develop in a business or social organization such that a man feels obliged to leave in order to save his integrity and self-respect.

But merely to separate from a situation or group is no adequate solution. If the English separatists who left the Church of England had become an isolated, ingrown group, they would soon have wilted away and been forgotten. But that company of Pilgrims united with other colonists and became known as the Fathers of a new commonwealth.

Goodness can be effective only through association. In fact, you cannot really be good all by yourself. Perhaps some cynic may sarcastically say, "The only time a person can be good is when he is by himself." But seriously, goodness cannot long exist in a vacuum.

One might cleanse his mind of all unworthy thoughts and restrain his passions from all impure desires. But would such purity be pure goodness?

The Scripture reminds us that we cannot claim to love God whom we have not seen unless we love our fellow men whom we do see. And can anyone be said to love his neighbors if he has no fellowship with them?

Also, the company of others often helps to keep us from falling into temptation. In the Genesis story of the Garden of Eden, Eve is pictured as being alone when she yielded to the tempting fruit.

John Milton in "Paradise Lost" picked this up to imply that it was when she was away from her partner that she was open to temptation. Most of us know the allures are harder to resist when we are away from social sanctions and feeling the pangs of loneliness.

But sometimes the loneliest place is in a crowd. I have seen far more loneliness in New York than back in Knox County, Ohio, where I grew up. The larger the city, the more its people tend to pile up like sand piles with no cement of community spirit to hold the particles together.

A few years ago I saw a crowd of 50,000 in Calcutta milling around some Communist speakers. They were the landless, propertyless and jobless people of India—a very fertile soil for the Communist seed.

But when people have a sense of belonging to a community, of being responsible for its homes and schools and churches, they are pretty immune to the Communist germ. The spirit of community is our best defense against communism.

Our Canadian readers will understand if I recall the words of Benjamin Franklin at this Fourth of July season. As Franklin affixed his signature to the Declaration of Independence he said, "We must all hang together or assuredly we shall hang separately."

The reason for unity is still cogent, as free countries like Canada and the United States realize and reveal in their comradeship.

RELIGION and SCIENCE



belong together

The *Layman's Column*

By Charles A. Stuck

Lay Leader, North Arkansas Conference



HELPFUL MATERIALS FOR LAYMEN

The Methodist Church publishes an amazing amount of books, materials, and pamphlets aimed at helping the "garden variety" of Methodists to know more about his church, to strengthen his Christian convictions, and to train him to be more useful in the work of the Kingdom. The helpful books and supplies which a person may secure are almost without limit. Here are some of them.

Any church desiring to organize a club of Methodist Men can write for an OFFICER PLANNING PACKET. This will describe the steps to take to organize a club, the duties of each officer, and the supplies that are available for promoting the work of the club. I also have in my office a page of suggestions entitled, THE MONTHLY MEETING OF METHODIST MEN. It is the result of some serious thinking of several conference lay leaders and has been taken from actual experience. Several have said that it is quite helpful. These can be sent out in the quantities desired and at no cost.

Last summer after the Second National Conference of Methodist Men, the General Board of Lay Activities published five booklets. THE CHURCH LAY LEADER is designed to be helpful to all church lay leaders. THE MANUAL FOR CERTIFIED LAY SPEAKERS contains help for those who are doing this work. THE PRESIDENT'S MANUAL is written expressly for the president of Methodist Men.

The MANUAL FOR DISTRICT LAY LEADERS will help any District or Associate Lay Leader. The STEWARDSHIP AND FINANCE MANUAL should find its place in the hands of every member of that commission in every church. These manuals are available in any quantity at 25c each.

A beautiful certificate is now available for Certified Lay Speakers. It is another product of the General Board of Lay Activities, and may be had in the necessary quantities at no cost by writing to me for them. It is suggested that the pastor write for the number that he needs.

We are now preparing in my office a study of the operations of Official Boards, aiming it especially at the boards of the smaller churches. A number of pastors in this conference have cooperated by sending the information which has been collected, studied, and made into a list of suggestions which I hope will be helpful. THE OFFICIAL BOARD STUDY is available to any pastor or Board member at no cost.

An unusually good small book on evangelism which I have read lately is entitled EVANGELISM THROUGH THE LOCAL CHURCH. It is written by Bishop Roy H. Short. It is done in a style that is easy to read, yet it has a great deal of power in its message. It will be helpful to all lay persons who want to learn more about winning others to Christ. It sells for \$2.00 and can be ordered from the Methodist

(Continued on page 15)



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for July 20, 1958: JUSTICE BEGINS AT HOME

READ EPHESIANS 5:21-31; 6:1-4; 1 Timothy 5:8.

MEMORY SELECTION: Let each of you look not only to his own interests, but also to the interests of others. —Philippians 2:4 (RSV)

Let us keep in mind that through this entire quarter we are studying "Principles of Social Justice." The subject for the first unit in this study is, "The Meaning and Significance of Justice." This is the third lesson of the four in this unit. The subject for today is "Justice Begins At Home."

Except for the one verse from I Timothy, our lesson is taken from the Book of Ephesians. This letter was written to the church at Ephesus by Paul during his imprisonment at Rome. Even though Paul was but a short time removed from his final trial before Caesar and his execution, he used some of the time to write this very searching, instructive letter to the church at Ephesus regarding the family relationships of husband and wife and parents and children. Here Paul dealt with some of the problems of home life as they existed in his day.

We must remember that it was necessary for the early church to develop in the midst of pagan surroundings. It was a different world with different conceptions about home life and family relationships than exist today. Two thousand years ago people were a bit nearer the "cave man" theory of home life than we now have. Hence some of Paul's writings sound a little strange today.

Paul's Writings Colored By Ideas of His Day

Whatever we may think of the theory today, in Paul's world man was quite commonly considered to be superior to women. He was the protector and provider for the home, while the sphere of womanhood was very limited.

Speaking in terms of the commonly accepted status of women of his day, Paul writes, in our lesson text, "Women, submit yourselves unto your own husbands." "As the church is subject to Christ, so let wives be to their own husbands." "For the husband is the head of the wife." It might be said, incidentally, that if the only head some wives have is their husband's, there are some women who get on amazingly well to be as nearly headless as they are.

Paul expresses something of the same attitude in I Corinthians 14:34-35. Here Paul writes: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." If today we accepted Paul's judgement about a woman's place in the church and they were not allowed to speak in the church, there would be a deafening, oppressive silence in most of our Sunday school classrooms on Sunday morning.

With his thought and writings colored by the commonly accepted customs of the day, since war was considered quite proper, Paul frequently used war and armaments of the day as some of his most impressive illustrations in picturing Christian activities. In our lesson text, Ephesians 6:1, Paul says, "Children obey your parents." Just four verses below that, Paul just as emphatically says, "Servants be obedient to them that are your masters." Here Paul raises no question about the moral right of people to own slaves. It was Paul, also, who advised Timothy to "Use a little wine for the stomach's

sake." I Timothy 5:23. Paul lived in a different world than ours and his thinking and writings were inevitably colored by the thinking and customs of his day.

"Justice Begins At Home"

We have an old saying, "Charity (love) begins at home." The subject of our lesson, "Justice Begins At Home," is just as true as the saying about charity. In our home life there is a Christian division of responsibilities but there is no place for the "big boss" as the head of the house and the submissive servant as the wife. Such an attitude today would be a travesty on justice.

The idea of the superiority of the man has been rather persistent. It is only a little more than twenty-five years since the Methodist Discipline carried in the wedding vows, the woman was supposed to take, the promise to "obey" and "serve" her husband-to-be, as well as to "love, honor and keep him." In the General Conference of 1930 of the Methodist Episcopal Church, South, the words obey and serve were omitted from the vows and the pledge for the man and woman became identical. That, of course, is as it should be if equality and justice are to be a part of married life.

Family The Basic Unit In Society

In any civilized nation, the family is the basic unit in life. The parents largely fix the rules by which they themselves are to live in the home and they also fix the rules by which their children are to be reared.

We have the saying, "A man's home is his castle." By that we mean that, within the home, parents may conduct life very much as they please so long as their actions or activities do not break laws of the land. Where love has met love and the mutual pledge to comfort, honor and keep, in sickness and in health "so long as ye both shall live," is mutually kept, home may be a little heaven on earth.

In their "castle" parents may also be, and occasionally some are, veritable tyrants. Justice, kindness, fairness and mutual consideration between parents and between parents and children are lacking. Such homes give their members a preview of the lower regions and are a blight on society.

Because the home is a miniature government and a model for all government, there certainly a sense of justice should exist. It is possible to be just even where personal love is lacking. We have examples of this fact in the courts of the land. We may be just without love but we cannot truly love without at least a desire and attempt to be just.

Christ's Love For Church Model For Husband's Love

If husbands followed Paul's instructions regarding his relationship with his wife, home life, so far as he is concerned, would be ideal. Paul here exhorts husbands to "love your wives, even as Christ also loved the church, and gave Himself for it." Since true love embodies a willingness to sacrifice at any point necessary in order to make the one we love happy, with love existing we would have no uneasiness about

lack of concern, or injustice or any other of the causes of disharmony.

Christ loved the church enough to give Himself for it. When we love enough to give ourselves, we love enough to give anything else we have. The gift of self includes all other gifts it may be possible for us to make. The closing verse the chapter in Ephesians from which this selection of our lesson text is taken reads, "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." In the RSV the word "reverence" is translated "respect." We would feel that, in a happy home, a wife would do more than reverence or respect her husband. She would love him and love includes both reverence and respect.

Perils To Home Life Today

There are possibly more agencies at work today to destroy the power and effectiveness of the home than at any time for centuries past.

1. We seem to lack time now to build the substantial home life that was once possible.

2. There is too often a shallow conception of the importance of marriage vows. Many times young people just decide to try it out and see how it works with the idea that they can quit whenever marriage no longer attracts them.

3. The results of this conception of marriage is an easy decision to be divorced. Some states have aided this conception of marriage by passing laws that make divorce easy. Consequently broken homes are quite common.

4. Another threat to home life today is the wave of juvenile delinquency that is sweeping the land. Some of these juvenile delinquents come from our supposedly better homes. Many of them are the result of broken homes.

5. Our general pattern of life today has a tendency to decentralize the home. Too many of the things we are interested in take us away from the home. This is true for both the young people and the adults.

Obedient Children—Considerate Parents

Our lesson text has two very significant statements regarding the relationship that should exist between the parents and children.

1. There is the statement, "Children obey your parents." Children should be taught that this is so important that one of the great Ten Commandments had to do with this relationship between child and parent. The sixth commandment reads, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." It is not "smart" for a child to bypass the will of his parents. Normal parents have the best interests of the child at heart and they have had enough experience in life to enable them to give their children invaluable advice and counsel.

2. There is the other statement which reads, "Provoke not thy children to wrath." No parent has the right to be unreasonable or arbitrary with children. The ever recurring question, "why," from the child is reasonable and natural and should have a reasonable answer. It might be said that "just because" is not a reasonable answer since that is simply to say, "Because I said so." Such an answer often does "provoke a child to wrath."

Our Responsibility For Our Own

Paul here very forcefully states our responsibility for our own family and, according to the RSV, for our "relatives."

Apparently it was not uncommon for people, in the pagan world in which Paul lived, to assume responsibility, not only for their families, but also for kinsmen in need. Paul gives an indirect commendation to the "heathen" for this sense of fairness and justice in their relation to their people. He declares that Christian people who are not at least equally considerate, are "worse than an infidel."

There are some who take advantage of this statement and neglect some other definite obligations in order to better care for their "own." Sometimes such attitudes seem to be born of selfishness rather than a desire to obey God's word.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JOHN F. KILPATRICK, pastor of First Methodist Church, Pineville, was the guest speaker at the Louisiana College Chapel on Wednesday, June 25.

REV. PAUL CASSELS, pastor of the Shongaloo Methodist Church, will be guest evangelist for a series of revival services to be held at the Oak Grove Methodist Church, on the Gibsland Charge, beginning July 20. Rev. J. A. Jones is pastor of the church.

REV. AND MRS. HENRY BLOUNT were honored at a reception given by the Woman's Society of Christian Service and the Wesleyan Service Guild of the Grace Methodist Church, Ruston, upon the return of the Rev. Mr. Blount for the fourth year.

A TWENTY MINUTE prayer service followed by coffee and doughnuts, for the men of the Trinity Methodist Church of Ruston is held at the church on Tuesday mornings, to enable the men of the church to worship on their way to work. Dr. Virgil D. Morris is pastor.

DR. CARL F. LUEG, pastor of First Methodist Church, Lake Charles, was the guest speaker at the evening sessions of the South Central Jurisdiction School of Missions of the Woman's Society of Christian Service at Mt. Sequoyah in Fayetteville, Arkansas. The meeting was held June 23-28.

FINLEY EMBREE is the newly elected chairman of the Official Board of the Slidell Methodist Church. Elected to serve with him were, W. A. Baker, vice-chairman; Mrs. Elizabeth Levy, secretary; and Mrs. Gladys Solberger, treasurer. Rev. W. H. Giles is pastor of the church.

CHURCH FAMILY NIGHT was held in the park at First Methodist Church, Natchitoches, Wednesday, July 9. A covered dish supper started the evening's activities. The program which followed was the showing of colored slides, portraying the activities of the Vacation Church School and the Chancel Choir. Rev. George F. Pearce, Jr., is pastor of the church.

REV. MERLIN W. MERRILL, pastor, was the speaker at the meeting of the Men's Club of the First Methodist Church, Minden, Monday, June 9. A devotional message was presented by Miss Kay Cunningham. It was agreed among the 60 members present to underwrite the education of Senorita Zoila Valdivieso in Centenary College for two semesters.

REV. OTIS W. SPINKS, pastor of Trinity Methodist Church, Alexandria, was the guest speaker in a series of revival services held at the Oak Grove Methodist Church, Effie, June 16-21. On Sunday, June 22, a dinner was served at the church. Rev. John Sayes, pastor of the Oak Grove church reports, "A spiritual blessing was received by all who attended these services."

REV. JOLLY B. HARPER, superintendent of the Shreveport District, was guest speaker at the "Father-Son Banquet" of the Men's Club of the Noel Memorial Methodist Church, Shreveport, on Wednesday evening, June 25. Entertainment for the occasion was under the direction of David Houston. Dr. B. C. Taylor is pastor of the church.

REV. L. G. WILSON and family were honored at a silver tea on Wednesday evening, June 4, at the First Methodist Church in Jonesville, where the Rev. Mr. Wilson has served as pastor for three years. Many members and friends attended the tea to extend good wishes to the Wilson family upon his assignment to the pastorate of the Mer Rouge Methodist Church.

REV. W. F. HOWELL, pastor of the Vinton Methodist Church, is filling the pulpit each Sunday morning for Rev. A. A. McKnight, pastor of the DeQuincy Methodist Church. The services are being held at 8:30 a.m. The Rev. Mr. McKnight is in the hospital, and although he is improving it is not known when he will be able to assume his duties.

REV. BRUCE M. WILSON, executive secretary of the Georgia Temperance League, Atlanta, Ga., was the preacher at the morning worship service of the Metairie Methodist Church on Sunday, June 29. The Rev. Mr. Wilson, a member of the South Georgia Annual Conference of The Methodist Church, is a gifted speaker. Rev. M. S. Robertson is pastor of the church.

THE FOURTH ANNIVERSARY of the Cheneyville Methodist Church was held on Sunday, June 9. A fellowship dinner was given for members and friends. Honor guests were the new pastor, Rev. Frank Stage, and his family. Pastors from all Cheneyville churches were present to welcome the Rev. Mr. Stage to his new charge. Visitors from Opelousas, Lecompte, Bunkie and St. Landry were present.

REV. FRED S. FLURRY, pastor of First Methodist Church, Lafayette, spoke to the newly organized married student group of the S.L.I. Wesley Foundation at their first supper meeting, Wednesday, July 25. The Rev. Mr. Flurry spoke on the subject of Christian marriage to the twelve couples attending. Rev. Allen O. Jernigan is Wesley Foundation Director at Southwestern Louisiana Institute, Lafayette.

MISS ZOILA VALDEVIESO, from the Methodist Missions Schools in Cuba, was a guest of the Haynesville Methodist Church the week of June 22-28. Miss Valdevieso was working particularly with the young people of the church. She will be in the United States this summer, working in the summer youth camps and visiting in some of the churches. Rev. Jack H. Midyett is pastor of the Haynesville church.

J. I. DANIEL is the newly elected chairman of the Official Board of the Zachary Methodist Church. Morgan Lipscomb was elected secretary, Preston Kennedy, treasurer, and Mrs. Donald Fitzgerald was elected financial secretary. At the first meeting of the Official Board this conference year only two members, out of a total membership of 30, were absent. Rev. Robert Ed. Taylor is pastor.

DR. CLAUDE THOMPSON, professor of Theology at the Candler School of Theology, Emory University, Atlanta, Georgia, was guest preacher at the morning worship service of the Broadmoor Methodist Church, Baton Rouge, on Sunday, June 22. On Sunday, June 29, Rev. John M. Winn, Jr., pastor of the Brownsfield Methodist Church, Baton Rouge, was the speaker. Rev. J. P. Woodland is the pastor of the church.

PAUL P. PRICE was elected chairman of the Official Board of the Winnsboro Methodist Church at its first meeting of the conference year. S. W. Williamson was elected vice-chairman and Mrs. Orville Elkins was elected secretary. Roy Taylor will serve his twelfth year as treasurer of the church. A financial secretary is still to be elected. Rev. W. H. Bengtson is pastor of the church.

REV. RICHARD HOFFPAUIR of Gueydan is the assistant pastor of University Methodist Church, Lake Charles, for the summer months, according to an announcement by the pastor, Rev. Earl B. Emmerich. The Rev. Mr. Hoffpauir, a senior at the Perkins School of Theology at S.M.U., will also act as youth director. The Rev. William Blakely, now completing his post graduate work at S.M.U., will become regular assistant pastor at the church after the summer term.

A GROUP from Morningside Methodist Church, Shreveport, recently enjoyed a week end of fun and fellowship at Caney Lake. A high-point of the activities was the Saturday evening vesper service held by the lake, at which time communion was served by the pastor, Rev. Eldred Blakely. Following church school classes on Sunday morning, the worship service was held in the chapel with P. O. McLaughlin as lay speaker. L. E. Kneipp was in charge of the outing, assisted by Mrs. Bill Murray and Mrs. M. D. Wingard. Mrs. L. E. Kneipp was the reporter for the occasion.

REV. AND MRS. FRANK M. STAGE and family were honored at a reception Friday evening, June 20, in the Fellowship Hall, by members of the church. Mrs. Walter Odom was in charge of arrangements for the reception. According to a report received from Mrs. D. M. Carlton of the church, "Many friends in the community and church members welcomed Rev. and Mrs. Stage to Lecompte. This occasion also marked the conclusion of the Vacation Church School."

BRUCE L. WILLIAMS of Chicago, Illinois, has resigned as associate editor of *Together* and *The New Christian Advocate*, official monthly Methodist publications, to become director of public relations for The Methodist Church's Southern California-Arizona Conference. He will assume his new duties at the Los Angeles Area headquarters on August 15. He will succeed the Rev. Crawford Trotter, who has retired after seven years as director of the Public Relations and Publicity Commission of the conference.

MRS. SID BRIGHT, JR., has recently been selected by the Commission on Education of the First Methodist Church, Natchitoches, as part-time Educational Director. She attended a Christian Workers Laboratory School at Noel Memorial Methodist Church, Shreveport, and assumed her duties on July 1. Promotion Day was held at the church on Sunday, June 29. An attendance goal of 375 was set for that Sunday, according to the Church School Superintendent, Weldon Middleton. Rev. George F. Pearce, Jr., is pastor of the church.

THE YOUNG ADULT CLASS of Wesley Methodist Church School, DeRidder, held an ice cream party at West Park Friday evening, June 20. Present to enjoy this outing were: Rev. and Mrs. James C. Skinner, son Jimmie and twin daughters, Robbie and Debbie; Mr. and Mrs. J. B. Payne and Joanna; Mr. and Mrs. S. L. Vaught and their children; Mr. and Mrs. Ben Jones and son; Mr. and Mrs. Roy Arney and R. W.; Mr. and Mrs. H. O. Sumrall, Jr., and Brenda; Mr. and Mrs. B. B. Bennett and Pat, and Mrs. Haynes, who was visiting her daughter, Mrs. Vaught, and family. A fish-fry is being planned for the July outing. B. B. Bennett is president of this class and Roy Arney is the teacher. Rev. James C. Skinner is pastor.

REV. JAMES C. SKINNER, pastor of the Wesley Methodist Church, DeRidder, spoke on his experiences as a missionary, teaching at the Lydia Patterson Institute in El Paso, Texas, at the morning worship service, Sunday, June 22. The Lydia Patterson Institute is a school operated by The Methodist Church for Latin-Americans. Literature, telling of the work of the Methodist Church with Spanish speaking people, was distributed to those present. The service was sponsored by The Commission on Missions, Mrs. Edward Gillis, chairman. The evening service of the church was built around a "Sermon In Song," which was a sermon composed of related choruses. This sermon was especially appealing to the youth of the church. Mrs. Henry W. Smith is the church reporter.

THE MEN'S CLUB of First Methodist Church, New Orleans, held the regular monthly meeting Friday, June 20. Rev. Art M. Baker opened the meeting with prayer. A delicious shrimp creole was prepared and served by Bob McCrary, Clyde Shaw, Harry Miller, Fred Selby, Chester Coulter, James Harbison and P. D. Hodge. The president, Clyde Shaw, asked Billy Michon to tell of the plans for the second annual church-wide picnic held the next day on the shores of Lake Pontchartrain. The Men's Club furnished the soft drinks and ice for the picnic. Rev. Art Baker showed a film strip, "First Step in Religion," and made an interesting explanation on each picture. To stimulate humor with interest, Rev. Leo Wagner conceived the unique idea of presenting the Men's Club with a beautifully wrapped package the contents of which were secret. The recipient must not reveal its contents when he gets home and opens it and finds that he cannot make use of the contents, he must re-wrap the package, giving it to another member at the next meeting, who in turn does the same thing and so on, until the box gets into the hands of someone who can use it, then the contents will be revealed. Dr. N. H. Melbert is pastor of the church.

Houma Church Has Resolution Against Gambling

In a meeting of the Official Board of The First Methodist Church of Houma, Louisiana, composed of stewards, trustees, representatives of the women's work, and other officials, in session June 2, 1958, with a full quorum of the Board present, the following Resolution was unanimously adopted:

WHEREAS gambling is a vice and is so defined by the laws of the state of Louisiana, and,

WHEREAS the Legislature of the State of Louisiana is specifically directed to pass laws to suppress gambling, and

WHEREAS there has been introduced into the Legislature of the State of Louisiana a bill which would permit the operation of bingo games, keno games, and the like by charitable and religious organizations, and

WHEREAS it is our firm and sincere belief that bingo and keno games are forms of gambling, and therefore a vice, and that churches and religious groups should not condone, let alone sponsor any form of vice,

THEREFORE BE IT RESOLVED that the Official Board of The First Methodist Church of Houma, Louisiana, express its unqualified opposition to the above-mentioned legislation and urge the members of the State Legislature to vote against it.

BE IT FURTHER RESOLVED that copies of this resolution be made available to the local and our church press, and to the Senators and Representatives of the Louisiana Legislature.

TWO INSTITUTIONS, CHURCH BENEFIT FROM ESTATE, CHURCH MEMBER

(Continued from page 1)
minutes before her death she called the Church Office to report the results of her visits.

She loved the Church and gave unselfishly of herself and her means to it.

The following resolution was unanimously passed by the Board of Trustees of the Homer Methodist Church.

"The Board of Trustees of the First Methodist Church of Homer, Louisiana, met on June 5, 1958, and unanimously passed the following resolution:

The membership of the First Methodist Church and her many friends were saddened by the sudden passing of Miss Mae Susan Bailey who had been a member of this church for 29 years.

Taking note of the many acts of unselfish devotion which she rendered through the Church and remembering her life of devotion, sacrifice and generosity, and especially recognizing the generous bequest in her last will and testament to the First Methodist Church of Homer,

We, the members of the Board of Trustees, do hereby express our high esteem for the late Mae Susan Bailey and commend her devotion and love for her Church.

In grateful appreciation we accept this gift and shall continue to cherish the memory of the donor."



A service of worship and dedication was conducted in the lobby of the new office building of the Guarantee Finance Company and the Minden Credit Bureau on June 23 immediately before the work began of moving the offices to their new location. Larkin L. Greer, J. Davidson Brown, Mitchell Jones, and Mrs. R. D. Hinton

who are members of these companies are all associated with the First Methodist Church in Minden, Louisiana, either as members of the Official Board or as officers or teachers of the Church School. Rev. Merlin W. Merrill, pastor of the church, conducted the service of dedication.

First Church Of New Iberia Holds A Charles Wesley Anniversary Service

A Charles Wesley Anniversary Service was held on Sunday evening at the 7:30 o'clock Worship Service at the First Methodist Church, New Iberia. This service was led by the pastor, Reverend Jack Cooke, who was assisted by the Chancel, Youth and Herald Choirs, under the direction of C. G. Fuller, Jr. Mrs. W. H. Walker was at the organ.

This service was planned to be a Worship Service and a commemoration of one of the greatest hymn writers that ever lived, Charles Wesley. Many of these great hymns were sung by the congregation and as anthems by the choirs. Reverend Cooke told the important story and historical data on several of the hymns, thus revealing their true greatness in their place in Methodism and also throughout the Christian life.

Charles Wesley's hymns, over 6,000, are listed in thousands of churches of various denominations throughout the world. They are placed in the Methodist Hymnal under many different topical headings such as: *The Christian Life*; *Eternal Life*; *The Ministry*; and several others.

Charles Wesley was born on December 18, 1707, the 18th child of his parents Samuel and Susanna Wesley. He received his Master's Degree from Oxford University in the 1730's. He soon joined forces with his brother, John, preaching the Word of God to the People throughout England, and composing his wonderful hymns that helped to lift up the message of the loving Saviour and bring the sinners to a closer faith with God. His hymns were sung all over England. Charles records meeting a Roman Catholic boy on a highway in Ireland whistling a Methodist tune, and found that he could join in several hymns which he knew by heart. One Irish preacher recounts how at a closed meeting in a barn in Ireland, a Papist hid in a sack to be ready to open the doors for his fellow-Persecutors, but was so taken with the music that he listened all through the service and then roared out his conviction—much to the consternation of the congregation. Many went to church on account of the singing.

His hymn, "Jesus, Lover of My Soul," has been sung by every generation. Henry Ward Beecher, one of America's greatest preachers of the 19th Century said: "I would rather have written that hymn of

Wesley's than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings for the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Charles lived to be 81 years of age. During his lifetime he changed the whole English Hymnody. The Wesleyan Revival spread into all of the denominations in Europe and America and since the time of Charles Wesley all churches have had more music and better music. He was an inspiration to the saved as well as the lost.

Attended National Evangelism Convoc. Last Week, Wash., D.C.

Nine Methodist leaders of Louisiana Methodism attended the National convocation on evangelism last week in Washington, D. C.

These included Dr. James T. Harris of Monroe, Rev. Ollie L. Golson, Jr., of Melville, Rev. and Mrs. John F. Kilpatrick of Pineville, Rev. and Mrs. James C. Skinner of DeRidder, Rev. Kirby Vining of Berwick, Rev. W. D. Boddie of Rayville, and Rev. William Earl Nolan of Monroe.

Rev. Mr. Boddie is the conference director of evangelism, and Rev. Mr. Kilpatrick is chairman of the Conference Board of Evangelism.

The conference adjourned last Sunday.

SPIRITUAL REVIVAL ON LOCAL CHURCH LEVEL URGED AT WASHINGTON

(Continued from page 1)
"has been expanding and getting wide and broad and at times superficial."

He pointed out that last year Methodists "coldly threw away 207,000 communicants by the superficial and at times almost sadistic method of dropping members from our rolls."

"No Church," the bishop warned, "can long remain powerful whose records and relationships are so superficially maintained."

In an effort to make Christianity "primary in the people's lives," he said, "we need to go deeper and reach higher."

"The time has arrived for Methodism to know that any other than an evangelistic Church will be a failure," he continued, "for the only possibility of saving our civilization from decay and ruin is in the

message from the evangelistic Church."

Bishop Smith, who served as chairman of the convocation, told the delegates that some people "place the wrong emphasis on size and numbers."

He pointed out that The Methodist Church is composed of "many small churches, with nearly one-half of all the charges in Methodism having fewer than 300 members."

"It is through the multiplied contributions of thousands of small charges that The Methodist Church really makes its contribution to the Kingdom of God," the bishop added.

Laymen's Retreat Registration Blank

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New Iberia Youth Choir Holds Their First Annual Choir Camp

The newly organized Youth Choir of the First Methodist Church, New Iberia, La., held its first Choir Camp that will definitely be an annual affair. The group consisting of 27 young people, between the ages of 10 and 14 years of age and four adult counselors, enjoyed a wonderful 2-day outing at the Group Camp in the Longfellow-Evangeline State Park, in St. Martinville, La., on June 27th and 28th.

Everyone enjoyed plenty of swimming, eating, singing and a very little sleep. Between swimming and eating the choir rehearsed the music planned for next Fall and during Christmas. Included in this music were numbers such as: "Alleluia" by Mozart, "Jingle Bells," "Three Blind Mice," "The Heavens Are Telling" and their favorite, "Little Wheel a-Turnin'."

The meals were planned and prepared by Mrs. A. P. Land. C. G. Fuller, Jr., directed the choir with Mrs. Fuller accompanying and Mrs. C. D. Zlomke helping the choir in their singing.

'This Choir Camp Project, inspired by Reverend Jack Cooke, Pastor of the New Iberia church, is one of the finest ways in bringing a group of young people together in fellowship, work and other group participation,' according to their di-

rector. Any church with a Youth Choir, or even an Adult Choir should try out this type of project. It will truly give inspiration to your organization.

The members of this choir raised every part of the expense through a Sweet Sale held on the Saturday prior to the camp.

WITH THE SUB-DISTRICTS

Keener

The meeting of the Monticello District M.Y.F. Officers and Sub-District Officers at the First Methodist Church, Monticello, 21st of June, 1958, for the purpose of planning the Intermediate and Senior Retreat at Camp Keener July 9-11 was attended by Judy Tillery, Parkdale, and Betsy Pylate of Wilmot.

The Keener Sub-District held its monthly meeting at Lake Village, Monday, 23rd of June, at 3:00 p.m. The meeting was attended by 110 young people from Crossett, Hamburg, Eudora, Wilmot, Parkdale, and Lake Village.

Boating, skiing, and swimming were enjoyed by all. The afternoon was topped off by a picnic style supper.

The August meeting will be held at Eudora as an Ice Cream Supper

or as a Fish Fry.—Betsy Pylate, Reporter

New Orleans

During the month of May the Senior MYF of First Methodist Church of New Orleans, La., put their time to good use every Saturday by washing cars to raise money for their summer camp fund. They washed cars between the hours of 9 a.m. and 4 p.m. On one of the Saturday afternoons the group was invited to the home of their president Walter Sikes for a supper and fellowship good time. The following Saturday afternoon First Methodist M.Y.F. invited Sr. M.Y.F. of Jefferson Methodist Church to join them on a truck ride picnic at Tchoupitoulas Creek where they were able to swim and enjoy the fellowship of the two church groups. The truck was furnished by Mr. Wigle. The counselors attending these little folks on these occasions were Mr. and Mrs. Norman Wigle, Mr. and Mrs. James Evans, Mr. and Mrs. J. Porter and Mrs. Muriel Vonderhaar. The Publicity Committeeman of the First Methodist Church of New Orleans of the M.Y.F. group is Master Wm. Ruckert, who is to be complimented on his efforts.

Jonesboro

The Jonesboro District MYF Council met June 25, 1958, at the home of Rev. E. J. Holifield. After a delicious picnic supper, prepared by Mrs. Holifield, the council began plans for the coming year.

Brooks Holifield, president, presided over the meeting. Plans were made for an officers workshop to be held in the latter part of July. Another matter of business was the District Youth Rally which will be held Sept. 22, 1958, at Student Center at Arkansas State College.

The council selected the project for the coming year with each sub-district contributing \$25.00 to the Student Center. Each local MYF will also be encouraged to contribute to the Student Center.

The meeting was dismissed with the MYF benediction until our next meeting, which will be held July 17, at Dell.

(Continued on page 15)

Katherine Gormley Gets First Daubs Scholarship

Katherine Gormley, one of the three valedictorians in the 1958 graduating class of the Leesville High School, is the first recipient of the Gertrude E. Daubs Scholarship of \$150.00 per school year. The Wesleyan Service Guild of the First Methodist Church established the scholarship in memory of Mrs. Daubs, a beloved member who passed away on December 27, 1957.

Katherine, or Kay, has been a member of the Leesville Church for the past nine years and a member of the church choir for four years. She has attended the Sunday School and Vacation Church School as a



Katherine Gormley

student all of her life, and has assisted the teachers in conducting the vacation school for the past two years. She has served as president of the local Methodist Youth Fellowship and as president of the Anacoco Sub-district MYF.

Kay has held offices in school classes and organizations, and has been a volunteer swimming teacher at the Leesville pool for the past three years. She was rated as assistant water safety instructor with the Red Cross and in the summer of 1957 was a delegate to the Red Cross Leadership Training Center at Gulf Park College in Mississippi. This summer she is again teaching at the pool.

She plans to go to Louisiana State University this fall—her parents, Mr. and Mrs. R. E. Gormley, both received their degrees there—and will major in science and education, with recreational direction as a minor.



The Lakewood Methodist Church and the Sylvan Hills Methodist Church of North Little Rock were hosts to a group of MYF young people from the Court Street Methodist Church of Flint, Mich. Pictured are the presidents of the three groups.

(Left to Right) Nancy Dean, Mrs. Jess Avitts (Counselor) Governor Orval E. Faubus, Richard Winter, Terry Henry (Flint, Michigan).



Three MYF groups, two from Little Rock and the third from Flint, Michigan. This picture was taken in the Conference Room of the Governor's Offices, State Capitol, Little Rock.



The Iris Bell Sub-District met Monday night, June 16th, at the Methodist Church in Black Rock, Ark. Those who attended The North Arkansas Youth Assembly at Hendrix College presented the program.

Recreation was led by Ruby Davis, and was taken from different folk games, songs, and party games which were learned at the Assembly.

The President, Harold Callahan, presided over the business meeting. The following discussions were given: The program for the

coming year by Janice Hederick. The program area of Christian Witness by Ervan Wimberly. The area of Christian Fellowship by Ruby Davis. The area of Christian Outreach by Sue Jackson. The area of Christian Citizenship by Harold Callahan.

A skit, "Why I Don't Drink" was presented by Sandra Edmondson, Mary Anne Cunningham, Carroll Sue Wilson, Marian Burkhammer, and Ervan Wimberly.

A devotional was given by Carroll Sue Wilson and Jerry Cude. Delicious refreshments were served by the hostess.

Pictured in front row (l-r) Harold Callahan, Mary Anne Cunningham, Sue Jackson, Patsy Jo Chaney; back row, Ruby Davies, Peggy Sanders, Jerry Cude, Janice Hederick and Mr. Shewmaker, Adult Counselor.



News In Brief

The Wesleyan Service Guild of the Kentwood Methodist Church met Tuesday evening, June 17 at the home of Mrs. Francis Bell. Mrs. Gladys Richerson gave the devotional entitled "March of Missions." During the business session plans for the coming year were discussed, particularly the visitation of "shut-ins."

The meeting was closed with a Guild prayer. A social period followed and Mrs. Bell served refreshments to twelve members and one guest.

The officers of the Marion Dallas Guild of St. Paul Methodist Church, Little Rock were installed Tuesday night, June 17 by Mrs. Maye Tullas as follows: president, Ernestine Moss; vice-president, Louise Mays; secretary, Ruth Wilson; treasurer, Margie Dunn.

Newly elected officers of the Oak Grove Woman's Society of Christian Service are: president, Mrs. Loy Clark; vice-president, Mrs. Ira Fuqua; and recording secretary, Mrs. Ollie McNeal.

The Woman's Society of Christian Service of Bull Shoals met in the home of Mrs. F. R. Rossler, Thursday evening, June 12, at 8 p.m.

The meeting was presided over by the new president, Mrs. Helene K. Allen. The treasurer gave the annual report and reported receipts for the year totaling \$715.00.

The District President, Florence Zarub gave the opening prayer. There were two visitors present, Mrs. F. R. Rossler, and Mrs. Chas. Woods, Sr.

The devotional, "Ever Singing, March We Onward," was presented

(Continued on page 15)

With The Districts

Fort Smith

Fort Smith District Woman's Society of Christian Service was held at Ozark Methodist Church Wednesday June 18, 1958.

The meeting was opened with the singing of hymn no. 242, followed by prayer by Mrs. Sam Roberts of Booneville.

Guests were introduced by Mrs. Roberts, as follows: Mrs. Jessie Gilstrap, of Bentonville, President of Woman's Society, North Arkansas Conference; Miss Mary Chaffin, Deaconess; Conference officers: Mrs. T. L. Hunt, Sec. of Supplies; Mrs. James Elmore, Sec. of Student Work; Mrs. A. M. McKennon, Sec. Status of Women.

Dr. and Mrs. Dodgen were introduced and Mrs. Dodgen announced that open house would be held at the new District Parsonage, Wednesday June 25, 2-5, in the afternoon and 7-9 in the evening.

Mrs. Ralph Cornelius, chairman of the Research Committee, read the list of District Officers for the year and the Officers were installed by Mrs. Gilstrap.

Mrs. C. C. Long, of Ozark, welcomed the guests and invited the group to look over the new Educational Building.

Miss Mary Chaffin gave an inspiring devotional, followed by Mrs. T. L. Hunt's informative talk entitled "Christ's Message Today as it Applies to Supplies."

Mrs. Elmore gave a report on Student Work.

Mrs. Gilstrap gave a summary of the Methodist Assembly in St. Louis.

A very impressive pledge service was conducted by Mrs. G. A. McKee, after which the group met in the church dining hall, where a delicious salad plate luncheon was

Plans Announced for 1958 Schools of Missions

Little Rock Conference

July 19-20—Wesleyan Service Guild Week-end, Camp Aldersgate
Registration 1 p.m.

Mrs. Ross Beard, Chairman

July 21-25—School of Missions, Camp Aldersgate

Mrs. J. C. Oslin, Chairman

NOTICE: There has been a change in the Registrar; please send registrations to Mrs. J. R. Henderson, 110 N. Cedar, Little Rock
Fee: \$3.00

Louisiana Conference

August 11-15—School of Missions, Centenary College, Shreveport

Mrs. Wideman Watson, Chairman

Registration Monday, August 11; 9-11:45 a.m.

Advance registration to: Mrs. J. T. Eubank, 3149 Woodlawn Ave., Shreveport; Fee, \$3.50

North Arkansas Conference

August 18-22—School of Missions, Hendrix College, Conway

Chairman, Mrs. Elmus Brown

Registration: Mrs. R. T. Steele, 1519 Ash, Conway

Aug. 16-17—Guild Educational Seminar

Registration, \$2.00 to Miss Mildred Scott, 1502 Pike Ave., N. Little Rock

served.

The group reassembled in the sanctuary at 1:00 o'clock, for a short period of officers training, and the meeting adjourned at 2 p.m.

Mrs. M. I. Barger, Sec.

Batesville

The Batesville District, Woman's Society of Christian Service held an Executive Committee meeting June 16th, in the home of Mrs. Ben Jernigan, Batesville, Ark. The president, Mrs. L. T. Zarub, called the meeting to order by the reading of a poem, "The Standard of Living," followed by a prayer circle, led by Mrs. Wm. Womack, Spiritual Life Chairman.

Mrs. Jernigan, treasurer, reported \$6,915.65 was remitted this year to our Conference.

Various recommendations were made to be presented to the annual meeting and attendance was urged

for the School of Missions to be held in Conway Aug. 18 to 22nd.

The president appointed a Program Planning Committee for the ensuing two years, with Mrs. Beson as chairman and a Project Committee with Mrs. Paul Bumpers as chairman.

Mrs. Fox, Supply Secretary spoke briefly on the increase in the District Supply Asking to \$80.00.

A delicious luncheon was served by the hostess, Mrs. R. E. Connell dismissed the meeting with prayer.

The Annual Officers Training Day for the Batesville District, Woman's Society of Christian Service met June 19th in the 1st Methodist Church, Newport, Ark.

Mrs. L. T. Zarub, District President, presided at the meeting. Following an opening hymn, Mrs. Wm. Womack presented Rev. Pryor Cruce, pastor of Umstead church,

(Continued on page 15)

Financial Report - Little Rock Conference Woman's Society of Christian Service

(Continued from last week)

SPECIAL MEMBERSHIPS

HOPE DISTRICT

Ashdown—Adult: Mrs. C. L. Briant, Sr.
Blevins—Baby: Loren Stephens.
Foreman—Adult: Mrs. E. L. Tipton.
Hope—Adult: Mrs. J. W. Turner, Mrs. C. H. Gladdis.
Mena—Adult: Mrs. John T. Harmon.
Nashville—Adult: Mrs. Horace Scoggin.
Prescott—Adult: Mrs. J. A. Cole (WSG); baby: Susan Elizabeth Cox (WSG).
First Church, Texarkana—Adult: Mrs. O. W. Amos, Mrs. Julia Brummett, Mrs. John Braden, Mrs. Hubert Shull, Jr., Mrs. Joe Vinson, Mrs. A. F. Potter; Junior: Sally Shull; Baby: Jane Henry.
Exa Jo Curtis, Mary Harriett Autrey, Rebecca Lucille Autrey, Mildred Ann Cook, Cynthia Lucille Cook, Jo Ann Cabe Slicker.
College Hill, Texarkana—Adult: Mrs. Jewell Wright, Mrs. J. A. Hill, Mrs. Grover Maggee.

ARCADELPHIA DISTRICT

First Church, Arkadelphia—Adult: Mrs. Dolphus Whitten, Jr.
St. Andrews, Arkadelphia—Youth: Miss Deborah Ann Smith.
Glenwood—Adult: Mrs. Amy Weaver.
Gurdon—Adult: Mrs. H. E. Toland; Mrs. W. M. Slayton (WSG), Mrs. S. K. Garrett.
First Church Hot Springs—Adult: Miss Mamie Henderson, Miss Ruth Henderson, Mrs. Charles H. Lutterloh, Mrs. Marion Anderson, Mrs. John Holder.
Oaklawn, Hot Springs—Adult: Mrs. G. A. Tillman, Mrs. Daryl C. Potratz (WSG), Mrs. Clyde E. Ray (WSG), Mrs. Calvin C. Burroughs (WSG), Mrs. Ruby Howard Allman (WSG).
Pullman Heights, Hot Springs—Adult: Mrs. Catherine Jolly.
Malvern—Adult: Mrs. Freida Baldrige (WSG), Mrs. W. C. Watson (WSG).
Okolona—Adult: Mrs. Luther Osburn.

CAMDEN DISTRICT:

Bearden—Adult: Mrs. Cora Doherty, Mrs. W. H. Brooks, Mrs. Alex Anthony.
Bethel—Baby: Barry Douglas Couch.
First Church, Camden—Adult: Dr. W. Neill Hart, Miss Katherine Lide, Mrs. W. H. Coker, Mrs. Robert Gammill, Mrs. Alvin Robert Davis, Mrs. Charles Barnes, Mrs. W. J. May, Mrs. Bert Patterson; Baby: Mary Susan Butt.
Fairview, Camden—Adult: Mrs. Louise McKenzie (WSG); Baby: Timothy Stewart McKenzie (WSG).
Timothy, Camden—Adult: Mrs. Maude Hudnall.
First Church, El Dorado—Adult: Mrs. Nell C. Marsh, Sr., Mrs. Eva Lou Davis, (WSG), Mrs. Thelma Cooksey (WSG), Mrs. Queenie Mathews (WSG), Miss Uldene Trickett.
St. Luke, El Dorado—Adult: Mrs. Irene Williams; youth: Kenneth Smith.
Vantrease, El Dorado—Adult: Mrs. Gene Baggett, Mrs. Dwight Starritt, Mrs. Fred Gathright, Mrs. D. R. Robertson (WSG), Mrs. Charles Adams; Baby: Lucy Virginia Self, Carol Sue Hedgecock.
Junction City—Baby: Cindy Sue Elkins.
First Church, Magnolia—Adult: Mrs. Otto Stuart, Mrs. J. B. Slee, Mrs. W. R. Thomas, Mrs. C. N. Thomas, Mrs. Warren Doss; Baby: David Hiram Cole, Peggy Vincent Russell.
Jackson Street, Magnolia—Adult: Mrs. J. T. Stephens.
Norphlet—Adult: Mrs. Sula Barringer.
Parker's Chapel—Adult: Mrs. Lois Husbands; Baby: Denise Gayle Love.
Smackover—Adult: Mary Katherine Rouse; Youth: Diane Lee Gunn; Baby: Cindy Lou Dennis, Melissa Ann Goodwin, Marcus Kenneth Haralson, Scott Hendrix Robinson (WSG).
Stamps—Adult: Mrs. Claude Grimmitt (WSG).

LITTLE ROCK DISTRICT:

Bauxite—Adult: Mrs. Lewis C. Burke, Mrs. Louise Frances.
Benton—Adult: Mrs. Jehu J. Crow, Mrs. Lonnie Tull, Mrs. Lillian Hayes.
Carlisle—Youth: Marilyn Huston, Jimmy Clint Miller.
Douglassville—Adult: Mrs. Jean Davis; Youth: Sherry Daniels; Baby: Mary Rebecca Houchin, Kathleen Frances Carothers, Billy John Settle, Paul Dennie Dorsey, Carla Jean Morris, Mary Elizabeth Carter.
Geyer Springs—Adult: Mrs. George Porter.
Asbury, Little Rock—Adult: Mrs. C. B. Barnhart; Youth: Mary Brannon; Baby: Karen Diane Reel.
Capitol View, L.R.—Adult: Mrs. Irene Webster.
First Church, Little Rock—Adult: Mrs. Burt Pickens, Mrs. J. C. Robinson, Mrs. P. C. Ausbrook, Mrs. Carl Hall, Mrs. Horace Bell, Mrs. A. C. Patterson, Mrs. Standley Crawford; Baby: Todd Hayes, Susan Love Faulkner, George Burden Wayland.
Henderson, Little Rock—Adult: Mrs. Z. T. Russom, Mrs. Henry Bryant, Miss Faye Rollins (WSG).
Highland, Little Rock—Adults: Mrs. A. L. Baxley, Mrs. Charles R. Miller, Mrs. P. B. Frederick, Mrs. Henry W. Kassler.
Hunter, Little Rock—Adult: Mrs. Lonnie Carrouth, Miss Thelma Hyatt, Mrs. M. B. Brickell (WSG).
Pulaski Heights, Little Rock—Adult: Mrs. Charles T. Meyer, Jr., Mrs. J. F. Hudson, Mrs. E. B. Ward, Sr. (WSG), Miss Marian McNeill (WSG).
St. Luke, Little Rock—Adult: Mrs. Louis Muller, Mrs. Selma Lee.
St. Paul, Little Rock—Adult: Mrs. Mayo Tullis.
Twenty-eighth Street, Little Rock—Baby: Cynthia Lynn Stewart.
Winfield, Little Rock—Adult: Mrs. E. W.

Beeson, Mrs. E. Ray Scott, Mildred Parks (WSG), Nora Anderson (WSG); youth: Bob Franklin, Bill Cooper.
Mabelvale—Adult: Mrs. W. A. Raymond.

MONTICELLO DISTRICT:

Crossett—Adult: Mrs. Robert O. Nason; Youth: Linda Claire Posey; Baby: Linda Cheryl Logan.
Dermott—Adult: Miss Janell Horton, Miss Annie Horton, Miss Blanche Fowler.
Hamburg—Adult: Mrs. Tom Durham.
Lakeside—Adult: Mrs. J. H. Holloway.
Monticello—Adult: Mrs. Harris Nunn, Mrs. James Jackson, Jr., Mrs. A. C. Thompson, Sr., Mrs. Annie Ray Terry.
Star City—Adult: Mrs. Gladys Tucker, Mrs. Martha Sue Thornton; Baby: Mary Lou Spencer.

PINE BLUFF DISTRICT:

Almyra—Adult: Mrs. Harold Goetz.
Altheimer—Adult: Mrs. Charles Hardin.
DeWitt—Adult: Mrs. Luther Leslie; Baby: Belinda Kaye Price.
England—Adult: Mrs. W. L. (Faye) Wood, Mrs. J. O. (Lodie) Dupree; Youth: Lee Ann Ashcraft, Billie Marie Ward.
Gillett—Adult: Mrs. Robert Lowe.
Grady—Adult: Mrs. A. C. Webb, Mrs. Glen Lovett.
Carr Memorial, Pine Bluff—Life: Mrs. R. B. Huston; Adult: Mrs. Wilson Hogan, Mrs. J. U. Torrence, Mrs. P. H. Wooley, and Mrs. Will Lawton (WSG); Baby: Elizabeth Ann Evans (WSG).
First Church, Pine Bluff—Life: Mrs. N. J. Gant, Jr.; Baby: Mone Arnold.
Good Faith, Pine Bluff—Adult: Mrs. Dahl-ya M. Dial.
Hawley Memorial, Pine Bluff—Adult: Mrs. L. A. Glover, Mrs. James Yeates.
Lakeside, Pine Bluff—Memorial: Mrs. Kate Ballard, Mrs. M. A. Schnyder, Mrs. B. F. Adams; Adult: Mrs. Earle Brewster (WSG), Dorothy Nell Jones (WSG).
Wesley, Pine Bluff—Adult: Mrs. W. C. Wayman.
Rison—Adult: Mrs. Marvin Reed.
Sheridan—Adult: Mrs. Roy Goolsby.
First Church, Stuttgart—Adult: Mrs. Grover C. Knoll.

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

NA Conf. Notes—

Church Leaders To Be Presented “Emphasis” At District Meetings

By Ira A. Brumley

Plans are being completed for meetings in which pastors, church school superintendents, superintendents of membership cultivation, and chairmen of commissions on education will have presented to them the EMPHASIS for the year. These meetings are to be informal as a means of bringing to the attention of these leaders just what the program is.

Time will be provided in these meetings for the four groups to face this opportunity and decide what should be done in the local churches.

There will be a period for the whole group to meet together for a general discussion of the plans.

Then there will be formed four groups to discuss the ways in which this program should be developed in the particular district. These four groups will report back to the groups as a whole. We want the leaders of the local churches in each district to decide what the respective district should attempt to do during this year. They are to help make the program. It must be local church centered, not a program given to the local church to put on.

We hope these leaders will be thinking of the local church's job in reaching more people, of developing plans for training its present and future leaders, improving the organization, the creation of new groups in the church school and extension schools, a better understanding of our curriculum materials and how they are to be used, the evangelistic task of the church school, etc.

The following is the district schedule of these meetings:

Jonesboro District, July 7; Paragould District, July 8; Forrest City District, July 10; Ft. Smith District, July 11; Fayetteville District, July 21; Conway District, August 28; Batesville District, July 29-31; Searcy District, August 1.

These meetings are being set at 7:30 p.m. We will need from two to two and a half hours for the evening program.

There are perhaps 20,000 or more resident members of local churches in the North Arkansas Conference who are not church school members. Many of these should be enrolled in the church school at an early date.

How many church members in your church are not in your church school? What plans do you have for encouraging these to become members of your church school?

New Certifications

We are already receiving new certification reports since Annual Conference.

Rev. John Bayliss of Newport and Rev. Hugh Burtner of Rogers have been certified for Christian Beliefs; and Miss Mildred Osment of Jonesboro for the course on the Middle East.

Vacation Church School Reports

A number of vacation church school reports have reached our office as follows:

Batesville District: Newport, First

Church; Calico Rock; Viola; Cotter; Evening Shade; Salem.

Conway District: Atkins; Belleville; Wesley, Conway.

Fayetteville District: Farmington; Morrow; Alpena; Berryville; Centerton.

Forrest City District: Madison; Earle; Parkin; Wheatley; Round Pond; Marion; Helena; Hughes; Marianna; Crawfordville.

Ft. Smith District: Van Buren, First Church; Van Buren, St. John;

Hartman; Ft. Smith, First Church; Barling.

Jonesboro District: Fisher; Leachville; Marked Tree; Lepanto; Harrisburg; Nettleton.

Paragould District: Corning; Walnut Ridge; Mammoth Spring; Griffin Memorial, Paragould; Rector, First Church; Pocahontas; Piggott.

Searcy District: Jacksonville; McCrory; Harrison.

If your church has had a vacation church school and it has not been reported please send us a report on the school. If you need report forms please let us know and we will send them.

The Jonesboro Area Training School has been set for January 4-8, 1959. Plans are being made for a five unit school.

The reports of the North Arkansas Conference show that 70% of all additions on profession of faith received by the churches of the North Arkansas Conference were members of the church school when they united with the church. The program of the church school is an

DeRidder Church Com. On Education Elects Officers for New Year

Wesley Methodist Church of DeRidder Commission on Education of which Mrs. Sylvester James is chairman, elected officers at its June 18th meeting. Floyd Martin was elected vice-chairman and Mrs. Floyd Martin secretary. As an example of increased interest a recommendation was accepted that each teacher keep a record and encourage each member in the following: 1. Daily Bible Readings; 2. The study of the Church School lesson; 3. Bringing Bible to Church; 4. Inviting someone to Church School and Church. It was reported at the meeting that the Junior Class had 100% attendance on Sunday June 15th. Growth was also reported at M.Y.F. Rev. James C. Skinner is pastor of Wesley Methodist Church. Mrs. Henry W. Smith, reporter.

important factor in the program of evangelism of the church.



First Methodist Church, Texarkana, completed two weeks of Vacation Church School on Friday, June 20. The enrollment for the school was one hundred and eighty-one, with forty teachers and assistants. Mrs. A. J. Davis directed the school with Mrs. W. H. Richardson serving as dean. Mrs. Dennis Williams served as chairman of refreshments. All parents and friends were invited for a sharing period at 11:15 o'clock Friday morning. A picnic lunch was enjoyed in the recreation room with two hundred and twenty-five in attendance. Mrs. James Hudson, superintendent of the Junior Department, was in charge of activities in that division. She was assisted by Mrs. Paul Scott, Mrs. John Cupp, Mrs. Robert Chappell, Mrs. Sam Carrigan, Army Proetz, Alice Sue Davis, Jane De Long and Kristen Petersen. They used as their text "Jesus Is His Name." The Primary department was directed by Mrs. John Braden,

superintendent of that division. Assisting Mrs. Braden were Mrs. Minor Couch, Mrs. Henry Gardner, Mrs. Le Roy Autrey, Mrs. Jack Hardy, Carrie Stewart, Jackie Wilkins, Sue Teague, Janet Teague, Judy Teague, Betty Williams, Betty Gilliland, Nancy Atkinson and Janet Dunn. Their text was "Jesus Went About Doing Good." Text for the Kindergarten department was "Children Learn From Jesus." Mrs. C. H. Binkley served as director of this group. She was assisted by Mrs. R. S. McGuire, Mrs. Roy Snow, Mrs. R. J. Schneider, Mrs. Ruel Vammen, Mrs. Joe Birts, Lina Davis, Joy Gardner and Diana Martin. Activities in the Nursery Threes were directed by Miss Carolyn Wells. Working with her were Mrs. C. E. Clark, Mrs. W. E. Vammen, Mrs. Paul Hardy, Mrs. Tom Arnold, Mrs. Raymond Galloway, Mrs. Lewie Henry, Paula Addison and Betty Gilliland. Their text was "Religious Nurture in Nursery Class and Home."

Searcy District Opens New Youth Camp - Kamp Kaetzell

Methodists of the Searcy District now own their own youth camp located six miles east of Clinton on the east bank of the South fork of Little Red River.

Consisting of eight cabins, two bath houses and the dining hall, the development has been made on thirty acres of land recently purchased by the Searcy District.

The camp was named Kamp Kaetzell, honoring Rev. E. G. Kaetzell, superintendent of the Searcy District since 1954.

Trustees for the camp include Howard Johnson of Clinton, Edwin Jammision of Augusta, Andrew McCurry of Heber Springs, Dr. Lee Biggs of Searcy, Wayne Kendall of Harrison and Doyle Ward of Bald Knob.

Shown below standing in front of one of the eight cottages at Kamp Kaetzell are, left to right, Rev. E. G. Kaetzell, superintendent of the Searcy District; Dr. Ira A. Brumley of Conway, executive secretary of the North Arkansas Conference Board of Education; Mr. and Mrs. H. H. Fulbright and Mr. and Mrs. Joe S. Pierce, all of Searcy. The cottage shown was given in memory of Mr. Pierce's mother by Mr. and Mrs. Pierce. Next to it is a cottage given by Mr. Fulbright, honoring Mrs. Fulbright.



Four of the eight cottages at Kamp Kaetzell are shown above on the day, Sunday, June 22, when the camp was formally opened. Shown also in the center is one of the two bathhouses.



Pictured below is the interior of the Kamp Kaetzell dining hall, which is located in the center of the camp development. The dining hall and kitchen will accommodate 100.



Methodists Hear Warning Against Statistical Evang.

Lake Junaluska, N. C. (RNS)—Evangelism concerned "only with showing an impressive statistical result is worse than no evangelism at all," a report presented to the Western North Carolina Methodist Conference here declared.

There are dangers, the report added, in any evangelistic emphasis "which lays undue stress on the number of persons received into the Church."

The Board of Evangelism report warned that "we must not weaken our movement by adding to our number persons who are not fully dedicated to the requirement of discipleship."

Dr. George A. Buttrick, pastor of the Memorial church at Harvard University, declared that preachers should not tell people "what to do." He urged rather, that preachers proclaim the Gospel news "that God accepts us."

Bill of Obligations Recommended For Christians

Cincinnati, O. (RNS)—A former lawyer suggested at the 51st annual meeting here of the American Baptist Convention that Christians try substituting a "Bill of Obligations" for the Bill of Rights when dealing with human relationships.

Dr. William H. Rhoades of New York, executive secretary of the American Baptist Home Mission Societies, said that a man's duties are "more important" than his rights, adding that too much emphasis has been placed on the in-born rights of man.

Through accumulated experiences, he said, mankind has learned that a man's rights "are never fully secure but always subject to attack by another."

Dr. Rhoades, who used to practice law in Toledo, O., posed the question whether a Bill of Rights is "fundamentally and intrinsically a credit to mankind, or whether there is a higher level of being."

He asked his listeners to suppose that "all our human relationships were based on a Bill of Obligations." Acceptance of such a bill, he said, would contain the mandate from Jesus "to open our eyes and see."

"The deepest thing in life is the grace of God—doing for someone what they don't deserve, haven't earned, could not ask for, and can't repay," he said.

\$10 Sunday School Gift Acknowledged By Dr. Schweitzer

Bronte, Ont. (RNS)—A \$10 donation from 12 Sunday school children here to Dr. Albert Schweitzer's hospital in Africa was acknowledged by a personal note from the famed medical missionary.

The members of the German Baptist Sunday school, aged three to ten, took a year to save the money, which was forwarded to the

Understanding Of India Asked By Missions Official

St. Paul, Minn. (RNS)—Americans don't try hard enough to understand India's determination to steer a neutral course in world affairs, a churchman who has lived 18 years in India told Minnesota Methodists.

Speaking at the annual state Methodist conference, Dr. James K. Mathews, Montclair, N. J., general secretary of the world division of The Methodist Church's board of missions, declared:

"I think it is unfortunate that the American press and the American people have not made more effort to understand the position and the attitude of Mr. Nehru, India's prime minister, in matters of war and peace, in his urgent efforts for conciliation and neutrality.

"I have great confidence in Mr. Nehru's leadership in Asia, and in his motives . . ."

Dr. Mathews called on Americans "to look at India and the world through eyes more definitely focused to the thinking of the great mass of the world's people."

He said he had returned from a recent visit to Asia and Africa "cheered by statesmen who told me that the solution of moral and spiritual problems of their people lies in the activities and teachings of the Christian church."

Lambarene hospital in French Equatorial Africa by their teacher, Mrs. Jacob Faul.

Dr. Schweitzer sent two photographs of himself to the children, and on the back of each was a note written by the missionary himself. One, showing Dr. Schweitzer with a baby antelope, has this handwritten inscription: "To the Sunday school of the parish in Ontario, in loving memory."



Participants in the special training program for overseas Methodist pastors are: (standing, left to right) Rev. Jose Q. Raquindin, Philippines; Rev. Kenneth Choto, Southern Rhodesia; Rev. Pedro F. Daludado, Philippines; Rev. Sin Oh Pak, Korea; Rev. A. Devadas

Jacob, India; (seated, left to right) Rev. James C. Lal, India; Rev. Nobuya Utsunomiya, Japan; Rev. Johnston S. Q. Bakhsh, Pakistan; Rev. Ong Chaik Ghee, Malaya. The Rev. Daya Prakash Titus, India, was not present for this photograph. (Methodist Prints by Rickarby)

Methodists To Train Ministers From Overseas

By Leonard Perryman

The Methodist Church has initiated what it believes to be a new approach in Protestant missions for strengthening the ministerial leadership of overseas churches and for creating better understanding between overseas area and the home church.

The approach, developed by the Division of World Missions of the Methodist Board of Missions, New York, has involved bringing to the United States for specialized training 10 senior national (native) ministers from Methodist or Methodist-related churches in seven countries of Africa and Asia. Countries represented are Southern Rhodesia, Malaya, India, Korea, Pakistan and the Philippines.

The training program includes two phases, classroom work and practical field experience. The classroom work centers in a semester of study in the Bible and Biblical theology, Christian ethics and social ethics, and a special seminar devoted to the individual needs of the pastors. The study is being done at Drew Theological Seminary, Madison, N. J., under the guidance of the Division of World Missions and the Drew faculty. The program began February 3.

From June through November, each man will have five months of ministerial internship as an associ-

ate pastor of a local Methodist church somewhere in the United States. The field program will be supervised jointly by Drew and the Division of World Missions.

Selected for the training program by fellow ministers in their homeland, each overseas pastor holds a place of leadership and responsibility in his annual conference. Three are district superintendents, two are chaplains and teachers of religion, one is pastor of a church of 1,200 members. All are 32 years of age or older.

The executive in charge of the program for the World Division is the Rev. Dr. Ashton A. Almand, associate treasurer of the Division and until 1956 a pastor in the Florida Methodist Conference.

The program is being financed entirely by the Division of World Missions.

The study at Drew is under the general supervision of the Rev. Dr. Ralph Felton, former missionary, seminary professor, scholar and writer. The course in Bible and Biblical theology is being led by the Rev. Dr. B. W. Anderson, seminary dean and professor of Biblical theology. The course in social and Christian ethics is being taught by Dr. George Kelsey, professor of social ethics.

Assignment of pastors to local churches for field experience will be made sometime in the spring, but Dr. Almand said invitations from eight churches already have been received.

Dakota Methodists Aid Korean School

Methodists in more than 300 churches in North and South Dakota set out on Sunday, April 27, to try to raise \$5,000 on one day for a women's dormitory at a Methodist school in Korea.

By June 1, all the final reports were in, and Dakota Methodists had gone over their goal by more than \$2,500. The total offering was \$7,674, of which \$3,246 was given by Methodists in North Dakota and \$4,428 by those in South Dakota.

The offering will help to build a dormitory for women workers known as "Bible women," who serve as pastor's assistants and work among women in rural villages. The 10-room dormitory, which will be named Dakota Hall, will be the campus of the Methodist Bible Training Institute in Taejon.

The special offering was asked by Bishop Edwin E. Voigt of the Dakotas Area and area district superintendents, following a request from Bishop Hyunki J. Lew of Korea. Bishop Lew toured the Dakotas last fall, speaking in Methodist churches, and later wrote Bishop Voigt asking if help could be found for the dormitory. During Bishop Lew's tour, offerings were received totaling \$950. That amount added to the April 27 offering makes the total contribution by Dakotas Methodists \$8,264.

In a recent letter to Bishop Voigt, Bishop Lew said: "I want to thank you and your people for this generous enterprise." Bishop Voigt responded. "This was a wonderful victory!"

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WITH THE SUB-DISTRICTS

(Continued from page 10)

Alee Ruth Burrow is publicity chairman.

Hope

The Hope District Council planning retreat was held in an overnight meeting at Ashdown on June 20 and 21. Those attending were: Jerry Rodgers, Joe Crain, Alice Henderson, Harvey Nelson, Anna Whitman, Edrene Downs, Carol Coop, Rev. Fred Arnold Jr., Rev. Gladwin Connell, Mrs. A. J. Davis, and Mrs. Ruth Nolze.

The retreat began at 5:00 p.m. on Friday evening with a supper donated by the Circle One of the W.S.C.S. The council meeting was opened with a prayer by Jerry Rodgers and the minutes of the council meetings at Conference Camp, June 9-13 were read and approved.

The new youth director, Rev. Fred Arnold, Jr., from Foreman, was introduced to the group and Mrs. A. J. Davis, Texarkana First Church youth director, Mrs. Ruth Nolze, Miller-Little River sub-district counselor, Rev. Gladwin Connell, youth director and associate pastor at First Church, Mena, were presented.

The calendar for the year is as follows:

(DISTRICT EMPHASIS)

MY Fund and Stewardship
District Summer Rally — Mena, July 26

SUB-DISTRICT PROGRAMS:

July—Penny-a-Day Plan and Stewardship

August—Promoting the MY Fund

(DISTRICT EMPHASIS)

Church Related Vocations and Evangelism
District Fall Rally—Hope, October 11

SUB-DISTRICT PROGRAMS:

Sept.—Vocational Opportunities and Choice

Oct.—Preparation for Vocations

Nov.—Evangelism thru Vocations

(DISTRICT EMPHASIS)

Mission Study
Mid-Winter Institute—Texarkana, Dec. 29-30

SUB-DISTRICT PROGRAMS:

Dec.—All the World for Christ

Jan.—Middle East Missions

Feb.—North American Missions

(DISTRICT EMPHASIS)

Church and Home Co-operation
District Spring Rally—Foreman, April 11

SUB-DISTRICT PROGRAMS:

March—My Parents and Me

NEWS IN THE WORLD OF RELIGION

(Continued from page 3)

of "financial stringency." Speaking at the society's annual meeting in London, Dr. William J. Platt, general secretary, said the agency had to turn down requests which would have cost \$2,800,000 to produce. However, despite increasing costs, the society distributed more than ten million Scriptures in 1957 as compared with six million in 1950. During the first six months of 1957, Dr. Platt said, the agency printed a million Bibles, a job that would have taken about twelve months two years ago.

Three hundred white Protestant ministers in Dallas, Texas, have urged school boards to make desegregation plans public "as soon as possible," and have called en-

April—Love, Courtship, and Marriage

May—The Christian Home

The budget for the year was set up on the estimated income of \$125. It was voted to pay for the president's travel expenses to council meetings and an allowance of \$21.50 was made. The expense of the District Newsletter was set at \$35.00. 100 copies will be sent out once a month. The remaining money will be used for miscellaneous expenses. It was also voted to give the two conference officers from the district, Joe Crain and Alice Henderson, at least \$10.00 each to help pay for Mt. Sequoyah expenses.

The meeting was adjourned with a dinner provided by Circle Two of the W.S.C.S. on Saturday.

ALCOHOL STUDIES AND CHRISTIAN ACTION FOR YOUTH, JULY 28-AUG. 3

(Continued from page 2)

of the sponsoring boards, will serve as co-directors of the school.

Dr. Edwin Fair, a psychiatrist at the Menninger Clinic in Topeka, Kans., will discuss "Alcohol and Its Effect on the Human Body," and "What Happens When People Drink."

Christian and social aspects of the alcohol problem will be interpreted by the Rev. Jameson Jones of Nashville, editor of *Motive*, a magazine for college students. Pointers on working with alcoholics will be given by the Rev. Dr. Thomas Shipp of Dallas, Tex., a Methodist pastor who has won national attention for his counseling program.

The faculty also will include 20 resource leaders.

forced segregation "morally and spiritually wrong." Methodist Bishop William C. Martin, spokesman for the group, said the 300 signers were a majority of the white Protestant clergy in the Dallas area. The ministers asked that law and order be kept "as Dallas faces desegregation of its public schools," and urged churches, service clubs, newspapers, radio and television stations and community organizations to join together in seeking activity to promote the spirit of harmony.

LAYMAN'S COLUMN

(Continued from page 6)

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All of the materials mentioned here can be had through my office. For those that have a price on them, I shall appreciate it if you send the money with your order. We do not have any facilities for book keeping in my office.

WITH THE DISTRICTS

(Continued from page 11)

who brought the devotional, "Team Work."

The president introduced Mrs. Jessie Gilstrap, Conference President, the Rev. and Mrs. S. B. Wilford, and the District Officers. Roll call indicated 12 District Officers and 88 women, representing 18 societies were present.

Mrs. R. E. Connell announced the date of the Fall Seminar would be Wednesday, September 10th, 10 a.m., 1st Methodist Church, Batesville, Ark.

After the instruction sessions, and delicious luncheon, Mrs. Zarub gave a report of the 5th Assembly of the Woman's Division of Christian Service in St. Louis, Mo., painting a vivid word picture of the happenings there in a splendid report. She then presented Mrs. Gilstrap, who brought us a message

on our mission in life—"To Glorify God," our aim—"Christian Service and Witness."

Mrs. Ben Jernigan was in charge of the pledge service; her theme being "Must Jesus Bear the Cross Alone."

The meeting dismissed with the beautiful singing of the Lord's Prayer by Miss Castleberry.

Mrs. R. W. Batchelder, Recording Secretary.

NEWS IN BRIEF

(Continued from page 11)

by Doris Griffin, Spiritual Life Chairman.

The program was presented by Rosalie Batchelder, program chairman for the month on the "Changing Patterns in the March of Missions." She was assisted by Florence Zarub and Barbara Anderson.

The next meeting will be July 10, at the home of Mrs. G. L. Dishner, and Mrs. Florence Zareb to be program chairman; and Mrs. Doris Griffin to give the devotions.

The meeting closed with the giving of the purpose of the Woman's Society in unison.

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On A Wide Circuit

W. W. Reid

Technological Education and Current Events

It can be terribly discouraging to realize the apathy with which millions of "educated" and well-motivated people view situations and current events toward the solution of which they should be making their contribution. Many don't trouble to go to the polls; though the issues decided there may affect them and their children for generations. Or they don't keep themselves informed on the doings of the day that will make the better or the worse tomorrows. And even "good" church members "conditioned" to believe in the brotherhood of man and to love their neighbors, don't see any relation of those ideals to the vice of their city or the neglect of its children—at least, their lack of action so indicates.

This apathy and inaction runs deep. It seems almost basic in the philosophy of the active, successful American. In the first place, the major requirement society seems to make of him is that he be diligent in business and make a good living (which means money to most of us) for his family. That precludes frittering away time and talent on irrelevant matters — in concerns that do not grow dollars and prestige. Then, the pressure of the quest of "an education" is so great that unusual is the student who finds time or inclination to keep up with the details of what is going on about him, or in the world.

The student who is now going to be pushed through technological courses "so we can beat the Russians to it" is not going to have much opportunity to weigh the social-economic-political differences that divide the thinking of the communist from the thinking of the citizen of the "free world"; he is going to accept his own nation's philosophy (or its hysteria) along with his cup of coffee. And he will scarcely be in an intellectual or moral condition to even wonder at the effect of his technological advance upon human society, Russian or his own.

Specifically, it will mean many things, and among them: The schools must focus attention of students upon what is going on in the world, and must relate every study, be it calculus or literature, to the throbbing life of everyday events; it must create a concern that never grows dull in adult life. The church must relate its teaching and its service to the events of life as these events affect people—for people were the concern of the Master. Newspaper, magazine, radio and television must accept their "freedom" as a mandate to inform the public and keep it constantly aware of events that shape the history and culture of this generation. And the government must lead the nation in replacing the current philosophy of self-interest and greed with one of serving and sharing with brothers everywhere. The home, too, must regain its extolled place as the cradle where are taught all the Christian virtues.



A youth caravan, sponsored by the Methodist Board of Education, is now touring the Louisiana Conference. Pictured above, left to right, are, front row, Mary Elizabeth Danforth, Rose Wolf, Counselor; back row, Wayland Taylor, Carol Ann Roberts, and Jerry Mark.

Youth Caravan Team Is Now Making Tour Of Louisiana Conference

The caravan team arrived in the Louisiana Conference on June 20 from the caravan training center at Hendrix College, Conway, Arkansas, where they received preparation for volunteer service in Methodist churches this summer. This team is one of twenty-five which have been training in caravan training centers throughout the nation, for service in twenty-five different annual conferences. It is composed of four young people and an adult counselor.

Wayland P. Taylor comes from Chula Vista, California. He is a student at San Diego State College and plans to be a high school teacher. Wayland has been very active in the program of the Methodist Youth Fellowship and that of the Wesley Foundation. He will be working especially with intermediates this summer.

Carol Ann Roberts comes from Albany, Georgia, and is a student at Georgia State College for Women. Carol Ann's vocational choice in life is church secretary and youth worker. She has been active in the program of the Methodist Youth Fellowship in her local church and in her conference. Her special work in the Louisiana Conference will be with senior high youth in the local churches where she will visit.

Jerry L. Mark comes from Iowa Falls, Iowa, and is a student at Iowa State. His vocational choice is agriculture teacher. He has been very active in his local MYF and in the Wesley Foundation at college. Jerry will work especially with older youth in the local churches this summer.

Mary Elizabeth Danforth comes from Woburn, Massachusetts, and is a student at Union College in Kentucky. Her vocational choice is that of sacred music. She has been active in her local church program and in the district program. She has also worked with her conference newspaper. Mary Elizabeth will be helping in all fields of work this summer.

Miss Rose Wolf of Hammond, Louisiana, is the counselor for this team. She is an elementary teacher at Hammond, Louisiana. She is very active in her local church program and in her community. She has always been ready to answer in the affirmative when her church called. The four youth

caravaners and adult counselor work as a team with the youth and adult workers with youth in the local church. The Methodist Youth Caravan will lead discussion groups, share in the fellowship experiences with the youth of the community and church, serve as resource persons in planning the youth program, assist in leadership education, set up workshops for practical experience in youth work, and in many additional ways be available for service in the local church.

The following is the summer schedule for the caravan team in the Louisiana Conference: June 21-27, Iowa Methodist Church, Iowa, Louisiana; June 28-July 4, Covington Methodist Church, Covington, Louisiana; July 5-July 11, Slidell Methodist Church, Slidell, Louisiana; July 12-July 18, McGuire Methodist Church, West Monroe, Louisiana; July 19-July 25, Grace Methodist Church, Ruston, Louisiana; July 26-August 1, Baker Methodist Church, Baker, Louisiana.

The caravan program is sponsored by the Methodist Board of Education, which is now in its twentieth year. It has reached more than a million people in over 1600 churches in the United States and overseas.

American University To Conduct First Accredited Telecourse

The American University Washington, D. C., in cooperation with WMAL-TV and the Council of Churches, National Capital Area, will teach the first accredited college telecourse in the area, beginning in September.

"The Life and Teachings of Jesus" will carry two hours of college credit and will run for approximately 30 weeks. It will have the same requirements in assignments and sessions as other university courses. Home viewers will attend an orientation session and take the final examination on the University campus. There will also be a studio class.

Dr. Edward W. Bauman, University chaplain and an ordained Methodist minister, will be the instructor. Dr. Bauman came to the university in 1957 from the Utica, Ohio, Methodist Church, where he served as minister for four years.

His book, "Intercessory Prayer," has just been published by The Westminster Press in Philadelphia. He received his S. T. B. degree magna cum laude from the Boston University School of Theology in 1951. As top graduate of three seminary class, he was awarded the Jacob Sleeper Fellowship for advanced study and received his Ph. D. from the Boston University Graduate School in 1954. His thesis topic was "Intercessory Prayer in the New Testament and in Modern Thought."

Dr. Bauman has taught comparative religion, introduction to the Old Testament, Christian Ethics, and church history at the university, as well as courses on Jesus.

Zimmern Library Given To American U.

Washington, D. C. (MI) — The life and works of an eminent British scholar and political scientist, the late Sir Alfred Zimmern, will be reflected in the American University's new School of International Service to open here in September.

Some 3500 volumes from Sir Alfred's library, nearly half dealing with international affairs, have been given to the university.

Dr. Hurst Anderson, president, said the collection will comprise the "Sir Alfred Zimmern Memorial Library" in a special seminar room.

The gift was hailed by Dr. Ernest S. Griffith, former director of the Library of Congress' legislative reference service and now dean of the new school, as "one of the most outstanding private collections of its kind in the field of international affairs."

Backed by a \$1 million gift of the Methodist Church, the university's School of International Service will serve as a Protestant training center for students preparing for foreign service careers in government, business and church affairs.

Sir Alfred, teacher of world statesmen and diplomats, was emeritus professor of international relations at Oxford University at the time of his death last November in Avon, Conn., at the age of 78.

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VOL. X

THURSDAY, JULY 17, 1958

No. 28

Quadrennial Meet On Christian Ed. To Be Held Aug. 3-8

Nashville, Tenn. (MI) — A quadrennial national meeting of Methodist directors of Christian education will be held August 3-8 at Estes Park, Colo.

About 200 persons who direct Christian education programs in Methodist local churches are expected to attend, said the Rev. Wayne M. Lindecker, Jr., Nashville. He is a staff member of the Department of General Church School Work of the Methodist General Board of Education, which is sponsoring the meeting.

"The meeting will be primarily for instruction, study, and sharing," said Mr. Lindecker.

The worship will be led by the Rev. Dr. J. Kenneth Shamblyn, pastor of Pulaski Heights Methodist Church, Little Rock, Ark.

Among other leaders for the meeting will be Dr. Mary Alice Jones, the Rev. Robert S. Clemmons, the Rev. Ernest T. Dixon, Mrs. Harvey C. Couch, and Mr. Lindecker, all staff members of the Methodist General Board of Education in Nashville; the Rev. Harold W. Ewing, pastor, Union Avenue Methodist Church, Alliance, Ohio; and the Rev. Lyle C. Loomis, West Lafayette, Ind., executive secretary, Board of Education, Northwest Indiana Methodist Conference.

"Located in the heart of the Rockies, Estes Park is in one of the vacation centers of the world," said Mr. Lindecker, "and many of those who will attend plan to take their families."

Centenary Has 14 Students With Perfect Averages

The spring semester honor roll at Centenary College shows that 84 students achieved honor grades on the campus.

The honor roll shows 14 students with perfect 3.00 averages, nine with averages of 2.8, 21 with 2.7 averages, 16 with averages of 2.6 and 24 with averages of 2.5 for the semester's work.

Students who achieved perfect straight "A" averages for the semester are the following: Robert Sibley Cooper, Dorothy Cox Holleman, Edward John Kozak, Madelyn Gail Martin, Grover Cleveland Royston, Austin Albert Sartin, Bryan Sparks, and Jessica Jean Warnlof, all of Shreveport; George Samuel Acton, Plain Dealing; Howard G. Howie and Sylvia Glassman Marx, both of Bossier City; Virgil Dixon Morris, New Orleans; David Paul Swanzy, Center, Tex.; and Alice Joan Templeton, Bastrop.

Those with 2.8 averages are the following: Donald Overton Callen,

Work Started To Publish An Encyclopedia Of Methodism

Lake Junaluska, N. C. (MI)—Methodists of the world have been talking about publishing an *Encyclopedia of Methodism* for 50 years, and now they are going to start to work on it.

The announcement was made here June 29 by the Rev. Dr. Elmer T. Clark, Lake Junaluska, executive secretary of the Association of Methodist Historical Societies and secretary of the U. S. executive committee of the World Methodist Council. Both the association and the committee met here June 26-29 and endorsed the encyclopedia proposal.

Albert Batte Cooksey, Jr., Helen W. Harrell, Martha Ann Oliphant, Marie Rose Rinaudo, Sandra Simmons and Linda Faye Walters, all of Shreveport; Sara Pryor Stone, Bossier City, and John Oscar Williams, Jr., North Arlington, Va.

Students with 2.7 averages are the following: Gladys Bailey Aderhold, Neater Cantrell Batton, Kenneth Rhoma Bennett, Betty Burgett Dickerson, Hoyt Nolan Duggan, Eva Flores, Penelope Ruth Hawkins, Zina Alexandra Hengy, William Turner Kendrick, Alva Eugene Laur, Suzanne McCallum, Jerry Marvyl Malone, James Rex Riley, all of Shreveport; Mimori Urakami, Japan; Alice Eugenia Valentine, Oak Grove; Truly Anne Drake, Maplewood; Ronald Phillip Esch, Pittsburgh, Pa.; Arthur Edward Minnick, Jr., Marshal, Tex.; John Richard Raush, Berwin, Ill.; Marion Jann Stanley, New Orleans, and Byrd Lee Terry, Dubach.

Averages of 2.6 were earned by the following students from Shreveport: Mary Lyons Byres, Mary Thrash Day, Melvin Ray Holt, Jen Isabell Houchin, Keeth Marvin Lane, Peggy Lou Longino, Constance Marie Maranto, Gerard Rand Martin, Walter Ferrell Peyton, Jr., Bobbie Dean Spearman and Bobby G. Williams.

Others who also earned 2.6 averages are the following: Lewis Wiley Fletcher, DeRidder; Richard Everett Herrmann, Gilmer, Tex.; James Edward Parker, Bossier City; Margaret Alice Powell, Minden, and Charles Lofton Wilder, Eros.

Students who earned averages of 2.5 are the following: Ney Ann Bailey, Rugh Ryan Bohan, Constance Mayberry Johnson, Barbara Ann Liles, Jeremiah Rosen, Robert Saylor Snead, John Farrell Steinhauer, Norma Kay Strother, Martha Jean Turner and William Jerry Winterrowd, all of Shreveport.

Also, Linda Kay Cunningham, Ashdown, Ark.; Gerard C. Fanelli, Union City, N. J.; Beverley Hill Gardner, Ringgold; Diane Holloway, Magnolia, Ark.; John Kirkland Graham, Keithville; Eurlayne Howell, Bossier City; Charles Reynolds Hower, Little Rock, Ark.; Robin Marie Hubert, Meridian, Miss.; Frederic Richard Kellogg, Elizabeth; Larry T. McKinstry, Bastrop; Samuel Alvin Maxey, Minden; Ellen J. Ott, Mt. Herman; Robert Watson Schulman, Dothan, Ala.; Carole Ann Solomon, Vicksburg, Miss.

The project probably will take several years, said Dr. Clark, who will lead it in its early stages.

Work is expected to be done on a voluntary basis under the auspices of the World Methodist Council and the International Methodist Historical Society.

The encyclopedia will have sections dealing with biography, theology, and geography as they are related to The Methodist Church, as well as many other features, said Dr. Clark.

"For 50 years or more, the possible publication of an *Encyclopedia of Methodism* has been on the agenda adopted by the Ecumenical Methodist Conference and its successor, the World Methodist Council," said Dr. Clark. "The Association of Methodist Societies and other historical societies have approved it several times, and The Methodist Publishing House has expressed interest in it."

In other action, the world council committee voted to have a meeting of the 80-member American Section of the World Methodist Council December 9-10 in Philadelphia. The meeting, at historic St. George's Church, will celebrate the 150th anniversary of the writing of the constitution for Methodism in America.

The committee also voted to try to raise an additional \$13,000 to finish paying for reconditioning of the Epworth Rectory, a Methodist shrine in Epworth, England. Dr. Clark reported that \$37,000—\$2,000 more than was originally asked of American Methodists—has been raised for work on the rectory, which was the childhood home of John Wesley, founder of Methodism.

1958 Daily Bible Reading Schedule

Below is the schedule for the period July 17-26 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

July 17	Luke 16:19-31
July 18	Luke 17:1-10
July 19	Luke 17:11-21
July 20	Luke 17:22-37
July 21	Luke 18:1-17
July 22	Luke 18:18-30
July 23	Luke 18:31-43
July 24	Luke 19:1-10
July 25	Luke 19:11-27
July 26	Luke 19:28-40

No Evidence Of A Recession In Benevolences

Lakeside, Ohio (MI) — No evidence of a general recession has been reflected in giving to benevolences of The Methodist Church, an official of that denomination said here.

The Rev. Dr. E. Harold Mohn of Chicago, general secretary of the church's Commission on Promotion and Cultivation, reported that the overall increase in general benevolences, promoted by the commission and its related committees, was 6.37 per cent over the previous year, or \$20,441,167.02 in 1958 as compared with \$19,215,532.24 in 1957. In addition, he said, receipts from conference advance specials approximate five millions annually. His figures were for the fiscal year ending May 31.

"There is no evidence of a general recession in giving to general benevolences by members of The Methodist Church," Dr. Mohn said. He did say, however, that "economic conditions may have slowed the pace of increase in financial returns and in expanding programs."

He made his report at the annual meeting of the Commission on Promotion and Cultivation here July 2.

On the previous day, meetings of the Week of Dedication Committee and the General Advance Committee were held.

At a joint meeting of the three groups, attended also by Lakeside residents, on July 1, Bishop Richard C. Raines of Indianapolis, Ind., gave an address on "The Christian Strategy in a Struggling World."

Bishop Raines, who is president of the Division of World Missions of the Board of Missions, urged that laymen be given a larger place in the life of the church and called for wider acceptance of missionary activity and outreach.

"We need laymen who are not simply consumers of the spiritual goods which ministers produce, but are themselves producers of spiritual fruit under the guidance and power of the Holy Spirit," Bishop Raines said.

"They see," the bishop pointed out, "that the world is trying to grow up, is trying to become one, with the know-how of plenty, medicine, education, shared with the world. But this plenty, we know, is not enough. The basic problem is deep within man himself."

He said that the Christian strategy for a struggling world must include: "deeper commitment, a sense of dependence on God, a consciousness of God's judgment and mercy, greater and deeper participation by laymen, and sensing Christ's mandate or call to mission."

Speakers for Methodist Family Life Conference, Oct. 17-19, 1958 Chicago, Illinois



BISHOP HAZEN G.
WERNER



MRS. KATHERINE
OETTINGER



DR. NORMAN
COUSINS



DR. HOWARD A.
RUSK



DR. THEODORE H.
PALMQUIST



BISHOP GERALD
KENNEDY

Among the principal speakers for the third National Methodist Conference on Family Life, October 17-19 in Chicago, will be Bishop Hazen G. Werner, Columbus, Ohio, chairman of the General Committee on Family Life of The Methodist Church; Dr. Katherine Oettinger, chief of the U. S. Children's Bureau, Washington, D. C.; Dr. Norman Cousins, New York City, editor of the Saturday Review; Dr. Howard A. Rusk, an associate editor of The New York Times; the Rev. Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C.; and Methodist Bishop Gerald H. Kennedy, Los Angeles.

Advance Specials In Methodist College 70.9 Pct. of Churches Survey Reveals

Lakeside, Ohio (MI)—The Methodist Church's General Advance Committee took a good look at its program of personalized missionary giving and found the results gratifying at its annual meeting here July 1.

Results of a special study of local church participation in the Advance were made public at the meeting. The survey covered 38,054 Methodist churches in 91 conferences—all but about 1,305 churches of the denomination.

The study showed that 70.9 per cent of the churches participated in giving to General Advance Specials, although about 7,500 of the churches had an Advance special of \$25 or less. Conference Advance Specials received the support of 52.8 per cent of the churches, while 61.6 per cent gave to the Week of Dedication. The Fellowship of Suffering and Service was shared in by 58.7 per cent.

The Rev. Dr. E. Harold Mohn of Chicago, general secretary of the Commission on Promotion and Cultivation, told the committee: "We believe the philosophy of personalized giving for missions, in addition to the basic standardized apportionments, has become established in the life of the church and that this philosophy represents a trend in individual responsiveness to specific known needs."

Methodist College Makes History

Philander Smith College, Little Rock, Arkansas, holds the honor of claiming the first Project of its kind in the entire United States which was initiated and approved under the Housing Act of 1954 when land valued at some \$300,000 was cleared under the Federal program of Slum Clearance and Redevelopment in favor of the College. The College paid a purchase price of approximately \$157,000 as Redeveloper.

New construction totaling \$1,500,000 is being placed on a portion of this newly acquired land. It includes 2 dormitories, a Student Union Building, and a Library-Fine Arts Center. These buildings are expected to go in use in September, 1959. The new Campus forms a quadrangle with a beautiful mall leading toward the Library-Fine Arts Center Building which also contains the Art Gallery and Auditorium-Theater. A unique feature

tion to the basic standardized apportionments, has become established in the life of the church and that this philosophy represents a trend in individual responsiveness to specific known needs."

Three Volume Edition Of Asbury Journal And Letters Now Completed, Presented

Acclaimed Major Historical Project of Generation

Lake Junaluska, N. C. (MI)—The new, annotated, three-volume edition of *The Journal and Letters of Francis Asbury* was presented on "Francis Asbury Night," June 27, at the Lake Junaluska Methodist Assembly.

"The publication of the complete works of Francis Asbury—basic documents of American Methodism—is the major Methodist historical project of this generation," said Dr. Elmer T. Clark, Lake Junaluska, executive secretary of the Association of Methodist Historical Societies. "The letters have never before been collected. The Journal has not been printed in more than a hundred years, and it has never before been annotated."

Dr. Clark is one of the editors of the new publication. The other two are Dr. J. Manning Potts, Nashville, Tenn., and Dr. Jacob S. Payton, Falls Church, Va.

The presentation was made by Cecil D. Jones, a vice-president of The Methodist Publishing House, Nashville, Tenn., and manager of Abingdon Press, which, with Epworth Press of England, has published the work.

Initiative for the publication of an annotated edition of *The Journal and Letters of Francis Asbury* came from the World Methodist Council and the National Historical Publications Commission of the United States Government. The work was turned over to the Association of Methodist Historical Societies in 1951.

Francis Asbury was the principal leader of early American Methodism. He was born in England in 1745, came to America in 1771, was ordained a bishop by vote of the Methodist preachers in 1784, traveled 270,000 miles, mostly on horseback in the wilderness, preached 16,000 sermons, ordained 4,000 preachers, and died in 1816.

"Francis Asbury Night" was held in connection with three meetings at Lake Junaluska during the period. They were meetings of the U. S. executive committee of the World Methodist Council; the Association of Methodist Historical Societies, and the historical society of the Methodist Southeastern Jurisdiction.

Principal speaker for the Asbury observance was Bishop Fred P. Corson, Philadelphia, president of the Board of Education of The Methodist Church. He gave an address on "Asbury's Legacy to World Methodism."

"Asbury was never the spectacular 'man of destiny,'" said Bishop Corson. "His greatness has been an

of the quadrangle is the fact that Wesley Chapel Methodist Church dominates the "motif" of the campus. The Church is located within the College Campus quadrangle.

This development marks the crowning achievement of Dr. M. LaFayette Harris for approximately 23 years of service as President, during which time the College enrollment has grown from 121 to more than 1000 students, annually. The College has also achieved national distinction for its high quality of education and its contribution to leadership within the Church. At the same time Dr. Harris has maintained an effective community relationship as a public servant. He was chosen "Man of the Year" in his Community two years ago because of his distinguished contribution to the community life and welfare. He was again cited a few days ago for his unselfish service to his Community.

accumulative realization. The zenith of his power was not reached at some point in his earthly life, but his star has steadily ascended with a self-renewing light in the great and growing church he founded and in the genius of a nation which is the bulwark of freedom in a world now threatened with political slavery. Asbury is better described as a guiding star than a brilliant meteor."

Material For Annual Laymen's Day Observ. Now In Preparation

Chicago (MI) —Two well-known Methodist laymen are preparing the material which the General Board of Lay Activities will distribute throughout Methodism as aids in the observance of Laymen's Day, Oct. 19.

They are: Samuel W. Witwer, a Chicago attorney, and Dr. Rolfe Lanier Hunt, Mt. Vernon, N. Y., a former editor and educator now on the professional staff of the National Council of Churches.

Heretofore one writer has taken the theme for Laymen's Day each year and developed materials which lay speakers might use in preparation for their talks in pulpits throughout the denomination, but this year's program material will be a "double-header."

Theme of the observance this year is "Seek Ye First" (Matthew 6:33).

In addition to the speakers' aids by Mr. Witwer and Dr. Hunt, the booklet will also contain a suggested order of worship for those in charge of a local Laymen's Day worship service and a foreword by Dr. Robert G. Mayfield, Chicago, general secretary of the Board of Lay Activities.

The booklet will be mailed to all Methodist pastors and lay leaders currently on the mailing list of the General Board of Lay Activities, 740 Rush street, Chicago 11, Ill.

Methodist churches cooperate with many other Protestant denominations in observing the third Sunday in October as Laymen's Day. Each year the number of Methodist churches which observe the day has been increasing.

Dr. Mayfield predicted that about 80 per cent of the Methodist churches of the nation will share in the observance.

At Washington, D. C.

Methodists Hear Outstanding Addresses At National Convocation On Evangelism

Washington, D. C. (RNS)—Methodists were told here to make their religion an "extrovert faith" which they should eagerly seek to share with millions of unchurched persons in the world.

More than 5,000 ministers and lay delegates attended a four-day national convocation on evangelism in the local church.

"Atheism is attacking and all the atheism isn't in Russia or the Eastern world," Dr. Harry Denman of Nashville, Tenn., general secretary of the Methodist Board of Evangelism, warned the delegates.

"Methodism has a date with destiny," he told his fellow churchmen. "A world nation is being born. Constitutions for the world government are being written."

Unless Christians make an all-out effort in evangelism, they will be overwhelmed, he warned, in the new world order that is emerging out of the 20th century.

"We need a decade of discipleship," Dr. Denman said. "We have worship, fellowship, scholarship, leadership and even a light case of stewardship, but we need discipleship with the discipline of Jesus."

A call for the type of evangelism that produces "earthquakes" was made by Dr. Eugene L. Smith of New York, secretary of The Methodist Church's Division of World Missions.

"Some men hoped to seal Christ inside the tomb with cement and soldiers," Dr. Smith said. "That always calls for an earthquake and whenever we try to imprison Christ within our own church, our own pet theology, or our own favorite pattern of worship—then beware the earthquake."

A warning that Methodists are in danger of being "so worked over by Mammon that we have lost our spiritual drive," was sounded by Bishop Hazen G. Werner of Columbus, O.

"Another reason for our weakness is our drift into formalism in our religious life," said Bishop Werner. "We summon people to worship with a few lines of rhyme as though God would meet them in their souls because of a quatrain. We substitute reading a prayer in the book of worship for finding one in our hearts."

"The battle for righteousness will never be won by just having more people stand still in the same place, even if it is a church," said Bishop Werner. "We need to have the courage to extrovert our faith and to take salvation out of the pews to the people."

Bishop F. Gerald Ensley of Des Moines, Ia., told the delegates that they approach the task of evangelism with many assets including "the most efficient ecclesiastical organization in Protestantism today."

Bishop Ensley called upon his fellow churchmen to take hope.

"Unfortunately, we are in the throes of a dark pessimism at the moment," the Iowa bishop said. "Two great wars and a depression have caused much of the Western world to renounce hope."

"The black mood has infiltrated the church by way of theology," he pointed out. "In many circles today you are not regarded as intellectually respectable unless you have an all-consuming hopelessness with regard to the prospects of humanity in this world."

"Methodism holds out a hope," said Bishop Ensley. "Man and his society can be made over. This is not vain dreaming but rests on solid fact. John Wesley had faith in humanity under God because he saw what such faith could do."

Bishop J. Arthur Moore of Atlanta, Ga., addressing a mass meeting in Griffith Stadium, Washington's baseball park, which concluded

Alaska Enters Union With Strong Christian Heritage

Juneau (RNS)—When Alaska enters the Union, it will have the distinction of being the first State in which Christianity was introduced from Russia, back in 1794. This was 53 years after Vitus Bering, a Dane in the Russian Imperial Navy, discovered the territory, which is still a mission land.

However, although the Alaskan aborigines — Aleuts, Athabascans, Thlinkets and Eskimos—are still un-Christianized, Alaska's 215,000 pop-

ulation today includes thriving Protestant and Roman Catholic as well as Eastern Orthodox communities.

No complete statistics are available as to the number of Protestants and Orthodox, but Catholics are officially reported to number 22,500. Over half belong to the Vicariate Apostolic of Alaska, which comprises an area of 515,000 square miles, and the rest to the Diocese of Juneau, created in 1951.

The Presbyterians came to Alaska in 1878 and they are said to have been the most successful of all the Protestant missionaries. John B. Brady, a Presbyterian, was one of the governors of the territory, and another, the Rev. Sheldon Jackson was Alaska's first Superintendent.

Anchorage, Alaska (RNS)—ALASKA METHODIST COLLEGE CAMPUS DEDICATED. Bishop A. Raymond Grand of Portland, Ore. (right) participated at ground breaking ceremonies for the \$5,000,000 Alaska Methodist college here. Standing next to him at the dedication service is Dr. H. Conwell Snoke, treasurer of the Methodist Division of National Missions. Among other leaders at the ceremonies were: seated (left to right)

Bishop A. Frank Smith of Houston, Tex., president of the division; Dr. P. Gordon Gould, a director of the division and native-born supporter of the college; and Dr. Ernest Patty, president of the University of Alaska. Planned for about ten years, the Methodist school is a project of the denomination's Division of National Missions. It will be the first church-related, four-year liberal arts college in Alaska. (RNS Photo)

CLERGYMAN ADVERTISES FOR LOST MEMBERS

Pittsburgh, Pa. (RNS) — The Rev. Joseph Wittkofski, rector of St. Mary's Episcopal church in nearby Charleroi, felt something should be done about the usual summer slump in church attendance.

So he inserted an ad in the Lost & Found section of the local newspaper. It read:

"Lost or Strayed — hope not stolen, a few hundred of the Lord's sheep. Not seen for several weeks. Please return tomorrow morning to the green pastures of St. Mary's church in Charleroi where a table will be prepared and the cup will be running over. No questions will be asked."

The results: "Very satisfactory." Members who hadn't attended church since Easter showed up.

Christian Program Said To Be Need Of Church Colleges

Des Moines, Iowa (NC) — The greatest need of the nation's Christian colleges is not so much dollars as a strong, revitalized, Christian program in the framework of the liberal arts.

This was the general conclusion of the five-day sessions of the second Quadrennial Convocation of Protestant Colleges on the Drake University campus June 22-26.

Evidence of this was seen in the summary given by Dr. E. Fay Campbell, Philadelphia, director of higher education of the United Presbyterian Church in the U.S.A.; in six advisory reports adopted by the 450 delegates from as many colleges; in the major addresses at the plenary sessions; and in the announcement of the creation of a Council of Protestant Colleges and Universities.

In summarizing the convocation Dr. Campbell declared that the church colleges have "stopped apologizing" and are "advancing on four fronts" which he said would "lead the Christian colleges into a period of greatest creative usefulness." He described these "fronts" as "an imaginative board of trustees, a clear-cut educational purpose, a prophetic role in the educational world, and a 'renewed attention' to the study of the Bible."

He advocated specifically Christian college boards comprised of one-third businessmen, one-third educators, and one-third ministers; a "religiously mature" educational program with a constant faculty "study and restudy of purpose" as "necessary to keep the college vital"; doing something about fron-



Urgent Need For Missionaries

"DON'T the Methodists in America realize that in many places the need for missionaries is more urgent than money?" This question was asked by several Protestants in South America as they discussed the increasing opportunity for missionary work on that continent. So reported Dr. James E. Ellis, administrative secretary for Methodist missions in Latin America.

Most Methodists associate the missionary activity of Methodism with challenging financial appeals to make possible the great Methodist missionary undertaking. Like a good many other worthwhile endeavors, a contribution oftentimes is the extent of our involvement. Indeed, there are many occasions when we are prone to substitute dollars for personal dedication, interests or support.

Our concern just now is that at a time when Christian missions means so much to so many people throughout the world, there exists a continuing need for personnel to do the work of the Church on the mission field.

At the last regular session of the General Board of Missions a long list of names of young people, including those of a Louisiana couple, were read in a recommendation for approval as Methodist missionaries. We were amazed to learn that a rather large percentage of these persons were graduates of a non-Methodist Kentucky institution which tends toward a very conservative point of view, theologically and socially. Upon inquiry, we learned that the percentage of this year's class of missionary prospects was not exceptional in this respect. This had happened many years.

Since that January day, we have become convinced that the reason is not so much the particular school involved but rather a lack of actual confronting more Methodist young people in Methodist homes, churches, schools, camps and assemblies with the opportunities for full time service as Christian missionaries. A school that makes it a point of challenging its students to full time service and has a reputation for doing so will naturally tend to produce more youth offering themselves to the church for service.

Methodists give a large sum of money each year for Methodist missions. However large the sum may be, it is not too much. Methodists must now match such giving with their consecrated youth, so that in every missionary field, leadership needs may be met in the fullest way.

Plan Now For The Lay Retreat

LOCAL church lay leaders and pastors should be making plans now to have one or more laymen attend the annual conference-wide Laymen's Retreat, scheduled this year for August 16-17 on the Centenary College campus in Shreveport. Sponsored by the Louisiana Conference Board of Lay Activities, the retreat will have as its theme "Love of God—Christ—Men." An especially helpful program has been planned, with several distinguished lay and ministerial leaders to be present to lead in the two day meeting.

One of the most hopeful developments in recent years is the increasing place of usefulness that laymen have taken in local church and district programs, and in affairs of the annual conference. Louisiana Methodism has been especially fortunate in this respect, with more and more of its laymen becoming active in these various levels of activity.

The opportunities of laymen for fellowship and inspiration beyond the local church are somewhat limited. The annual lay retreat is one of these rare opportunities that every church should take advantage of. The entire local church will benefit from a layman participating in the retreat. The weekend date should



make possible a large representative registration. Remember the date, August 16-17.

Religious Training Is Essential

METHODISTS of Arkansas and Louisiana would do well to think long and hard about reports of travelers to Russia that there is practically no organized religious training permitted in that country. The official policy of the Soviet government being what it is, the government leaders know that the Christian movement will never come to full bloom as long as there are no Sunday schools, few young people and children in Christian fellowship groups, and no formal religious training programs.

One recent traveler reported that there are no Sunday schools, no Protestant seminaries, no Bibles for sale in Russian bookstores (the few Bibles available are distributed through churches), and very few young people or children in attendance at church worship services. Those attending church for the most part were middle age and beyond. The reporter indicated he believed that these factors were steadily stifling the churches in Russia.

Methodists of these two states are now entering a year of emphasis on Christian education in the local church, with a view of improving programs of Christian education and teaching for Methodist pupils. However, the "Teach Arkansas and Louisiana About Christ" program will have value only to the extent that more and more of our people come to realize the absolutely essential place that religious training has in the maturing Christian experience.

If any church is to grow in spirit and numbers, considerable attention must be devoted to the training of those who constitute its fellowship. This is especially true for the children and young people who eventually will be the church's leaders. As the religious training program goes, so goes the present and future life of the church.

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The cross dates back to the beginnings of history. Paradoxically, it has served everywhere both as the instrument of death by torture and as the symbol of worship and artistic taste, ever since the Stone age.

The Greeks did not practice crucifixion. The Romans, however, took over from the Carthaginians the employment of the cross to execute the lowest and vilest criminals. This accounts for the horror in which crucifixion was held throughout the Roman empire. It was torture. But more, it was torture shrouded in shame.

Jesus has in mind this sombre dread of the cross among his followers when He uses it as a metaphor to warn them of the seriousness of choosing to line up with Him. He was not referring to the cross that awaited Him on Calvary. He was speaking in terms of what was current while He was talking, a fact of painful knowledge among his countrymen. To them He was saying in effect, Whoever is willing to be an outcast, a victim of scorn and brutality, let him come along with Me. It meant then, it means now self-effacement, self-eclipse. As an old hymn puts it, "I give up myself and whatever I know."

He Himself Leads the Way

Now, this is what Jesus had done as He entered upon his ministry. This is his self-renouncing answer to the three wilderness temptations. This spirit marks his line of conduct during the flattering scenes of his popularity. This was also his undeviating way when the crowds left Him. This temper ruled his steps when Herod's threat drove Him from the homeland to a hide out in the borders of Tyre and Sidon. The same selflessness pushed Him on to face the treacherous rulers and the vacillating populace at Jerusalem. His cross began when He accepted his commission to be the Messiah of the Hebrews. His cross took on new and larger meaning for Him when He was forced to spend a while (Some authorities say as much as nine months) among the aliens of Tyre and Sidon. His cross reached its full proportions when in the hours of his passion He gave his answer to the call to be this world's universal and timeless Savior.

The Cross Is of Two Worlds

What the cross meant to Jesus in his days on earth it has always meant to his Father and ours. The cross from the Jordan to Calvary portrayed the eternal passion of God. He "so loved." The visible suffering of Jesus here reflects the invisible anguish yonder. As W. M.

Clow, the Scotch Bible scholar, summarizes the prophet Amos' message: "Man's sin is the only burden that makes God's shoulders stoop."

The Cross Interprets Life

Are we not prone to deal with the cross as limited to a day on Calvary and the passion to the period between the Triumphal entry and Golgotha? Let us reflect that the four Gospels do not dramatize Calvary. The whole story of that week is related in brief and simple accounts. Reading the record in the Synoptics we can see from the beginning of his public life the elements of his cross. His love for the sinful and the fallen; his concern for the unreached; his indignation at smugness and injustice; his boldness in challenging evil cloaked in pious pretensions; his disregard for customs which were cherished by those in authority for their own privilege; his parables and other teachings embody his cross as it controlled his thought and action. "I have a baptism . . . and how am I constrained til . . ." (Luke 12:50) This baptism was his cross, his self-dedication to the deliverance of his people. It was God's reconciling compassion coming out into human expression.

His Cross Foreshadows Ours

First, we note that the cross, his and ours, is voluntary. We often speak of our burdens and afflictions as crosses. But such are misnamed. To quote Dr. Clow again, "No misfortune, trouble or remorse is in itself a cross." A cross is something we undertake voluntarily in behalf of some one else at cost of self denial. A cross is therefore a social experience: self is submerged, another or others taken into consideration, Christ heeded and honored. This is more difficult to experience than to explain. In our need we look to Christ's cross where God is working for us. In obedience as disciples we take up our own cross and through it God works in us. What a gracious companionship there! Our little human crosses along with our Savior's matchless cross and the invisible cross of the Father. Costly, yes. Costly as life itself. All our little faith, all our little courage, all our little will power, all our little persistence. Dean Wilbur Sperry reports that a worldly scholar was asked to read the gospel of Mark and give his impressions. He complied, and answered that his deepest impression was, the violence of this gospel. Violence, yes. Tear out an eye. Chop off a foot. Slash off a hand. Hate one's parents and family. We are not asked to share

with Him. He demands ALL. Shailer Matthews speaks of it being "so much easier to worship an ancient teacher than to obey his teachings." Doesn't this strike us as the weakness of our lives today? Isn't there real peril at this point? Our cultivated sense of the artistic is calling for attractive form, more ritual and color in our public worship. Would it be well to remember, as Maude Royden calls to our attention, that the early Christians displayed no crucifixes. Symbols they had, indicating aspects of their faith, but no cross. Why? Could it be that they felt that to blazon it would be to cheapen it? Only as Christianity moved toward formalism was the cross introduced, focusing attention on the Savior's physical death rather than on his whole sacrificial ministry. As this took place the speed of Christian conquest slowed down.

The Cross and the Present Quandary

An old pastor friend of mine once told me of a pioneer Methodist preacher who, as he moved around rural to a lad under deep conviction of sin in a community where the church was worldly and weak. This circuit rider promptly took the boy on his horse behind him, rode away to a community where the church was vigorous and opened services there. He felt the youth was entitled to be spiritually reborn under warmly Christian surroundings. The last time I was with Bishop Hoyt Dobbs he gave me a little book by Eugene Smith, "The Power Within Us." Two besetting sins on which he enlarged were that of the pharisee, thankfulness that one is not as others, proud self-sufficiency; and thankfulness that one is as others, an uneasy and self-defensive conformity to the crowd. Smith emphasizes the baseness of this forfeiture of personal responsibility. Both these sins blind us to the cross—His and ours—the cross which is the only unchallengeable solution to the prickly clashes all over this country about who is and who is not my neighbor and what is the rightful recognition of a neighbor. When that question is worked out into established practice it will be under the healing dictates of the cross.

The Cross Yields Ample Returns

Why do we even consider the cross with its stern exactions? Because we are persuaded that God is good, that "behind a frowning providence He hides a shining face." Because his cross shows his concern for sinners, and we are troubled with our sin. We find, as Kierkegaard puts it, the cross is

I
Saw

A Great
Flower Show



Rev. R. A. Teeter

that was built around the scripture: "Think on these things," Philipians 4:8. The flowers were arranged in artistic groups under the caption of the virtues named in that scripture—the just, the lovely, the pure, the good—and many others.

Jesus used much the same technique, in drawing his pictures of life. When he said: "Consider the lilies of the field, how they grow," he spoke from a mountainside, and had in mind, no doubt, the vast display of colorful flowers common around Nazareth then and now. His hearers had only to look around a bit to see the grace, beauty and delicacy of God's handiwork. He asked them to join up with God's handiwork for them in body and soul. He will do even more for you, just as the beauty of the lily surpasses the glory of King Solomon.

How did those lilies grow? Of course they grew according to the laws that God provided for lilies. Consider that said Jesus and live and grow according to the laws God has provided for you. Then you too will be beautifully clothed in soul and body.

Of course Jesus did not advocate a thoughtless and listless life. Quite the contrary. He challenged men to thoughtfulness and industry. The virtues of this scripture are the colorful flowers of mind and spirit that brighten an otherwise drab and dreary world of humanity. Thought and industry in line with the "kingdom of God and his righteousness" will get them for us.

rugged, but carrying it begets a meekness in us which accepts it as easy. Our cross comes to be his easy yoke. This is his intention for us. To quote John Ruskin, "We may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves". The way of the cross is the way of joy. When pride in our own achievement is put away we realize the joy of connections with what is going on in heaven (Luke 10:20).

While through our diminutive individual crosses we are able to be helpful to only a few, through our sharing in his cross we are brought in touch with all those who are being rescued by it. Moreover, all our cross bearings are for a common cause, his Kingdom on earth. Thus the cross here in society is a joint experience. The Church is the Associated Cross. "Go ye". So the cross is mighty to the tearing down of strongholds" (II Cor. 10:4). The cross is able to deal with the strongholds we now face: ignorance, prejudice, unequal and unbrotherly social orders, artificial and crushing distinctions among people that have created a world of bitterness. As we confront the grim prospects of our day let us grasp anew and hold on to the cross, assured of its power to set our world right.



JUDGING OTHERS

Oliver Goldsmith defined justice as "that virtue which impels us to give to every person what is his due." But what is the other's due? How do we find out?

Justice is symbolized on court houses and elsewhere by the figure of a blindfolded woman with a scales in her hand, the implication being that the essence of justice is the weighing of the facts in hand with an impartiality which might be lost if we could see the parties involved. But can we be quite just in weighing a situation unless we can see the background of those involved in it?

For instance, two men have robbed a bank. Each takes ten thousand dollars. But one of those criminals has come up out of a slum area, where his home was godless and his playmates were members of the gang; while the other has enjoyed all the opportunities and advantages of home and money. Does not justice demand that consideration be given to the differences in background?

Over there are two boys in school. One is a lad who is tense by nature, who ties himself up in knots, and makes everything hard for himself. The other is bland and easygoing. If the teacher is to be just in her treatment of the two boys, she must take into account the difference in temperament.

It requires insight and imagination to look into the hearts and situations of those we judge. Jesus said, "Judge not that ye be not judged." As I understand His words, He was warning us against snap judgments, against dogmatic judgments, against judgments of motive.

Of course, we have to judge situations or we could not arrive at conclusions of any kind. But in our judging we should use enough imagination to picture ourselves in the other persons' places and enough insight to make allowance for the unseen factors.

My belief is that when God judges He does so with the divine insight which sees the interplay of human relations in which we are caught; He sees into our own situations far better than we see ourselves.

I used to think of God's eye being on me to detect all I did as a boy. But now I do not think of God following me as a detective follows a wrongdoer, but rather as a Father following through with me as a father follows through with a son, patiently trying to lead me through my shortcomings and showing me possibilities I am missing.

And that insight and understanding which God manifests is pretty close to what the Bible calls "the grace of God." Professor Henry Nelson Wieman of Chicago defined the grace of God as the "good which God puts into each concrete situation over and above all that man can do or plan or even imagine."

Therefore, in the words of the Scripture, "let us then with confidence draw near to the throne of grace," knowing that God is a Father who understands us better than we know ourselves.

Why draw near to His throne of grace? Listen to the invitation: "That we may receive mercy." We often say and hear said: "All that I ask is justice." And justice is the foundation on which mercy rests.

But when we think of what God has done for us through those who have gone before us, through parents who nurtured us in our helplessness, through friends who have furthered our welfare in infinite ways, through the nation which surrounds us with its laws and protection — when we think of all this in contrast to what we have done in return, do we not feel ourselves in debt far beyond our power to repay and therefore in need of God's mercy?

Shakespeare was right when he said, "We all do pray for mercy and that same prayer doth teach us to show the deeds of mercy." It requires a lot of grace to help people in the right way. Sometimes more damage than good is done by well-meant efforts of assistance.

It takes infinite patience to lift a person without bruising or weakening his sensitive nature. It requires prayerful care to curb a sinner without crushing the seeds of goodness in him. It takes more than tact to remove the stains of a ruined reputation and give back the sense of self-respect.

And what is true in our personal circles applies to world relations. Dwight Morrow, hardheaded business leader and diplomat, declared that one trouble in international relations is that we judge ourselves by our ideals and other nations by their actions.

In this matter of judging we need what Bobby Burns prayed for — the power to see ourselves as others see us.



A picturesque scene from Mt. Sequoyah at Fayetteville, "Summer Capital of the South Central Jurisdictional Area," where a full program of Christian training is now in progress.

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



OPPORTUNITY FOR YOUNG MEN

This country is full of young men bemoaning the lack of opportunity and the extreme difficulty of finding remunerative market for the services they have to offer.

And yet most of them are passing up an opportunity that lies at their feet. Every business man prizes most highly the quality of absolute reliability in those with whom he deals — and most of all, in his employees. The kind of man whose word is always dependable, who can be confidently counted on to do what he promises and be there when he says he will, is worth money in any market. These qualities are valued by everyone — whether they themselves possess them or not.

Yet most young people today — even those of the better sort — look with a smile of patronizing indulgence on the old fashioned strict conscientiousness that makes a man do something that has become inconvenient and seems, perhaps, not very important, just because he has given his word. We are reminded that Puritans, saints, and anchorites have gone out of fashion. Such strait-laced rigidity belongs to the days of hard seats and long sermons, of early rising and long hours, of pump-thawing and wood carrying.

Yes; we admit that such hardness of character and rigidity of principle have gone out of style, but — and herein lies the opportunity —

such qualities have acquired a scarcity value that stands out all the more clearly because of the difficulty of finding young men who possess them.

Thousands of young students throng the halls of business schools paying good money to take courses in accounting, economics, and other business subjects, in order to increase their value to their employers. Yet without money and without price a young man can train himself in keeping his word under any circumstances (he will learn to consider carefully before he gives it). By practice he can acquire the trick of substituting performance for excuses — results for regrets.

We offer the opinion, that the young man who acquires this character and becomes known as one whose word is strictly dependable will find his services always in demand, and will have little occasion to complain of lack of opportunity.

I am not the author of these words. They appeared on the editorial page of UNITED BUSINESS SERVICE, a confidential business publication for business men. Permission to copy it was graciously given by Mr. Paul Talbot, the editor. But the most unusual feature of this article is its date of publication. It was not written this Spring. It appeared on June 6, 1931, almost exactly twenty-seven years ago. Isn't it queer that certain qualities of human behavior never go out of date?

The Sunday School Lesson

E. T. WAYLAND

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for July 27, 1958: JUSTICE IN COMMUNITY LIFE

READ LEVITICUS 19:15-18; JAMES 2:1-9.

MEMORY SELECTION: *Love does no wrong to a neighbor; therefore love is the fulfilling of the law.*
—Romans 13:10. (RSV)

Our general subject for this quarter is "Principles of Social Justice." Our first series of lessons under this subject are directed toward "The Meaning and Significance of Justice." There are four lessons in this unit, as follows: "The Justice and Mercy of God"; "Social Justice and the Gospel"; "Justice Begins at Home." Today we have the final of these four lessons under the subject, "Justice in the Community Life."

The Scripture texts for our lesson today are taken from the Book of Leviticus, the third book of the Old Testament and the Book of James, which is eighth from the last of the books of the New Testament. Widely separated as these books are in time and the development of the church, the truths they emphasize in today's lesson are almost identical.

The Jews believed in the justice and righteousness of God. Since they believed these to be characteristics of God, they believed, also, that they should be embodied in the lives of God's children. This was true whether those Jews be the leaders of Israel in earlier days, or Jewish leaders in the Christian era. Hence when they deal with this subject of justice between man and man, the truths emphasized are largely the same.

Right human relationships have always been considered of vital importance in the development of God's people. In the laws God gave to the Israelites through Moses, as stated in our lesson text, these good relationships are emphasized. In the teachings of Jesus the idea of friendliness, justice, brotherhood and love are repeatedly emphasized. It is not surprising to find James, a disciple of the Lord stressing this same truth in the practical advice he gave for everyday living.

We study today, "Justice In Community Life." It would be difficult to give a fixed definition of what we mean by a community. The term is used to designate closely related groups in cities, towns, small villages and in the open country. However, most of us know what we mean when we talk of community life, wherever that community may be located. We know also how important it is that the principle of justice be practiced in community life, whether the community be large or small.

It Is Character That Counts

Moses, who lived about fifteen hundred years before Christ and James who wrote about sixty years after the birth of Christ use almost identical words in discussing a sin prevalent in each of these widely separated eras as it is present in our day. Moses says "Thou shalt not respect the person" and James says "Have not faith . . . with respect of person." Each is discussing what we commonly call partiality or favoritism. Moses said, "In righteousness shalt thou judge thy neighbor." James says "If ye have respect to persons, ye commit sin."

Since this age-old sin follows the same general pattern today, we find ourselves using the same words to describe its hurtfulness as was used by Moses thirty-five hundred years ago.

To have "respect" for a person, because of position or wealth or influence, without regard

to character, is just as sinful today as at any time in the world's history. We may think of it as smart diplomacy, good judgement or being realistic. Nevertheless James says, "If you show partiality, you commit sin." (RSV) Every person has the right to be judged by what he really is in character because after all character is the only true standard for the measurement of a man.

No normal parent will show partiality between children in the home since to do so is a gross injustice of which no true parent would want to be guilty. To show partiality, in our dealings with people outside the home, has something of the same quality of injustice.

Respect of person, or partiality, is a form of selfishness, since we follow that practice largely for benefits which, in some way, we feel the person favored can do for us or for some interest we represent. Justice and fairness, not sentiment or selfishness, should be the basis of our relationship with those about us.

Gossip and Talebearing In Community Life

Here again we have a sin common to every age we have known. Moses said, "Thou shalt not go up and down as a talebearer (slanderer RSV) among thy people." Fifteen hundred years later James said, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." We know, of course, that the tongue, which forms the slanderous word is itself no more to blame than the finger which pulls the trigger to destroy a life. Each of these members of the body are but agents or instruments to carry out decisions our real self, in mind and heart, has made.

That is the deeper hurt of careless, idle speech. It gives expression and life to what goes on within our hearts. By such talk, we put our real selves in the world's show window where everybody can see us as we really are.

Few things, if any, can disrupt and destroy community fellowship and good will quicker than talebearing by a long tongue. Some of us have had too much of our heads that should have gone to brains that has gone to our tongues and it has not left us-brains enough to give proper direction to such a big tongue.

In some ingenuous manner, we men have palmed off on the women the doubtful honor of being the super talebearers. If there is anything worse than a slanderous tongue in the head of a willing woman, it is a long tongue in the head of a "better-than-thou" man who attributes to himself the responsibility of keeping the neighborhood informed about the reported misdeeds of his fellows.

There is a statement in verse which we all should recite to ourselves occasionally:

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us."

Haired A Two-Edged Sword

Hatred is another of the ills of human nature that has cursed mankind since the time hatred caused Cain to kill his brother Abel.

The spirit of hatred is an emotion which works like a two-edged sword. It was Cain who suffered because of his dislike for his brother even before he killed him. After he had done the thing hatred led him to do, his real suffering had just begun. He cried out, "My punishment is greater than I can bear."

Hatred may bring hurt to the one we hate, if we resort to physical violence. Whatever the effect on the other person, the one who hates carries continuously in his heart an emotion that, like a cancer, eats away the possibilities of a satisfying, happy life. We may never do real harm to the person we hate but, in I John 3:15, we are told that "Whosoever hateth his brother is a murderer." Jesus said, "Whosoever is angry with his brother without a cause shall be in danger of the judgement." Matthew 5:22.

"Vengeance Is Mine, I Will Repay"

It was Paul in his letter to the Romans who wrote, "Vengeance is mine, I will repay, saith the Lord." This statement is a quotation from the Book of Deuteronomy 32:35 which reads, "To me belongeth vengeance."

This spirit of vengeance, which some were guilty of in the early days of Jewish history, and continued to be exercised in the time of the apostles, is still with us. Many among us today still feel that it is up to them to avenge wrongs done them by others.

Because we can know so little about the motives and purposes of those we think have wronged us, we are in no position to pass judgement on them and punish them. God, who knows all things, even the secrets of the heart, reserves for Himself the right to punish wrong doers.

All Laws of Life Come From God

Fourteen times in the 19th chapter of Leviticus, from which the first selection in our lesson text is taken, we have the statement, "I am the Lord." This statement repeatedly followed some commandment which the Lord had given the children of Israel through Moses. All basic laws of life are laws which were established for the good of man when the Lord created the earth and all things on it.

We have learned many of nature's laws which the Lord established. Because our lives often depend upon obeying these laws, we carefully observe them. We know that, if we fall from high places, the law of gravity will pull us to earth with a crushing force. The thing we have failed to learn, despite examples without number, is the fact that it is just as dangerous to disregard spiritual laws as it is to disregard what we call natural laws. Both are God's laws and one operates as inexorably as the other.

The Royal Law of Love Not New

We sometimes think that Jesus gave us the commandment "Thou shalt love thy neighbor as thyself." We overlook the fact that Jesus was quoting verbatim from a commandment God gave the Israelites only a short time after they were freed from the bondage of Egypt. It is found in verse 18 of our lesson text. It is found again in the selection of our lesson text taken from James. In the Book of James it is called "The Royal Law."

There is not a problem of community life which would not soon be solved if we sincerely put into operation this "Royal Law" of loving our neighbors as ourselves.

If we love others as we love ourselves we will not discriminate against them. We would not repeat unkind stories about others, if we loved them, any more than we would carry about slanderous statements about ourselves. Loving others as we love ourselves, we certainly would not hate them. Few, if any people really hate themselves. We would not seek revenge on others for their treatment of ourselves any more than we would want to punish ourselves for our own misdeeds. Earth would soon become a paradise if everyone treated others as he would like for others to treat him. The question of community justice would have its answer.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. C. COOKE, pastor of First Methodist Church, New Iberia, was speaker at the Kiwanis Club luncheon meeting on Thursday, June 26. His talk was based on the Minister's Seminar that he attended in Washington, D. C., recently.

REV. DALTON R. BURCH, JR., a native of McComb, Miss., is assisting Rev. Edward Harris, pastor of Munholland Memorial Methodist Church, New Orleans, as full time Assistant Pastor and Youth Director. The Rev. Mr. Burch is married to the former Miss Ann Estes of Biloxi, Miss.

LARRY FOX, professor at Louisiana Tech, Ruston, was the guest speaker at the first meeting of the conference new year of The Men's Club of the Jonesboro Methodist Church on Tuesday evening, June 24. The Club met in the Elementary School Cafeteria with 37 present. New officers for the Club are: president, Herman Bass; vice-president, John F. Davis; and secretary-treasurer, Raymond Jeffress. Rev. Loyd E. Williams is pastor of the church.

NINE MEMBERS of Parker Memorial Methodist Church, New Orleans, attended the Intermediate Summer Camp the week of June 23-28 at Percy Quinn Park in Magnolia, Miss. Their names are as follows: Carol Ann Buck, Anna May Campbell, Linda Herring, Molly Holmes, Ande Meyer, Donald Moffat, Sandy Sandford, Peggy Schoen and Helen Williams. A good time was reported by the nine. Rev. Ed Barksdale is pastor of the church.

REV. AND MRS. JAMES C. SKINNER left on June 30 for Washington, D. C., where they attended the Convocation on Evangelism of The Methodist Church, July 3-6. The Rev. Mr. Skinner is District Secretary of Evangelism for the Lake Charles District. They returned by way of Waco, Texas, where their three children were visiting with relatives. Speakers for Sunday, July 6, at the Wesley Methodist Church in DeRidder, where the Rev. Mr. Skinner is pastor were, H. H. Haynes at the morning worship service and R. R. Arney at the evening hour.

REV. C. W. QUAID, pastor of Simpson Methodist Church, Lake Charles, is the guest speaker in revival services now in progress at the Prospect Methodist Church, on the Florien Charge. An annual Memorial Service was held at the church on Wednesday, July 16, at eleven o'clock with a basket lunch served during the noon hour. The revival services are being held each evening at 7:45. The church choir under the direction of Mrs. G. D. Youngblood render special choir selections during each service. Rev. S. L. Lantrip is pastor of the church.

REV. NATHANIEL MELBERT, pastor of First Methodist Church, New Orleans, and the church choir presented a half-hour program on Station W.W.L.T.V. Sunday afternoon, June 22. Rev. Art Baker, assistant pastor, opened the program with the reading of the Scripture and prayer. The Rev. Mr. Melbert used as his subject, "No Greater Love." When he was introduced he was complimented on having served First Church of New Orleans seventeen years of the 40 years he has served as pastor. The choir of 31 voices was under the direction of Bro. G. C. Cooksey.

MISS DORIS EVELYN BARHAM, daughter of Rev. and Mrs. W. C. Barham of Cotton Valley, will become the bride of William Harold Luter, son of Mr. and Mrs. William T. Luter of Boone, N. C., on Sunday afternoon, July 27, at Mt. Vernon Methodist Church in Danville, Va. The bride elect is a graduate of Louisiana Tech and Union Theological Seminary in N. Y. City, and is presently Minister of Music at the Mt. Vernon Methodist Church. Mr. Luter was graduated from Appalachian State Teachers College and is Director of Recreation for the city of Danville. Following their marriage, the couple will continue their residence in Danville.

KAREN WELCH AND MARY PITTMAN from First Methodist Church, Natchitoches, attended the Louisiana M.Y.F. Annual Conference held on the Centenary campus at Shreveport, June 2-6. Those attending the Alexandria District Intermediate Camp at Camp Brewer June 23-28 were: Sally Brown, Mary Lou Pierson, Patricia McCleary, Mary Stewart, Sandra Quimby, Katy Watkins, Norma Collier, Carolyn Rose, Willie Beyer, Guy Lane Nesom, Cheryl Spinks, Charlotte Breedlove, and Pat Kyle. Those attending the Alexandria-Monroe District Work Shop for Youth July 7-11 were: Raymond Sanders, Jr., John "Skippy" Bryan, Don Pearce, and Paul Wood.

THE METHODIST MEN of Elysian Fields Methodist Church, New Orleans, met in a regular supper meeting on Monday night, July 1. An excellent meal was served by the WSCS of the church. Speaker of the evening was the new pastor, Rev. James E. Christie, who spoke on the activity of the Methodist Men and the part they can take in the church program. The business meeting was presided over by Rufus Webb, vice-president of the club. A report of the club's Scholarship Fund was made by Al Schleineger and the work of the fund was discussed. Students are being helped through the efforts of the club, and it is expected that more help will be given in the coming school year. John F. Reeks is reporter for the club.

REV. GLENDON R. MESSER, pastor of the Amite Methodist Church, was guest preacher for the Kentwood Methodist Church in a series of revival services recently. The choir for the services was led by Gabe Felder, and there were special numbers during the week by a men's quartet as well as solos by Mrs. G. R. Messer, Mrs. M. Walker, and "Champ" Yarbrough. There were 17 additions to the church including 5 by profession of faith. Rev. Karl D. Wood is pastor of the church. The Rev. and Mrs. Messer, Mike and Natalie are now on vacation, visiting Mrs. Messer's mother in California. Among the points of interest they will see are Disneyland, San Francisco, Glacier Lake National Park in Oregon, and many other points of interest to tourists along the route.

REV. J. W. BOYD and family were guests of honor at a Tea sponsored by members of the Gilbert Methodist Church on Sunday, June 23. The Tea was held at the church between the hours of 3 and 5 p.m. Mrs. Boyd was the recipient of an orchid corsage, and the family were presented with a silver service. The Rev. Mr. Boyd has served as pastor of the Gilbert church for six years, and according to a report from Mrs. N. A. Wiggers of the church, "The members were in hopes the Tea would be a 'welcome back' instead of 'goodbye.' They appreciate the faithful service by both Rev. and Mrs. Boyd and wish them much happiness in their new home." The congregation, local ministers and their wives, the Mayor and his wife, were among those present.

AT THE MORNING WORSHIP SERVICE of the Wesley Methodist Church, DeRidder, Sunday, June 29, members of the Official Board were installed by Rev. James C. Skinner, pastor. Those serving on this Board for the current Conference year are: Edward Gillis, chairman, Roy Arney, B. B. Bennett, Sylvester James, Ben Jones, H. O. Sumrall, Jr., Mrs. Hazel Thigpen, Stewards. Elmer Neely, Mrs. Ora Lee Terry, A. J. McGrede, B. F. Wood, Henry W. Smith and E. K. Van Aernam, Trustees. Church School Superintendent, Normand Terry, President of MYF Miss Rebecca Wood. Chairmen of the Commissions: Education, Mrs. Sylvester James; Finance, G. A. Blankenbaker; Membership and Evangelism, Henry W. Smith; Missions, Mrs. Edward Gillis, and reporter, Mrs. Henry W. Smith.

A SERIES OF SPECIAL SUMMER DISCUSSION GROUPS will be conducted at the First Methodist Church of Lake Charles on the second Wednesday of each month. The first meeting was held on Wednesday evening, June

11, and was led by Mrs. W. W. Paxton, associate director of Christian education at the church. Mrs. Paxton has served in the mission field in Cuba, San Antonio, Texas, and Tampa, Florida. She is a graduate of Scarritt college in Nashville, Tenn. After a discussion of various questions around the theme "What is Worship" the group divided into smaller sections for worship. Spokesmen said the series had been planned to prevent the "usual summer slump" in spiritual life and special attention will be given leaders of Sunday school classes and group meetings. Dr. Carl F. Lueg is pastor of the church.

REV. AND MRS. C. R. McCAMMON and family of Leesville attended the Convocation on Evangelism in Washington, D. C., July 3-6. Following the Convocation they visited relatives, and points of interest in the East. The Rev. Mr. McCammon and his family were honored at an open house just before leaving for Washington. Orval Britt, chairman of the Official Board, met the guests and presented members of the church and friends to the McCammon family who came to Leesville after the recent annual Conference session. Mrs. George Hebert, Mrs. W. W. Thompson, Mrs. F. E. Hernandez and Mrs. A. L. Temple alternated at the silver coffee service and Mrs. C. C. Owen, Mrs. O. E. Morris, Mrs. F. T. Lewis and Mrs. Dennis Cook presided at the silver punch bowl. The Rev. Sam Nader, superintendent of the Lake Charles district, Ward Steinman of Alexandria and Chaplain (Col.) H. F. Coder of Fort Polk were among the guests.

REV. ELMER A. THOMPSON, Ferrum, Va., has been elected to the staff of the Methodist General Board of Education, and began work in Nashville about July 1. He has been dean-registrar and professor of religious education and speech at Ferrum Junior College since 1954. The Rev. Mr. Thompson will serve in the Department of Leadership Education of the Methodist board's Division of the Local Church. He will succeed the Rev. R. Delbert Byrum, who resigned recently to become associate pastor of Grace Methodist Church, Greensboro, N. C. He will have administrative responsibility for Methodist leadership training schools at the conference, district, and local church levels, said the Rev. M. Earl Cunningham, Nashville, director of the Department of Leadership Education. A native of Reisterstown, Md., Mr. Thompson has a bachelor of arts degree from Randolph-Macon College, Ashland, Va., and a bachelor of sacred theology degree from Boston University School of Theology. He is married and has no children. Mr. Thompson was elected to his new position by the Executive Committee of the Methodist General Board of Education. The announcement was made by the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the board's Division of the Local Church.

REV. MAURICE A. PHILLIPS, Nashville, has resigned as a staff member of the Editorial Division of the Methodist General Board of Education effective July 7, to become supervisor of devotional literature in the Public Relations Department of *The Upper Room*. Announcement of the Rev. Mr. Phillips' appointment to the newly created position was made by the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*. With the Editorial Division the last two years, Mr. Phillips has edited youth publications for small churches. They include *Bible Lessons for Youth*, *Program Quarterly*, and *Youth Teacher and Counselor*. A successor to Mr. Phillips as a staff member of the Editorial Division will be named at a later date, said the Rev. Dr. Henry M. Bullock, Nashville, general secretary of the division. The Rev. Leif Sevre has replaced the Rev. W. N. Heggoy as an editorial associate for *The Upper Room*. Mr. Sevre came to the United States from Oslo last year and has been serving as pastor of the Methodist church in Canby, Oregon. He is a graduate of Oslo University and the Scandinavian School of Theology, Gothenberg, Sweden. Announcement of Mr. Sevre's appointment was made by the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*, who said it is a continuing policy to have a person on the editorial staff who is experienced with other languages because of the many languages in which *The Upper Room* is published.



Mrs. Mary Desemar of Parker Memorial Methodist Church, New Orleans, celebrated her 90th birthday with a surprise birthday party given in the Berean Class Sunday, June 29th.

Mrs. Desemar has been a member of the Methodist Church for 85 years, having joined the church at the age of five.

At the party four generations of the family were represented: Mrs. Desemar, Mrs. Roy Atkins, her daughter on the right, Mrs. C. A. Morelli, her granddaughter, and her great-grandson Norman Morelli. Rev. Edwin J. Barksdale is pastor of Parker Memorial Methodist Church.

Commission On Minimum Salaries Meets And Approves Grants For 1958-59

The Commission on Minimum Salaries, of the Louisiana Conference met at the David Haas Memorial Methodist Church in Bunkie on June 30 and approved the following minimum salary grants for the 1958-59 conference year:

Alexandria District—Mrs. Lelia Hickman, \$290; L. G. Shaw, \$1000; H. P. McFarland, \$1155; D. S. Durand, Jr., \$1000; Odell Simmons, \$868; M. H. Hockenull, \$100; H. B. Crammer, \$850.

Baton Rouge District—M. D. Corrigan, \$867; J. W. Keller, \$1000; Robert Townsend, \$1200; Carey A. Martin, \$750; C. J. T. Cotten, \$900; James Hodges, \$1000; and John H. Casey, \$920.

Lafayette District—G. A. LaGrange, \$740; C. J. Thio'caux, \$400; and James L. Adams, \$100.

Lake Charles District—Henry E. Pickett, \$1100.

Monroe District—Byron Crosby, \$1100; E. H. House, \$400; E. P. Corie, \$1200; Cecil C. Mims, \$200; John D. Bell, \$1200; J. C. Wallace, \$200; and W. G. Stegall, \$1040.

New Orleans District—W. M. Finnin, \$950; R. L. Clayton, Jr., \$900; and N. D. Pearce, \$720.

Ruston District—William D. Peoples, \$600; Jim Constable, \$560; V. L. Westbrook, \$845; Leon Marsalis,

\$300; George P. Goodwin, \$400; J. D. Pyles, \$794; Charles Wilder, \$700; and Warren Taylor, \$955.

Shreveport District—Kenny Norton, \$900; E. Lee McKay, \$400; Byrd Terry, \$640, and Robert Holaday, \$400.

There are still a few grants to be added to this list which at present totals \$29,644.00. If any of

Charles Wilson To Take Part In Centenary's "50 Years In Shreveport"

Centenary College will bring Charles W. Wilson, former Secretary of Defense, to Shreveport in October to participate in the college's "Fifty Years in Shreveport" celebration.

Wilson has accepted an invitation to address the Shreveport Rotary Club at its noon luncheon meeting on Friday, Oct. 10, in the Crystal Ballroom of the Washington-Youree Hotel. Dr. Joe J. Mickle, president of Centenary and member of Rotary, said the celebration is slated for the week of Oct. 5 to 12, and addresses of prominent persons before local civic and religious groups will figure prominently in the observance.

Wilson was born on July 18, 1890, in Minerva, Ohio, a son of Thomas Erwin and Rosalind Unkefer Wilson. He was educated at the Carnegie Institute of Technology, where he was graduated in 1909. Wilson also holds the honorary Doctor of Science degree from Columbia University, awarded to him in 1949.

Wilson was named Secretary of Defense in the Eisenhower administration in 1953 and served until 1957. He maintains his home in Bloomfield Hills, Mich., and also owns property at Wilson, La., near the town of Jackson, where Centenary College was first established.

the pastors in the Louisiana conference have any questions about the grants for this year, they are asked to contact their district superintendent.

lished.

Meanwhile, plans for Centenary's week-long celebration are being formulated on the local campus under the general chairmanship of the Rev. R. Leonard Cooke, vice president of the college.

Paul M. Brown, chairman of the Centenary College board of trustees, and other members of the board are assisting in the planning and will participate in many of the activities.

The celebration will include open houses, teas, an art exhibit, special performances by the Centenary College Band and the Shreveport Symphony Orchestra, a concert by the Centenary College Choir, an appreciation dinner, a dance for alumni and students, a dramatic presentation and addresses by prominent speakers.

The observance is being planned to mark the completion of Centenary's 50th year in Shreveport. Founded in Jackson in 1825, the college later merged with another college in 1845, and the names of both institutions were retained in the title still used today: "Centenary College of Louisiana." When Jackson was bypassed by the railroads at the turn of the century, college officials decided to move the institution to Shreveport, a city growing and boasting more advantages.

Centenary College of Louisiana opened in 1908 for its first session in the new location, and it has remained in operation for the past half-century in Shreveport.



Ground breaking ceremonies for a new educational building were held by the Port Allen Methodist Church, Sunday, June 22, 1958. Officiating were the Reverend D. W. Poole, District Superintendent of the Baton Rouge District, and the Rev. E. W. Sandel, Pastor of the Port Allen Church. Also participating in the ceremony were members of the various organizations in the church. They were R. L. LeBlanc, Chairman of the Building Committee, John C. Venable, President of the Methodist Men's Club, W. A. Taylor, Chairman of the Board of Stewards, Mrs. T. J. Callendar Sr., oldest member of the church and Mrs. C. T. Buford, President of the Woman's Society of Christian Service.

Construction on the new building is expected to begin within the next few weeks. The construction is to be of brick veneer, it will contain a large fellowship hall which will be used as a temporary sanctuary. It will also contain space for four class rooms, one of which can be used to extend the seating capacity of the fellowship hall, if the need arises. The building now being used as a sanctuary will be converted into a well

equipped nursery.

We believe that the Port Allen Church has great possibilities. Situated, as it is, in a rapidly growing community of young couples with small children, it should double its membership shortly after adequate facilities are made available. The present church plant cannot comfortably seat the congregation, nor can it provide adequate facilities for the nursery. Many have expressed a desire to unite with this church as soon as the building is completed.

Future plans call for a large sanctuary to be erected adjoining the educational building. The Port Allen Church is located directly across the street from the Port Allen High School.

The Members of the Building Committee are R. L. LeBlanc, Chairman; Robert Black, John C. Venable, T. J. Callendar, Jr., and Mrs. C. T. Buford. Those taking part in the Ground Breaking Ceremony are shown in the above picture. They are, from left to right, Mr. LeBlanc, Mrs. Buford, Mr. Venable, Mrs. Callendar, Rev. Sandel and Mr. Taylor.

Revival In Progress At Marthaville Church

The First Methodist Church of Marthaville, Louisiana will be in revival services daily from July the 13th through the 20th. The Rev. Huey P. McFarland is the pastor of the church and will lead the music and the Rev. George Pearce Jr. of the First Methodist Church, Natchitoches, Louisiana will be the evangelist.

Prayer services will be held daily at 7:30 p.m. with a special youth service to be conducted by the pastor and evangelist at 7:45. The special evangelistic services will be held at 8 p.m. All of the many friends and persons living near Marthaville will be welcome to all services.



The following are new officers of the Louisiana MYF Conference for the conference year, 1958-59. They are listed in order as they are pictured: First row, left to right, George Kellogg, Elizabeth, Louisiana, secretary; Marie Nelson, Monroe, La., vice-president; Jean Stephens, Baton Rouge, La., president; Jean Netterville, Baton Rouge, La., treasurer; Charles Souter, Maplewood, La., publicity chairman. Second row, left to right, Linda Rawls, Monroe District Representative, Bastrop, La.; Carolyn Ann Dannison, Lake Charles Dist. Representative, Iowa, La.; Hathia Searles, Ruston Dist. Representative, Minden, La.; Elizabeth Gould, New Orleans Dist. Representative, New Orleans. Third row, left to right, Miss Louise Sharp, Conference Director of Youth Work, Shreveport, La.; Herbert Gant, Shreveport Dist. Rep., Shreveport; David Williams, Lafayette Dist. Rep., Lafayette; Reggie Soileau, Alexandria Dist. Rep.; Ville Platte; Dr. Bentley Sloane, Conference Executive Secretary.

Louisiana MYF Holds Its Annual Conference At Centenary College

The Methodist Youth Fellowship Annual Conference met at Centenary College June 9-13, 1958. This conference met for a two-fold purpose: first, to take care of the business of the Methodist Youth Fellowship Conference, and second, for personal enrichment through discussion groups on the Church, leadership education, Christian fellowship, Christian Citizenship, etc. The theme for the conference was Freedom-Captivity, using the hymn "Make Me A Captive, Lord" as the theme hymn. Reverend Philip Woodland of Broadmoor Methodist Church in Baton Rouge was the conference speaker, as he lifted

up many phases of the general theme. Reverend Tracy Arnold, pastor of St. Luke's Methodist Church in Shreveport, was the dean of the conference. Other leaders were: Rev. Brady Forman, Bastrop, Louisiana; Rev. Barry Bailey, Shreveport, Louisiana; Rev. Robert Ed Taylor, Zachary, Louisiana; Rev. Ben Youngblood, Shreveport, Louisiana; Mr. Marvin Genuchi, Baton Rouge, Louisiana. Other resource persons were: Dr. Bentley Sloane, Conference Executive Secretary; Rev. Beverly Bond, Miss Mary Nan Stanley, Mr. Fred Schwendimann, Jr., and Mrs. Frank Boydston. Miss Louise Sharp is the Conference Director of Youth Work.

Camden Senior Youth Visit Church Shut-Ins

The youth in the senior department of The First Methodist Church, Camden had a wonderful program of visiting the shut-ins of the church who are not able to come to the worship services in the church. The youth went out in groups of five with an adult with each group. The program consisted of reading the favorite scripture and singing the favorite hymns of the persons visited, and then one youth in each group was in charge of the devotional. As was stated by one youth in a group, "It makes you feel so good inside to know you are helping someone else be happy." The program last Sunday night consisted of a dramatization of the story of the boy with the loaves and fishes. Questions were asked and answered concerning the result of this lad giving so much of himself to the Master.

Cedar Grove Methodist Church Holds Youth Activities Week

Closing the Youth Activities Week of Cedar Grove Methodist Church of Shreveport was an "Around the World Banquet." This July 3rd night summed up the studies of the previous week. Each night a different country was studied — including the United States.

The purposes of this Youth Activities Week were (1) to study missions; (2) to promote the M.Y. Fund; (3) to have Christian fellowship; (4) to discuss prayer, Church Doctrine, and the Bible; (5) to render service to our Church.

It's motto was "Christ Around the World." Under this came "Hawaii for Christ," "Costa Rica and Cuba for Christ," "The Philippines for Christ," and "The United States for Christ."

During retreat of last summer, plans began. Through the school year ideas mounted up in the M.Y.F.'ers. For a month everyone

was kept busy preparing for the first Y.A.W. at Cedar Grove Methodist Church. June 29th was the first night of the Y.A.W.

During the afternoon, many helped in painting the Senior Department and other necessary repairs. At the same time others prepared the Fellowship Hall with decorations. They went along with the country to be studied that night.

Then, when night came we returned to begin another session of Y.A.W. Each of us went to one of the three discussion groups which was mentioned before. For the programs, we invited people from the various countries to be studied that night. From Hawaii, Georgie Fakeia presented most enjoyable entertainment singing with his uke. Also he discussed their customs. From Cuba Magoly Ruitz presented a most inspiring talk on the M.Y.F.

(Continued on page 15)



The Southwest Sub-District of the Little Rock District installed new officers on Monday evening, June 16. They are Falon Davis, Douglassville, vice president; Carolyn Couch, Salem, secretary; Mary F. Hayes, Primrose, treasurer; Jenny Prickett, Mt. Carmel, publicity; Bill Luce, Douglassville, president; Celia Junkin, Primrose, faith commission; Nancy Axtell, Markham, witness commission; Carolyn Montgomery, Sardis, citizenship commission; Deana McDorman, Primrose, outreach commission; Sue Newton, Mt. View, power and concern representative; Dorothea Muse, Douglassville, fellowship commission (not shown). Mrs. Robert L. Riffin of Sardis is the new counselor and Mrs. Bob Scott of Primrose is the past counselor.



Seven Scouts recently received the God and Country awards at the Broadmoor Methodist Church in Shreveport, La. They are (pictured left to right) Tommy Wilson, Bill Hogg, Bobby Jahnke, John Watson, Cling

Miller, Gary Goodrich, and Roger Briley, who is being presented his award by Rev. George W. Harbuck, pastor of the church.



Little Rock Conference School of Missions - Aldersgate Camp



DR. MARVIN T. JUDY

Dr. Marvin T. Judy, professor of Church Administration and Rural Sociology at Perkins School of Theology and assistant director of field work, is a native of Missouri and graduate of Central College, Fayette, with graduate studies at Emory University, Eden Theological Seminary, and Iowa State College.

Dr. Judy has served pastorates in Missouri, and town and country work in Missouri and Iowa. In 1956 he directed a study of the Little Rock Conference.

Mrs. M. Earl Cunningham, Nashville, is a graduate of Millsaps College and did graduate work in Christian Education at Scarritt College. She served as Director of Christian Education in Greenwood, Miss.; Charlotte, N. C.; and Houston, Texas.

Before her marriage, she was Secretary of Missionary Education of the Woman's Division, (1945-48) and Staff Member of the Division of the Local Church of the Board of Education (1953-57).



MRS. EARL CUNNINGHAM

July 21-25, Theme: "Prepare Ye The Way"

Dean: Mrs. Alvin Stone

Courses and Instructors

The Middle East: Miss Sallie Lou MacKinnon
Christian Concerns of North American Neighbors: Mrs. Earl Cunningham
A Study of Isaiah: Dr. Marvin T. Judy
Understanding Other Cultures: Dr. Irma Highbaugh

Clinics

President, Vice-president, Missionary Education and Service, Christian Social Relations, Spiritual Life, Wesleyan Service Guild, Promotion, Literature and Publication, Missionary Personnel, Student Work, Youth Work.

General Information

Registration: Monday, July 21, 12:30-2:30
First Assembly, 2:30; First class, 3:30
School closes, Lunch, Friday
Fees: Registration \$3.00; Room and Board, \$10.00.



DR. IRMA HIGHBAUGH

Dr. Irma Highbaugh, Coffeyville, Kansas, has spent her life teaching in America and China, having been commissioned a missionary in 1917, after teaching four years in Kansas.

Dr. Highbaugh studied at Cottey College, Southwestern, Kansas; Baker University; Chicago University; Boston University; and Cornell University, receiving her PhD in Child Development and Family Relationships in 1946.

In China Dr. Highbaugh served in Changlig, Peking, Hopei, Hongkong, and other areas, working from 1950-57 as Field Representative for the International Missionary Council in the Home and Family program in Japan, Burma, Malaya, Philippines, Thailand, Korea, Indonesia and Ceylon.

She received the Certificate of Distinguished Service of the Agricultural Missions.

Miss Sallie Lou MacKinnon, New York, is well known to all Arkansas Methodists for her service at home and in China. At present she is Executive Secretary for Africa and Europe for the Woman's Division of Christian Service.



MISS SALLIE LOU MacKINNON

Little Rock Conference Guild Week-End

CAMP ALDERSGATE—JULY 19-20, 1958

General Chairman—Mrs. Ross Beard

SATURDAY, JULY 19th

1:00 P.M.—REGISTRATION
2:00 P.M.—Opening Session
2:15 P.M.—Purposes of WSG; Responsibilities of Officers, Chairmen and Members; Thoughtful Financial Giving; 1958-59 Literature; and
REPORTING:....(Why, What, When, Who, How)
Mrs. Hazel Dabney, Mrs. J. L. Verhoeff, Mrs. Ross Helvie, Mrs. M. McLeod.

4:30 P.M.—CLINICS: Presidents, Vice-presidents, Missionary Education, Spiritual Life, and Christian Social Relations.
Mrs. M. E. Scott, Mrs. Hazel Dabney, Mrs. Ross Beard, Dorothy Nell Jones, Mrs. Edwin McKenzie.

6:00 P.M.—SUPPER (Districts to sit together—Stunt program)
7:15 P.M.—Vespers and Hymn Singing
7:45 P.M.—Speaker—Iris Bell
8:30 P.M.—Report of the Assembly Guild Weekend

SUNDAY, JULY 20th

7:00 A.M.—Cabin Meditations
8:00 A.M.—BREAKFAST
9:00 A.M.—Hymn Singing
9:15 A.M.—WORKGROUPS
Christian Witness of the Wesleyan Service Guild
(There will be two groups.)

CLOSED CLINICS: These closed clinics will be for the District Secretaries and the District Chairmen of the three lines of work, while others are in the two workgroups.

10:45 A.M.—Presentation of two Studies—
Understanding Christian Cultures—Dr. Irma Highbaugh
Isaiah—Mrs. Charles Ashcraft

12:00 Noon—LUNCH

1:00 P.M.—Hymn Singing and Meditation
1:30 P.M.—Presentation of two studies—
Middle East Pilgrimage—Miss MacKinnon
Concern of a Continent—Mrs. Earl Cunningham
2:45 P.M.—Open Discussion Groups, Leader, Mrs. Hazel Dabney
3:45 P.M.—Closing Commitment Service—Dorothy Nell Jones.



The St. John Church of Norco, La., held a Bible school, June 9-14. The school also included Lasseigne Memorial. There was an average attendance of 50 every day. The workers reading left to right above are Rev. C. C. Pinkard, pastor, Mrs. Paul Nomax, Mrs. Lorraine Tillman, Mrs. Joe T. Sanders, director, Mrs. C. D. Cunningham, Mrs. Howard Bending, Mrs. Jean Karr, Mrs. John Rollison, Mrs. Bess Eliser, Mrs. Pearl Messer and Jimmie Cunningham. It was best ever held in these two churches.

VACATION CHURCH SCHOOLS

Amite

The eight-day session of the V.C.S. of the First Church of Amite concluded Sunday evening, June 29th, with a "sharing" program that had as its central theme, "Jesus."

Sixty-five Kindergarten, Primary, and Junior students had participated in worship, study, and handicraft projects directed by sixteen teachers and assistants. The staff members included Mrs. Stanley Anderson, Miss Jan Batte, Mrs. John Battelora, Mrs. Carl Burns, Miss Patsy Detrich, Mrs. Mervin Falcon, Mrs. Robert Frey, Miss Neville Kemp, Mrs. Charles Kent, Mrs. Cecil Koepp, Miss Beverly Koepp, Mrs. L. H. Martin, Mrs. Spec McClendon, Mrs. Phillip McMicheal, Mrs. Robert Thompson, and Mrs. James Watson. Pastoral supervision was given by the Rev. Glendon Messer.

Refreshments were served in the mid-morning intermissions at 9:45, and were generously provided by the W. S. C. S. under the chairmanship of Mrs. Robert McMicheal.

Also, there was a liberal collection taken on the last day of the school to aid in the Migrant Ministry program of this area.

Also, the Primary classes made dolls and booklets to be handed out to migrant workers' children in our area.

Choudrant

A Vacation Church School was held at the Douglas Methodist Church, Choudrant, La., June 9-13. The Theme; for 1958 was Jesus. The staff of teachers for the school were as follows: Miss Julia Faye Leachman, Director; Mrs. Bobbye Jean Holtzclaw and Mrs. Betty Lou Harrison, Nursery; Mrs. Shirley Chandler and Mrs. Inez White, Kindergarten; Mrs. Pearl Chandler and Mrs. Barbara Owen, Primary; Mrs. Dorothy Chandler and Mrs. Davis Baker, Juniors; Mrs. Doris Leachman and Mrs. Cathrine Ambrose, Intermediate, Miss Peggy Holstead,

Muice. We had our closing program Friday Night. Rev. Dave Corley is the Pastor of the Church.

Hartford

Jones Memorial Methodist Church at Hartford, Ark., closed a two weeks Vacation Bible School Friday 13th, which was one of the most successful schools that the Church has had for many years. The attendance averaged forty. There was an unusual interest among the adults, especially the parents and the teachers. We had some of the very best teachers conducting this Bible-School, and we are looking forward to a much better one next year. Many of our folks are discovering the value of Christian Education with young people and children.

We had a special course "I Be-

lieve" with the MYF group, and they are still talking about the results. We closed out with a special program.

Nelda Joe Dalmut, Vinessa Sabatucca, and Anna White gave a synopsis of the course "I Believe" which was a very interesting program.

Maplewood

Friday exercises brought to a successful conclusion two weeks study at the Vacation Bible School, Maplewood Methodist Church, with an enrollment of 100 and an average attendance of 98 per cent. Mrs. Johnnie Webb was in charge. The parents were in attendance for the closing exercise and the viewing of exhibits on display in the various departments. The Primary Group, especially, did a notable piece of work in their portrayal of village life in Palestine during the time of Jesus; another, village life in present day Palestine. In fact, all the exhibits dealt with the life of Jesus; Jesus, as seen through the eyes of children. A picnic in the park climaxed the final program.—Pastor: Rev. Oakley Lee; Reporter: Mrs. Elva E. Lee.

Marianna

The First Methodist Church of Marianna, Ark., held its Vacation Church School for Beginners, Primaries, and Juniors May 9th through 20th with an enrollment of 68 pupils and 13 workers.

The Beginners were directed by Mrs. R. B. Shaw, Mrs. T. L. Cremeen, Mrs. E. P. Little, and Mrs. Harold Anderson. Activities of this department were: studying "Stories About Jesus," learning to share,

learning to play rhythm instruments.

Mrs. Chris Tricoff, Mrs. W. E. Simmering, Mrs. Wilson Kell, and Mrs. Wesley Garner directed the Primaries. Work projects included: making books about Palestine, creating a scene of a Palestinian village and market place, weaving mats, and making a map of Palestine.

Mrs. Hugh Clark Mixon, Sr., Mrs. Jim Burkett, Mrs. John Simpson, Mrs. Bill Wilkins, and Miss Dottie Zeiger directed the Juniors in a program of Worship, Bible Study, Recreation, and Workshop. In Workshop the pupils made a large map of Palestine, bulletin boards, a miniature Palestinian city, and picture easels. After completing their Workshop projects Friday, May 20, they went to the Youth Camp at Bear Creek Lake for lunch, recreation, and a worship program.

Mount Ida

Vacation Church School began at Mount Ida Methodist Church on May 26. The central theme of the school was "Jesus."

Those in charge of the Nursery were: Misses Kay Austin, Jan Hunter and Mary Lester Short. Mrs. Afton Bradshaw and Mrs. Bill Whittington taught the beginners, Mrs. Bill Brakefield and Mrs. Joe Hunter, Primaries, and Mrs. Lee Temple, Mrs. George Jackson, Jr., assisted by Charles Watson taught the Juniors.

Mrs. Loyd Brouse, Mrs. Rob Stauter and Miss Margaret Warneke were in charge of the music.

Commencement exercises were given on June 1, during a part of the Church School hour. Rev. Joe Hunter is pastor of the church.



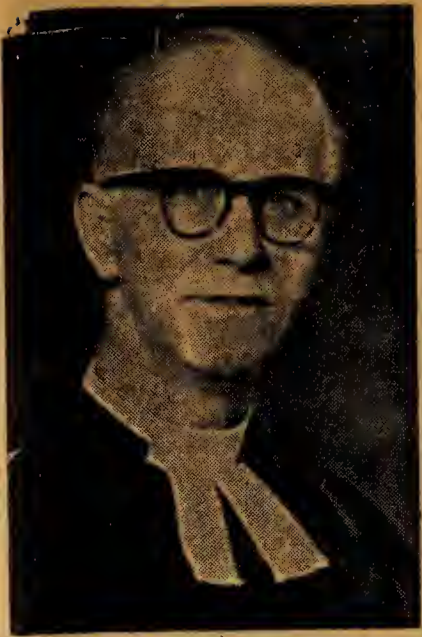
The Little Rock Conference laboratory school for leaders and children was held June 23-28 at Camp Tanako. There was a total attendance of 100; 50 children, 39 adults and 11 adult workers.

Personnel of the school were Dr. Roy E. Fawcett, executive director; Mrs. John L. Tucker, director of school; Mrs. John Hefley, business manager; Mrs. N. J. Garrett, assistant; Mrs. R. O. Beck, nurse; Mrs. R. A. McLeon, librarian; Mrs. G. E. Snuggs, Jr., vespers. The good night meditations were by Mrs. L. C. Thompson, Mrs. N. W. Miller, Mrs. N. J. Garrett, Mrs. H. K. Reamey, and Mrs. W. N. Hargrove. Faculty members

were Mrs. J. H. Monday, Miss Anna Rose Miller, Miss Mary Calhoun and Mrs. Warren Spitze, Jr. Mrs. Paul Fair and Miss Rayanne Heien were playground supervisors.

The main added feature for school age children was a class in arts and crafts and a trip to the fish hatchery at Hot Springs.

Two guest speakers during the school were Mrs. Eugene Fohrell, Little Rock Conference W.S.C.S. Secretary of Children's Work, and Rev. Rufus Sorrells of the First Methodist Church in Malvern.



J. KINGSLEY SANDERS

Women's Organizations In British Methodism

By J. Kingsley Sanders, Middlesex, England

SOME discerning church leaders have been saying recently that one of the most important facts in British Methodism today is that the men are coming back to the church. This does not mean they have been altogether absent but two world wars in one generation have had their effect on attendance. Now there is a revival of interest. But the women of Methodism have always been its sure support in the maintenance of public worship and in the spiritual endeavour of the church.

The Class-meeting, inaugurated in the early days of the Methodist revival, has always played a great part in British Methodism, and there are a great many women class leaders. These may give spiritual leadership to both men and women in mixed classes but often lead classes of women only. In many churches, however, there is a long tradition behind "The Minister's Class," composed of women of the church who meet one afternoon a week for Bible study, prayer and fellowship under the direction of the minister.

In almost every church there is a meeting of some kind for women only, held on a week-day afternoon. This may be known as the Women's Meeting, the Women's Bright Hour or as the Sisterhood. It will have a varied program with different speakers each week and will usually be of a definitely devotional kind. Sometimes the program will include talks on public affairs, the social services, infant welfare and the like and may be so arranged as to have organized visits to local factories or telephone exchanges, for example, to widen knowledge of the life of the community. But the meeting is usually begun or ended with devotions and there is the inevitable chat over a cup of tea.

So many and varied were these meetings found to be a few years ago that under the Methodist Home Mission Department a movement known as the Women's Fellowship of the Methodist Church was begun with the definite object of trying to secure the committal to active Christian discipleship of the women of the meetings. Normally all kinds of women, of any Christian denomination and of none, are invited to the meetings and these grow in numbers through the interest and activity of individual members or look-out committees. Thus, many people find their first connection with the church. Sometimes, however, meetings were content with a large membership and with the social contacts made, without continually keeping in mind the supreme end of the church in definite evangelism and discipleship. So women already committed to this were asked to re-affirm their discipleship and to try to interest others and win them to personal allegiance to Christ. It was not originally intended that the Women's Fellowship should be a separate organization but rather an inner spiritual core within existing meetings but it has been growing in influence and in some churches is becoming an organization on its own. But even where this has not happened the Women's Fellowship has been doing its work, and those who belong to it are giving practical expression of their faith in sponsoring homes for unmarried mothers and their babies, the first of which

was established in Susannah Wesley's old home, where she lived with her father, the Rev. Dr. Annesley, in London.

A comparatively recent development has been the setting up in many churches of Young Wives' groups, particularly in those areas of quickly changing population or where large building projects are being undertaken. It has been realized that it is often when children are small that mothers and fathers often lose contact with the church, and the aim of these groups is to keep in touch with young mothers and to introduce them to one another. Sometimes these meetings are held in an afternoon, and members of the group or sometimes older women take it in turns to look after a creche or children's play room for those children whom their mothers must bring with them; but often it is found more helpful to have them in the evening when mothers can leave the children at home with father or a baby-sitter and so get the complete change they need. Group programs are arranged by the groups themselves and often prove a very effective way of encouraging members to speak in public for the first time, even if only in proposing a vote of thanks, reading a lesson, saying a prayer or talking upon some personal hobby of interest to others.

In April of this year a great pageant was staged in the Albert Hall in London to celebrate the first one hundred years of "Women's Work," as it is now called, which was founded to stimulate interest in and support of work by women among women on the mission field overseas. This organization plays a large part in Methodism, sometimes as a part of the normal women's meeting and sometimes as a separate organization, running its own meetings to achieve its aims. Those who belong to it are those who believe in world evangelism and are prepared to work, pray and give to its support and who are keenly interested in learning all they can about what is being done and ought to be done by women doctors, nurses, teachers and evangelists and by missionaries' wives throughout the world. Women's work is an integral part of the Missionary Society and concerns itself with the recruitment and training of women missionary candidates. Also, through public meetings, collecting boxes in the home, special Easter offerings and various other ways, it raises all the money for their support. It issues a monthly magazine containing letters and articles from missionaries on the field, an order of service for an annual Intercession Service used throughout the church. By so doing too, it deepens the life of the church at home; for evangelism at home and overseas is really indivisible.

A further sphere of interest for women in our church lies in the sewing meetings or working parties set up in many places to band women together in preparing for sales of work or bazaars in raising money for church purposes. Working, talking, praying, drinking together offers to many women in Britain, as elsewhere, new understanding of one another, and new friendships which often weld them into the rich fellowship in Christ for which in every age the church must stand.

Niemoeller Stresses Need For Increased Missionary Efforts

East Northfield, Mass. (RNS)—Greater missionary efforts throughout the world to offset the "decline" of the Western Christian nations and the white race were urged here by a leading German Protestant pastor.

Dr. Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told the Northfield Conference on the Christian World Mission that the world's need for the Christian Gospel has never been more urgent than it is today.

He warned, however, that Christian Churches must seek to carry out the world mission only as "messengers of the Lord Jesus Himself."

"We must not bring the Christian religion to others as representatives of 'Christian' nations nor as propagandizers of a 'Christian civilization,'" Dr. Niemoeller said. "Our only task is to bring an invitation, a very urgent invitation, to all men because 'God will have all men to be saved and to come unto the knowledge of the truth.' The real urgency of the Christian mission is that God wills it, and this mission must be performed in obedience and in charity."

The famed churchman, who resisted Hitler and Nazi tyranny and spent eight years in concentration camps, addressed some 400 delegates and another 400 guests at the conference, sponsored by ten Protestant denominations and four units of the National Council of Churches.

Reports

Protestant Church In Spain Growing

Frankfurt, Germany (RNS)—Dr. Manuel Gutierrez-Marin of Barcelona, president of the Spanish Evangelical Church, said in a talk at Vierheim near here that the Protestant Church in Spain is not only asserting itself "despite persecution and oppression," but is also growing.

He spoke at a conference of the Gustav Adolf Work of the Evangelical Church of Heese and Nassau. The organization formed in 1832, assists Protestantism in diaspora areas and regions of particular distress.

Dr. Gutierrez-Marin stressed that Spanish Protestantism does not see as its task as one of fighting Roman Catholicism, but rather as "professing the Gospel in a surrounding of people of different faith and of a growing atheism which is developing as a counter-movement against the excesses of Spanish Catholicism."

He said that the membership of the Evangelical parishes in the Barcelona area had increased from 1,000 to 12,000 since the Spanish Civil War.

7 New Methodist Missionaries Are Going To Alaska

Seven new Methodist home missionaries from six states have been appointed to serve churches in virtually every area of Alaska where Methodism is at work.

The appointments were announced by Bishop A. Raymond Grant, of the Portland (Ore.) Area at the recent session of the Alaska Mission Conference at Ketchikan. Alaska is a part of the Portland Area.

Most of the new Alaska ministers arrived at their appointments in mid-June, after having been commissioned as home missionaries at sessions of their annual conferences.

The new appointments, as announced by Bishop Grant, were:

The Rev. Harold W. Diehl, pastor of Wesley Methodist Church, Ishpeming, Mich., to the First Methodist Church of Anchorage.

The Rev. Benjamin A. Laird, pastor of the Shell Beach (Calif.) Methodist Church, to the Methodist churches at Moose Pass, Girdwood and Hope on the Kenai peninsula.

The Rev. Hillis B. Slaymaker, pastor of the Waseca (Minn.) Methodist Church, to the First Methodist Church of Fairbanks.

The Rev. Richard E. Bruner, pastor of the Wasco (Ore.) Methodist Church, to organize the Turnagain Heights Methodist Church in a suburb of Anchorage.

The Rev. Gerald T. McCray, pastor of the Inman (Ga.) Methodist Church, to the First Methodist Church of Nome.

The Rev. Revelle E. Roach, pastor of the Methodist Church in The Dalles (Ore.) to the Methodist churches at Homer, Anchor Point and Seldovia on the Kenai peninsula.

The Rev. William Lee Youngblood, pastor of the Meadville (Miss.) Methodist Church, to the First Methodist Church of Ketchikan in the southeastern tip of Alaska.

The new ministers replace others who have returned to the United States on furlough or who have completed missionary service.

In his report to the Alaska conference, Mr. McGinnis stressed the progress that has been made in church extension. For the seventeen building projects, including new construction, remodeling and expansion, Alaska Methodists have raised \$356,000. Funds totaling \$170,000 for building purposes were made available by the Division of National Missions of the Board of Missions, he said.

The conference had tangible evidence of the church extension advance in the dedication of the new Methodist church at Douglas by Bishop Grant during the conference session.

"Our Methodist Church traditionally has taken into its great heart those concerns which exploit and bruise persons. Methodism's ideals and Alaska's need in this hour seem matched. We believe firmly in the creation of a responsible society. We interpret the social implications of the gospel to include freedom from insecurity and economic injustices and freedom to the full development of resources, the land, the people."

A Dreamer and a Fighter A Man And A School In Brazil

By Beverly Chain

A man leaves a city. His going casts a shadow on the hearts of thousands just as his life has projected its influence upon thousands of lives.

How does the world measure greatness? Is it by fame gained or money earned? This man was known by only a minute fraction of the world's population. His salary has been only that which all missionaries receive.

What did he do that the town he left should proclaim the day of his going a holiday, name a street for him, make him a foreigner, an honorary city councilman?

Dr. Clement Hubbard, for that is the man's name, was honored by the Brazilian city of Lins for being a dreamer. This is in itself a strange thing. Dreamers do not usually reap honors in their lifetime, but this man was a fighter too. He worked hard enough to make his dreams come true.

The year was 1921. Young Clement had received the right to be called, "the Reverend," and he had accomplished something that seems to him even more wonderful, he had married Patience.

"Not every man can marry Patience," he says today, 37 years later. Sometimes he adds with a twinkle in his eye, "I'm still courting Patience." His confused hearer isn't quite sure whether he means his wife or the virtue.

A month after the wedding the young couple were on a boat bound for Brazil, where they would serve as Methodist missionaries. Someone had talked to them about a school in the interior town of Lins, but when they arrived in Brazil they discovered that there was no money for the school.

1924. The Hubbards had learned to speak Portuguese and the bishop had appointed them to serve the congregation in Lins. Was it mere coincidence that this was the very town, where they had talked of opening a school when they first arrived in Brazil?

Lins was a new town then, cut out of forests and red dust. It was still invaded occasionally by wild animals, and it had no such conveniences as water systems or electricity, no bakeries or bottled milk, only a very few stores.

"They won't stay," all the neighbors said. The neighbors were tough pioneers and "Dona Paciencia", as they called Patience Hubbard, looked like a fragile doll with blue eyes and golden curls.

Some months after the preaching work began in Lins, Dr. Hubbard wrote his bishop, "There's no school here and Lins has at least 5,000 inhabitants, many of them children. Could we open that school we've talked so much about?"

The answer came back. "Sure. Open the school. But there's no money for it, and there's not going to be any money for a long time to come."

It wasn't the answer they had hoped for, but at least they had a sort of permission. They went to work and by the end of the year there were 48 students from the ages of 6 to 21. Where did they study? The Hubbards managed to stretch their salary far enough to build two small rooms onto their tiny house. These were the school-rooms. But now what? Forty-eight students in two small rooms and more coming. Where could they put them?

1925. The students began to pay tuition, and the Hubbards rented the Masonic hall and used part of their salary to pay an extra teacher. Thus the years went by. Still there was no money for Instituto Americano, as the school was called, but it acquired a piece of property, a

few buildings and a great many more students. The total now was 700.

1934. "That school will never be a success, we'd better close it," some officials said. Dr. Hubbard heard the statement with surprise. "But, the school isn't taking any mission funds," he said. "It's grown by itself. It's needed. Why close it?"

The school was not closed. The Hubbards met obstacle after obstacle with complete confidence that the school must and would succeed. Says Mr. Hubbard now, 24 years later, "I've made some shrewd business deals, though I'm no businessman and would have been a failure at it if I'd tried, and I've overcome a lot of opposition. Of course, if there hadn't been opposition I might have gotten tired and given up the school."

1944. The school bought a small farm. There were two reasons. The boarding department needed milk, eggs, meat and vegetables at prices lower than the current market. Students without the money to pay their tuition but with the desire to study needed an opportunity to earn that tuition by working for the school.

The farm turned into a profitable venture. Bumper coffee and banana crops are sold, with money going into the school treasury. Since the town has grown to 30,000, the school's future at least for the present is assured.

Today Instituto Americano de Lins accommodates three complete sessions of school each day. Nearly 3,000 students from 6 to 35 are enrolled in either the morning, afternoon, or evening session. They may be following the regular course of study from primary through high school, or they may have finished their high school study and be enrolled in the teacher-training course, the commercial school, the sewing school, the scientific or pre-med course, or the dental school which is one of the finest in Brazil.

From 7 o'clock in the morning to 10:30 at night, students pass through the halls in a steady stream searching for knowledge, but their lives are touched by something more.

This is a Christian school, a missionary school, and it does not forget that its first duty is to the student's soul. The students are of all religions, Roman Catholic, Protestant, Jewish, but there is no proselyting here. The staff tries to instill in the students reverence for God and honesty toward themselves and their fellowmen.

What effect has this school had

(Continued on page 15)

These Mature In Christianity

By F. Olin Stockwell
Singapore, Malaya

Years ago, when we first went to China, a popular book on missionary methods was entitled, *Helping People Grow*. While we do not know as much about this subject as we wish, we do know that it is thrilling to see young people maturing in Christian life and experience.

There is Mary Wang and Agnes Fang who, a year ago, were on the verge of being dropped out of school. They seemed crosswise with most of students and with the dean of women. During the summer, the Principal wrote them that unless they changed, he did not want them to return to Trinity. I do not know what happened. I know that Mary found a boy friend who means much to her. She also discovered she has a voice. Are these the secret of her change and growth? Agnes has been responsible for the food arrangements this year, a job that calls for more patience and understanding than most of us possess. She has done a magnificent job, so that the dean of women remarked, "You know, she is one of the loveliest girls in school."

Thing-kwang came in the other day. He has finished his three years with us and gone to his first charge. He was bubbling over with enthusiasm. "My, it's great to have a church and be a pastor," he explained. "O, it isn't very much of a charge. We have just twenty members. They are all simple people, none with much education. They have their problems, and to visit with them in their homes, pray with them, help them in Bible study — well, it is great fun. And they teach me more than I have been able to teach them."

Three students were sitting in my office. They had asked to see me, two girls and a boy. After a few minutes of embarrassed silence, one of the girls said, "We wanted to see you because some of the students are talking about us. We are close friends. We think a lot of each other, I and my boy friend, and these two here. We are trying to be discreet: But what are we to do when the other students talk about us and write home things that are exaggerated and not true?" It is the old problem of boy-girl relations, more difficult here because the pattern of old China and old family ways is breaking down. American movies and western customs present another way of life. We talked together and prayed together.

Our Methodist Evangelistic Caravan is organized and prepared to go out again for five weeks, beginning the first week of July. This will be their second summer and they are looking forward to great experiences. Other students are scattering to places of service during the summer months — three of them acting as pastors of churches, two returning to Hong-kong to help in churches there, several acting as associates to pastors in larger churches. They will work and they will grow, and we shall rejoice to see them.

How does it happen? I don't know, except to say, as Paul did many centuries ago, "I planted, Apollos watered, and God gave the growth."

Obituaries

WILLIAMS—In the June 26 issue of the Arkansas Methodist I note that Mrs. F. M. Williams has passed away. Before coming to Little Rock and Las Vegas, Nevada she lived in Hot Springs with her husband Dr. F. M. Williams. Hot Springs was her home and she was a devoted member of the First Methodist Church. She and Dr. Williams owned a beautiful home here and reared three lovely daughters. For many years Dr. Williams practiced medicine in Hot Springs where he passed away a few years ago.

For seven years I was also a member of First Church, Hot Springs and know a great deal of Mrs. Williams' devotion to God and her church. For six of these years I was her Sunday School Superintendent and took part with her on the Board of Christian Education. In addition she was a fine teacher of one of the adult classes.

Mrs. Williams never thought of herself apart from her church. She always lived and worked as part of her church and the great causes related to it. She made the program of the church a very vital part of her life. She loved her church and its program. Every cause and need of the church became a vital concern of her thought and life. She was a Christian who cared, who loved, and who was always willing to give of her best to the Master.

When Mrs. Jinske and I married Dr. and Mrs. Williams gave a fine reception on behalf of the church in our honor. The beauty and the kindness of the occasion we shall never forget. It was held in their beautiful home in Hot Springs and the church as a whole took part in it.

But most of all Mrs. Jinske and I appreciated her for what she really was—a devoted Christian, a beautiful life, a loyal member of her church, a fine teacher, a faithful friend, a fine mother, and a devoted wife to a devoted husband. The beauty of her life is now to be continued in the Peace and Goodness of her Heavenly Father.

Henry W. Jinske,
Pastor, Methodist Church,
Salem, Ark.

WELD—Mrs. Lewis Weld of Weldon died Saturday evening, June 14, in a Newport hospital after a long illness. She was 54.

A native of McCrory, Mrs. Weld had lived in Jackson county for the past 30 years. She was a member of the Weldon Methodist Church and a former president of the WSCS there. She had taught in the Newport District schools for many years and was a member of the Newport Business and Professional Women's Club. She was a graduate of McCrory High School and at-

tended Henderson-Brown College, Arkadelphia.

Survivors include her husband; a son, Jimmy Weld; a daughter, Linda Weld, all of the home; two brothers, Paul Bronte of McCrory and J. L. Bronte of Nanuet, N. Y.; and one sister, Mrs. Clayton White of South Pasadena, Calif.

Funeral services were held Monday afternoon in the Weldon Methodist Church by the Rev. Pryor Cruce. Burial was in Fakes Cemetery, McCrory, by Dillinger Funeral Home of Newport.

Pallbearers were D. L. Shoffner, Buddy Summers, Ernest Cravens, Lonnie Etheridge, Bobby McDonald, and Coleman Kent.

A MAN AND A SCHOOL IN BRAZIL

(Continued from page 14)

on the community? Eleven of the 19 councilmen in Lins are graduates of the Instituto Americano. Many of the city's leading citizens are graduates of the school. Says Dr. Hubbard, "We need never fear persecution or unfriendliness from these people, for they understand us and our purpose."

(Editor's Note—Dr. Clement E. Hubbard of Georgia has just retired after 37 years of Methodist missionary service in the city of Lins, Brazil, where he was the founder of the American Institute, a school of more than 3,000 students. Before leaving Lins, Dr. Hubbard received a variety of honors from the city government and from civil and religious groups. This account of Dr. Hubbard's work is written by Miss Beverly Chain, a Methodist news correspondent in Brazil.)

ALASKA ENTERS UNION WITH STRONG CHRISTIAN HERITAGE

(Continued from page 3)

intendent of Education.

The Methodists, who count over 5,000 adherents in Alaska at present, also achieved notable success. Expected to be opened at Anchorage in 1960 is the Alaska Methodist University, the first private institution of its kind in the country.

Other Protestant bodies active in Alaska are the American Baptist Convention, the Moravians, the Protestant Episcopal Church, the Southern Baptist Convention, the Evangelical Lutheran Church, the Church of God (Anderson, Ind.), the Congregationalists, the United Lutheran Church in America and the Society of Friends (Quakers). The Quakers recently initiated a project to improve living conditions in the village of Beaver, located just six miles below the Arctic Circle and inhabited by about 110 Indians and Eskimos.

CEDAR GROVE METHODIST CHURCH

(Continued from page 10)

over there. Miss Elizabeth Thompson told us about Home Missions. We had films on the Philippines and M.Y. Fund.

As far as recreation and refreshments went, they were those representing the country for the specific night. At the banquet each course served was typical of the countries we had studied. Each night we closed with a friendship circle outside with a short worship.

Looking back over the week, we find it to have been most successful. The people of these Islands have become more than just a name in a far off place. We realize

they are not so different from us—but all striving as we—to know and obey God better.

CHRISTIAN PROGRAM SAID TO BE NEED OF CHURCH COLLEGES

(Continued from page 3)

tier issues instead of merely studying them; and a renewed study of the Bible as the "core of our culture and civilization."

Predicting "reluctant" but greatly increased denominational support of church colleges, Dr. Campbell pointed to "new life" in them with "new evidences of denominational cooperation on the college level and college participation in the world mission of the church."



How will he celebrate July 4, 1978?

Twenty years from now, will he be free to read the Declaration of Independence?

Will he have the right to worship in the manner he wishes?

Will he be at liberty to go where he wants, say what he pleases, work at the job of his choice?

Will his home and family be safe from agents of an all-powerful government which he had no voice in choosing?

In large measure, that's up to all of us who are older. Only we who are older can provide the schools that will develop his mind and talents. The homes and churches we maintain will shape his character. The way we meet day-to-day challenges to our freedoms will set the limits to his independence and opportunity.

How will our children celebrate July 4, 1978? That depends: How well are we adults living up to our responsibilities on July 4, 1958?

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By William M. Wilder, St. John's Methodist Church

Van Buren, Arkansas

"You've Got to Be Carefully Taught"

Wasn't it Freidrich Froebel, the early 19th Century German pioneer in much that we call "modern" education, who once suggested that if children were removed from parents and homes at an early age and placed in "nature schools" under competent teachers, youth might be saved from the wrong attitudes, the mores, and the conditioning that are passed down from generation to generation. He was, of course, saying that environment is a more important factor than heredity in the shaping of character — a point that seems borne out as we watch adopted children.

Most educators today would probably agree with his premise of how home and parents slant the child's mind and emotions, and send him into adulthood a pattern of themselves. But educators — at least those outside the totalitarian countries where the child is a pawn of the state — would violently disagree with Froebel's proposed remedy. Even the "right" conditioning of the "best" institution does not compensate in the end for the loss of the love and acceptance and give-and-take of home and parents — even of home and parents we might consider intellectually and socially "narrow" and inadequate.

No, Herr Froebel, unless conditions are morally bad for the child, the home must continue to be the first school, and the parents must continue to be the first teachers. Our efforts must be the more difficult long-range undertaking of educating the parent-teacher and improving the quality of the home-school.

As against this "hate" teaching, our imaginations can help us fill in the story of the home and the parental teaching that must have helped shape the life of Jesus in the years before he made his dramatic questioning of the religious leaders in Jerusalem. The realization that God is a "Father," that heaven is a "home," that all men are "brothers," that Justice and Love and Truth are attributes of God and should be of the human family — these ideas could never have matured where hate and fear "were carefully taught."

It may well be that in America's bustling culture the home is less an educational center than it once was — or than it is in some other parts of the world. Father's "carpenter shop" is probably not next door to the home cottage.

So it becomes incumbent upon every parent to see that as much time as possible is spent with the children each day; and it is incumbent upon both church and school to help guide parents so they may be equipped to train the young ones in their homes. Yes, Mark Hopkins and a student on a log might be the equivalent of a college course. But a father and his son together, at the end of a table or on a tramp in the woods, might well be a greater school for the molding of a life or for the eventual reshaping of some tomorrow.

THE story recorded in John 8:1-11 is one which raises up many questions for the Bible scholar. In the first place, this story is not included in the oldest manuscripts of this Gospel, and this leads many scholars to infer that the story is an addition. As one reads in John, one cannot help but ask, "Who was this woman?" Tradition tells us that she was Mary Magdalene, but there seems to be little or no evidence to support tradition in this belief.

What Was The Law

Still another question that arises is in regard to the Law. For the Law states that an adulteress may be stoned only if she is betrothed to another man. Could this woman have been betrothed to another? Could Jesus have been acquainted with her situation? Could he have been reminded that there were those who had been unkind enough to accuse Mary his mother of wrongdoing?

Still a third question we might ask is, "Who was the man?" Why wasn't he brought to justice? Were the people envious of the woman's beauty, and perhaps position; were they desirous of seeing her dragged through the mire?

Personalizing The Drama

Regardless of whom the woman may have been, I think the simple and concise story of the Gospel cannot begin to tell us the drama which must have taken place that day. To get the impact of this drama, one must personalize the people involved, and in this way one begins to feel acquainted with them, and to share their problems. Therefore, I like to assume that the unknown adulteress was really Mary Magdalene, that little-known follower of Jesus who was reported to be the first at the empty tomb on Easter.

Certainly it is reasonable to assume that the adulteress became a follower of Jesus. We cannot quite visualize her resuming her old life of sin. What is more reasonable than to believe that she became a good woman, and eventually prominent enough to become known only as the Magdalene.

The Novelist's Interpretation

One of the most fascinating novels I have read recently is Frank Slaughter's "The Galileans." It is a highly imaginative story of Mary Magdalene, and wonderfully well-written. Dr. Slaughter pictures her as a woman whose hate of a Roman, who had cruelly wronged her, stirs her to seek blood revenge. This hatred leads her to take excessive changes, and inevitably brings her to the brink of death for herself. It is then that her betrothed rescues her from the hands of her enemies, but he himself is captured and condemned to death.

It is at this point that Mary, seeing the result of her hatred bringing death to her beloved, comes back on the scene and agrees to give up her wealth, her position, and sell herself literally as a slave to the very Roman who has wronged her—to do all of these things if they will only free her betrothed. Thus, the agreement is made; the man goes free, and Mary becomes a slave.

Thus, a Jewess comes to live openly with a Roman in the house of Pontius Pilate. When the Roman dies, Mary is dragged by the Pharisees to Jesus, and the mob, which has envied her existence as the mistress of a wealthy Roman, cries, "Stone her."

Mary's fiance arrives in time to see the situation, but is unable under the circumstances to tell the story behind her sin. To his intense relief, Jesus already has the situation under control.

The Scriptural Account

Now let us see what the Bible has to say of this story. A group of men dragged a woman before Jesus and accused her of adultery. Such was the evidence that she does not attempt to deny it. Neither does she throw herself at Jesus' feet in supplication, but stands proudly, waiting to hear what she feels will be his condemnation. She almost seems to have a cold con-

tempt for those persons who would judge her sin without knowing the circumstances surrounding her guilt.

It is quite possible this woman was betrothed. Otherwise, why should the Pharisees ask the death penalty? Or is this one more evidence of their desire to trick Jesus concerning his knowledge of the Law?

The Bible tells us that for a moment Jesus was silent. He merely bent down and began to write in the sand. And what he wrote we do not know. But his quietness served to make the accusers realize that they were repetitious—and finally, their accusations sputtered into silence. In the quietness Jesus spoke only a few words. "Let him who is without sin be the first to throw a stone at her." Dumbfounded, the accusers looked at one another, and then slowly walked away, beginning with the eldest.

Left Alone With Jesus

The woman was left alone with Jesus. She, who had braced herself proudly to meet the stones of her accusers, must have felt her pride ebb from her in the face of this man's goodness. Here was the only one who had a right to stone her. Here was a truly good man—a man who by saving her life was truly her Lord and Master. What would he say to her? What would be his condemnation?

Jesus arose and looked at her and said, "Woman, where are thine accusers? Hath no man condemned thee?" And the woman, with a glory shining in her eyes, and yet with a deep conviction of her own sin, must have quietly replied, "No man, Lord." Of course it is impossible to describe her feelings as she heard from his lips, "Neither do I condemn thee; go and sin no more."

She, the outcast, was being accepted into the fellowship of men again. She the sinner was looked upon as a child of God. This man did not look at what she had been; he only saw what she might become. This man saw beneath the pride the sickness of her shame. Yet this man, hating her sin and shame, showed how very much he loved her as a child of God. This woman may not have been Mary of Magdala, but who is to doubt that she became a follower of Jesus from that very hour! Wouldn't you—under those circumstances?

We face Jesus almost precisely under the same circumstances. It does little good to recall the story of a sinful woman facing Jesus absolutely alone—confronted by his goodness so that her sin stands out blackly against it—unless we are reminded that each of us must some day face the Master alone. There will come a day when our past will rise to confront us. There will be a time when we have to face the Master, knowing full well that He is aware of our sin.

What will we say in such an hour? We get little comfort from thinking that this woman was a worse sinner than ourselves. The truth is that Jesus seemed to forgive the sins of passion more quickly than he did the sins of the spirit. When he was confronted by the cheating of the moneychangers, or the selfishness of the Pharisees, or the pride of the elder brother in the Prodigal Son story, he seems much more angry than he does when speaking against sins of the flesh. And we cannot help but realize that we are afflicted by sins of the spirit—envy, hate, malice, selfishness, greed, jealousy, pride, and others that must be forgiven.

Love In Spite of Sin

Yet, how glorious it is to realize that Christ is capable of the forgiveness that we ask. He never condones our sin, but He is aware of our temptations, our weaknesses, our mistakes. Yet He continues to love us as persons. Even as we are willing to forgive those who harm us, so is He willing to forgive us.

This day, long years later, the full meaning of God's love and the forgiveness He offers can be more real to us. We can be more aware of Christ's forgiveness. Let us confess our sin. Let us listen to His words, "Neither do I condemn thee; go and sin no more."

And may His love shine out of our eyes, so that as we live, conscious of His forgiving love, we may light the path for others toward His way of life.

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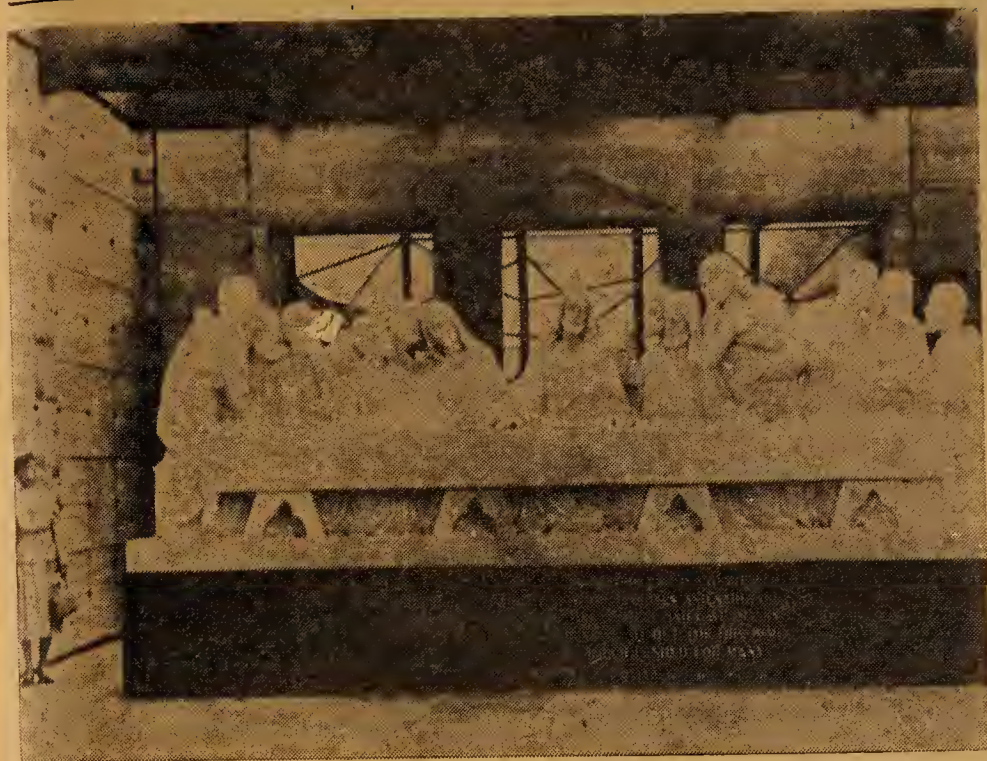
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VOL. X

THURSDAY, JULY 24, 1958



Milwaukee, Wisc. (RNS)—PARK GETS STATUE OF LAST SUPPER. This huge statue of the Last Supper, weighing 25 tons, was installed in Memorial Park here. It rests on a 5,000 pound pedestal of Swedish granite. The work of art was sculptured out of one solid piece of Italian marble by artist Bernhard Zuckerman. Each completely-rounded figure measures 6½ feet high in sitting position. (RNS Photo)

18th Annual Conference Of Methodist Youth To Be Held August 14-21

Nashville, Tenn. (MI)—About 225 leaders of the National Conference of Methodist Youth are expected to attend the 18th annual meeting of the organization August 14-21 at DePauw University, Greencastle, Ind.

The National Conference of Methodist Youth links more than 1,500,000 high school and college age members of Methodist youth and student groups.

Attending the meeting will be national and regional officers of the Methodist Youth Fellowship and the Methodist Student Movement and representatives of the denomination's general boards and agencies.

The delegates will nominate a new projects secretary to share the staff leadership of the organization with the Rev. Charles H. Boyles, Nash-

ville, present projects secretary.

The youth and student commissions of the National Conference will meet separately the first few days and jointly for the last day-and-a-half of the conference.

Speaker for the student commission will be the Rev. Dr. Charles Everett Tilson, associate professor of biblical theology at Vanderbilt Divinity School, Nashville.

Speakers for the youth commission will be the Rev. Harold W. Ewing, Alliance, Ohio, and Miss Rowena Ferguson, Nashville. Mr. Ewing formerly headed the Youth Department of the Methodist Board of Education and is now pastor of Union Avenue Methodist Church in Alliance. Miss Ferguson is the newly elected editor of youth publications for the Methodist Board of Education's Editorial Division.

John E. Corson, Modesto, Calif., is president of the National Conference of Methodist Youth. National headquarters for the organization is in Nashville.

WANTED - 125 Pigs For 125 Boys In Ecuador

An appeal for pigs was broadcast last week to enable 125 boys in Cuenca, Ecuador, to start in business. Word went out from Heifer Project, Inc. headquarters in Maryland that the boys are smart, willing to work and represent the top 4-H Club potential in their country. But as yet they have no club.

"It's amazing what one little pig (Continued on page 9)

Evangelism Conference To Meet At Mt. Sequoyah, August 4-7

Several hundred Methodists from throughout an eight-state area will meet at Mt. Sequoyah, the denomination's Western Assembly, Fayetteville, August 4-7 for a conference on evangelism.

Purpose of the conference, according to Dr. Cecil R. Culver, El Dorado, is "to deepen personal faith and religious experience, to exchange evangelistic 'know-how,' and to strengthen the program of evangelism in the annual conference, the district and the local church."

Dr. Culver, who is pastor of First Methodist in El Dorado and chairman of the South Central Jurisdiction Board of Evangelism, will serve as general presiding officer for the conference.

Expected to attend are jurisdictional board of evangelism members, chairmen and members of conference boards of evangelism, district secretaries of evangelism, conference and district secretaries of spiritual life for the Woman's Society of Christian Service, chairmen and members of local church commissions on membership and evangelism, and other persons interested in evangelism.

Among the leaders of the conference will be Dr. Harry Denman, Nashville, Tenn., executive secretary, General Board of Evangelism of the Methodist Church; Mr. and Mrs. Edwin T. Karhu, Oklahoma

City, Okla., directors of music at First Methodist Church there, and Dr. Roy I. Bagley, Fayetteville, superintendent of the Fayetteville District and member of the jurisdictional board of evangelism.

Also Mrs. Forest E. Dudley, Houston, Tex., spiritual life secretary of the South Central Jurisdiction WSCS; the Rev. J. C. Montgomery, Jr., Sikeston, Mo., secretary of the jurisdictional board of evangelism; Dr. Robert Bruce Pierce, Detroit, Mich., pastor of the Metropolitan Methodist Church there; the Rev. Leslie J. Ross, Nashville, Tenn., staff member of the Methodist General Board of Evangelism, and Charles A. Stuck, Jonesboro, lay leader for the North Arkansas Conference of the denomination.

Registration will begin August 4 at 2:00 p.m. and will be followed by a meeting of the jurisdictional board of evangelism.

A general assembly for delegates will be held at 4:00 p.m. with introductions by Dr. Paul D. Womeldorf, Oklahoma City, executive secretary for the South Central Jurisdiction, and registrar and director of the conference.

Dr. Denman will deliver the opening message following the introductions.

The conference will close with lunch on August 7.



The Southside Methodist Church, 1623 S. 4th St., Monroe, La., observed its sixth homecoming on Sunday, July 13th. Rev. J. E. Hearn, conference treasurer, was the guest minister. During the six years of organization of this church, located in a growing section of the city of Monroe, the growth has been outstanding. The church now has a membership of 566 with a property evaluation of \$125,000.00. The indebtedness of the church is approximately \$18,000.00. The church is fully organized according to the Discipline with an active Woman's Society of Christian Service, Wesleyan Service Guild, Men's Club, Altar Guild, active Church School, Methodist Youth Fellowship groups for all ages, six active choirs, two quartets, the four commissions, and other committees that make the working of a church organization more effective. The church has three mission stations in and around Monroe at which the membership holds services each week. The various organizations make monthly visits to seven convalescent homes in the city as well as to three hospitals. A week day kindergarten is held during the school term. The Homecoming contributions were made this year in interest of retiring the note on the Parsonage. When this is done, the membership hopes to begin plans for a much needed Children's Building. Lea Joyner is the minister. Shown above is the new Church. On page 9 is shown the Parsonage and Educational building.

1958 Daily Bible Reading Schedule

Below is the schedule for the period July 24-Aug. 2 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

July 24	Luke 19:1-10
July 25	Luke 19:11-27
July 26	Luke 19:28-40
July 27	Luke 19:41-20:8
July 28	Luke 20:9-18
July 29	Luke 20:19-26
July 30	Luke 20:27-21:4
July 31	Luke 21:5-19
Aug. 1	Luke 21:20-28
Aug. 2	Luke 21:29-38

Large Stained Glass Window To Be Set In UPPER ROOM Chapel

Nashville, Tenn. (MI)—A large stained glass window on the theme of Pentecost is scheduled to be installed by January, 1959, in the Upper Room Chapel here.

The announcement was made by the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*, internationally circulated devotional guide published by the Methodist General Board of Evangelism.

The \$27,000 window will be eight feet wide and twenty feet long. The four main medallions in the center area of the window will depict the first Pentecost. Other designs will show some of the great contributions made to the history of the church by leaders of different communions.

Pentecost is generally thought of as the birthday of the Christian church. It is observed by many communions 50 days after Easter.



RNS Photo

Methodists

Honor Retiring Chaplain Carpenter

Washington, D. C. (RNS). Retiring Chief of Air Force Chaplains (Maj. General) Charles I. Carpenter (right) receives a silver chalice at the National Methodist Convocation on Evangelism here. It was presented by Bishop Donald H. Tippett of San Francisco on behalf of The Methodist Church to honor Chaplain Carpenter for ten years' service as the first Air Force chief of chaplains. Chaplain Carpenter will become Protestant cadet chaplain of the Air Force Academy, Denver, Colorado. (RNS photo)

Kagawa To Receive UPPER ROOM Award

Nashville, Tenn. (MI)—Toyahiko Kagawa, Japan's best-known Christian leader, will receive an *Upper Room* distinguished-service citation on his 70th birthday at a "birthday party" July 10 in Tokyo. He will be cited for his world-wide contribution to the devotional literature of the church and for his Christian social work.

The citation will be presented by the Rev. Dr. Lawrence L. Lacour, Nashville, Tenn., a staff member of the Methodist General Board of Evangelism. He will be leading a special mission to Japan at the time.

Announcement of the citation was made by the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*, world's most widely used devotional guide published by the Methodist General Board of Evangelism.

"I think Kagawa is probably the world's greatest evangelist," said Dr. Lacour, who has been to Japan conducting missions each year since 1954. "He hasn't been too well the last year, but while he has been in bed he has been writing a book on the meaning of the universe."

The mission under the leadership of Dr. Lacour is called the special Centenary Mission to Japan. Thirty-three persons left the United States July 6 to conduct the mission in 25 unchurched areas to win persons to Christ and establish new churches. They are working there with the United Church of Christ, of which Methodists are a part. The mission will be concluded on September 3.

Information Exchange To Help Collectors

A clearing house for collectors of Disciplines, hymnals, Wesleyanna and General Methodica is in the making if a sufficient number indicate an interest.

This courtesy is proposed by Dr. Elmer T. Clark, a Secretary of the World Methodist Council and Executive Secretary of the Association of Methodist Historical Societies, Lake Junaluska, North Carolina.

Anyone who might like to correspond with other collectors with a view to "swapping" duplicates or buying or selling items may write to Dr. Clark. Dr. Clark's office will take no part in transactions, but if enough replies are received the names, addresses and data will be classified.

Many collectors have expressed the desire to know the names and
(Continued on page 15)

American Gifts Help Build Boys Dormitory For Casa Materna

In the Spring of 1956 the Children's Choir of Casa Materna, Portici, Italy set sail on the *Cristoforo Colombo* for the U.S.A. They were boys and girls with a dream in their hearts and asong on their lips. The song on their lips was sung—in almost 38 states they traveled, singing in churches and towns all over America. They were welcomed and applauded everywhere they went.

Recently, the dream in their hearts was realized. Every day, since January 27, 1957, when the first stone was laid, the boys and girls at Casa Materna watched the construction of the new boys' dormitory. It was at the big event of the 53rd Anniversary of Casa Materna that this beautiful new three story building was dedicated.

Dr. Teofilo Santi opened the dedication service by telling the story of this dream—a dream which was first conceived by his brother, the late Fabio Santi, who with faith in his heart brought the choir to America. This building stands in tribute to the courage and dedication of Fabio Santi to the work of Casa Materna.

Chaplain Robert McMillan of the U.S. Air Force branch of the N.A.T.O. in Naples and as a member of the New York East Conference of the Methodist Church

represented the Methodist Church of America and presented the building to the directors and children of Casa Materna in its name.

The dedication message was given by Rev. Mario Sbaffi, president of the Methodist Synod of Italy. He spoke of faith, hope and love: *faith* of the past that has carried Casa Materna through 53 years of dedicated service to the neglected and unwanted children of Italy; *hope* of the future, that brings the grace and mercy of our Lord to all who put their trust and hope in Him; *love* as the fundamental ingredient which underlies and pervades all the work of the home.

After a dedicatory prayer by Rev. Emanuele Santi, the 87-year-old founder Rev. Riccardo Santi took the scissors and cut the ribbon at the entrance to the new dormitory while the choir lifted their voices in an anthem of praise.

The Casa Materna Choir has seen a dream come true. But the new dormitory could never have been built on dreams alone. It was built because friends all over the United States caught the vision of these children and aided them with the money to turn the dream into reality. Their young voices were actually singing "thank you" to their friends in America.





Miraka, Japan (RNS)—JAPAN UNIVERSITY UNIT NAMED AFTER METHODIST LEADER. Students from various countries relax around the fountain outside the recently completed Diffendorfer Memorial Building at the Japan International Christian University here. The building serves as a center for the social and religious activities of the students, faculty and university community. Dr. Ralph E. Diffendorfer, a leading American Methodist missionary, was a chief mover in the university's establishment. He was the first president of the Japan International Christian University Foundation, a fund-raising group. At the time of his death in 1951, he had relinquished the presidency to become the foundation's executive vice-president. (RNS photo)

Mission Leader

Sees Alaska Solving Population Problem

Lake Junaluska, N. C. (RNS)—A Protestant missions official said here that, under a "pet theory" of his, Alaska could help solve two of the world's biggest problems—the alarming population growth and the need for peace.

Speaking at a Methodist women's

'Teacher of The Year' Urges More Spiritual Values Emphasis

Chicago (RNS) — Public schools must "definitely be encouraged to put more emphasis on teaching moral and spiritual values," the nation's "Teacher of the Year" told a group of about 50 clergymen, educators and lay men and women here.

Speaking before the National Council of Churches' Committee on Religion and Education, Miss Jean Listebarger said this can be done without teaching religious doctrine.

Miss Listebarger, second grade teacher at the David Edwards School in Ames, Ia., was named "Teacher of the Year" by the U. S. Office of Education.

Teachers often are reluctant to talk about religion in the classroom, she said, but added that this fear should be overcome in the teacher-training institutions.

"There are areas of religion that can be mentioned without teaching sectarian doctrine," she noted.

She pointed out that, while the public school can teach the desirability of moral and religious values, the church school can supply the Christian motivation.

meeting, Dr. W. Vernon Middleton of New York said that "the vast uninhabited areas of Alaska should be populated by peoples of the world who now do not have enough space in which to live—for instance, the Japanese."

An authority on Alaska, Dr. Middleton is general secretary of the Methodist Board of Missions' Division of National Missions.

"This is my own crazy idea and I'm not speaking for The Methodist Church," Dr. Middleton said, "but, seriously, I believe that providing the crowded, starving peoples of the world a place to live and make a living would do more than anything else toward achieving lasting peace."

Dr. Middleton continued, "I know there would be tremendous problems involved in such a plan, but I believe if something isn't done for the cramped, destitute missions of this earth their problems will be even tougher."

The official said he thought much

REPORTS LIQUOR CAUSED 200 DEATHS OVER FOURTH

Washington, D. C. (RNS) — Drinking was a factor in more than 200 traffic deaths over the Fourth of July and will probably cause at least that many more fatalities on the Labor Day weekend, the Methodist Board of Temperance said here.

The Board said that the highway death toll was 364 for the three-day holiday and cited a study by the National Safety Council that liquor is a factor in 55 per cent of holiday deaths on the highway, compared with an annual average of 30 per cent.

The favorite drink of diplomats at the United Nations lounge in New York City is orange juice, the Methodist Board also reported.

The Board cited a recent report by the U.N. administration which showed that 80 gallons of orange juice a week is being served. This is more than any other beverage, although all types of alcoholic drinks are provided.

Urges

Better Bookkeeping By Charitable Organiz.

Washington, D. C. (RNS) — Rep. John Blatnik (D.-Minn.) said here that there is an "urgent need" for charitable organizations to improve their accounting procedures as the House subcommittee of which he is chairman wound up a series of public hearings on interstate activities of charitable groups that solicit funds from the public.

Mr. Blatnik said it was not the purpose of his subcommittee to criticize worthy charities but he warned that the charitable groups need to have better information as to how their funds are being expended.

There have been demands for Congressional legislation to deny tax exemption to non-profit groups

of Canada could be used for the same purpose. "Canada is a very huge place," he said, "and most of its population lives within 100 miles of the United States border."

Dr. Middleton is a supervisor of Methodist missionary work in Alaska. His book "Methodism in Alaska and Hawaii" is being used for mission study throughout The Methodist Church this year.

Churches Urged To Make Mission Appeal Universal

Hartford, Conn. (RNS) — Protestant churches must make their mission appeal more universal if they hope to win converts in the Eastern countries, delegates at the eighth assembly of the International Congregational Council were told here.

Dr. Norman Goodall of Oxford, England, said that Protestantism must demonstrate more convincingly if it is to be accepted in the Middle East that "Christianity is not just a Western religion, bound up with Western notions, Western authority and power." He is secretary of the joint committee of the World Council of Churches and the International Missionary Council.

The British church leader said he saw Christianity's world mission as being "vaster and, humanly speaking, more terrifying" than it has been for generations.

"Christianity is a minority movement throughout great tracts of this world," he said, "and the multitudes massed on the frontiers of the Christian mission are more numerous than they have ever been and the need more urgent and more poignant."

Citing Islam's new "prestige and confidence" in the Middle East and its missionary enterprises in Europe, Dr. Goodall said these indicate "the aspiration and determination of those who have been subject peoples to be independent of the West, religiously as well as politically."

which spend large portions of their income in direct mail solicitations raising funds. However, it is doubtful that such legislation will be recommended at the present session of Congress.

The Blatnik subcommittee wound up its investigation with testimony showing that the Federal Association for Epilepsy which solicited nearly half a million dollars from the public last year, spent over half of it on literature describing the organization and its work and asking for funds. Only \$78,000 was actually expended for care of epileptic children.

Spokesmen for the organization contended that it was actually educating the public concerning the need for care for epileptic children through its fund solicitation, but the congressmen suggested that its directors make a better analysis of their program and objectives.

Missionaries Query U.S.D.A. Officials On Elephant Control

Washington, D. C. (RNS)—"How do you get an elephant out of the garden?"

The United States Department of Agriculture has answered some pretty tough questions, but this one proved too much for even the best of its garden-pest experts.

The question came from Mr. and Mrs. A. C. Cuppy, missionaries of the Disciples of Christ in the Belgian Congo. The Cuppies first told their problem to John C. Hirshler who is secretary of the Council of Churchmen in Indianapolis, Ind. Mrs. Hirshler lost no time in passing it on to Rep. Charles B. Brownson (R.-Ind.). Mr. Brownson contacted the U.S.D.A.

Seems the elephants have been invading the gardens of the native women near the Congo mission, Mr. Brownson said. In the process the pachyderms destroyed the cassava root from which the natives make bread and tapioca—the staples of the native diet.

The Congressman explained that the missionaries

didn't want to hurt the animals, just keep them out of the garden.

Well, the elephant-pest expert was not to be found that day, so the U.S.D.A. men quickly contacted the folks at the Washington zoo.

"Fire," said the zoologists. Build brush fires around the garden at night. That will scare them away.

Other experts were called in and, it seems, the Library of Congress had a better idea. "Noise," said they. Put some pebbles in a tin can and hang it from a wire. The animals would stumble over the wire and the clatter will frighten them.

There were still other suggestions, of course, and these ran the gamut from burning smudgepots and building spiked fences to even constructing a moat around the garden.

The latest word from the Congo? The pachyderms are still flexing their proboscises, happily enjoying the fruits of the Cuppy garden—tin cans and all.

The UN Faces A Severe Test

THE United Nations is facing what is probably the most severe test it has encountered in its 13 years. At the time of this writing the Middle East affair is receiving consideration by UN members, with the usual struggle between the Western and Eastern nations highlighting the debate. Russia has called for an immediate Summit Conference of major powers, but the United States is suggesting that the UN must not be bypassed as nations press for agreement on the settlement of the Middle East unrest.

Those who are committed to the place of the UN in settling international disputes remind us that the UN does not have an existence apart from the nations constituting its membership. The extent which nations are willing to use its offices to settle world problems determines the extent of the UN's usefulness in times of crisis. Most Americans, we believe, will support this nation's government's decision which insists that negotiations outside the UN tend to weaken the world organization's place in international relationships.

The UN has faced many earlier crises, and thus far has weathered them. Indeed, it has contributed substantially to relieving tension and helping work out solutions in knotty situations. Notable among these past crises were the Korean and the Suez Canal affairs. In both instances, decisive action by nations through the UN helped to bring about solutions which prevented what might have been major catastrophes.

There is open question as to the motive or motives which prompt Soviet Russia to continue membership in the UN. She seldom is in accord with other nations in the UN Security Council or Assembly on major issues; moreover she uses her UN position to assail bitterly Western nations and justify herself. Yet, as long as her membership is maintained, she is at least morally bound to the principles and purposes for which the UN stands. Moral obligations may seem to mean little to the Soviet leaders, but history will record the final appraisal of the faithfulness or faithlessness of the Soviet's commitment to the ideals and principles for which the UN stands.

We read recently that the UN Building in New York City is in need of more than \$1½ million worth of repairs. Many windows need attention or replacement, the roof is leaking in many places, carpeting needs replacing, and many of the rooms in the eight-year-old building need redecorating. Housekeeping problems are the same the world over, and time and use take their toll. But the big test is not whether the 81 nations having membership in the UN will provide funds needed for repairs and improvements. The big test is whether the UN as an association of nations will handle the present crisis in such a manner that it will continue to merit the confidence and hope which multiplied millions of people throughout the world have come to have in it.

We believe that if given the chance, the UN can and will meet the challenge of the day.

Is Your Worship Meaningful?

THE July 14 issue of the *New York Times* published a feature article on the trials and tribulations, successes and views of Hungarian refugees who came to this country following the uprising in 1956. You may be interested in many of the accounts of how these persons fleeing from oppression are faring in this nation.

We were unusually interested in an observation made by the head of the Hungarian Student Association, L. G. Rapp. A Calvinist Lutheran, Mr. Papps said he felt "Religious feeling has been

very deep in Hungary ever since the communists came in. Even people who did not go to church before go now. In Hungary we went to church to be quiet, to pray, to think, to be close to God. Here, there doesn't seem to be any real contact between man and God. There is something wrong. The churches advertise in newspapers. They seem to be all ceremony."

Representatives of the Hungarian students seem to agree with Mr. Papp. One commented, "In Hungary we have no restaurants in our churches—the church is not a business in Hungary." Another student observed "In Hungary the church did not place as much emphasis on ceremony. I don't find what I feel in the American church."

We pass these comments on to our readers for whatever they may be worth. However, after making due allowances for differences in cultural backgrounds, environments, and historic differences, these students may be getting close to one of the places of weakness in the American church. Do American people come face to face with God in their church worship services? Is there an unusual stress on outward patterns of ceremony, so much so that they keep the worshipper from realizing the main purpose of attending worship services, having fellowship with God?

We are not urging any national calamity to shock American churchgoers into a realization and experience of God in services of worship, public or private, but it is significant that one of the observations is linked to the coming of the communists to Hungary. There is no reference to the depth of religious feeling in Hungary prior to the communists taking over. It is to be presumed that the depth of religious feeling was not as great before as after the communists' coming.

This could mean then that the attitude or frame of mind with which a person enters a church has a great deal to do with what happens to him or her inside the church. Differing outward circumstances may prompt different attitudes among worshippers. Persons under unusual duress may worship with greater intensity than those whose circumstances are less disturbing. This may or may not be proper, but it calls to mind the old saying "Man's extremity is God's opportunity."

To say the least, the students' observations are a commentary on American worship services, and at a time when American church membership and church attendance are at an all-time high, numerically and percentage-wise. After all, the thing that really counts in a service of worship is not the tangibles one takes into or out of a church service, but the intangibles that are acquired and taken with one when leaving. Does one find God afresh and take Him into all of life's relationships?

On A Wide Circuit

W. W. Reid

They Think and Plan Peace

The sabre-rattlings, the denunciations, the threats of retaliation so occupy the front pages of our newspapers—and the minds of people—that we are apt to imagine sometimes that everyone is inciting others to violence. There does not appear to be one righteous man seeking peace. But the fact is that there are many who "are on the side of peace," though the "loud speakers" do not blare them forth: and some are in high places in both church and state . . .

Secretary-General Dag Hammarskjöld, the UN leader who appears

to have the whole world's confidence, noted recently in a Florida speech little reported:

"It is a surprising experience to find in talks with leaders of many nations, both political leaders and leaders in spiritual life, that the views expressed, the hopes nourished and the trust reflected, in the direction of reconciliation, go far beyond what is usually heard in public. What is it that makes it so difficult to bring this basic attitude more effectively to bear upon the determination of policies? The reasons are well known to us all. It might not be understood by the constituency, or it might be abused by competing groups, or it might be misinterpreted as a sign of weakness by the other party . . . The value of public diplomacy in the United Nations will depend to a decisive extent on how far the re-

(Continued on page 13)

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'Set Us Afire, Lord'

By Arthur Terry, Texarkana

SAUL OF TARSUS, traveling the Damascus highway, met the Master and became Paul the Apostle, and for the sake of the Gospel of Jesus Christ he became a prisoner at Rome. Paul was the most unusual prisoner Rome ever put in jail. For instance, he was not always forced to waste away in a cold, dank, dark prison cell, but was permitted to rent his own house and live in it.

I like to imagine myself going up to that house one evening and looking in through a small, open window, seeing Paul seated on a bench beside a rude table on which are parchment, a stylus, and writing fluid. Quite obviously he had been writing a letter, and I think I know to whom he had been writing. He had been writing to Timothy. But he isn't writing now. He is just sitting there in an attitude of meditation. As a young pastor Timothy has been having a rather difficult time. He is badly discouraged. He is about ready to quit. Paul is trying hard to find the right word to say to Timothy. Just any word won't do. It must be the right word.



Arthur Terry

As I watch, a gentle breeze stirs the thin hair on Paul's head. I see him pull his wrinkled robe more tightly about him. Then he looks over to a basin, on a tripod, where a fire had been burning earlier in the evening. He picks up the tongs hanging there. He pulls the cold, charred dead ends of fuel together. He uncovers a live coal. Gently he blows on the coal. A finger of fire reaches up at the fuel. It dies out. Another finger and another. Then a finger of fire wraps around a piece of fuel and it begins to burn, giving light and warmth to the cold dark room.

Suddenly Paul turns. He seats himself at the table. He draws the parchment to him; picks up the stylus and begins to write. I'm not close enough to see what he is writing. But I don't have to see. I know what he is writing. He is saying, "Timothy, stir up the gift of God that is in you."

Methodism's Heritage of The Warm Heart

I got to thinking; our heritage as Methodists is one of spiritual fervor, zeal, enthusiasm, fire. Mr. Wesley, the scholar of Oxford and the clergyman who spent fortunes publishing religious tracts before there was a denominational publishing house, was what he was and did what he did because he felt his heart strangely warmed. Read his sermons, and see how carefully he analyzed his text or proposition; note how meticulously logical his presentation was. But remember also that the reaction his messages caused in the hearts of his hearers sent Handel home one evening to write the Hallelujah Chorus.

The pine knot fires that lighted the brush arbors of the camp meeting in the backwoods of this nation, when it was but an infant, were symbols of spiritual fires, set by revivals, burning in the hearts of our forefathers. The spiritual fire of Methodism, I am confident, was the greatest single contribution to making this the great nation under God that it is. But any fire, figurative or literal, spiritual, or material, will die out if it is not stirred up and kept fed. That is what "Teach Arkansas and Louisiana About Christ" is supposed to do.

Program Is To Reach People

The fuel that we are to pull together is the membership and constituency of our church. We claim to be doing a magnificent job, and I think we are. But when you consider that only 40% of our church membership is enrolled in our church school, and only 20% attends, much is left to be accomplished in pulling the dead ends of fuel together. We do not need to ask ourselves, "where are our prospects?" Our church membership and constituency rolls should answer this question. And remember this: We aren't going to Teach Arkansas and Louisiana about Christ unless we get the people out. That is our first task.

Committed Leadership Greatest Factor

Our next task is to set them afire when we get them together. We have resources for doing that.

Our literature
Our physical facilities
Our training program

There is yet one all important factor, if we are really going to Teach Arkansas and Louisiana about Christ. That is our teaching and administrative forces. They must be dedicated souls.

I'm proud of literature, buildings, training programs. But if I had to choose between these important resources and souls who are dedicated to God in Christ, I'd spend the rest of my ministry without these resources. No matter how adequate the physical facilities, or rich the literature, or well trained the teacher, if we are going to Teach Arkansas and Louisiana about Christ, our own souls must be on fire.

You can't no more give folks what you ain't got than you can come back from where you ain't been.

We need to reemploy as our prayer, a verse we used in the days of the

GO TEACH

ARKANSAS and LOUISIANA
the CHRISTIAN WAY OF LIFE



A PROGRAM FOR
CHRISTIAN EDUCATION
FOR
ARKANSAS AND
LOUISIANA
METHODISM
CONFERENCE YEAR
1958-59



Crusade for Christ:

"Set us afire, Lord,
Stir us we pray.
While the world perishes
We go our way,
Purposeless, passionless,
Day after day.
Set us afire, Lord,
Stir us we pray."

Amen.

I

Saw

A Creeping
Snail



Rev. R. A. Teeter

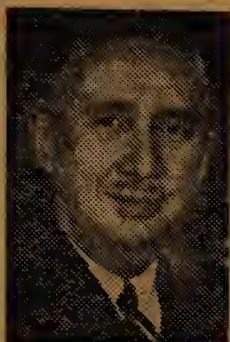
inching his way along, sticking out his horns, feeling for obstructions. He carried a small knot of hard shell on his back, and his rate of travel was about an inch an hour. Slow as it seems that is a better rate than I make against taxes and high costs, and I don't have any shell on my back to protect against surprise attacks from the rear. So I envied him somewhat for he did his inch an hour without the slightest visible effort. And that is something in this age of pressure and tension.

Let's back track Mr. Snail for a few centuries. His cousin lived in the waters of the Mediterranean Sea. A thousand years before the days of Abraham he was adding color to human life. He was the source of purple dye that gave the land its name. Canaan literally means "Land of the Purple," in the language of that day. The Greeks called the people along the coast, who manu-

factured the dye from the murex snail, Phoenicians—makers of purple—for the word is Greek for purple. So Mr. Snail crawled into palaces coloring the robes of nobles and kings. He was hand in glove with Moses making the purple hangings of the Tabernacle. Purple was a social necessity in Egypt for the women used it on their eye lids—not lashes or brows—but lids. It was a must for the socially correct. In Palestine many men quit sheep herding for snail catching for a livelihood. Hard to get, and therefore expensive, purple became the insignia of royalty and wealth.

No, Mr. Snail wasn't jet propelled but he got there just the same—got to high places in human society. And for one so soft and slimy he has kept his place a long time. We still have him in the terms "snail's pace," the absolute zero of motion, and "blue-blood" a somewhat sarcastic reference to rank.

The persecutors of Jesus mocked him by putting on him a purple robe. Then they took it off, saying in effect, "we are stripping you of everything royal and noble." In fact they mocked themselves and their false idea that a purple robe made a man a king. No robe could possibly say anything about the true royalty within his soul. He, the king of the human heart, died without any robe at all—the robeless King of kings and Lord of lords.



THE SEARCH FOR SECURITY

Listen to the prayer of the Hebrew singer in the sixty-first Psalm: "Lead me to the rock that is higher than I."

It is not hard for us to understand the mood of that petition, for it rises out of the desire for security. Our generation here in America is probably more security-conscious than any of its predecessors.

The perils of the international situation make military security overshadow all other items in our national budget. Economic security is the goal for which we work and save and sacrifice and insure ourselves. No doubt many of our readers are deeply anxious about the days after they shall have passed the age of employability. Consider, too, how eagerly concerned we are over securing our health.

Note first that the Psalmist sought security in the heights. In the mountainous region of Palestine safety lay in the high places. The high rocks were easy to defend and strategic for attack.

We too are seeking military security by trying to get control of the high altitudes. The rockets that can rise the highest and the planes that can carry the farthest are regarded as our best means of attack.

But while the Pentagon is striving for mastery of the air, the idea is spread abroad that civil defense should be prepared for by going underground. The tragic irony of today's situation is that the sputniks are opening the adventure of space travel but our fear of them is tending to turn us into moles that bury themselves.

We are developing a mole-mindedness. With too many of us the sense of danger is driving us to seek shelter by going down, rather than up. Instead of rising above ourselves we tend to draw into ourselves. Many seek peace of mind in self-centered withdrawal from the rugged concerns of living. Feeling that the world is filled with hostility, they will expose themselves as little as possible. They button up their better natures, pull down their mental visors and view the world with low, suspicious gaze. For the nation they advocate isolation, and for themselves they try insulation.

Drawing into themselves, they also descend into their lower natures. Their thoughts dwell in the cellars of their minds, down among the stored-up grudges and the preserved bitterness.

We are prone to assume the worst in others. Thus the dangers of our day turn our thoughts from the best in men to the beast in men.

We live on the defensive. Distrust begets distrust. In short, our search for security is driving us more and more toward the caveman attitude of shelter.

Gladstone, the great British statesman, on a holiday in Scotland was once walking along a country lane when a sudden storm blew up. The wind howled and the snow began to fall.

He noticed the sheep coming up out of the hollows and going forth to stand on the bare hillsides facing the storm. Meeting an old shepherd, Gladstone said, "Aren't sheep foolish creatures! Here is a storm brewing and instead of staying down under the hills, they are courting the fury of the blast. If I were a sheep I should remain in the hollow."

To this the old shepherd replied, "Sir, if you were a sheep, ye'd have more sense." Then he pointed out that down in the hollows the drifts pile up and the danger is greater. Instinctively the sheep know that their safety is on the hills facing the storm.

And this advantage of altitude contains a principle which pervades all living.

Consider, for example, the security given by high thoughts. When our thinking rises above low, selfish, petty concerns, our minds become clearer and therefore better able to confront the real issues of life. We can think objectively, unshadowed by self-interest. We are lifted above the hysteria and propaganda of the demagogue to the sanity of sober leadership, above blind partisanship to broad statesmanship.

An English historian, who has lived in Russia, recently wrote a Fourth of July message to Americans in which he took us to task for getting an inferiority complex because the Russians had beaten us to the sputnik.

Russia has made material progress. Let us give credit where credit is due.

But the United States and Canada stand for ideals of individual freedom, decency, and responsibility which the Kremlin is not creating. The danger is that we may be stampeded into thinking that technology is the only test of strength.

Let the nations that call themselves Christian take the high road and leave Russia to take the low road if she wishes. Collision will not be inevitable. Justice will see who gets there first.

Vacation Church School Time



The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Is Good Will Seasonal?

A few months from now we shall all be under the glow of the Christmas season. No human knows what will transpire between now and then, but we all know that in the weeks preceding Christmas we shall be singing the much-loved carols, watching the tiny colored lights appear in windows of city and country homes, and feeling the delicious excitement that always goes with the expectations of children as the season approaches. Christmas is really a wonderful season, regardless of how some of our people celebrate it. All the selfishness in the world cannot blot out the love of God that sent His only begotten Son to the earth as a little child. If there is anything sad about Christmas it is only because man has not opened his spiritual eyes to see the beauty of the divine compassion that surrounds us the year 'round, and especially during the days before the actual time that we celebrate the birth of Jesus.

There will be numerous editorials in newspapers about "Good Will," and many persons on the streets and in homes will go out of their way to extend some of the same commodity to their friends and sometimes to strangers. Many merchants will approach Christmas with great fatigue because of the "Christmas Rush," but this is largely because of the commercialism that has attached itself to the day. There still seems to be a brilliant ray of kindness which penetrates life at all levels as December 25th approaches. As soon as the day is over, we all

shall breathe a sigh of relief and say to ourselves or our friends, "Well, that's over, thank goodness." Store windows must be cleared quickly for the January sales or for some other interest that will soon be demanding attention. And unconsciously we also lay aside the good will that we were thinking about just before Christmas.

This is written as an attempt to answer the questions about the unrest that plagues the world today. After all, the simple term "Good Will" has more to it than first greets the eye. The word "Good" is descended from the word "God." Therefore it can be stated that in its broadest sense, "Good Will" might be defined as "God's Will." Thus when the angels sang over the Shepherds' Fields of Judea we can presume that they were singing of God's will as a thing to be desired in the hearts of men. The pity of it is that God's will seems to be something to be invoked at Christmas, then to be laid on the shelf with the Christmas decorations to gather dust for another eleven months. Why not keep in our minds the kindly implications of God's will for the entire year? Maybe it would hold the key to our troubles in the other parts of the year. Maybe if Christians in the United States would be more interested in proclaiming God's will throughout the world through this agency of Missions, we could see more peace and less war. Is it too much of a dream to think that the year-round use of Good Will in our hearts would be an answer to the fears of mankind?

The Sunday School Lesson

E. T. WAYLAND

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1961 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for August 3: GUARDING OUR FREEDOM

READ: AMOS 1 through 7; Galatians 5. Selected verses for lesson text, Amos 7:10-15; Galatians 5:1, 13-18, 25.

MEMORY SELECTION: If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free.
John 8:31-32 (RSV)

Today we begin the study of a new unit of lessons under the general subject, "Justice And The Nations." The subject of the first of the four lessons in this unit, which we study today, is, "Guarding Our Freedoms."

The Scripture selections for our lesson text come from the writings of widely separated periods. The first selection is from the prophet Amos, the first of the prophets to reduce his prophecy to writing. The other selection comes from the writings of Paul, the first leader of the Christian era to write a book preserved for us in the New Testament.

Amos was a farmer-shepherd and dresser of sycamore trees. His home was in Judah at Tekao, near Bethlehem, in the Southern Kingdom. He did some trading at Bethel in the Northern Kingdom. While on these trading expeditions, his heart was stirred with indignation at the moral degeneracy of the people of the Northern Kingdom. Along with their moral debauchery, the wealthy class slept on beds of ivory, drank their wine from bowls and ate the calves out of the flocks. They practiced gross injustices against the poor whom they robbed and cheated. The rich became richer and the poor became poorer. Israel, temporarily freed from oppression of their enemies from without, was growing indolently rich.

Called of God to prophesy, Amos prophesied the overthrow and utter destruction of the Northern Kingdom. This prophecy was fulfilled a few years later and the ten tribes of the Northern Kingdom were over-run and carried away into captivity. Being scattered over the wide empire of their captors, their identity was lost for all time.

We are more familiar with the life, teachings and work of the apostle Paul, who wrote thirteen of the twenty-six books of the New Testament. Both of these religious leaders spoke out in widely separated periods in an effort to guard against the loss of freedom by the people of their day.

The messages of each of these leaders is in accord with the efforts of good men all down through the centuries. In fact the history of mankind is largely a record of the efforts of men to be free. This is likely the result of the fact that God made man different from all other creations. Man was made in the image of God, with power to think, reason and choose. Other living creatures God created seem to have but two major desires, self-satisfaction and self-preservation.

Layman Called To Meet Great Spiritual Need

When Israel's sins became intolerable, the Lord decided to warn the people of their impending destruction. The instrument He used for this important mission was not a high churchman but an humble layman. Amos was not a professional prophet. He did not even consider himself a prophet. He simply felt that he was delivering a message God wanted Israel to have. Neither did Jesus call His immediate followers from the priestly class of His day. He went to the market place and the seashore and called laymen from the everyday tasks of life for the most important work ever committed to man.

A study of the development of the church from its early beginnings should help laymen to realize that the Lord has quite frequently

looked to laymen for religious leadership in His kingdom.

The Church Must Be Concerned About Government

Without question Amos was delivering his message to the governing bodies in both church and state in the Northern Kingdom. He was definitely "meddling" in politics as well as delivering a message of condemnation of the church. It is a rather sad commentary on the life of the day that both the church and state combined in an effort to still the voice of the prophet in their midst. When evil men try to still the voice of the prophet who is warning of dangers ahead, they all but guarantee that these evils will overtake them. When free men try to still the voices of those who disagree with them, they may, by this process, eventually destroy their own right to think and speak.

Since the church is interested in the character of those people who rule, it cannot avoid responsibility of helping to select or elect people of good character for office. We may be sure that no great religious leader of Old Testament or New Testament times tried to be neutral in governmental affairs. Amos and Paul were two of the many religious leaders who tried to influence the governments of their day to rule justly and to guard the freedoms of mankind.

Religious leaders of today have the same obligation to try to influence government to rule justly and with justice for all. The Church must oppose now, as always, the oppression of the weak by intolerant rulers. The Church must continue to be concerned today about the government's attitude toward vice, crime, intemperance, and all the other evils that afflict mankind. It was Christ's purpose that the principles of life He taught be the motivating power in every department of life, social, educational, political and religious.

Freedoms The Church Must Preserve

There are some freedoms that must be preserved if life is to be tolerable and the hope of life hereafter is to be preserved.

1. The first and most important of these freedoms we mention is religious freedom. By this we do not mean that the Christian religion must never be persecuted or oppressed by forces without. There have been times when the Church has made its most rapid progress in the face of outside persecution and oppression. Progress was made because the religious forces refused to allow these attempts to destroy it or to block its progress. In the face of these conditions the Church preserved its right to think and act and live or even die in order that the cause of Christ might live. In spite of any forces from without, the Church of today must preserve its right to think and act and live in accord with the teaching of Christ.

2. The Church must guard and preserve social freedom. Character and intrinsic worth should be the standard by which a life is measured rather than some inherited or acquired position in life. People are socially free where there is even a modified caste system which prevents the moving from one circle or strata of life to another.

3. We must preserve our economic freedom. There should always be a proper recognition of ability and industry in our industrial life. There should be equal pay and equal working condi-

tions for equal service rendered regardless of who the worker may be. Initiative, enterprise and industry should be given full opportunity for growth and development.

4. The Church must help preserve educational freedom in America. Our schools, public and private, should be free from controls by any agency that might want to use education for its own personal ends. The matter of education is a progressive movement and should never be handicapped by preconceived ideas or methods that would hinder educational progress.

5. The Church should certainly be interested in political freedom. We of America have inherited a political freedom that was bought at a great price. We should treasure that freedom highly. Interest in freedom should not stop with ourselves. We should be concerned that all people everywhere be politically free.

Freedom To Think Involves Freedom To Differ

When God made man a free moral agent, that fact made it possible for man, if he willed to do it, to live his life contrary to the will of the very God who created him and sustains his life every moment he lives.

So it is that, when we contend for our freedom to think, we indirectly contend for the right of everybody about us to have freedom of thought. Hence we should recognize the right of people about us to differ in their thinking from our way of thinking. That is to say that other people have as much right to freedom of thought as we. If their thinking and conclusions are different from ours, that should not be an occasion for ill will or distrust on our part.

Paul Fought For Christian Liberty

Some early Christian leaders tried to fit Christianity into something of the mold of Judaism. They were ready to accept many of the blessings Christianity offered, but wanted to carry over into Christianity some of the legalism of the Jewish religion. Some of the original apostles were of this mind.

It was the Apostle Paul, the strict Jew he once was, who at one time seemed to be the only person of prominence standing between the freedoms of vital Christianity and a Judaized type of Christianity that would have been little more than other branches of the Jewish church. Under such circumstances Christianity would have had little or no appeal to people outside of Palestine.

While Paul stood for freedom of the Christian from many of the ceremonial laws of the strict Jew, it was necessary also for him to warn Christian people against using the freedom which Christianity had brought, as an excuse for questionable liberties which would have been as hurtful to vital Christianity as some of the Jewish laws. Paul emphasized that Christianity meant freedom from meaningless ceremonies but not license for immoral living.

"If The Truth Shall Make You Free"

Our memory selection for today contains a truth every Christian should cherish. Jesus is saying here that real peace of heart and freedom of soul does not depend on our surroundings of outward circumstances. If our lives are grounded and founded on God's eternal truth, we are "free indeed." The Hebrew children in the fiery furnace, Daniel in the lion's den, John Bunyan in Bedford jail, Martin Luther before his persecutors, all experienced a freedom of heart and soul that no outward circumstances could destroy. It is this type of freedom that America and the Church must guard and preserve.

A Law That Includes All Laws

From Leviticus in the Old Testament to James in the New Testament, we have the repeated exhortation, "Love thy neighbor as thyself." It was Jesus who linked this commandment with the great commandment to love God supremely and stated that "On these two commandments hang all the law and the prophets." Matthew 22:40.

By this statement, Jesus is indicating that every law regarding human relationships is embodied in this law to love our neighbors as ourselves. That is to say, we would fulfill every law in both the Old and New Testaments regarding human relationships, if we love our neighbors as ourselves. Such an attitude would lead us to do others no harm and do them good whenever opportunity made it possible. We can go no further than that in good human relationships.

NEWS AND NOTES ABOUT FACTS AND FOLKS

CHAPLAIN ELMER E. WEHKING of the Lake Charles Air Force Base, was the guest speaker at the evening worship service of the First Methodist Church, Lake Charles, Sunday, July 6. Dr. Carl F. Lueg is pastor of the church.

E. M. WOOTEN directed the Chancel Choir of First Methodist Church, Monroe, in a presentation of the Charles Wesley Hymn Festival on Sunday evening, July 6. Dr. G. W. Pomeroy is pastor of the church.

REV. JOLLY B. HARPER, superintendent of the Shreveport District, preached at the Mangum Memorial Methodist Church, Shreveport, Sunday morning, July 20. Rev. Ira W. Flowers is pastor.

THE FIRST METHODIST CHURCH of Franklin is now maintaining a monthly news sheet, which will give coverage to all organizations and activities in the church. Rev. A. S. Hurley is pastor.

THE MEN'S CLUB of the First Methodist Church of DeRidder, were entertained at the home of Robert Crosby on June 25. Members of the organization enjoyed swimming and fishing before the meeting which was held at 6:30 p.m. Rev. Robert H. Jamieson is pastor of the church.

REV. CLEBURNE W. QUAID, pastor of the Simpson Methodist Church, Lake Charles, was the evangelist in a series of revival services held at the Prospect Methodist Church, on the Hornbeck Charge, recently. Rev. Henry Pickett is pastor.

REV. RAY DE HAINAUT, minister of Education, at the North Baton Rouge Methodist Church, preached at the three services on Sunday, July 13, in the absence of Rev. James L. Stovall. His sermon topic for the morning services was "God's Faith In Us."

MEMBERS OF THE OFFICIAL BOARD of the Memorial Methodist Church, Bastrop, were installed at the morning worship service Sunday, June 22. Officers for the Board are, G. Frandsen, chairman; John N. Jones, Jr., vice-chairman; and Mrs. Louis Eppinette, secretary. Rev. Brady B. Forman is pastor.

A. D. FERGUSON is the newly elected chairman of the Official Board of the Gretna Methodist Church. Elected to serve with Mr. Ferguson were, Ira Hopkins, vice-chairman; Frank J. Wilson, secretary; and Donald A. Gross, treasurer. Rev. A. B. Cavanaugh is pastor of the church.

THE CARROLLTON METHODIST CHURCH, New Orleans, held a Recognition Service Sunday, June 22, for Vela Cleveland, who will be going to India shortly as a Medical Missionary. Dr. Cleveland was consecrated recently at a meeting of the Board of Missions and Church Extension. Dr. J. Henry Bowdon is pastor of the church.

REV. JAMES McLEAN, an instructor in Bible at Centenary College, Shreveport, was leader in a World Service Sunday program at Mangum Memorial Methodist Church, Shreveport, on Sunday, June 22. All adult classes met in the sanctuary for the entire Sunday School hour. The program was on the work of Christian Education as a part of the Church World Service. Rev. Ira W. Flowers is pastor of the church.

THE FELLOWSHIP CLASS of Caddo Heights Methodist Church, Shreveport, enjoyed a week-end outing on Caney Lake Methodist Camp recently. The camp is the highlight of the social program of the year for the class. The evening message was brought by the pastor, Rev. George Ross. Clyde Black taught the class on Sunday morning. There were 57 present including children.

THE MEN'S CLUB of the First Methodist Church of Ponchatoula, held a "Ladies Night Supper" with the Men's Club and their wives from the Wesley Chapel as guests, July 9. One feature of the program was the installation of Officers. Rev. J. W. Matthews, pastor of First

Church, is the preacher at the Annual Camp meeting at Bluff Creek, Thursday evening, July 24.

REV. LUMAN E. DOUGLAS, superintendent of the Ruston District, preached at the morning worship service of the Haynesville Methodist Church, Sunday, July 20. He also preached at Colquitt Methodist Church in the afternoon. Rev. Tracy Arnold, pastor of St. Luke's Methodist Church, Shreveport, will fill the pulpit on Sunday morning, July 27. The pastor, Rev. Jack H. Midyett, and Mrs. Midyett were on vacation July 14-28.

A FISH FRY was sponsored by members of the A Doyline Methodist Church for members and friends on Tuesday, July 8. The fish fry was held at the Lake Bristineau State Park where swimming was enjoyed by everyone. The choir for the morning services at the church has recently been reorganized and appeared robed for the first time on Sunday, July 6. Mrs. Stephen Wendt is the choir director, and the organist is Mrs. J. C. Higgins. Rev. Stephen Wendt is pastor.

REV. A. S. HURLEY, pastor of the First Methodist Church, Franklin, and Mrs. Hurley, attended the Jurisdictional Workshop for members of the Conference Boards on Social and Economic Relations at Mount Sequoyah, Fayetteville, Arkansas. Following the workshop they went to Michigan for a short vacation. Rev. R. R. Branton, superintendent of the Lafayette District, and Rev. L. A. Haughton, superintendent of the Methodist Home Hospital, New Orleans, will fill the pulpit in the Rev. Mr. Hurley's absence.

NORMAND TERRY, District Commissioner of the Beauregard District, Boy Scouts of America, recently completed the Boy Scouts Commissioner's course at the Volunteer Training Center, Philmont Scout Ranch, Cimarron, N. M. His wife, Martha Ann, and sons, Richard and Ralph, shared the trip with Normand, the families being provided for with planned programs. There were 110 families in attendance from 29 states and Alaska. Normand is Church School Superintendent of Wesley Methodist Church in DeRidder, where the Rev. James C. Skinner is pastor.

DR. CHARLES BLACK, former missionary to Africa, was the guest speaker at the meeting of the Men's Club of the Wynn Memorial Methodist Church, Shreveport, on Tuesday, June 24. New officers installed at the meeting include E. P. Smith, president; Travis Pace, vice-president; and G. U. Williams, secretary-treasurer. Mr. Smith appointed the following chairmen: Devotion, W. H. Deputy; Project, L. Oliver; Program, H. H. Lowery; Attendance, T. W. Carroll; Membership, Ray Coburn; and reporter, J. R. Britton. H. H. Lowery was presented a "past president" pin for the year 1955-56. Rev. Kenneth G. Rorie is pastor of the church.

REV. CHARLES FLURRY, a worker in the Youth Division of the Louisiana Moral and Civic Foundation, was guest speaker at the First Methodist Church, New Orleans, on Sunday, June 29. The Rev. Mr. Flurry is a dynamic young speaker who is in great demand over the state to lecture to students, as well as church members at large, on the evils and crime breeding through the use of alcoholic beverages. He emphasized that such indulgence not only lowers the moral of a person in his every day life, but endangers the lives of fellow citizens on the streets and highways. Rev. Nathaniel Melbert is pastor of the church.

H. H. BRINSMADE, for many years on the staff of the *Monroe News-Star-World*, through the courtesy of KNOE-TV, spoke on television recently telling about the book of which he is the author. The book is of the brilliant and deeply consecrated life of the late Dr. E. K. Means, lecturer, pastor and humanitarian, who revoted a half century to the advancement of Methodism. He was a magazine editor and author of three widely read books.

In his will, recently probated, he left more than \$40,000 to the Louisiana Methodist Children's Home in Ruston. Mr. Brinsmade's book is entitled "Sunset Gun."

REV. J. M. ALFORD, retired member of the Louisiana Conference, was the guest speaker at the Wesley Methodist Church, Shreveport, on June 29 and also on July 6, while the pastor, Rev. John Lee, was at S.M.U. taking special work. The Rev. Mr. Alford's first appointment in the Conference was the Jordan Street Mission in 1896, and Wesley Methodist Church was his last and sixtieth appointment. Mr. Alford is now in his 88th year and is still active in church work, having held 132 revivals in Louisiana, 66 in Mississippi, a few in Florida, Texas and Arkansas, making a total of 202 revivals, most of which were held while he was holding a regular charge in pastoral work.

VINCENT MANISCALSCO is the newly elected president of the Men's Club of the Second Methodist Church, New Orleans. Elected to serve with him were Allan Edgecombe, vice-president; Melvin Faciand, secretary and Nick Incrivaglia, treasurer. Rev. Robert Potter, pastor of Castle Manor Methodist Church, and several men from the Castle Manor church were present for the meeting. The Club voted to buy a Communion Kit to be used by the Rev. Mr. Potter in his work as Methodist Chaplain at the Charity Hospital. The Communion Kit will be given in memory of Mrs. George Borne, who passed away on May 2, 1958. The club also voted to purchase a loud speaker system for the church. Rev. S. P. Emanuel is pastor.

A GROUND-BREAKING SERVICE was held recently at the Pine Ridge Methodist Church for a new church and educational building. Rev. D. W. Poole, superintendent of the Baton Rouge District, and Rev. Angus L. Carruth, pastor of the Tangipahoa Methodist Church, led in the service of worship. Mrs. Martha Watson, eldest member of the church, turned the first shovel of dirt and Miss Patsy Brumfield, youngest member, turned the second. Others participating were W. S. Blades and Floyd East, honorary stewards; T. F. Phillips and L. E. Watson, members of the Building committee. The building will be of brick construction and will include sanctuary, fellowship hall, kitchen, four class rooms, and rest rooms.

LONG have the workers in the Children's Division of the Church School sought an answer to the ever present problem of absentee contact. Now what seems to be the perfect answer has come in the form of a contact program adopted by the Council of Children's Workers in the First Methodist Church of Shreveport. According to the Children's Division superintendent, Mr. R. C. Jackson, Jr., under the new plan all children's workers will meet at the church at 9:15 a.m. each Tuesday, visit all children who were absent the Sunday before, and return to the church for lunch together. According to Mr. Jackson, the workers feel that this organized program will not only be more effective than any former method, but will actually save time and effort on the part of teachers and workers. The new program went into effect July 8.

REV. ROBERT L. POTTER, newly appointed pastor of Castle Manor Methodist Church in New Orleans, and Mrs. Potter, held open house Sunday afternoon, June 22, at the new parsonage, which was recently purchased and completely furnished by the membership, with the financial assistance of the District Board of Missions and a gift of \$1,122.32 from the District Conference. The reception was sponsored by the Woman's Society of Christian Service of the church. Receiving were Rev. and Mrs. Potter, Rea Boothby, chairman of the Official Board, and Mrs. Forrest L. Minix, president of the W.S.C.S. Mrs. Raymond Tesch was in charge of arrangements. A beautiful floral arrangement of giant yellow and orange marigolds was displayed and refreshments were served. All members and their families and friends were invited. Special guests included Rev. and Mrs. S. P. Emanuel and family. The Rev. Mr. Emanuel served for the past two years as part-time pastor at the church and is now full-time minister at Second Methodist Church in New Orleans.



Parsonage and Educational Building for Southside Methodist Church in Monroe.

Monroe Pastor To Conduct Revival At Bossier Church

The Reverend George Pomeroy, Pastor of First Methodist Church in Monroe, Louisiana, will open a special series of revival services at the First Methodist Church in Bossier City on Sunday, July 20th at 7:30 p.m. Brother Pomeroy has served as District Superintendent of the Ruston District and in various pastorates in Louisiana, including Crowley, DeRidder, Minden and Monroe.

The revival will run from Sunday night through Friday night, with regular services each morning at 9:30 a.m. and each evening at 7:30 p.m. The air conditioned nursery will be open for each service in the Children's Building.

Mrs. W. W. Johnson will be the song leader for the meeting, and has also arranged for special music. Featured at the opening service Sunday evening will be a Children's Choir, directed by Mrs. Johnson. The regular choir will bring a special number on Wednesday night, July 23rd, and the men of the church will bring the special music on Thursday night. The church organist, Mr. Cedric Smartt, will preside at the organ and Mrs. Alfred M. Brown will assist at the piano.

A special feature of the revival will be the Men's Breakfast Services on Monday, Wednesday and Friday mornings at 6:30 a.m., sponsored by the Methodist Men's Club and the Men's Bible Class.

Mrs. Myrtle Waller is in charge of special prayer groups meeting in various neighborhoods, and the nightly prayer group meeting at 7:15 in the Men's Bible Class room each night of the revival. Miss Maude Sumner is in charge of the Reception and Refreshment Committee of the Commission on Evangelism, and invites members and friends of the church to meet their friends and get acquainted with Brother Pomeroy at the reception in the Youth Hall Sunday night and Friday night.

To prepare the way for the meeting, the Commission on Evangelism, under the leadership of the chairman, Mr. Abb Knighten, conducted a three-night visitation, Monday through Wednesday nights of the past week.

The pastor, Reverend Alfred M. Brown, invites members, constituents and visitors to take advantage of these special services.

WANTED—125 PIGS

(Continued from page 1)

can do," Thurl Metzger commented. He directs Heifer Project, a related agency of Church World Service. "It is worth the income a boy would get from nine months' manual labor, and the ownership of a pig makes each boy the respected member of a sort of 'middle class'—very important to his own and his country's economy."

The hoped-for 4-H project in Ecuador, he said, will be under the direction of Benton Rhoades, who appealed for the pigs. About one-half the \$3,750 necessary for the purchase of 125 purebred Durocs has been raised, Mr. Metzger said, and added, "This is a fine chance for everyone who wants to invest in a boy and a country."

Faith, Prayer And A Shoestring

By Mrs. Allen R. Binkley

What can be done on a shoestring? Ask anyone at Felicity Methodist Church of New Orleans, and you'll get a definite answer. A miracle has been performed before our very eyes.

With the coming of a spanking new minister, the folks as usual eyed our dear old parsonage with doubt. It certainly had seen better years. But, renovation was out of the question—or so it seemed.

One telephone call with hope in its voice planted the seed—but up came the ugly matter of finance. The Building Fund had just put in our new heating system in the church, our Budget was tired after a very good and busy year and just wouldn't stretch to cover anything so big.

P.A. System Is Put Into First Church Of Jonesboro

A public address system has been installed in the sanctuary of the Jonesboro Methodist Church of Jonesboro, Louisiana, and was used for the first time on July 6th.

The system was a gift to the church by Mr. and Mrs. C. C. Mobley, and was given as a memorial to Mrs. J. A. Garr, who went home to her reward last year.

Mrs. Garr was a member of the Jonesboro Methodist Church for more than fifty years, and served her master untiringly as she sought to make the world a better place. Everyone that knew her loved her, and was made a little better just by associating with her. She shall always be remembered very affectionately by the people of Jonesboro for she left deep foot prints in the sands of our memories about the church and throughout the community.

Rev. Loyd E. Williams is pastor of the Jonesboro church.

But WAIT — the Church School had worked hard on a paper drive and just happened to have about \$200.00 to share. Would this help? Look, here was our shoestring!

Furniture, paint, wallpaper, rugs, curtains, repairs and many etceteras cost a fortune. Here is where FAITH stepped in, and eager minds went to work on estimates, plans, figures. Result? This little shoestring re-upholstered the furniture and painted and papered the downstairs, but still . . .

So, knees young and old bent in PRAYER . . . and in a bit of scrubbing and polishing, too. GOD answered by telephone as suggestions, offers, contributions, truckloads of furnishings came pouring in. The old house began to glow and buzz with activity. Excitement ran high, loving hands worked harder, and the job was soon completed.

The new minister, Rev. William Finnin, and family are now comfortably established in their almost-new home. There are still a few minor repairs to be done, but our unbeatable combination — God, faith, prayer, yes and love — will make short work of them.

Come to see us—see what wonders God hath wrought!



At a church wide fellowship supper in June, in the First Methodist Church of Franklin, Louisiana, an interesting program was presented by the members of the Myrtle Brumby Bible Class. It was planned for the purpose of honoring Mrs. Robert Eldridge Brumby for whom the class was named. The program was opened with the entire group singing her favorite hymn, "Holy, Holy, Holy!". This was followed by the opening prayer by the pastor after which Mrs. Harry Henslee rendered a vocal solo. The climax of the program was the unveiling of an oil portrait of Mrs. Brumby which the class was presenting to the Church. Mrs. Merlin Keenze paid verbal tribute to Mrs. Brumby calling particular

attention to her fifty years of service as Sunday School teacher, organist and at various times as head of the Woman's Society of Christian Service, and in many other capacities in that organization. Her fine leadership, her true Christian character, her patience and kindness and tactful manner were all stressed. Mrs. Brumby's granddaughter and namesake, Miss Myrtle Wilking of New Orleans, unveiled the portrait which will hang in the church parlor. Following the unveiling another vocal solo was rendered, this time by Mr. Marvin Keenze. Dr. A. S. Hurley, pastor, pronounced the benediction.

Rev. Harold Ewing Resigns Post As Youth Director Of Board Of Education

NASHVILLE, TENN. (MI)—The Rev. Harold W. Ewing, Nashville, has resigned as director of the Youth Department, Division of the Local Church, Methodist General Board of Education, to become pastor of Union Avenue Methodist Church, Alliance, Ohio.

The announcement of Mr. Ewing's resignation was made by the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the Methodist board's Division of the Local Church, and his appointment was announced by Bishop Hazen G. Werner, head of the Ohio Area of The Methodist Church, on June 29.



REV. HAROLD W. EWING

A successor to Mr. Ewing will be elected later by the Board of Education, said Dr. Adkins.

As director of the Youth Department for the last eight years, Mr. Ewing has led Methodism's Christian education program among approximately 2,000,000 young people.

Before being elected director of the Youth Department, Mr. Ewing was secretary of the Methodist Interboard Committee on Christian Vocations, 1948-50. From 1940 to 1948, he was pastor of Christ Community Methodist Church, Canton, Ohio. At one time, he was director of youth activities for the North-East Ohio Methodist Conference.

Mr. Ewing will succeed the Rev. Richard Drake as pastor of the 1,000-member Alliance church, which is the campus church for Mount Union College. Bishop Werner has appointed Mr. Drake a Methodist district superintendent.

WITH THE SUB-DISTRICTS

Buffalo Island

The Buffalo Island Sub-district met at Leachville, Ark. June 23, at 7:30 p.m.

During the business meeting, visitors from Dell and Jonesboro were introduced. Following the business we met in the basement for refreshments and recreation led by Kay Davidson.

Installation of sub-district officers was the theme of the worship service. An address by Bro. Gene Hall, Youth counselor for the Jonesboro District, was followed by a candle-light installation service led by Bro. Gene Hall and Judy Dennis, the former president. The new officers are as follows: president, Shirley Smith; vice-president, Wayne Hill; secretary, Myra Ashbranner; treasurer, Nan Etta Harrell; reporter, Sally Dennis; program area chairmen, James Meurer, Buddy Powell, Kay Davidson, Eddie Carolyn Halsey, and Janice Bacon.

The next meeting will be held July 21, at Lake View, Ark.

Poinsett

The Poinsett MYF Sub-district met at the Hickory Riddle Church, at 7:30 p.m., on July 10.

The program was presented by members of our Sub-district who made the Mission Tour to Nashville, Tennessee. Carl Crider told about the Board of Education; Joyce Merideth and Johnny Whitaker explained TRAFCO; Grace Wylie talked about Scaritt College; Jerry Hendrix and Dorothy Crozier told about Bethlehem Center; Barbara Goad talked about the Methodist Publishing House; Margaret Dale told of the Upper Room Chapel; and the three adults Mr. and Mrs. Bill Bradford and Mrs. Olen

Shockly told of some of the other points of interest. Phillip Burns and Robert McGill, who also made the tour were unable to be present. Johnny Whitaker showed colored slides he had taken on the tour. A film entitled "I Found A New World," which was shown by Mrs. Charley Dale and Edwin Wixson was used as a conclusion of the Mission Program.

Jeannie Emrick, the president, conducted the business meeting and had roll call. The meeting was closed with the MYF benediction by all.

Refreshments were served by the host MYF group. The August meeting will be held at Marked Tree and will be a Recreational Workshop. Charlotte Dale, reporter.

Scranton

The Sub-district M.Y.F. had its monthly meeting, June 9, at the Methodist Church in Scranton, Ark.

Sixty-eight were present. This number included M.Y.F.ers from Paris, Booneville, Magazine, New Blaine, Charleston, Lavaca and Scranton.

The Scranton group was in charge of the program. The theme of the program was "self-Service." Games were played and refreshments were served. Ann Reedham, reporter.

New MYF Organized

A Methodist Youth Fellowship was recently organized at Fourth Street Methodist Church in Rector.

Joan Hooker was elected president; Patty Sue Ahlf, vice-president; and Kay Hooker, treasurer. Mr. and Mrs. Gene Bain were elected as adult counselors. The group made plans to attend the Grace-Curtis Sub-district meeting.

Winning Essay

"Why I Refuse To Drink Alcoholic Beverages," an essay by Frances Tacker Brinkley of Whitton, Ark., appears in this issue on page 16.

This essay won first place in the contest sponsored by the Board of Temperance of the North Arkansas Conference.

Sub-District Is Named For Bishop Paul E. Martin

One of the Sub-districts of the Ruston District Methodist Youth Fellowship met in Jonesboro, Monday evening, July 14, at 7:30 p.m. Until this time, the Sub-district had no name, but at this meeting Jimmie Nell Gaines of Jonesboro moved that the Sub-district be named the Martin Sub-district in honor of Bishop Paul E. Martin. She added that Bishop Martin had served this area for the full lifetime of many of the M.Y.F. members and should be honored by the Sub-district. The motion was seconded by Jimmy Loyd Williams, also of Jonesboro, and the vote was unanimous in favor of the motion.

Churches in the Sub-district are: Jonesboro, Hodge, Center Point, Quitman, Ansley-Clay, Eros, Chat-ham, Mt. Pleasant, Indian Village, Long Straw, Wesley Chapel, Calhoun, Beulah, Choudrant, Douglas, Ruston Trinity, Concord and Zoar.

After the business meeting there was a very interesting Panel Discussion on the Youth and their place in the Church, The Home and The Community.

Those taking part in the Panel were: Rev. Robert F. DeBusk, Mrs. R. B. Vining, Mrs. Beryl Hearne, Mr. W. A. Brewster and Miss Mary Daigle.

Youth Activities Week Is Held At Bogalusa

Youth Activities Week at Bogalusa, La., under the direction of Miss Warrenne Boyd, Youth Director, was held the week of July 21st with the young people of the Angie-Varnado Methodist Churches participating. Youth Groups from Lumberton, Mississippi, Franklin-ton, Covington and Poplarville, Mississippi attended the sessions on Monday through Thursday respectively with their Pastors leading the devotions each night.

Courses of study presented during the week were "Becoming a Person" led by Mrs. Leonard Young; "I Believe" led by Byron Campbell.

Meals for the occasion were under the direction of Mrs. A. B. Rigsby and Mrs. Coleman Knight assisted by parents of the youth and the circles of the W.S.C.S.

Recreation was led by Rev. George Hess, pastor of the Angle-Varnado Charge. Rev. Robert B. Crichlow is pastor in Bogalusa.

THE YOUTHFUL ACCENT

By Hoover Rupert

CHANNELS FOR GOD'S CALL

A preacher retired a while back in Oklahoma who is credited with having more than 100 "sons in the gospel." That term refers to the hundred preachers who regard this through which the call of God came to these young men. How much they are in his debt can be understood only by those of us who know what such an influence means to us personally. How much the churches and members of Methodism are in his debt can never be really assessed. But when one thinks of the countless numbers of churches which are experiencing the Christian ministry of these hundred preachers, of the thousands of the persons they have led into Christian faith and fellowship, and of the "third generation" of "sons in the gospel," some of whom are already in active service and many of whom are in the process of preparation — he comes away almost breathless with the tremendous influence of one preacher in Oklahoma, multiplied by God's grace for more than a hundred-fold!

For every preacher now active in the work of the church, there is some pastor-adviser — or probably such advisers—to whose influence is attributed the decision to enter the vocation of the church. Certainly this particular preacher can point to several such influential personalities. One of those advisers is being officially retired the very day these words are written. He is Dr. William Robert Leslie whose distinguished career of Christian ministry extends back more than 53 years. The last 37 years of that pastoral ministry have been spent in serving St. Mark's Church in Brookline, Massachusetts. I was privileged to be one of a long line of seminary students who served as Assistant Pastor of that church and who came under the inspiring and heart-warming influence of this great Christian brother. The years of 1938-1941 were important years in my young life. To be sure, I had already made the decision to serve Christ as a minister, but during those tremendously strategic years of seminary training, I was influenced not only by a score of dedicated professors, but in many helpful and inspiring ways by my pastor-employer—one you didn't work for, but one you worked with in the ministry of the church. His patience was exceeded only by his charity in dealing with this sophomore theolog (and others too), and today's ministry carries the helpful shadow of Brother Bill Leslie because he helped me know Christ!

This is written to suggest that it is the personal interest of minister and laymen in a young man or a young woman in the church which can become the channel for God to call that talented youth into the field of church vocations. There is no more important task in our challenging ministry. Dare I ask you pastoral readers how many "sons in the gospel" you have? Dare I ask the lay readers how long it has been since your church sent a young man or woman into the ministry or some other form of vocational service in the church? Dare I ask some youthful reader if he has seriously faced up to God's call to a church vocation? I dare and I do ask, right now!



Lillian Johnson Speaks To Fayetteville Guilds

"Our Common Goal is Spreading the Gospel of Christ" was told to the Wesleyan Service Guild members of the Fayetteville District by Miss Lillian Johnson, Division Secretary of the Wesleyan Service Guild, at a dinner meeting held in A-Q Chicken House, Springdale Thursday evening, June 26th. Miss Johnson was on the faculty of the School of Missions at Mt. Sequoyah at the time.

The conference officers who also talked to the group concerning their lines of work in the guild were Mrs. Vida Fry, conference secretary, Miss Mildred Scott, conference missionary education and service chairman, both of North Little Rock; and Mrs. Laura Etta Robertson, Springdale, conference recording secretary.

Other special guests were Mrs. Jessie Gilstrap, conference president; and Mrs. Jeff Brown, conference secretary of missionary education.

Mrs. Wynona McClain of Rogers, Fayetteville district guild secretary, introduced the guests and presided at the meeting. A question and



MISS LILLIAN JOHNSON

answer period was enjoyed.

The fifty members present represented members from Fayetteville, Bentonville, Rogers, Siloam Springs and Springdale guilds.

Fayetteville District Training Day

The Woman's Society of Christian Service and the Wesleyan Service Guild of the Fayetteville District held a joint training day for local officers at Gravette, June 29.

Mrs. Nova Teeter, organist, played a prelude of familiar hymns, and Mrs. Lillian Fountain, president, presided at the meeting.

Mrs. Jessie Gilstrap, conference president, gave the opening prayer.

Each district officer, or a substitute, presented instructions and recommendations on her line of work, with the workshops divided as follows: Presidents, Mrs. Fountain; vice-presidents, Mrs. Benjamin Willits; recording secretaries, Mrs. Arch Thompson; treasurers, Mrs. Russell Broyles; secretaries in lines of work: spiritual life, Mrs. T. C. Chambliss; missionary education, Mrs. Jeff Brown; youth, Mrs. Ernest Standley; student, Jim Lowdermilk, president of the Wesley Foundation at the University of Arkansas; children, Mrs. Carl Watson; missionary personnel, Mrs. E. D. Thigpen; Christian social relations, Mrs. F. M. Meade; and promotion, Mrs. W. B. Kennon.

Roll Call showed one hundred and fifty-two members present from the following towns: Lincoln, Fayetteville, Springdale, Elm Springs, Siloam Springs, Bentonville, Centerton, Decatur, Gentry, Sulphur Springs, Rogers, Farmington, Harmon, and the hostess society, Gravette.

Congo Women Give To Korea

By Leonard Perryman

The "younger churches" which have grown out of the efforts of Methodist and other Protestant missionaries over the last 100 years continue to mature in their Christian faith and its expression. New evidence of this growing "maturity in the faith," especially in stewardship, has come in a report on Methodist women in the Belgian Congo by Miss Lorena Kelly, a North Carolina-born missionary of the Woman's Division of Christian Service, Board of Missions of the Methodist Church.

Like Christian women the world over, Miss Kelly reports, Methodist women in the Woman's Society of Christian Service of the Congo observe the World Day of Prayer each year.

Miss Kelly reports "The Congo women have voted to send one-half of the 1958 offering to the international relief fund for Hungarian refugees and to give the other half to the work of African Bible women in Leopoldville, capital of the Congo. In 1957, the Day of Prayer offering totaled \$90.16, of which half was sent to the Leopoldville Bible women."

In their regular monthly pledges, the Congo women have also been taking a world view, Miss Kelly says. Half of their pledges in 1957 were sent to Korea for the work of Miss Helen Rosser, Methodist missionary, in an orphanage for boys.

"The women are happy that they

Pullman Heights Honors Graduates

The Woman's Society of the Pullman Heights Methodist Church, Hot Springs, honored high school and college graduates of the church at a family night supper on June 16. Pennants bearing the names of the graduates attached to crepe paper streamers formed the background for the student table which was centered by a large cake bearing the names of each of the graduates. During the program all of the students present were given an opportunity to tell their plans for the future.

The special feature of the evening was a "This Is Your Church Life" presentation honoring the church's honor graduate, Walter Earl Godwin, who has attended the church since his infancy. In the past thirteen years he has only missed attending Sunday School at his home church five Sundays, and two of those Sundays he attended classes elsewhere. During the program his former Sunday School teachers and his present teacher, Clarke McCowan and present pastor, Winslow Brown, spoke in his behalf. Rev. C. D. Meux, pastor at the time of his baptism, was a guest and gave a brief tribute. Sharing the honors with him were his mother and father, Mr. and Mrs. W. F. Godwin, his brother Paul and sister Nancy. He was presented with a scrapbook depicting his church activities.

Other graduates were Alice Scott, Peggy Spears and Edward Jackson, high school; Kenneth Glasscock, University of Arkansas; and Ray Kirkman, Oklahoma State.

Mrs. Clarke McCowan was in charge of the program, and she was assisted by Mrs. Cecile Thomason, Mrs. W. D. Reader and Mrs. Bill Ridgeway.

are able to give to others and not simply to receive," Miss Kelly says.

The Woman's Society members are also assuming more responsibility in the administration of Society work. In the city of Elisabethville in the Southern Congo Annual Conference, Miss Kelly reports, there is a Woman's Council composed of two women from each of the six Methodist churches. This Council meets monthly to discuss and plan the work of the Woman's Societies. In 1958 the Societies are shouldering a large part of the responsibility for the work among women and girls in the churches in the city as well as in the nearby villages, Miss Kelly adds. Each Society in the city will assume responsibility and sponsorship for a Woman's Society in four villages.

"It is heartening to see African women making for leadership in the work of the church in many parts of Africa," Miss Kelly comments. "They are now members of conference and mission committees and are beginning to share with missionaries in the responsibility for the work with women and girls in many ways. The African women are realizing that the church in their midst is an African church in which they as African wives, mothers, teachers and nurses have a place to fill and a task to perform."

WOMEN IN THE CHURCH

By Mary Fowler

EDITOR'S NOTE: The following item is of special interest as Dr. Highbaugh is teaching in the Little Rock Conference and North Arkansas Conference Schools of Missions.)

A "Committee on Home and Family Life" has been established as a "bold experiment" by the "Church of East Java" (Protestant) as a result of visits from Miss Irma Highbaugh, staff worker in East Asia for the International Missionary Council, and a pioneer in the field for many years. Four men and five women on the committee are following up Dr. Highbaugh's methods of demonstrating the reality of the Christian family in action. The aim of the work done, according to Mrs. Kartini K. Bezoen, secretary of the new committee, is to show how the Indonesian family can become a good Christian family without shedding all its distinctively Eastern customs and the courtesies and restraints that determine the style of family life under the Moslem "adat," or custom, built up within Moslem tradition. "There are some customs under the 'adat' that are against Christianity," says Mrs. Bezoen. "Others can be kept." Problems of boy-girl relationships that are discussed in the West come up in different forms in East Java. The committee finds that mixed marriages between Christians and Moslems are frequent, in spite of the advice the Church gives against them. "What do Christians say, though," asked Mrs. Bezoen, "when such marriages take place?" She describes attempts to instruct young Christians in their own faith so it can be explained to their life partners.

"One of the changes in the modern world is in the status of women; there is growing concern as to the responsibilities of women in this new day," says Mrs. J. Fount Till-

Centerton Studies WFMW

The World Federation of Methodist Women was the subject of the program presented in the Centerton Methodist Church sanctuary July 9 by the Woman's Society.

Organ music, played by Mrs. Byron Holland, preceded the dialogue prepared by the program leader, Miss Mamie Womack, which was performed by Mrs. Keet Gravette and Mrs. Charles Rakes. An interesting story was told in the dialogue about the result of the missionary spirit in Australia and the Tonga isles and the Christian influence of Queen Salote.

Following the program, a training session for the local officers and secretaries of the society was held with the promotion secretary, Miss Womack, in charge.

The president, Mrs. Gravette, was in charge of the regular business session.

Refreshments were served in the basement blue room by the hostesses Mrs. J. B. Featherston and Mrs. Felix Holland.

man, of Lewisburg, Tenn., national president of the Methodist Church's Woman's Society of Christian Service. "In 1900 one-half of the women in the United States were never employed, but now nine out of ten women are likely to be employed at some time in their lives. One third of all women in the U.S. aged fourteen and over are in the labor force in any given month, and six out of ten working women are married. Two out of every five mothers of school-age children are in the labor force. What do these facts mean to the church and to the women's organizations in the church? Every Woman's Society and Wesleyan Service Guild is feeling the effects of these changing relationships of women in our social order."

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

VACATION CHURCH SCHOOLS

New Iberia

The First Methodist Church of New Iberia, La., held its Vacation Church School beginning on June 2nd, and ending on June 15th. There were a total of 112 enrolled in the school, which included the Kindergarten, Primary and Junior departments of the Church School.

Mrs. Woodrow White, director of the school, stated that the school was very successful and that she had a wonderful teaching staff. The teachers and other workers were: **KINDERGARTEN** — Mrs. Elvin Grimsley, Joan Walters, Mrs. Louise Leger, Mrs. Earl Hall, Jr., Cynthia Stockstill and Mrs. W. H. Hill; **PRIMARY** — Mrs. Lottie Branscum, Mrs. Cramer LaBauve, Joy Rita Frick, Mrs. Ted Hutsler, Mrs. James Gray, Mrs. Newton Pharr, Jr., Mrs. C. E. Pontremali and Mrs. James Murff; **JUNIOR** — Mrs. Voorhies Bonin, Peggy Powell, Mrs. Elmer Shaughnessy, Mrs. Joe B. Wilson, Mrs. Grover Cleveland and Mrs. Palmer Williams.

The refreshment committee consisted of: Mrs. Vernon Sinclair, Mrs. Park Druhot, Mrs. David E. Phillips, Mrs. Spenser Strader, Mrs. Ed Frick, Mrs. Joe Rankin, Mrs. Wesley Stockstill and Mrs. Weben Campbell.

The music was led by C. G. Fuller, Jr., director and Mrs. Jack Cooke, accompanist.

The group enjoyed a picnic on the last Saturday of the school at the City Park. They participated in various games and were led in singing by the Pastor, Reverend Jack Cooke and C. G. Fuller, Jr. On Sunday, June 15th, at the evening service the Vacation Church School held its Sharing Program. This program was directed by Mrs. Palmer Williams. Cynthia Stockstill was announcer and narrator. Each class shared something of importance that they learned during their School. After the program the congregation was led into the classrooms where they saw the many exhibits on display. After that everyone enjoyed refreshments in Fellowship Hall.

The Mission Project this year was the Warne Baby Fold, Bareilly, India. The children raised \$50.00 for this Methodist Church Institution.

Clinton

The Episcopal, Presbyterian, and Methodist churches of Clinton and Clear Creek, La., had a united vacation church school at the Clinton Methodist Church, June 16-20, from 9 to 11 a.m.

The kindergarten children studied "My Family and My Friends" with Mrs. Charles Record, Jr., in charge. The primaries, "Our Families" was studied with Mrs. Julian Hayes leading. And the juniors had "Meet Your Neighbors" with Mrs. Genevieve Williams in charge.

Many other persons contributed to a very successful vacation church school. Mrs. Joe Townsend was the director.

Sixty certificates were awarded at

the closing program which was a picnic at the Marston Recreation Center on Friday.

Lexa

Lexa, Arkansas church has just finished a Vacation Bible School, which proved a blessing to all who participated. Mrs. Stafford and her co-workers worked hard with the help of the children to make this a successful school.

Even though it rained the night of the program they had a good number out and presented a very interesting program, Rev. Fred M. Thompson, pastor, said.

Fordyce

Mrs. Edgar Buzbee was the Director of a fine Vacation Bible School in First Methodist Church, Fordyce, following June the 9th. The enrollment was very good and the attendance was almost perfect. The 16 Adult Workers and the 12 Youth Helpers had happy times and wonderful experiences. They are already planning how they can have a bigger and better Vacation School next year. — A. J. Christie, Pastor

Melville

The Melville Methodist Church reports an excellent Vacation Church School held June 16-27, a period of two weeks. There were 63 children enrolled and the following staff: Director, Mrs. Florence Bailey; Kindergarten Department, Mrs. Evie Jones, Miss Debbie Pullen, Miss Donna Lee Jones, Mrs. O. L. Golson, Jr., and Mrs. Ruby Thomasson; Primary, Mrs. Evelyn Geeary and Mrs. Ruth Antie; Juniors, Mrs.

Marceline Teer and Mrs. Clem Lowrey; Intermediates, Mrs. Florence Bailey and Rev. O. L. Golson, Jr.; Refreshment Chairman, Mrs. Ethel S. White.

The ladies of the W.S.C.S. served cookies and iced drinks daily. Those helping in addition to the names mentioned above were: Mrs. Ray Jackson, Mrs. S. Allain, Mrs. Joe Duncan, Mrs. Shirley Savage, Mrs. B. R. Moore, Mrs. J. W. Pullen, Mrs. Clyde Jones, Mrs. Evie Bordelon, Mrs. Wilma Satterley, Mrs. D. Myers, Mrs. Ethel Wyble, Mrs. Bill Thomasson, Mrs. Joyce Mayeaux, Mrs. Jane Westerhaus, Mrs. Ruth Hebert, Mrs. Allen Goudeau, Mrs. Tillman Jones, Mrs. Frank Slater, Mrs. K. Curnutt, Mrs. B. Adams, Mrs. A. Delaune, Mrs. Vivian Williams, Mrs. Lillie Geeary, and Mrs. Leslie Nickens. A picnic was enjoyed by the children and adults on the closing day of the school.

The total number participating in the school was 103. The offering from the children is being sent to the Dulac Mission at Dulac, Louisiana. Rev. O. L. Golson, Jr., is pastor of the Melville Methodist Church.

Mabelvale

A Vacation Church School was held at Mabelvale, June 16 through 20, and a sharing program on Sunday, June 22, at the church school hour was very successful. The preparation by the workers preceding the school was responsible for the pupils' interest and every-day attendance.

The results of the activities showed patient effort and creative ability. The nursery class was among

the most faithful in attendance. The eighteen teachers and helpers with the refreshment committee worked together for profit and pleasure.

Seventy-nine received certificates and eighty-six were enrolled.

The subjects taught were, Kindergarten children, "Learn From Jesus"; Primary, "Jesus Went About Doing Good"; Junior, "Jesus Is His Name."

The offering for Camp Tanako was \$8.65. Mrs. Dora Hopkins was superintendent of the school.

New Orleans

The Vacation Church School of the Jefferson Methodist Church at New Orleans, La. was held for one week in June. There were 36 enrolled and good attendance throughout the week was reported by Mrs. Gilcrease, Superintendent of the School.

Courses used in the school were: Kindergarten, "Stories of Jesus"; Primary, "Jesus Went About Doing Good"; Junior, "Jesus is His Name." Each teacher reported wonderful cooperation by the pupils. The Junior group requested that the last five sessions of their course be presented in another Church School later in the summer. There were two instructors for each course. Along with the religious instruction the groups learned new songs, games and many of the Juniors volunteered to become chairmen and planned Worship, Handcraft and Recreation for their group with the assistance of their teacher. Our Superintendent considers this school was one of the finest held.



The First Intermediate Camp of the Ruston District was held July 7-12 at Caney Lake. There were 55 campers with Rev. Henry Blount, pastor of Grace Methodist Church, Ruston, La., as director.

Staff for the camp were Mrs. Robert Kent, Homer;

Miss Ann Fox, Miss Shirley Foster and Miss Lane Wells of Ruston; Miss Mary Frances Daigle, Eros; Rev. Roland Friedrich, Gilbert; Rev. L. J. Futch, Marion; Rev. Warren Taylor, Salem; Bobby Fontenot, Dubach; and John E. Gay, Jovellanos, Cuba.

Youth Organizations

In British Methodism

By J. Kingsley Sanders, Middlesex, England



J. KINGSLEY SANDERS

The Youth work of the Methodist Church in Great Britain comes under the supervision of all the great Departments of the church; for the Missionary Society, the Home Missions, the Education and the Christian Citizenship Departments as well as the Office of Connectional Funds, with its funds for the education of ministers' children, are all interested in what is done among our young people. But it is the Methodist Youth Department which has its headquarters not far from St. Paul's Cathedral which exercises the most general and definite control. Three ministers are appointed by the Conference to supervise the work and to travel the country in its interests and there are linked with them a full-time lady general secretary and also a staff of men and women lecturers. The Department runs a trading concern and publishing house to supply literature and equipment for all branches of youth work.

M.Y.D., as it is called, makes an annual report to Conference on its work and is directed by a Conference Committee of representatives, both ministerial and lay, from all districts in Methodism. These are appointed by the District Synods on the nomination of the District Youth Committees which, lower down the scale, are linked with Circuit and Church Youth Councils. Representatives also are appointed on direct Conference nomination. The work is financed from any profits of the trading concern, a small grant from the General Assessment of the whole church, personal subscriptions and a target of four-pence (five cents) per member of Sunday Schools and Youth organizations throughout the church. This year a large sum of money is being especially raised to rebuild the Headquarters at Muswell Hill near Highgate, and to provide there some residential accommodation for young people coming to London to study or to work for the first time, as the lease of the property in Ludgate Circus is falling in.

The work may be summarized under three heads: First, that in Sunday Schools. Naturally these, whether held on Sunday mornings or more generally on Sunday afternoons, are concerned with general training of young people in Christian education, and the work begins when children are baptised and have their names put on the Cradle Roll of their church. They are immediately viewed as prospective members of the Sunday School, for one of the promises made by their parents at baptism is that they shall have access to the worship and teaching of the Church. Every year until the children are five years of age, normal age for beginning day school education, they will receive a card on their birthday and are visited by a member of the Sunday School staff or Cradle Roll secretary and are encouraged to come to the Beginners Department at about three and a half years of age. They thus have their first introduction to other children at Sunday School. Schools are usually graded into departments according to the age of the children, and a graded system of lessons is used which has its own Methodist emphasis though following closely the lessons used by the National Sunday School Union. Most Sunday Schools move their children from one department to another contemporaneously with similar moves in Day School education.

Methodism in Britain has now but few day schools, having agreed to merge them with State Education at the beginning of the century. But we have a number

of residential schools which are becoming increasingly popular, including the most famous of them all, founded by John Wesley himself, Kingswood School, Bath, formerly at Bristol.

Every year there is a special Sunday set apart in the Sunday School to present the challenge of Christ to boys and girls. In many schools those who respond sign The Young Disciples' Roll and are gathered into Junior Membership Classes and receive a Junior Ticket of Membership. Normally young people, who so desire, are received into Full Membership in a Public Service of Recognition at about 16 or 18 years of age, following upon attendance at a Church Membership Class, conducted by the minister. Then these young people are usually set to some work in the church, often in the Sunday School where they receive training in weekly preparation classes under the direction of the Sunday School departmental leaders.

Second, our youth workers are naturally concerned in seeing that our young folk find healthy and happy activity under Christian auspices and in most of our churches our premises are used to the full every night of the week. The church tries to find convinced Christian leaders for its Boy Scouts and Wolf Cubs, for its Girl Guides and Brownies, for its Boys Brigade or Girls Life Brigade, all uniformed organizations vitally integrated into the life of the church but also having relation to national organizations. Naturally, we work very happily with these; but we have also specifically Methodist groups within them. Our troops or companies usually have a uniformed church parade at public worship once a month and in some cases membership of them is limited to those who attend church or Sunday School.

In recent years, however, there has been widespread interest in church Youth Clubs—Juniors from about 12 to 15 years of age and Seniors from 16 to 19. The problem of finding healthy and happy activity for teenagers is a national one, and the church is playing a magnificent part in this. Usually gifted men and women volunteer for this work in the local church and exercise control with a committee of the young people themselves. They arrange a program of talks, films, games, dancing, visits to factories, beauty spots and historical places, as the young people decide, and set themselves to develop powers of initiative and public leadership among them. Sometimes, considerable help is given, financially and otherwise, through the Local Education Authority, who, for example, will provide a paid instructor for a class desired by the young people who guarantee a regular attendance of 12 or more, whether it be a class in literature or music or in some desired craft or sport such as basket-making or tennis. These youth clubs are often the means of bringing into touch with the church and so with Christ Himself young people from non-Christian homes. Some remarkable results have been obtained among so-called Teddy-boys. In most clubs the evening ends with a devotional epilogue either in the club-room or in a quiet-room or small chapel on the premises.

There is a Methodist Association of Youth Clubs which links larger clubs with small ones and runs an annual weekend in London when the London clubs offer hospitality to those from the country and where a National President is elected. This rally is becoming increasingly popular and is a most thrilling affair.

The third branch of our youth work may be de-

scribed as that associated with the Wesley Guild or Christian Endeavour Movements. These may be said to be more specifically educational than the youth clubs where recreation is more prominent. Both movements have a distinctly devotional emphasis and are open not only to young people but to older people also so that they are a link between the youth clubs and the larger life of the church. The Guild, for example, works on a four weekly program basis: Devotional, Christian Service, Social, Musical and Literary. Often it is the means of keeping newly married people together in the church and of introducing strangers. This work done by Look-out Committee.

The Overseas Missionary work of the church is closely linked with our Youth work through the Juvenile Missionary Association in the Sunday School and the Youth Missionary Association in the clubs, guilds and church. The Guilds and Endeavours, in particular, support the work of certain missionary hospitals and doctors in Africa as part of their Christian service program.

MYD and the Missionary Society run Easter and Summer Schools of a residential character for the training of young people and the Methodist Study Centre runs Correspondence Courses in all kinds of subjects for those who wish to equip themselves in Christian thinking and Leadership.

ON A WIDE CIRCUIT

(Continued from page 4)

sponsible spokesmen find it possible to rise above a narrow tactical approach to the politics of international life, and to speak as men for aspirations and hopes which are those of all mankind."

Dr. O. Frederick Nolde, inter-church leader in international affairs, makes five concrete proposals for resolving the now deadlocked problems of nuclear testing and disarmament—unsolved problems that delay peace. He suggests:

"To work for the cessation of testing and to stop there would be immoral. The objective of trustworthy disarmament must be steadily sought. Any tests that are conducted meanwhile must have clear justification. In the absence of such justification, the cessation of tests . . . could contribute to greater mutual confidence and to foundations for more reliable agreements . . . "An agreement should be sought among the nuclear powers to fix a date beyond which no further nuclear weapons tests shall be conducted, with provision for inspection under the United Nations . . . "An agreement should be negotiated to establish a nuclear test agency under the United Nations to which all nuclear powers shall report proposed tests and which shall have the authority to determine the kinds of tests which are permissible and to observe the tests which are approved . . . "The United States and its Allies should seek a 'regional' agreement for sharing nuclear resources under such provisions for inspection and control as would be feasible and adequate on a world scale when sufficient confidence has been established . . . "In view of the new dimensions of danger in a missile age, outer space should become the domain of the United Nations. I suggest that the United States and the Soviet Union should not compete but cooperate in the effort to reach the moon."

The Healing Ministry In The Malayan Jungle

By Alma Erikson

EDITOR'S NOTE: Since 1937 the Methodist Health Center, Kampong Koh Clinic, has been serving the people of Sitiawan, Malaya. The present staff of eight people includes Miss Erikson, missionary from Denmark. She tells the story of the work at the clinic and the mobile unit that visits nine villages in surrounding areas.

Would you like to go with us on our journey of mercy? Mat or Mohamed bin Ibrahim, our driver, takes us on the winding road through rubber plantations and groves of coconut palms to the edge of the jungle. Often we see a snake winding its way across the road, or a musan, a squirrel-like cat, jumps across. The tropical sun beats down on the car, and the temperature often gets up to a 100 degrees.

Most of the new villages are bleak looking; there are few shady trees or blossoming bushes. The houses are small wooden frames with stamped mud floors and palm leaf roofs. A double perimeter barbed wire fence and a guard separate and protect the villagers from the communist terrorists in the jungle. This is the rural Sitiawan Area.

But the report will not be complete unless I mention our ministry of healing in the Ipoh area about 60 miles away.

We took over the work from the British Red Cross in two New Villages, Pasir Pinji and Gunong Rapat, in 1954 at Christmas. At first the villages were served by two charming doctors from Hongkong. They worked with us two years, treating an average of 2,000 patients each month.

Now this work is done by another young couple, Dr. and Mrs. Chak Po Yan. They were members of our Methodist Church in Hongkong and arrived in August, 1957. They live in Pasir Pinji in the Red Cross bungalow and commute to Gunong Rapat. They are doing fine work and have endeared themselves to their patients and the people in the



Miss Alma Eriksen and Miss Ling Sieng Guong examine a patient at the Methodist Clinic, Kampong Koh, Sitiawan, Malaya.

Ipoh churches who cooperate in the work.

We have started a third center near Taiping, the former capital of Perak. We have taken over the work from the British Red Cross in Pokok Assam, a New Village. We have a chapel next to the clinic. Drs. Rivera from Sitiawan and Chak from Pasir Pinji will each drive 60 miles on alternate weeks to hold clinics. One of our nurses from Sitiawan will live in the village, have daily clinics and do home visiting. This completes a triangle of medical work, Sitiawan — Pasir Pinji—Pokok Assam, each 60 miles apart.

In the spring of 1955, the government had completed a clinic building and residence in Ayer Tawar New Village. Because of shortage of nurses and doctors, it was standing empty. We offered to take over the buildings.

We placed one of the nurses from Hongkong in this village. She used her mornings to visit the patients and teach the mothers how to feed their babies. A locally trained

midwife also joined our staff, and we started well-baby clinics and pre-natal and post-natal clinics.

The midwife delivers many of our pre-natal clinic patients in their homes. The difficult cases refer to the Lumot District Hospital about 20 miles away. First delivery cases we urge to go to the Chinese Maternity Hospital in Sitiawan. In spite of the cheap rate, the mothers prefer to have their babies delivered at home.

Many of our mothers have ten or more children; they are anemic and complain of having no strength. They expect to tap rubber trees almost to the day the baby comes. They get up at 3 a.m. to tap while the latex is flowing steadily in the cold hours. If they are lucky to have an old granny, she will take care of the baby; otherwise an older child will do it. Many children start helping tap rubber at the age of seven or eight. We have been glad to have the nurse give a helping hand in such homes and make a Christian witness while helping.

Board To Study Missionary Training Methods

An intensive six-month study looking toward possible changes in the methods of training and orientation of new Methodist missionaries to 40 countries has been announced by the Methodist Board of Missions.

Dr. Clara French, New York, executive secretary for China and Southeast Asia of the Woman's Division of Christian Service of the Board of Missions, said the study had been voted after long consideration by the board's Interdivision Committee on Foreign Work.

"The rapid, dramatic political and social changes around the world in recent years have placed unusual stresses on missionaries and in some parts of the world have had a serious effect on missionary morale," Dr. French said. "It is widely believed that the present methods of training new missionaries and orienting them to their fields of service are not entirely adequate to prepare the missionary to fulfill a changing role in a revolutionary era. We believe that this study will assemble valuable information on which changes in training and orientation methods could be based."

The study means that the Methodist Church has joined a growing number of Protestant denominations, including the United Presbyterian Church in the U. S. A. and the United Lutheran Church in America, which either have changed their training programs for missionaries or are considering changes.

Dr. French said the study would be conducted by the Rev. Paul W. Yount, Jr., New York, associate secretary of missionary personnel. A former Methodist missionary to Japan and a graduate of Yale Divinity School, Mr. Yount was a pastor for several years in North and South Carolina.

Has 6 Million Adherents In America

Eastern Orthodoxy Looms In U.S. As Fourth Great Religious Faith

Until recently, Eastern (or Greek) Orthodoxy has been identified by Americans as a shadowy land where many of the clergy wear busy beards, some marry, and the churches observe Christmas in January.

But it is rapidly gaining recognition—along with Protestantism, Roman Catholicism, and Judaism—as the fourth great religious faith in the U. S. And as a religious group that embraces more than 170 million believers, one-fourth of the Christian world, it is making a new impact on American life, writes Dr. T. Otto Nall, editor of the NEW CHRISTIAN ADVOCATE, in the July issue of TOGETHER magazine.

In America alone it claims 1,000 parishes and some 6 million adherents. It is expanding its activities, adding to its seminaries, and establishing youth centers on college campuses. Not long ago, the U. S. armed forces authorized its symbol, "EO," inscribed as religious identification on servicemen's dog tags, along with Protestant, Catholic, and Jewish identifications. And Eastern Orthodox chaplains now serve with the armed forces.

Looming behind this picture of progress in the U. S., however, is the grim shadow of world

trouble for Orthodoxy, trouble that has shoved this peace-loving church into world politics, Dr. Nall points out.

The present Ecumenical Patriarch at Istanbul is Athenagoras, who served his church for a number of years in the U. S. and once was an American citizen. He has been in and out of favor with the Turkish government, being out of favor at the present time. Many political elements in Turkey, basically a Mohammedan country, are clamoring for his expulsion. That would be virtually like removing the Roman Catholic Pope from Rome.

And, of course, if the seat of Orthodoxy in Istanbul is gone, the tradition of leadership for the Ecumenical Patriarch goes with it. Who then would become the "first" among the patriarchs? Who else, many fear, but Patriarch Alexei of Moscow? And history has shown that Orthodoxy tends to take on the coloration of the people among whom it finds itself.

Despite that divergence, explains Dr. Nall, Orthodox churches do have a common faith. They all believe in Christ as Savior of mankind and the Church as the storehouse of truth and sanctifying grace. They hold that their church is infallible, but their prayer book says that in-

fallibility belongs "to the whole assembly of true believers," to the whole church as represented by its council.

The Orthodox community also has a common church government, which in some respects is more like the democracy of Congregationalism than the authoritarianism of Rome. Furthermore, Orthodoxy has a common basis of worship, with elaborate ritual that goes back to the practices of early Christian churches.

Although the reverse was true in earlier days, today Orthodoxy has drawn closer to Protestantism than to Romanism. It has fellowship with Protestant churches through the World Council of Churches and the National Council of Churches. It parishes have joined recently with Episcopal churches in co-operative activities.

But the Orthodox church differs greatly from most Protestant churches with which it co-operates. For example, says Dr. Nall, it holds that there is no salvation for any person outside the visible church. It holds, too, that under the influence of the Holy Spirit, it cannot err in matters of faith. It maintains that bishops, priests, deacons, and other clergy are set apart from other Christians for service in the church.

OBITUARIES

OWENS—Mrs. Jennie Owens, the oldest member of the Carlisle Methodist Church, was born in Woodruff County, near Cotton Plant, Arkansas, on February 21st, 1861, and passed away at the home of her son, A. E. Owens, on Saturday morning, July 5th, 1958, at the age of 97.

Her childhood days were spent in and around Wheatley, Arkansas. She joined the Methodist Church at the age of thirteen and for eighty-four years lived a consecrated life and served her church faithfully. During the past twenty years as a member of the Carlisle Methodist Church she has never failed to make her weekly offering, even during the three years in bed a member of her family has brought her gift to the church.

She was an example of patience and faith in God at all times. She loved the fellowship of Christian friends and was always happy to have a visit from her pastor. Those who visited Grandma's room were aware of the loving care she received. Her room was seldom without flowers and a pillow corsage. In hours of pain and suffering her thoughts were of those she loved and she kept a keen interest in things about her. Her lovely spirit of forbearance was an inspiration to all who knew her and her long useful life blessed the world with an influence that will live on.

Funeral services were held at the First Methodist Church, Carlisle, Sunday afternoon, by the pastor, Rev. O. E. Holmes. Her body was laid to rest beside loved ones in the Posey Cemetery, near Brinkley. Grandma Owens is survived by two sons, Archie Owens of Carlisle, and Ralph Williams of Brinkley. One brother J. M. Vaughn of Wheatley; one grandson, N. C. Williams, Brinkley; five granddaughters, Mrs. Ruth Davis, Weldon, S. C.; Mrs. Lois Hankins, Brinkley; Mrs. Lelia Lawson, Mrs. Nettie Cain and Mrs. Anna Mae Henry, all of Wheatley; twelve great-grandchildren and a number of nieces and nephews.

The pallbearers were nephews of the deceased: Harold and Winfield Clifton of Cabot; Ray Clifton, North Little Rock; James Vaughn, Little Rock; Harold Vaughn, Goodwin, Horace Oehlschlager and Dub Carter of Wheatley.

GRAVES—Mrs. Mamie Smith Graves was born July 9th, 1874 at Center Point, Howard County, Arkansas, the daughter of Franklin and Mrs. Matilda Smith. She was married to Mr. Barnette Graves of Bluff Springs community a few miles west of Nashville, Arkansas, Dec. 1893. To this union was born a son, Claud, who has his home near the old homestead at the present time.

Sister Graves was converted in very early childhood, and joined the Methodist Church, and was a faithful member for more than seventy years.

I had the pleasure of visiting in the Graves home many, many times and learned to love them very dearly. Sister Graves was quiet and unassuming, yet she had strong convictions, especially when it came to religious matters. The Lord needs spiritual authorities in every community. Sister Graves was considered that in her church and community, by everyone. Her strong Christian character had its

influence with all with whom she came in contact.

She was a blessing to her home, her church and her friends. Our prayer is, that those dear ones whom she leaves behind will emulate in their own lives the saintly qualities of this good woman.

She leaves behind to cherish her memory a sister, Mrs. Marvin Garves, a son, Claud, near Nashville, one brother, Harvey T. Smith, and a foster son, Kelsey Smith, also of near Nashville.

Her remains were laid to rest in the Old Bluff Springs Church Cemetery, by her pastor, Rev. A. W. Hamilton.

By J. D. Baker

TUCKER—Charles L. Tucker, Sr. was born on the farm near Brister, Arkansas November 18, 1876; and died February 24, 1958. He moved to Emerson, Arkansas as a young man. And while yet a young man was united in marriage to Miss Drew Davis. For many years he carried the mail on a rural route from Emerson.

The jovial nature and radiant Christian life of Charley Tucker impressed his friends. And he will continue to live in their memory. He was a good citizen, a real neighbor, and a loyal churchman. During the nine years the writer served as pastor of the Emerson Methodist church Mr. Tucker was a member of the Official Board. And some times accompanied his pastor as a delegate to the annual conference.

Mrs. Tucker, affectionally known to her close friends as "Miss Drew" was also a lovely Christian person, and had many friends. She was called to her eternal home more than five years before her husband went there to be with her.

Four children were born to the Tuckers who survive them. In the order of their ages they are: Mrs. Hazel Davidson; C. L. Tucker, Jr., both of Shreveport, Louisiana; Mrs. Susie Evers, Cushing, Texas; and John D. Tucker of Houma, Louisiana.

As already stated Mr. Tucker was loyal to his church. He supported it with his time and money. And in addition to what he gave to the church he gave hundreds of dollars to people in need without the public's knowledge.

As his former pastor thinks of Mr. Tucker's departures from this life he also thinks that "Brother Charley" now more fully realizes the meaning of the words of the Master when Jesus said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

W. O. Tisdale

INFORMATION EXCHANGE TO HELP COLLECTORS

(Continued from page 2)

addresses of others interested in early Methodist books and relics. Mimeographed lists of collectors will be sent to all who apply to Dr. Clark's office if the plan is adopted.

State briefly in your first letter or post card whether your collecting interest is general or confined to some one specially, such as old Disciplines, and whether you wish to buy, sell or exchange.

Should you wish to dispose of a duplicate item, write "Will sell 1804 hymnal, \$5" or if you need a volume to complete your collection, "Will pay \$— for 1832 Discipline."

News In The World Of Religion

By W. W. Reid

"Each religious group in America seeks to shape the community according to its own ideas of 'the good life,' notes Director Leo Pfeffer, of New York, director of the Commission on Law and Social Action of the American Jewish Congress. "Protestants, for example, conceive of the good society—as one in which all persons—Christians and non-Christians—refrain from business or public amusements on Sundays, do not engage in gambling or bingo and abstain from the consumption of intoxicating liquors. Catholics, on the other hand, see nothing wrong with a society in which liquor is consumed in moderation and bingo is played. But they strongly favor a society in which contraceptive birth control and divorce are forbidden, and in which the public display of religious symbols and statues, and public prayers, are promoted. The Jews, who have no position on bingo and do not oppose drinking in moderation, believe that church and state should be completely separated and that all religion should be kept out of the public schools. This competition among religions is beneficial and healthy to a democracy like America. But it can only be socially productive if fair rules are observed which would give all Americans the information and opportunity necessary to make a free and enlightened choice on all issues of public importance."

Dr. James E. Ellis, New York, executive secretary for Latin American countries of the Division of World Missions, Board of Missions of the Methodist Church, has returned from a three-month trip to Central and South America with two observations: "There are more open doors for Protestant church growth than I have ever seen before . . . Any 'anti-American' feeling on the part of Latin Americans does not extend to missionaries from the United States." . . . "In virtually every country I visited, I found the church growing as never before and doors for Protestant evangelism opening wider than at any time in my experience," Dr. Ellis said. "This is reflected in the urgent appeals for more missionaries, appeals which at times seem to border on demands. In several places, I was asked, 'Don't the Methodists in America realize that in many places the need for missionaries is more urgent than for money?'"

Korean Methodists will elect a new bishop and act on a number of other important issues at the quadrennial General Conference of the Korean Methodist Church in October. Representatives of more than 100,000 Methodists will meet in Seoul, South Korea's capital, for the conference. One of the principal items of business will be the election of a bishop to succeed Bishop Hyunki J. Lew. Bishop Lew has served two quadrenniums (since 1951) and under the law of the Korean Methodist Church cannot be re-elected for a third four-year term. The Korean Methodist Church is an autonomous body affiliated with the Methodist Church in the United States.

China's noted Christian leader, former mainland premier, and international justice at the Hague, Dr. Wang Chung-hui, who died March 15, 1958, at the age of 77, has been honored in memory by the Board of Managers of the Christian Soochow University in Teipei, the capital of Free China. The first new building on the Soochow University campus in Shih Lin, a northern suburb of the capital, will be called Chung-hui Hall in honor of the recently deceased jurist. At a recent meeting the board voted to give it this name. The actual naming ceremony will be part of the dedication of the new building late this summer. Chung-hui Hall is the first unit of a US \$500,000 development program being planned by the Board of Managers with the help of Bishop Ralph A. Ward, head of the Methodist Church in the Taiwan-Hong-kong area.

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FRANCES TACKER BRINKLEY

Winning Temperance Essay of N. Ark. Conf.

Why I Refuse To Drink Alcoholic Beverages

By Frances Tacker Brinkley
Whitton Methodist Church

One of the most important decisions facing persons of all ages is whether or not to drink. The problem really has a very simple solution. Because of their degenerating qualities, I refuse to drink alcoholic beverages.

Drinking Reasons Inadequate

The reasons given by others for drinking are not adequate to convince me that to drink is "the thing to do." Even though sixty-five per cent of the adult population uses beverages containing alcohol, in my opinion these people really do not know why they are doing it. However, they give many excuses, such as "to enjoy the taste" or "to get drunk," which are not reasons at all. One of the most common excuses is "to comply with custom." Although it is customary to drink, this is one of the strongest excuses from one of the weakest types of individuals. Those who drink "to relieve fatigue or tension" are just as tired, or more so, even if they may not realize it, and certainly create more tension when under the influence of alcohol. Those who drink "to get along better on dates" or "in order not to be shy" may find more than they bargained for. Those who drink "to relieve illness or physical discomfort," "to aid in meeting crises," or "to facilitate study" have never learned the truth about the destructive function of alcohol on the mind and body. Those who drink "to be gay," "to get high," and "for a sense of well-being" are after the wrong "Spirit." Reason and drink do not mix!

Poison To Body

As for myself, I refuse to take an irritant poison into my bloodstream where it would damage my health and leave me more susceptible to disease germs. Alcohol may decrease bodily resistance to infection and diminish the likelihood of recovery. The sick alcoholic has more complications, a more prolonged illness, and higher mortality from common diseases than he would have if his body were free from alcohol. Alcohol's poisonous effects are directly or indirectly the cause of gastritis, multiple neuritis, cirrhosis of the liver, tuberculosis, epilepsy, insanity, degeneracy, mental disorders, maladjustments, and ninety per cent of venereal infections. It reduces resistance to all diseases, and through chronic or acute poisoning is a major cause of

death. Statistics of life insurance companies reveal that the "moderate drinkers" have a life expectancy forty per cent less than abstainers.

Dangerous To Brain

I do not want liquor's deteriorating qualities to get a hold on my brain and my nervous system. "It may also have value as a food, or as a poison, as a stimulant, or as the hand-maid of destruction. But its essential and distinctive quality is to anaesthetize the brain cells, beginning at the frontal lobes and working downward." The nervous system guides and controls the other systems, and alcohol appears to have a special attraction for nerve cells. Alcohol has a depressant effect on the lower as well as on the higher nerve centers. It dulls the higher facilities of the mind and the will, then begins to affect locomotion and the use of body muscles. According to Dr. S. A. Skillicorn, a University of California neurologist, extended excessive drinking may cause the cerebellum, the part of the brain which controls coordination of movement, to actually shrink. The victim has a permanently incoordinated gait, and thus appears drunk whether he is or not.

Slave To The Bottle

I refuse to take a chance on being bound to the bottle like an ensnaked slave. One of the worst of the incurable diseases is alcoholism—the nation's number two health problem. Alcoholism has more direct victims, more dramatically injures the very structure of society, and entails enormously greater costs than most of the other diseases. An alcoholic is one "whose use is increasingly beyond his control, and whose life is clearly damaged, emotionally, socially or physically by such deviant use of alcohol." No one starts drinking with the intention of becoming an alcoholic, but it is estimated that one out of every ninety-six who drink at all become addicted by middle life. Moreover, there is no possible way to tell who will become victims, or slaves. Of the 100,000,000 persons of drinking age in the United States, 50,000,000 drink alcoholic beverages, and 3,000,000 become excessive drinkers with 750,000 developing into chronic alcoholics. The number of problem drinkers and alcoholics is about the same as the population of nine western states—and increasing just as rapidly. It doesn't pay to fool around with alcohol!

Alcohol Is Expensive

I decline spending my hard-earned money for such a destructive purpose as an alcoholic beverage.

Although alcohol is not a part of my personal budget, as a member of society I share in the burden of the expenses that result from it. Absenteeism, idleness, incompetence, debauchery, illness, death, unemployment, accidents, crime, and mental diseases are the result of alcoholic abuse for which the community must pay. Society, especially the wage-earner's family, suffers by the diversion from constructive uses of over \$9,000,000 annually for the purchase of alcoholic beverages. Twenty-five per cent of all poverty requiring relief is a result of the use of alcoholic beverages. Alcohol is too expensive for me!

Drinking, Then Crimes

I would no more endorse the costly liquor that has been the dominant factor in so much crime and corruption than I would congratulate a criminal for his malevolent deeds. Fifty per cent of all crimes are brought about either directly or indirectly through excessive drinking. Under the influence of alcohol, one is more aggressive and daring; he will do things that ordinarily he would hesitate to do. "O," cries the seer of two thousand years ago, "how exceeding strong is wine! It causeth all men to err that drink it; and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out their swords. Is not wine the strongest, that enforceth to do thus?" (I Esdras iii).

Liquor Causes Accidents

Moreover, I refuse to risk the lives of my fellow human beings by indulging in the use of liquor. Many of the accidents in the home, in industry, on the farm, and on public highways are due directly or indirectly to the influence of alcohol; sometimes relatively small amounts are as dangerous as an excess. Pharmacologists have shown that the first result of drinking is the blunting of the fine edge of alertness and judgment. When drinking reduces discrimination and the consequent loss of judgment and control occurs, and perception, the faculty used in seeing and recognizing signals, is weakened, everyone had better look out! An example of how alcohol can muddle the brain and interfere with skill can be found in an experiment with Swedish soldiers. On the days they had no alcohol, they were able to hit twenty-eight out of thirty shots at a target; on the days they were allowed liquor, their average ability to hit the target had decreased to three successful shots out of thirty tries. As much as possible, I want to keep my mind alert and

my judgment sound so that I will be better prepared to face any difficulty that might arise.

Can Destroy The Home

Furthermore, I refuse to risk the happiness of my home by drinking alcoholic beverages. Alcohol in the home contributes to emotional instability, physical insecurity, and educational problems, particularly for the children. It is a dominant factor in the majority of divorces which invariably destroy the foundations of the home. Liquor causes fifty per cent of the juvenile delinquency which frequently arises from drink-scarred or broken homes. In fact, 48.8 per cent of all destitution among children is caused by liquor. The money that is spent for alcohol could more aptly be used for better housing, food for children, clothing, and wholesome recreation for the whole family.

Lowers Moral Standards

I refuse to let my moral standards be lowered because of a beverage. The effect of alcohol is mainly upon the behavior of a person, his emotions, his self-control, judgment, discretion, and self-evaluation. Alcohol, a depressant, has the psychological effect of relaxing inhibitions. Hard-won learning is quickly dulled by it; shyness, caution, modesty, reserve, sharing, giving way to others, and restraining aggressive impulses, all are neglected under its influence. One does many things when he is drinking or drunk that he would not ordinarily do. Reckless driving, the deliberate abuse of others, the use of profane language, violence, fighting, robbing, stealing, the loss of one's sense of moral value, sexual promiscuity—these are the true fruits of the vine. "A drunkard is the most selfish thing in the universe: he has no sense of modesty, shame or disgrace; no sense of duty, or sympathy of affection with his family or friends, no reverence for his God, no sense of futurity in this world or the other. All is swallowed up in the mad, selfish joy of the moment." Drinking too much certainly damages one spiritually. It does something to one's personality, making him content with lower standards; and it tends to limit one's interest to alcohol and himself.

Violates The Bible

I believe that I would be deliberately violating the teachings of the Bible if I drank alcoholic beverages. Throughout especially the new Testament, we see references to drink and temperance. "Let us walk becomingly as in the day, not in revelling and drunkenness." (Romans 13:13). "And do not get drunk with wine, for that is debauchery; but be filled with the Spirit" (Ephesians 5:18). "Decide never to put a stumbling block or hindrance in the way of a brother . . . It is not right to eat meat or drink wine or do anything that makes your brother stumble" (Romans 14: 13, 21). In addition to direct references to temperance, the Bible contains many teachings that would more likely be violated if one let alcohol into his life.

I refuse to drink alcoholic beverages because by doing so, one violates his self-respect, violates his social responsibility, and above all, violates the laws of God. From the point of view of man or God, body or soul, alcohol costs too much.

The

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Louisiana Methodist

“LIVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA”
Official Publication of Louisiana Methodism

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No. 30

Nat'l Scholarships Are Awarded At Centenary College

The son of a Methodist minister and a coed from Jennings have been awarded National Methodist Scholarships to Centenary College for the 1958-59 school year.

Awarding of the two scholarships completes the selection of Centenary's five allotted National Methodist awards for the year. Alice Joan Templeton of Bastrop, Anita Merline Stephens of Logansport and Edith Ellnott of Vivian, all of whom held the scholarships last year, have been granted renewals for the forthcoming academic year.

The scholarships recently awarded will go to Frederick W. Schwendiman III, son of the Rev. Frederick W. Schwendimann, pastor of the First Methodist Church of Coushatta, and Mrs. Schwendimann, and to Mary Lou Low, daughter of Mr. and Mrs. A. Z. Low of Jennings. Young Schwendimann, who plans to enter the Methodist ministry upon the completion of his education, will enter Centenary as a freshman. Miss Low, who will be a sophomore in September, is majoring in education with a view toward entering the teaching profession.

Schwendimann is a member of his father's church in Coushatta and has served as an officer in his Sunday School. He has served, consecutively, as program area chairman, treasurer, vice-president and president of the Methodist Youth Fellowship. Last February, he was chosen to represent the Louisiana MYF at a United Nations Seminar in Washington. He has attended a number of MYF workshops, district vocational institutes, the MYF annual assemblies and this summer is a member of the Dulac Work Camp in Dulac, La.

Salutatorian of his graduating class at Coushatta High School, the youth was for three successive years a class favorite, was a two-year letterman in track and football, president of the Key Club and the Beta Club and a superior musician.

Miss Low, a graduate of Jennings High School, is a member of the First Methodist Church of Jennings, where the Rev. Kenneth McDowell is pastor. She has served as MYF treasurer and secretary, was recipient of her church's WSCS Award in 1957, served as Intermediate MYF president and has served as a Sunday School teacher. She has attended sub-district MYF meetings as her group's representative and also has attended state MYF conferences.

She was listed among the top ten in her class at high school and at Centenary has been active in the Methodist Student Movement, Kap-

(Continued on page 9)

Annual Pastor's School Is Announced For La. Conference

The program for the Louisiana Annual Pastor's School has been announced by Rev. Jolly B. Harper of Shreveport, Dean of the school, and Rev. Luther Booth of Bastrop, chairman of the Board of Managers of the school.

The pastor's school is held annually on the campus of Centenary College in Shreveport, and is open to pastors and their wives. The school is scheduled this year for August 25-29.

Dr. Lance Webb of Columbus, Ohio, will be the platform speaker, with inspirational messages Monday through Thursday evenings in the Brown Memorial Chapel on the Centenary campus. Dr. Webb is the former pastor of the University Park Methodist Church in Dallas and is now the pastor in the North Broadway Church in Columbus, Ohio.

Two courses for pastors include one on Christian ethics to be taught by Dr. W. D. Weatherford of Berea College, Berea, Kentucky; and a course on Stewardship offered by Bishop J. Ralph McGhee, Evanston, Illinois.

New Scholarship Is Established At Centenary

The Bell Ringgold Memorial Scholarship has been established at Centenary College by Mrs. Annie Ringgold North.

Dr. Joe J. Mickle, president of Centenary, said Mrs. North made an initial contribution of \$2,500 and plans to make a similar gift during 1959. The money will be invested and the earnings used to provide a scholarship. Preference will be given to a worthy student from Caddo Parish or Louisiana, who plans to become a teacher.

Miss Ringgold was a graduate of Centenary and for many years a teacher in the Caddo Parish school system. Mrs. North said her sister frequently had expressed the wish that she could do something to assist student teachers and Centenary College.

Miss Ringgold was an aunt of Mrs. Morley Hudson, Mrs. Stan Ross, Mrs. Dan Blanchard and Mrs. D. A. Raymond, all of Shreveport.

Dr. Mickle and the Rev. R. Leonard Cooke, chairman of the scholarship committee, joined in thanking Mrs. North for her generosity in establishing the scholarship.

General Board of Pensions To Meet

Chicago (MI)—The General Board of Pensions of The Methodist Church will hold its annual meeting here in the Drake hotel Sept. 17, it has been announced by the Rev. Dr. Charles L. Calkins, general secretary.

Bishop Marshall R. Reed of Detroit, head of the church's Michigan Area, is president of the board, which has general supervision and administration of the support of conference claimants throughout the denomination.

The board's executive committee will meet on Sept. 16 preceding the annual meeting, and the Committee on Pension Legislation will meet on September 18.



NEW PRESIDENT OF NAFOMM—Dr. William C. Rice, chairman of the division of fine arts at Baker University, Baldwin, Kansas, is the new president of the National Fellowship of Methodist Musicians (NAFOMM). He succeeds Cecil Lapo, minister of music at St. Luke's Church, Oklahoma City. Dr. Rice and other officers were installed at the conclusion of NAFOMM's biennial meeting in Boston, Massachusetts, July 18.

Nat'l Stewardship Meeting To Be Held September 15-18

Chicago (MI)—A national seminar-workshop on stewardship will be held here in the Maryland hotel Sept. 15-18 under the auspices of the Department of Stewardship and Finance of The Methodist Church's General Board of Lay Activities.

Announcement of meeting was made by the Rev. Dr. Edwin A. Briggs, director of the department, who will be in charge of the conference. He will be assisted by Robert J. Genins, associate director of the department.

Another special speaker at the seminar will be the Rev. Dr. Paul Worley, professor of practical theology at Candler School of Theology, Emory University, Atlanta, Ga. Before going to Emory, Dr. Worley had a distinguished pastorate at Munsey Memorial Methodist Church, Johnson City, Tenn.

Those eligible to attend the seminar-workshop will be: district superintendents, conference and district lay leaders, conference directors of stewardship and finance, executive secretaries of annual conference inter-board councils, and others who have a special interest in stewardship.

Correspondence relative to the seminar-workshop or registrations for it should be sent to the General Board of Lay Activities, 740 Rush street, Chicago 11, Ill.

1958 Daily Bible Reading Schedule

Below is the schedule for the period July 31-Aug. 9 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

July 31	Luke 21:5-19
Aug. 1	Luke 21:20-28
Aug. 2	Luke 21:29-38
Aug. 3	Luke 22:1-13
Aug. 4	Luke 22:14-27
Aug. 5	Luke 22:28-38
Aug. 6	Luke 22:39-46
Aug. 7	Luke 22:47-62
Aug. 8	Luke 22:63-23:5
Aug. 9	Luke 23:6-25



New York (RNS)—INTERCHURCH CENTER GETS FIRST PILLAR. The first pillar in the steel structure of the Protestant Interchurch Center here goes up on its site in Morningside Heights. The center will house offices of the National Council of Churches and a number of its member communions, their boards and agencies. In the background is the new south wing of Riverside church. An underground passage will connect the church with the center. Shown with two workmen is William J. Demorest, chairman of the center's building committee. (RNS Photo)

Bishop F. G. Ensley Tells Of "Methodist Characteristics"

Lake Junaluska, N. C. (MI)—A genius for organization has been a Methodist characteristic since the time of John Wesley, Bishop F. Gerald Ensley, Des Moines, Ia., said here in a series of addresses July 14-18.

He spoke on "Methodist Characteristics" at the annual summer conference of Methodist pastors and district superintendents of the Southeastern Jurisdiction.

Excerpts are as follows:

"We are so organization-conscious that we look to our church as a means of getting something done. More and more the ecumenical movement needs some of our Methodist attributes that we consider commonplace.

"Our church has developed the most effective ecclesiastical system in Protestantism. Some may say that ours is a heartless system, but I challenge that. The Methodist Church combines efficiency with due regard for the average person and the average church, and not only guarantees its ministers jobs but takes good care of them and their churches.

"The Methodist system demands teamwork of its ministers. An individualist will be unhappy and frustrated in our church.

"However, there are dangers in our centralized system. Though more efficient, we are less democratic than many other denominations. Our bishops have great power. The quarterly conference is a self-perpetuating body and the pastor, occupying a place of authority, can wield great control over local affairs.

"Yes, there is an autocracy in our Methodist system. We revere John

Wesley, but in all honesty we must admit that he was a despot. He could not delegate authority. He once admitted that he was a dictator, but said it was all right for him, if not for others. Sometimes we must choose between democracy and achievement.

"There is a danger of making our system an end in itself—to organize just for the sake of organization. We have a tendency to overlook the value of anything that has no immediate cash return.

"Can you name one outstanding Methodist theologian? We are too busy doing things.

"Our worship services are sloppy and lack uniformity. Our prayers from the pulpit are often offered as though God was a next-door neighbor.

"Many Methodist ministers are so

"How To Keep Romance In Your Marriage" Told By Prof. W. C. Ellzey

Summer Assembly Hears Sockman On U. S. Policy

LAKE JUNALUSKA, N. C. (MI) United States policy in the troubled Middle East should be "guided by the sanction and action of the United Nations," the Rev. Dr. Ralph W. Sockman, pastor of New York's Christ Methodist Church and president of the Methodist Board of World Peace, said here.

He was the platform speaker at the Methodist Summer Assembly July 14-18 during a southeastern conference of Methodist ministers.

"The United States is not rich enough to be a perennial Santa Claus to the world or powerful enough to be a perpetual policeman," the noted radio preacher said.

He cautioned against "another Korea" and said "we must do everything in our power to show by our action the sincerity of our motives, and that we are taking these steps because of a desire to help the people of the Middle East and not merely to protect our own interests."

Dr. Sockman said the Middle East crisis reminded him of Humpty Dumpty, who couldn't be put back together after his fall. "I doubt if the Middle East can be put back together again because all military efforts, at best, are merely a patching up job."

He asserted that the United States "is a debtor as well as a creditor nation," and added that in view of current events it is well to recall a statement by the late Dwight W. Morrow, an American ambassador, to the effect that "we judge ourselves by our ideals and others by their actions."

What is needed, Dr. Sockman said, is a "new spiritual force in the world, a rebirth of Christian concepts."

July Christmas Is Too Commercial

VICKSBURG, Mich. (RNS)—Officials of the First Methodist church here have decided to end a local custom of holding Christmas in July because the occasion "has become too sensational."

For the past six years, this small Kalamazoo county village has had two Christmases — one on December 25 "for the body" and one on the third Sunday in July "for the spirit."

The purpose of the July celebration lost its meaning, the officials said, because it "became too popular, too commercial."

The Rev. Albert W. Frevert, the church's pastor, said, "We decided we would not hold the July Christmas celebration because it has become more 'public' than it ought to be.

organization-minded that their mouths water at the thought of a quota, and they exalt at the sight of a chart. They know their conference minutes better than they know the Bible.

"We need men and women with bifocal vision . . . who appreciate the value of organization, but who

LAKE JUNALUSKA, N. C. (MI) A married woman who is still beautiful at 40 is an achievement of her husband's love, Prof. W. Clark Ellzey of Stephens College told a Methodist group here July 19.

Prof. Ellzey was the principal speaker at a three-day Southwide workshop on family life. An ordained minister, he is author of "How to Keep Romance in Your Marriage," and is head of the marriage education department at the Columbia, Mo., women's college. He is a member of the Methodist Church's national family life committee.

"Romance is something that we all desire, and though it is as old as the human race, we are still a little self-conscious about it," Prof. Ellzey said.

"A tragedy of our times," he continued, "is that American women are trapped by the illusion that beauty and romance are synonymous."

Consequently, he said, "they become frustrated, trying to maintain their youthful appearance after passing their prime in the late twenties."

He blamed love story magazines, the movies and television for much of the exaggerated emphasis on beauty in romance, saying that "There is romance in childhood, youth and old age."

Great expectations and personality resources are primary requisites for a long and happy married life, he commented.

The importance of religion in the home was pointed up by the Rev. Dr. Ralph W. Sockman, pastor of Christ Methodist Church in New York.

"The Christian church began in homes," he said, "and the family is where faith and hope abide. We can't meet the big problems in life unless we learn to meet the small ones in the home."

\$100,000,000 Spent On Liquor Advertising

WASHINGTON, D. C. (RNS) — The nation's 11 largest brewers and distillers spent over \$100,000,000 on advertising in 1957, the Methodist Board of Temperance charged here.

Citing figures compiled by the trade magazine "Advertising Age," the temperance agency said that the 11 producers of alcoholic beverages who were among the nation's "top 100 advertisers" spent \$101,582,614 for advertising during 1957.

This included \$43,775,311 on newspaper ads and \$28,065,155 for magazines.

The figures did not include purchase of radio time, however, or "point of purchase" advertising (i. e., advertising signs on premises).

The Methodist temperance agency said that manufacturers of alcoholic beverages are spending more than \$400,000,000 a year on all forms of advertising and promotion for their products.

don't overlook the central and far-reaching purpose of the church and its mighty sweep of service.

"Begin with the church you have if you want to make progress toward the church that ought to be.



New York (RNS)—AMERICAN CHURCH GIFTS AID NEEDY. Assistance to the needy overseas is a principal concern of American Protestant churches. Clothing and other relief materials are collected by

church welfare agencies in various drives held throughout the country such as the United Clothing Appeal, now in full swing, sponsored by Church World Service. (RNS Photo)

Sees Alcohol Is Hindering Advance Of Christianity

CLEVELAND, O. (RNS) — A Seventh-day Adventist temperance official said here that the Western "hangover" has been the greatest single factor working against the advance of Christian missions in Eastern countries.

W. A. Scharffenberg of Washington, D. C., executive secretary of the International Temperance Association, declared that in Eastern nations "there is a stigma attached to the manufacture, sale and use of alcoholic beverages."

He addressed a temperance meeting held prior to the 48th quadrennial General Conference of the Seventh-Day Adventist Church. The association is an Adventist agency.

Mr. Scharffenberg pointed out that of the world's population "75 per cent does not drink alcoholic beverages and the 25 per cent that does is centered in the Christianized Western nations."

"Drinking, therefore, apparently has its roots in Christianity for when you think of the West in a religious sense you think of Christianity," he said.

The temperance leader suggested that because of liquor's "detrimental" influence abroad, "clergymen of all faiths who drink or condone drinking would do well to review their attitude and position on drinking. They should shake free of the shackles of medievalism."

Anglican Parish Has Unique Sitters' Bank

WELLINGTON, N. Z. (RNS)—The Mothers' Union of an Anglican parish in Havelock North offers baby-sitters to parishioners not for cash, but for reciprocal service.

It all adds up to a "baby-sitters'

Dr. Edwin T. Dahlberg Urges Peace Prayers For Middle East

New York (RNS)—A call to prayer for Divine guidance to aid world leaders in solving the Middle East crisis was sounded here by Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches.

The message urged all to pray "in penitence" for Divine guidance to resolve peacefully the present crisis and to "develop constructive steps toward solutions of the complex problems" of the Middle East.

In asking prayer for the nations involved in the crisis, Dr. Dahlberg said, "Let us pray that all may exercise restraint and refrain from impulsive acts which might lead to the total destruction of mankind."

The council president also urged prayer that governments make "maximum use" of the United Nations and "all reconciling ways and means of peaceful settlement and peaceful change."

"Above all," he said, "let us pray and work for a world of justice, freedom and order in keeping with the will of God."

The appeal for prayer was made in response to telegrams and telephone calls for Christian leaders across the United States asking what Christians could do in the present crisis, Dr. Dahlberg said.

Copies of the message were wired to President Eisenhower, Secretary of State John Foster Dulles, and United Nations leaders.

bank."

When Mrs. A wants a sitter, she phones the "banker," who sends Mrs. Z to sit for the three hours, say, that are involved.

Mrs. A then has an "overdraft" of three hours, and Mrs. Z a "credit balance" of that amount.

Mrs. A will later be called on to liquidate her debt, not necessarily by going to Mrs. Z's home, but by "sitting" for someone in the parish.

The sponsors hope the system will not only enable husbands and wives to get out together more often, but also help members of the parish to get to know one another better.

Pastor Who Aided Algerian Rebel Freed From Prison

Paris (RNS) — Lutheran Pastor Etienne Mathiot of Belfort began serving a congregation near here after being released early from prison where he was sent in March for helping an Algerian rebel elude police capture.

Pastor Mathiot was given an eight month prison term by the court at Beiancon for helping a member of the Algerian National Liberation Front escape from France into Switzerland.

The man aided by Pastor Mathiot was Si Ali, who was wanted by the police for carrying on rebel activities in Eastern France.

Imprisonment of the French clergyman aroused wide criticism in church and secular circles of this country. His defense was that, while not in entire sympathy with the rebel's political activity, he considered it his Christian duty to save Ali from any arbitrary police action, including torture.

"I want to protect men from suffering. I am against all atrocities," he told the court.

Pastor Mathiot served in the French resistance movement during the war and gave refuge in his home to many underground workers hunted by the German Gestapo.

First Asian Conf. On Industrial Evangelism Held

MANILA (RNS) — The First Asian Conference on Industrial Evangelism here turned down as "not acceptable to the character of this meeting," a Japanese proposal which would have put the delegates on record as opposing the testing and use of atomic and hydrogen weapons.

Held under the auspices of the recently formed East Asia Christian Conference which is supported by the World Council of Churches and the International Missionary Council, the meeting was attended by representatives from nearly a dozen Asian national councils of churches.

A four-man Korean delegation led opposition to the proposal. They claimed that even to set up a committee to discuss the offer would constitute abandonment of the conference's prime concern (evangelism) and would also put the delegates in a position of endorsing the current Communist line.

The Korean group declared, "Even claiming that the proposal is for peace, we must first of all realize who the real aggressors are today. Because we were once victims of these agitators for 'peace,' we cannot consent to the use of this term, knowing that this word serves as a front for Communist propaganda."

"Since August 15, 1945," the Korean statement continued, the Communists have always united the terms 'peace' and 'unification.' On June 25, 1950 the North Korean Communists invaded the Republic of Korea, as a result of which we lost thousands of human lives."

"There was chaos everywhere and no freedom of religion," the Korean group concluded. "Considering this fact we cannot be expected to vote on this 'peace' proposal."

A second Asian Conference on Industrial Evangelism is scheduled for 1960 with Japan as the probable location.

Interfaith Team Finds Deep Religious Feeling

MOSCOW (RNS) — Five American churchmen took off here by plane for Poland after spending eight days visiting church institutions and meeting religious authorities in Russia.

This group, which came to this country during a tour of 16 countries in Europe and the Middle East under the sponsorship of the National Conference of Christians and Jews were headed by Roy McCorkel, director of the NCCJ's Commission on Religious Organizations.

Mr. McCorkel summed up the visitors' impressions by saying, "We were very pleased with the friendly reception here and impressed by the deep religious feeling among the Russians."

Remember The Sabbath Day

WE have been disturbed by the increasing use of Sunday by some groups for reasons quite apart from the use for which Sunday was originally intended. A common practice for many organizations which draw their memberships from a widely scattered area is to travel to one city on Sunday for their activities. This is especially true during the summer time when many local churches are already carrying on their programs under some strain.

We know of one city near Little Rock where several thousand persons gather one Sunday a month for car races. The city's entire church life is disturbed by this "drag car" migration which begins midnight Saturday and is not over until late Sunday evening. The car enthusiasts go to other cities on the other Sundays, flagrantly disregarding the time-honored and respected dedication of the day for holier purposes.

We are quite conscious that this is a day when many practices of other days are being changed, and some of them properly so. However, we are not ready to surrender the Lord's Day to those whose appreciation of the Sabbath day is so sadly lacking. Any activity which distracts from and makes more difficult the public worship of God is questionable, and any community which is cursed by such activity should take steps to rid itself of it.

Another 1000 Club

MOST Methodists throughout the Arkansas-Louisiana Area are by now familiar with the 1000 Club, now in the second quadrennium of operation. A church extension program, each conference enlists a 1000 laymen who contribute \$10 each not more than three times a year to make \$10,000 available immediately to worthy new church situations. The Louisiana Annual Conference has had remarkable success with the 1000 Club. The Little Rock Conference has had a marked degree of success with the program. The North Arkansas Conference program operates under a different name and after a slow start is now doing somewhat better.

The secret of the program is the enlisting of the interest of enough laymen to insure the program's success. Few responsible Methodist laymen fail to see the wisdom of such a plan when they are confronted with this challenge.

We want to suggest for the Area's leaders another kind of 1000 Club which we believe would go a long way in strengthening local churches. One of the finest evidences of any layman's commitment is his willingness to support financially a program which makes possible needed development of challenging new church situations. An equally fine expression of a layman's commitment would be his willingness to be one of a 1000 laymen in each conference willing to do evangelistic visitation in the interest of securing commitments to Christ and His Church.

There is not a local church in this Area that would not profit spiritually and numerically from such a venture. Indeed, there are already several churches which have learned the value of regular, systematic evangelistic visitation. We are confident that these churches and their laymen without exception would testify to the value of lay evangelistic visitation.

We are also confident that there is not a church in these two states which does not have several laymen who would respond to such a challenge. The great untapped resource in Methodism is the leadership of laymen who need to be pressed into some challenging service as witnesses to their faith. We can think of no finer way to give expression to one's commitment than to seek to share the Christian way with those who are in need of an experience of Christian commitment.

The Louisiana Conference has shown remarkable growth in



membership for a number of years, 15% in the past eight years. In Arkansas, the two conferences showed net gains in membership this past conference year, the first time this has been true in several years. If there were 1000 laymen in each conference committed to receiving necessary preparation and to making regular visits to uncommitted people, we feel certain that reports at annual conference would reveal substantial gains in local church memberships throughout these two states.

Winnie's Fate Unknown

WE were interested in the intensive and apparently unfruitful search last week by U. S. military forces for Winnie, a mouse which had been enclosed in a missile cone and fired into outer space. The test was projected to record the effects, if any, on life during a trip to outer space and return. Apparently, after several days of search, Winnie and the missile cone were given up for lost. According to press reports, this is the second time that this experiment has been conducted and both with the same result—the returning cone with the mouse could not be found.

There will come a day eventually when such flights by mice or men will be more or less commonplace. This particular instance is important only because Winnie carried with her the scientific data which will make future flights safe. Ordinarily, Winnie and her kind would have been the object of all sorts of maneuvers seeking their death. In this instance, she became the object of a thorough search in the Atlantic area which hoped to find her very much alive. Her recovery, alive, was very important.

There comes to mind the words of the Master Teacher of Galilee who sought to impress His hearers with the infinite worth of a human being. To emphasize His point He spoke of God being aware of the falling of a sparrow to the ground, and were not His hearers of more importance than sparrows? Perhaps, God alone knows of the whereabouts of Winnie. But the same God loves and is concerned about the welfare of each one of us, whether or not there is a response by us as He searches each one of us out.

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J. KINGSLEY SANDERS

British Exchange Pastor Who Last Sunday Concluded His
Exchange In Pine Bluff Writes His Estimate Of

What Does Methodism Need Today?

By J. Kingsley Sanders, Middlesex, England

It has been a great privilege to come from Britain to share in the life and fellowship of American Methodism. It has been a delight to see how alike our two churches are and how, despite the distance between us and the long period of comparative isolation from one another and how happily being ended, each is true to the Methodist heritage. Of course personal judgments must be based on inadequate experience; for American Methodism is widely spread and I have seen but a fraction of it. Nevertheless, I have rejoiced to find it vigorous, growing and facing the challenge of the modern world. But it would appear that in Britain and America alike the church has a great need for deep and constructive thinking and consequent action.

First it would seem that we need to think out afresh what membership of the church involves and that not merely in Methodist practice but in the Divine Society; the Body of Christ; which transcends denominational differences. In Britain the membership of a church is often less than the weekly attendance at worship: in America the opposite seems to be true. What should be expected of the "committed" member? In Britain we are conscious of an inheritance of "Discipline". Every year, if not indeed every quarter, (for our people receive quarterly Tickets of Membership), there is a review of the names on the church roll and if, for example, a member has not attended meetings of the church for fellowship, worship or for the Lord's Supper he is visited by his Class Leader and the Minister of the church to discover why this is so. If, after this, there is no adequate reason or no promise of amendment, the name can be removed from the roll of members. John Wesley tells in his Journal of how he administered discipline with faithfulness and withal with tenderness. Have we departed too far from his standards? Do we think that to ask at least one hour a week at worship is too much to ask of a member? Or are we content with a name on the roll and a contribution to our funds?

Secondly, both in Britain and America there is an urgent need for a more widespread understanding of the theory and practice of worship so that our people can really understand what it is that they do or ought to do when they join in public worship and why the various parts of our customary order are sustained. In recent years there has been a marked return in ecclesiastical design of our churches to the more traditional "catholic" centre altar or communion table with the pulpit at the side over against the more customary central pulpit or rostrum of our Methodist preaching places. Does this reflect a change of religious emphasis or merely aesthetic taste? There is a strong desire in this generation for colour, beauty and, possibly, ritual in the sanctuary to mark it out as a place apart—different from the public hall or concert platform. There is a real desire for beauty in the house of God, a concern for orderliness, dignity and decorum. Our churches often have gowned choirs and sometimes gowned ministers. Fortunately there does not seem to be any marked change in the conception of the minister as the minister of the Word and the Sacraments with the Word carrying priority. In Methodism the minister is still fundamentally the preacher, called of God to preach. But one is sometimes led to ask whether

we are not losing some emphasis on the supremacy of the Scriptures as the declared Word of God when the Old Testament lesson is cut out of our worship, and the time given to the public reading even of the New Testament is very short. And is the preaching as fully related to the Scriptures as it ought to be: the preacher expounding and declaring the eternal truths of God's grace in relation to man's sinfulness and the salvation wrought by personal apprehension of Christ?

It has been suggested that joint courses of study between clergy and musical directors in the theory of worship might be invaluable. In Britain we have a Methodist Church Music Society and occasional conferences of this kind. Methodism was born in song and congregational singing has been prominent in the Methodist pattern of worship. We want good music but the choir must not usurp the place of the congregation. When our people sing they express, learn and often experience afresh the truths of experimental religion and, singing, can communicate these truths to others. And when we sing Charles Wesley's own and John Wesley's translations of hymns we sing scripturally and share in the declaration of the Word. Whilst, too, something can be said for Methodists knowing hymns popular in other churches they should not neglect their own which are full of the Methodist doctrinal emphases. Is it true that to many American Methodists the "old" hymns are more of the Moody and Sankey type than the great hymns of the eighteenth century revival? The recent 250th anniversary of Charles Wesley has revived much interest in these.

There has been a strong movement in Britain in recent years towards emphasizing the fact that Sunday services should be primarily concerned with worship—worth-ship—, times when men offer themselves to God in recognition of His worth and when they realize God's presence in his trysting place. Ministers and people alike have been asking for the absence of that informal, free and easy attitude that so often dominated our worship, particularly in the smaller churches, some time ago. Many of our people still need to learn the art of silence when entering the house of God, to bow reverently in prayer and also to remember where they are when the service ends. We still want Methodists to feel that they can approach God as their Father and talk intimately with Him but should not the reverence of adoring love take the place of that casualness that would suggest that God is just like ourselves. It is said that once St. Hugh of Lincoln was asked where he learnt his perfect manners and he replied that he had learnt them serving the altar. Perhaps a growing appreciation of the Lord's Supper as the supreme act of worship may help us here.

There is both in British and American Methodism a great need for more individual personal evangelism on the part of the ordinary members of the church and for collective action to establish new churches in new housing areas. Many long-established churches have grown somewhat self sufficient and have lost their evangelical passion and vision of the kingdom of God. Is our lack of evangelistic effort due to a loss of understanding of the supreme importance of individual salvation? Both in Britain and America there is a big building program before the churches, but whereas in Britain it is mainly in the provision of essential pri-

Clergymen Urge More Religious News

East Lansing, Mich. (RNS) — Clergymen in general rate newspaper coverage of religious affairs "complete" and "accurate" but do not believe the amount of news has kept pace with the growing church membership, according to results of a study announced here.

The survey on church news was conducted among ministers representing the 17 Protestant denominations of the Michigan Council of Churches by Vernon Wanty of Michigan State University for a master's degree thesis in journalism.

It revealed that despite church membership gains during the past five years, only one out of three clergymen felt that religious news coverage has increased.

One-fourth of the ministers thought newspaper coverage of church events to be "very complete," while 58 per cent said it was "fairly complete." Ninety-six per cent thought church news was either "very accurate" or "fairly accurate."

However, they were evenly divided on whether religious programs on radio and TV are effective or non-effective.

Eighty-six per cent did not believe purchase of advertising space in newspapers had any effect on free publicity. While the minority who disagreed supported their convictions by placing the most church advertising.

The majority of the ministers said they "cooperated well" with their local papers in gathering church news. Almost three-fourths of them disclosed they sent news to newspapers at least once a week, their favorite method being personal delivery.

many buildings in which to begin work in new areas, the scale of both buildings and equipment for educational purposes and the provision of both large and small chapels for worship in many of the larger churches in America makes an outsider ask the question, where these buildings ought to be? Over against the needs of the world and what our missionaries can tell us of the opportunities overseas and the paucity of their resources to meet them, is our building program orientated aright? Wesley bade his preachers go not only to those who needed them but to those who needed them most.

And, last of all, in some of our churches in British Methodism we are asking ourselves whether there is not danger in the way in which we are dealing with our young people as "youth", that is, as a group apart. By so doing are we not isolating them from the larger life of the church and so denying them the chance of learning from the wide and often wise experience of those older than themselves? The Church is one and sectionalizing it can be a danger to its work and witness as the instrument of Christ in the winning of the world.



CHEERFUL GIVING

From infancy we were reared by those who gave themselves for us—mothers who spent sleepless nights, fathers who worked to provide for us. Our birthdays were gladdened by presents.

The schooling we received was a service beyond what we paid for. The protection of our laws, the freedom of our land, the enriching friendships along the way—all these are gifts. Only by the grace of givers are we alive today.

Now reverse the view. Suppose we never had a chance to give to anyone. Suppose we could never give to our children, never see their eyes dance with joy at something we do for them. Suppose you should see a little child struck down in front of your house by a passing truck. There it lies, limp and bleeding, turning its large round eyes of pain imploringly toward you, before the tears begin to flow, and you cannot give any aid whatsoever.

A friend of mine had an only child, who was killed in a motor accident a few years ago. She left a little daughter who is in the keeping of her father and his family. My friend, the grandfather, is never allowed to see her or to do anything for her. His heart is full to bursting, as he yearns to give but is frustrated.

I know how many appeals we get and how we become irritated by them. But suppose we were never asked to give at all. A man once prominent in a Pennsylvania city lost his position and property. He had been a leader in his community.

He drifted into New York and took lodgings, looking for a job. He said to me: "Once I was besieged by phone calls to the point of distraction. But now the phone never rings. The lonely silence is unbearable."

Mothers are worn to the edge of patience by little tots who tug at them, trying to pull them towards counters to buy things they do not need and cannot afford. But what mother would not rather feel the pull of those provoking little toddlers than to look into the eyes of her child lying too sick to ask for anything or to be tempted by any toy?

Never to receive anything—that would be fatal, for we cannot live without what others give to us. But never to give anything—that also would be fatal.

The Master saw those who defeated themselves by thinking only of getting, those who lived pinched lives by pinching their pennies.

He told the story of the rich farmer who thought only of building larger barns to house his bountiful crops and then died in the night.

In contrast to such niggardly people Jesus was drawn to those generous persons like the poor widow who put into the temple treasury all she had, and like the grateful woman who, not counting the cost, poured the precious perfume on His head and feet.

Jesus said, "The Lord loveth a cheerful giver." And can we not see why? Because a cheerful giver is a loveable character. We all love generous, magnanimous givers.

When Jesus, therefore, bade people to give, He was not a beggar. He was a life-begetter. And when worthy causes today ask you to give, do not think of them as begging merely for their own interests. They are really begetters of life. They are opening the channels to bigger, better, more joyous living. It is through giving that we fulfill our selfhood.

Why did Jesus talk so much about money? He seemed quite indifferent to money as far as His own needs were concerned. Jesus never solicited funds for Himself. Yet He talked about money more than about heaven.

Why? Because money is a symbol of values which represent our work, our thought, our character. The way a person uses his money reveals what he is today and helps determine what he will be tomorrow.

One blessing of giving is that we can extend these lives of ours. We may not be able to add years to our lives, for death is no respecter of riches. But we can add life to our years.

At this vacation season the thought of travel lures us. Many of us desire to save money so we can travel when we retire. Good. But why not let our lives travel even now while we are tied to our jobs?

A man in the Middle West made considerable money. In his affluent years he gave an organ to his church. Later reverses came.

Now in his reduced circumstances his luxuries are gone, but he finds one of his chief joys is in going to church and listening to the organ which he gave.

Does he wish he had that money back? No. His reasoning is like that of another cheerful giver who said:

What I saved, I lost;
What I spent, I had;
What I gave, I have.

The Lord Giveth . . .



(RNS Photo)

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



THE METHODIST CHURCH AND EVANGELISM

The National Convocation on Local Church Evangelism, which was held in Washington, D. C. early in July, brought to mind some facts about our church that are not pleasant to contemplate. It is an alarming experience to realize that so many ministers and laymen are to be found who are only luke warm on the subject of telling God's Good News to the people around them. One wonders how the world regards us if we are no more interested than we seem to be in reaching the people who do not know the experience of accepting Christ.

Bringing the study closer home, we are confronted with facts just as alarming. Some of us at least were startled at Annual Conference last month to learn that the North Arkansas Conference actually had a net gain of less than 100 members in the past twelve months. THIS IS TERRIBLE! It may be that we shall try to alibi ourselves out of such a situation by saying that Arkansas has lost population in many areas. We may have some other excuses that sound good to us. But the fact remains that practically half of the population of Arkansas are not professing Christians. Coupled with this fact is the realization that

thousands of our people who call themselves Christian churchmen are little more than card carrying members.

There is no use in wringing our hands or in "viewing with alarm." The thing to do now is to start to work immediately and in earnest. But what can an ordinary Methodist do, some ask. Here are some suggestions that are an attempt to answer the question . . . Every pastor could look over his congregation and select a few persons who could be depended on to do some visitation . . . Every Official Board could review the names which have been written off by Quarterly Conference Action to see if any of these can be brought back into the Christian fellowship of our churches . . . Every Methodist Men's Club could ask the pastor for names of prospects, and undertake some "Fisherman's Club" activities as a regular project of the Club . . . Every Church School teacher could take a family or two who have members in the Church School and who are not Christians, and visit with them regularly . . . Every Woman's Society could look for people who are not active in the Society or the church and invite them to a closer Christian relationship . . . Every congregation could have a special prayer service, ask-

(Continued on Page 15)

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for August 10, 1958: JUSTICE IN GOVERNMENT

READ DEUTERONOMY 16:18-20; AMOS 5:12-15; ROMANS 13:1-7.

MEMORY SELECTION: When one rules justly over men ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth upon a cloudless morning.
—2 Samuel 23:3-4 (RSV)

This is our second of four lessons given to the study of "Justice And The Nations." Last Sunday our subject was, "Guarding Our Freedoms." Today we have as our subject, "Justice in Government."

It is interesting to note, while situations differ widely in different ages of human history, that each generation seems to face problems that have been common to man for the ages past. The first selection for our lesson text today is taken from the Book of Deuteronomy and is a discussion of "Justice in Government" in the life of the Israelites even before they had entered Canaan. The second selection is taken from the Book of Amos which discusses the same problem in the life of Israel hundreds of years later after Israel had returned from the Babylonian captivity. The third selection in today's lesson is taken from Paul's letter to the Romans, written years after the death and resurrection of Jesus. Here again "Justice in Government" seems to be an important matter in the life of the early Christian church.

Hence we see that "Justice In Government" has been a matter of continuous concern for the centuries past. We know also that "Justice In Government" is a question that is as much alive today as it was 3,500 years ago when Moses was discussing the question with the Israelites.

Good Officials Essential To Just Government

The quality of government in any nation is largely determined by the character of the men who are its leaders. It was Jesus who said, "Every good tree bringeth forth good fruit." Matthew 7:17. If our rulers are good men, justice, fairness and impartiality will characterize their rule. It is likely that Moses had this in mind when, in the opening verse of today's lesson he said, "Judges and officers shalt thou make in all thy gates."

Organized government has been essential to orderly living as far back as authentic history goes. In our lesson, Moses places the responsibility for the selection of "Judges and officers" on the shoulders of the children of Israel. In one form or another the responsibility of selecting good rulers has been with the masses of people. When good people want it bad enough, they have the power to put good men in charge of government.

This is especially true in America where all officials are elected by the people or they are appointed by people whom the masses elect. Here the character of our officials is the direct responsibility of the people. Consequently our leadership is just as good as the majority of our people want it to be. If at any point justice is lacking in government the people in general are as much to blame as elected officers.

Good Citizenship As Essential As Good Officials

Since the selection of good officials is essential to justice in government, we must conclude that good citizenship is also essential to justice in government, since the people select the officials.

Sometimes there are those who say, "Politics is so rotten I have nothing to do with it." That attitude has two glaring faults.

1. First if we turn the selection of our officials over to the less responsible people the natural consequence will be that less responsible officials will be elected.

2. The second fault with this attitude is that we do not escape the effects of "rotten politics" by simply refusing to vote or be interested in the election of good officials. We not only do not escape the results of shady politics by having nothing to do with elections, we practically guarantee for ourselves and others the fact that we must be under the leadership of bad officials. Active participation in politics by good people is necessary if good officials are to be elected.

Justice The Cornerstone Of Good Human Relationships

Moses urges the Israelites to select judges and officials who "Shall judge the people with just judgment." The first essential to confidence in government or in anyone in authority is confidence in their integrity and sense of justice.

The basic foundation for all good human relationships is a willingness to be just. Justice is a willingness to be fair; to do what is right. From a willingness to be just and fair, we may go on to other more personal attitudes. We may be merciful, we may be sympathetic, we may love. None of these qualities of character are possible until we are first willing to be just.

Justice Essential to the Survival of Government

Governments may survive for a time through the show and use of force. Any government has an uncertain future when its subjects feel that they are being exploited or dealt with unjustly. The injustices of the Czars of Russia finally brought about the destruction of the royal family. The injustices of the kings of France finally resulted in the French Revolution. The injustices of the kings of England finally resulted in the demand for the Bill of Rights.

The people constitute the final seat of authority in government. They can be oppressed, persecuted and exploited for the while, but, ultimately, there is a demand for justice that must be heard, if the government is to stand.

True Justice Is Non-Partisan

In the Scripture selections from both Deuteronomy and Amos are given some specific standards for rulers.

1. There must be no perversion of justice.
2. Judges must show no partiality between people. There must be no difference in judgment because of poverty or because of wealth.
3. There must be no accepting of bribes to influence decisions. This is an age-old custom for perverting justice. In Christian America, even in places of high responsibility in government, men are accused of accepting special gifts or favors in order that questionable donors might be favored through the influence of those accepting the gifts.

Elected officials, although elected by a political party, are not supposed, in justice, to represent any particular group of people. The "spoils system," while frequently practiced in politics, is not based on common justice. While in America officials are elected by a majority

vote, that does not mean that they should disregard the rights of those of the opposition. Since they are elected to serve all, a sense of justice would prevent them from accepting favors from a few that would obligate them to a course of partiality in dealing with people.

With our system of government we frequently have a change in administration. It would be an ideal situation, politically, if justice, righteousness and impartiality prevailed, regardless of the party in power.

Justice Is Not Blind

A common portrayal of justice is a picture of one holding balancing scales in hand while the individual is pictured as blind. The idea, of course is that the scales are held impartially and that the beam of the scale rises or falls, according to the weight of it, since Justice cannot even see the interests being weighed.

This picture may portray one idea of justice. Nevertheless, it is a negative view which seems to indicate that justice will prevail if we just "let nature take its course." This unfortunately is not always true. It often happens that it is necessary for the "judge" to have unusually good eyesight and extra-ordinary insight in order that justice may be done. Real justice is not accidental, it is usually the result of positive action. Justice is not even the natural, normal result of the processes of life. Where there is real justice, there is purpose, character and a will to do the right thing.

Paul's Statement Regarding "Justice In Government"

If we keep in mind the government under which Paul and the early Christians lived, we will not be surprised at this exhortation Paul gives the Christians at Rome regarding their attitude toward the government.

The Roman government relied on power of arms for its existence. While it gave little thought to religion, it did give endorsement to the worship of certain pagan gods. In general Rome was tolerant of all types of religion so long as the Emperor's will took precedent over any religious obligations.

However, by the time Paul was writing to the Romans, the conflict between the church and the Roman government was becoming sharper and finally ended in an all-out effort on the part of Rome to destroy Christianity.

In spite of this approaching break, Paul is saying three things to the Christians in Rome regarding their attitude toward government.

1. First he is saying that even governmental powers come from God and exist in accord with the will of God. Governments do not always act right any more than people but people and governments both get power to act from God.

2. Paul says that the rulers of Rome are "Ministers of God" or agents through which God preserves order in His world. We think that some officials are very poor agents for the Lord. Let us remember, however, that often we, professed Christians, are very poor representatives of God.

3. Paul tells the Christians at Rome to "Let every soul be subject unto the higher powers." He says in verse 5, "Wherefore ye must needs be subject, not for wrath, but also for conscience sake." Paul is saying that we should obey existing authority, not merely because we may suffer if we do not, but also because it is right to do so.

No Law Against Doing Right

We are told that rulers are a "terror" to evil doers but that good people have no reason to be afraid of the law.

That is eminently true today, in such a nation as ours. The law is for the protection of law abiding people. People who do right may live their lives without being conscious that there is a law. The lawbreaker may feel it necessary to move about in dark alleys; the good citizen walks the open streets, head up and unafraid.

In America, except under very unusual circumstances, we can rely upon "Justice In Government." We should be thankful that it is true and lend our support at every opportunity to good government.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JOLLY B. HARPER, superintendent of the Shreveport District, preached Sunday morning, July 20 at the Mangum Memorial Methodist Church, Shreveport, where Rev. Ira W. Flowers is pastor.

DR. CARL LUEG, pastor of First Methodist Church, Lake Charles, was the evening speaker for the School of Missions of the Woman's Society of Christian Service of the South Central Jurisdiction held at Mt. Sequoyah, Fayetteville, Arkansas, recently.

REV. D. W. POOLE, superintendent of the Baton Rouge District, was guest preacher in a series of revival services held at the Mangum Memorial Methodist Church, Shreveport, recently. Rev. Ira W. Flowers is pastor of the church.

MEMBERS of the Slidell Methodist Church are happy that the \$22,500.00 purchase price of the block of land on Third Street has been paid in full. The mortgage notes were burned at the morning worship service of the church on Sunday, June 15. Rev. W. H. Giles is pastor of the church.

REV. EDWARD HARRIS is recovering at his home following several days in a New Orleans hospital where he underwent surgery. The Rev. Mr. Harris is expected to resume his full duties at an early date as pastor of the Munholland Memorial Methodist Church in New Orleans.

REV. HOWARD DAUGHENBAUGH, JR., Director of Wesley Foundation at Tulane University, was the preacher for the morning worship services of the Gretna Methodist Church, in the absence of the pastor, Rev. A. B. Cavanaugh, who was on vacation. Jack Womack, assisted by other members of the church, was in charge of the evening services.

MISS JENNIE LOUISE TOWNSEND of First Methodist Church, Shreveport, sang a solo, "I'd Rather Have Jesus" at the morning worship service of the Winnsboro Methodist Church on Sunday, July 20. Rev. W. H. Bengtson, pastor, and his daughter, Miss Dorothy Bengtson, served on the staff of the first Intermediate Camp at Camp Alabama the week of July 14-18.

MISS MARTHA FAYE WHITE of Lecompte, gave a very interesting account of her recent tour of the mission field in Puerto Rico at the evening worship service of the Lecompte Methodist Church on Sunday, July 6. Miss White, a former missionary to China, told of many interesting side lights of the tour led by E. F. Tweksbury of the General Board. Rev. Frank Stage is pastor of the church.

REV. PORTER M. CARAWAY, pastor of the Longstreet-Shiloh Charge was the guest minister at both the morning and evening worship services of the David Haas Memorial Methodist Church, Bunkie, Sunday, July 12. Dr. J. G. Snelling, honorary associate pastor of the church, preached at both services on Sunday, July 20. The pastor, Rev. J. J. Caraway, and family were on vacation in California during this time.

REV. BRADY B. FORMAN, pastor of Memorial Methodist Church, Bastrop, was guest preacher in revival services held at the Carpenter's Chapel June 30-July 4. On July 6 through 11, the Rev. Mr. Forman was at Camp Brewer where he was acting as dean of the Alexandria-Monroe Bi-District MYF Workshop. Rev. Michael Corrigan is pastor of the Carpenter's Chapel church.

REV. RICHARD HOFFPAUIR, associate pastor of University Methodist Church, Lake Charles, was guest preacher at the two morning worship services of the Simpson Methodist Church, Lake Charles, on Sunday, July 20. Rev. Garland Dean, pastor of the Fairview and the Sweetlake Methodist Churches, preached at the evening service. Rev. Cleburne W. Quaid is pastor of the church.

REV. W. C. BARHAM, pastor of the Cotton Valley Methodist Church, was guest preacher in revival services which began at the Curtis Park Methodist Church, Bossier City, on July 14. Services were held twice daily. On Tuesdays and Thursdays a morning breakfast and devotional for men was held at 6:20 a. m. Youth fellowship was held after the evening services. Song services for the revival were led by Rev. W. V. Sirman, pastor of the church.

RELATIVES OF MRS. MARGARET RAINWATER FULLER, including the B. H. Rainwater family and Robert Lane Fuller, have made arrangements to complete and furnish the chapel in the Educational Building of the Trinity Methodist Church, Ruston, as a memorial to Mrs. Fuller. A service of dedication for the new chapel will be held as soon as it is completed. Dr. Virgil D. Morris is pastor of the church.

REV. GEORGE YORK, pastor of the Lake Providence Methodist Church, presented a musical program at the meeting of the Men's Club of the Delhi Methodist Church, Monday evening, July 21. The Rev. Mr. York played his own home-made five octave mirimba. The instrument was constructed from scrap aluminum tubing of various sizes. He also plays other instruments, which he used in his program. Rev. Ira A. Love is pastor of the Delhi church.

JOHN HAMMOND, minister of music of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, directed a "Favorite Hymn" program at the church Sunday evening, July 27. Mr. Hammond was assisted by the Chancel and Youth choirs. A poll of favorite hymns was taken in the church. The first three favorites were "The Old Rugged Cross," "In The Garden," and "Rock of Ages." Rev. Robert B. Crichlow is pastor of the church.

REV. JAMES R. WOODWARD, former pastor in the Louisiana Conference, and for the past two years a professor at Lindsey Wilson College in Columbia, Kentucky, has been named the associate pastor of the Trinity Methodist Church in Ruston, according to Bishop Paul E. Martin of Little Rock and Dr. Virgil D. Morris, pastor of the Trinity church at Ruston. The Rev. Mr. Woodward was pastor of the Methodist Church at Greensburg before accepting teaching assignment at Lindsey Wilson College.

SID STEINER, layman of St. Paul's Methodist Church, New Orleans, was the speaker at the morning worship hour on Sunday, July 13, in the absence of the pastor, Rev. Harvey G. Williamson, who was conducting revival services at First Methodist Church in Many. The Choir of the St. Paul's Church presented a service of music, "Christ Is All" at the morning worship hour on Sunday, July 20. The choir was under the direction of Gerald Dunn, with Mrs. Robert Fine at the organ.

THE NARCISSA WHITMAN CIRCLE of the Woman's Society Of Christian Service of the Jefferson Methodist Church, New Orleans, sponsored a Pot-Luck supper honoring Rev. and Mrs. Albert Collins recently. Many delicious dishes were brought by members of the church. After the supper a movie was shown that was of interest both to the adults and children. Fun and fellowship was enjoyed by all and plans were made to hold more meetings of this sort. The Rev. Mr. Collins is pastor of the church.

REV. WILLIAM FINNIN, Mrs. Finnin, Will and Helene, and Mrs. Finnin's mother, Mrs. Frischertz, were guests of honor at a supper at Felicity Methodist Church, New Orleans, recently. The supper was called "Fellowship with the Finnins at Felicity." Many members of the church spent a few hours making new friends and renewing the old. It was reported that "from entree to dish-washing the evening was enjoyed by all and was a grand sendoff to a wonderful year ahead."

THE FIRST METHODIST CHURCH of New Iberia held its monthly family night covered-dish supper July 10 at the city park. A base-ball game was played by the men and enjoyed by all. The new members who were received into the church during the month of June were introduced and welcomed into the church family. They were Mrs. L. P. Roberts, Mr. and Mrs. John Sheffield, and Mr. and Mrs. Carl Newman and boys. They were introduced by the pastor, Rev. Jack Cooke. There were approximately 175 persons attending the outing.

THE COMMISSION ON MEMBERSHIP AND EVANGELISM of Wesley Methodist Church, DeRidder, presented Mrs. Sylvester James in a five-minute talk on "Prayer in Evangelism" at the evening worship service, Sunday, July 20. Mrs. James' talk, the first of the new Conference year, was the seventh of a series which this Commission has been sponsoring during the past year. Mrs. James is vice-chairman and Henry W. Smith chairman of this Commission. Rev. J. C. Skinner is pastor.

DR. ERNEST HOLLOWAY, pastor for many years of the First Presbyterian Church in Monroe, and also a T.V. Personality, preached at the 10:45 morning worship service of the Gordon Avenue Methodist Church, Monroe, Sunday, July 20. Rev. E. W. Corley, pastor of the Little Creek-Union Charge preached at the 7:30 evening service in the absence of the pastor, Rev. W. M. Allen who was on vacation. The church reporter states, "The people of Gordon Avenue Methodist Church express their deep appreciation to these fine men."

SIDNEY A. SEEGER, JR., son of Rev. and Mrs. Sidney A. Seegers of Columbia, was recently named principal of Neville High School, one of the largest high schools in Monroe. Mr. Seegers is a graduate of the Columbia High School of the Class of 1946. He is a graduate of Tech and received his Master's degree at Peabody. Mr. Seegers taught three years in Alabama and last year accepted principalship of the new North Monroe Junior High School. He was recently elected on the board of directors of the Monroe Junior Chamber of Commerce. He is married to the former Miss Carolyn Lee, daughter of Mr. and Mrs. Robert E. Lee of Columbia. They have two children, Emily and Robert.

R. O. BELL will head the new program to cultivate interest in Adult Education in First Methodist Church, Shreveport. The program will begin in August. He will be assisted by Byron Teekell and Gene Whistler. Mr. Bell, who works for the Mid-Continent Life Insurance Company, has been a member of First Church for 15 years and has served as Head Usher for 10 years. Mrs. Paul Hildreth was the leader in a spiritual retreat held at Cross Lake on Friday, July 25. Theme for the retreat was "Education for Living." Invited to participate in the retreat were the teachers, presidents, secretaries and visitation workers of the Young Adult and Adult classes of the church. Dr. D. L. Dykes, Jr., is pastor of the church.

REV. PAUL DURBIN, pastor of the Brownville Methodist Church, writes: "I was in the hospital from April 27 to May 25, 1958, and had to remain at home for a period of two months before I could take up my duties as I was laid up with a heart attack. I wish to use this means of expressing my sincere appreciation to my District superintendent Bro. James T. Harris, Bro. Ira L. Yeager, Bro. Spiller Milton, Bro. F. L. Hearne, Rev. Lea Joyner, Peter Medak and the group that came with him and rendered a wonderful program for our church. I wish to express my deepest thanks to my church for carrying on during my absence—for all the kindnesses shone to my family and me during my illness. I also wish to thank everyone who prayed, sent flowers, get-well wishes, and everything else during those trying days. Yes, and to those who kept the mid-week services going during this time. I want everyone to know that my family and I truly appreciate this more than we can express in words, in thought, or in deeds, so may God richly bless all of you is our humble prayer."

CENTENARY COLLEGE NEWS

Two Centenary College faculty members have received their Ph.D. degrees during the past few weeks. George Brown Davis, acting head librarian and assistant professor of French, received his Ph.D. at Brown University, Providence, R. I., in the field of French. Wilfred Guerin, who was granted leave of absence two years ago to accept a Southern Fellowship to Tulane University, has been awarded his Ph.D. in the field of English from that institution and has returned to Centenary with the rank of assistant professor of English.

The Centenary College Choir has been invited to make a return appearance on the famed Chautauqua Series, sponsored by the First Methodist Church of Dallas, Tex., on Sunday evening, August 24. The 49 young singers appeared on the series last year and won wide recognition. This year, they will join with the Chautauqua orchestra and chorus to present "How Lovely is Thy Dwelling Place," from Brahms' "Requiem," and they also will offer a number of selections from their current repertoire. Dr. Robert E. Goodrich is pastor of the Dallas church which sponsors the series.

Mamie B. Hicks scholarships in music have been awarded to Landon A. Bilyeu, Linda Walters and John Robert Scalf, all of Shreveport, for the 1958-59 academic year at Centenary College.

NAT'L SCHOLARSHIPS ARE AWARDED AT CENTENARY COLLEGE

(Continued from page 1)
pa Chi's "Quest" program, a daily devotional, and has participated in intramurals.

The National Methodist Scholarships, which cover full tuition and fees, are awarded by the Board of Education of the Methodist Church, Nashville, Tenn., with the concurrence of the Centenary scholarship committee. The Rev. R. Leonard Cooke, vice-president of Centenary, is chairman of the college scholarship committee.

ANNUAL PASTOR'S SCHOOL

(Continued from page 1)
treasurer of the pastors' school board.

Room reservations by pastors should be made directly with Rev. Leonard Cooke, vice president of Centenary College in Shreveport.

High School in Monroe, she was a member of the French Club, Short-hand Club and Speech Club and served as a cheerleader. She also was a delegate to Pelican Girls' State.

Delaney explained that the program was established to enable more outstanding high school graduates to enter college. He said it is the hope of the parents' group that increasing numbers of scholarships can be provided each year as the contributions increase.

Persons wishing further information or desiring to make contributions may contact Delaney at his offices in the Administration Building on the local campus. Any of the committee members also will provide additional data on the program.



The above group, representing several states, toured Methodist missions in Puerto Rico June 22 to July 1. The tour was sponsored by the Methodist Interboard Committee on Missionary Education, Nashville, Tenn., in cooperation with the Methodist Board of Education. On the front row, from the right, are Miss Barbara Wyatt, Siloam Springs, Ark., and Miss Martha Fay White, Lecompte, La.

Louisianans Attend The South Central Ed. Workshop

Five Louisianans attended the South Central Jurisdictional Workshop for Directors of Christian Education and Educational Assistants held at Mount Sequoyah, July 11-14. The theme of the meeting was "Theological Foundations for My Job as a Director of Christian Education." Such able leaders as Dr. Charles Johnson, Professor of Christian Education at Perkins, Dr. Paul Irwin, Associate Professor of Christian Education at Southern California School of Theology, and Wayne Lindecker, Jr., Staff Member of the General Board of Education, led the discussions. The need for "depth" in the lives of individual church members was a concern of the entire group. Ideas and experiences were shared, and as a result new insights were gained.

Those attending from Louisiana were, Lamar Robertson, Youth Director, First Methodist, Lake Charles; Miss Leoncia Boudreaux, DCE, First Methodist, Lake Charles; Jerry Fuller, Educational Assistant, First Methodist, New Iberia; Dan Morse, Educational Assistant, First Methodist, DeRidder, and Miss Norma Garlington, DCE, First Methodist, Crowley.

17 Louisianans At Leadership School

Seventeen Louisiana Methodists were among the more than 400 registrants who participated in the South Central Jurisdiction leadership school at Mt. Sequoyah in Fayetteville last week. This number includes three children who participated in the laboratory school held in connection with the program.

The leadership school is held each year for church school leaders who received additional training for work in local church school pro-

Parents' Scholarship Fund To Enable Three To Attend Centenary

Three students will be attending Centenary College during 1958-59 with the help of scholarships provided by an organization of parents of current and former Centenary students.

Scholarships from the Centenary College Parents' Scholarship Fund have been awarded to Roy Beal Thomas, Jr., of Longview, Tex., Robin Rebecca Wallace of Shreveport and Gwendolyn Hope John of Monroe. Young Thomas will receive \$250 per semester, and Miss Wallace and Miss John will receive \$125 per semester each from the parents' fund.

W. C. Fullilove, Jr., Richard O. Wilhelmi, Jack Grigsby and Armand Daigle, all of Shreveport, are members of the committee spearheading the work of the parents' group. F. H. Delaney, director of the Centenary Development Fund, is working in close cooperation with the group.

The program provides a one-year membership in the parents' group for anyone who contributes \$10 or more and a lifetime membership for those who give \$100 or more. The committee members now are contacting the parents of all students on the campus and all former students with the plea that they support the program.

The scholarship grants are intended primarily for freshmen students, although one of the initial grants has been awarded to Miss John, who will start her sophomore year in September. The recipients must meet all requirements of the scholarship committee of the college. Grants will be based on need

grams and in the Annual Conferences. Among those attending from Louisiana were:

Mrs. D. H. Boddie, Mr. D. H. Boddie, Mrs. Lawrence Koelemay, Mr. Lawrence Koelemay, Mrs. C. E. Rasch, Mrs. J. M. Rife, Mrs. J. C. Smith, Jr., Miss Elisabeth Thompson, Dr. Bentley Sloane, Thomas Boddie, Debra Renee Rasch, and Jerilynn Rasch all of Shreveport. Mrs. Daisy F. Bergeron of West Monroe, Mrs. George Goodwin of Lisbon, Mrs. J. A. McDaniel of Downsville, Mrs. E. L. McKay of Grand Cane, and Mrs. Warren Spitze of Baton Rouge.

and will amount to as much as \$275 per semester, or \$550 per school year. The money contributed will be used for no purpose other than the provision of scholarships for students who otherwise would be unable to obtain higher educations.

Young Thomas, the son of Mr. and Mrs. R. B. Thomas of Longview, was graduated from Longview High School last springs and plans to major in music, with an eye toward a career in religious work. He was a member of the National Honor Society, Quill and Scroll, choir, band and staff of the student newspaper. He has been serving as organist and choir director at the Woodland Christian Church in Longview.

Miss Wallace, the daughter of Mr. and Mrs. Joe E. Wallace of 3151 Stonewall St., Shreveport, plans to take a pre-medical course at Centenary. She was graduated from Fair Park High School last May and, while there, was a member of the Student Council, Y-Teens, Junior Classical League, Foreign Language Society and Latin Club. She won honorable mention in the National Merit Scholarship program and was the 1958 DAR "Good Citizen."

Miss John, whose parents are Mr. and Mrs. Mike John, Jr., of Monroe, is majoring in religion at Centenary and is an active member of the Methodist Student Movement. During her years at Neville

Grayson MYF Raises \$75 By Serving Dinner To Adults

WITH THE SUB-DISTRICTS

Evangeline

The Evangeline Sub-district Council of the Methodist Youth Fellowship, composed of groups of young people from Abbeville, Lafayette and New Iberia enjoyed an outing and picnic at Weeks Island on Monday, July 7th.

The Sub-district president, Patsy West, was hostess, assisted by her parents, Mr. and Mrs. Wayne West. The meeting was attended by fifty boys and girls, and their counselors from the three units.

Patsy's father, who is an official of the International Salt Company at Weeks Island, escorted the group through the salt mine and processing plant.

After the trip through the mine, Mr. and Mrs. West graciously lent their home and grounds for the picnic lunch, consisting of delicious baked ham, baked beans and potato salad, served buffet style.

Later the group went to the Weeks Island Methodist Church for their business meeting and worship service.

Counselors attending were Mr. and Mrs. J. L. Graves from New Iberia and Mr. and Mrs. Lanier from Abbeville.

Keener

The Keener Sub-district camp was held at Camp Keener, July 14-17, with "Understanding Methodism", and "Homes in the Woods",

El Dorado First Church MYF Have Planning Retreat

The Senior MYF Council of the First Methodist Church in El Dorado held its semi-annual planning retreat June 27 at Crystal Springs. The schedule included the following: General Session: "How We Can Improve Our MYF", Program Planning Session and Activities Session. Some of the programs planned are: Family Night Banquet, Vocations Night, Interdenominational Youth Open House. Activities planned for the next six months include: Youth Activities Week, July 27-31, Swimming Party, Square Dance, Kick-Off Supper, Thanksgiving Project, Interdenominational Youth Council, Christmas Caroling and Open House and a Watch Night Service.

Those attending the retreat: President, Howard Elder, Jr.; Vice-President, Bobby Lecky; Secretary, Judy Slade; Treasurer, Mickey Mayfield; Christian Witness, Ginger Bradley; Citizenship, Wilandra Stafford; Faith, Azelle Estes and Nancy Lecky; Fellowship, Ann Kennedy; Outreach, Nancy Jones; William Norwood, Deanna Vandegrift, Joyce Culver, Wanda Culver, Sharon Bell, Kenneth Cook and Mike Burns. They were accompanied by Mr. and Mrs. Tommy Smith. Rev. Virgil Bell, Mr. Howard Elder, Sr., Mr. Maurice Griffin, and Miss Barbara McDaniel.

The Grayson La. MYF served the church a supper on July 17, in an effort to raise money for its treasury. The supper consisted of meat balls and spaghetti, tossed salad, pie, tea and coffee. Linda Johnston, Linda Gale Mercer, Ann Patterson and Mary Robinson served as hostesses and were assisted by Mrs. Frank Robinson. All adults were well-pleased with the efficient manner that the MYF members served the meals. The supper netted a profit of nearly \$75.

An award of a year's subscription to *Power* was given to Jerry Harrison who sold \$27 worth of tickets. Don Burns was runner up with sales of \$22 worth of tickets. Rebecca McKeithen was high in ticket sales for the girls and will receive a year's subscription to *Power* also. A good time was had by all. Rev. C. Ed. Henkel is pastor of the Grayson church.

as subjects for study.

Thirty-seven junior boys and girls, five senior counselors, and eight junior counselors were present.

Brother Scott of Dumas, as camp manager, provided excellent food for the campers.

Dr. Kenneth Spore, district superintendent of the Monticello district attended.

John P. Miles, pastor of the Eudora Methodist Church, did a superb job as director of the camp, assisted by Ralph Sewell of Wilmot.

White River

The following were elected officers in the July meeting of the White River Sub-District at Calico Rock July 15. President, John Erwin of Mountain Home; Vice-President, Norris Whitfield of Calico Rock; Secretary, Carmen Estes of Calico Rock; Treasurer, Beverly Danuser of Mountain Home; Fellowship, Bonnie Strayhorn of Calico Rock; Christian Witness, David Foster of Cotter; Citizenship, Rod Ruthven of Mountain Home; Outreach, Sue Moody of Salem; and Rev. Otha Strayhorn of Calico Rock is the Adult Counselor.

THE YOUTHFUL ACCENT

By Hoover Rupert

WHO IS DELINQUENT?

Much is being said and written in our town about a current wave of restlessness which characterizes some of our teen-agers in these weeks of springtime. A recent frustrated "beer bust" that was planned for a near-by barn, is but one expression of this feeling on the part of youth that "there's nothing to do", and a desire to create something to do that will be risqué or "out of bounds".

The efforts of our local newspaper to stir up the interest of parents in doing something about the situation is highly commendable, and we can hope that their suggestion of "Parents Incorporated" will come up with some ready and reasonable solutions to the recognized problem. The YMCA and the YWCA, the Scouting organizations, City Recreation Departments and churches are not blind to the needs of youth for wholesome recreation. With long-range programs, these agencies try to make a positive impact on potential delinquency. But the youth who have created the problems calling forth our current local interest in recreational outlets, are not satisfied with these agencies.

I have every sympathy with parents today who desire the best for their youngsters and who often are confused as to how far they should go in providing for the many things youth demand. Alert parents introduce their children early in life to the community agencies which are equipped to provide the social and recreational outlet which every youth should have to some degree. Certainly we in the church feel a responsibility to youth for something more than religious instruction in the Sunday School. Thus there are provided opportunities for all types of fellowship in and through the church. But if the youth has never been introduced to the church, as is true with more than one-half of the current crop of teen-agers, how can he know what is there for him? If he has not been led to see the importance in sharing responsibility around the home, how can we blame him for

Youth Week Is Held At N. Baton Rouge Church

Youth Activities Week was held for all young people ages 15 through 23, July 13 through 18, at the North Baton Rouge Methodist Church. The theme of the week was "Youth Want to Know About the Bible." We used the study book "Toward Understanding the Bible" by Georgia Harkness. This discussion was led by Rev. Ray De Hainaut, Minister of Education at the church for the summer months.

Each day began with Visitation to inactive and prospective members at 4:30 p. m. Then at 6 p. m. all young people met at the church for supper together. Beginning at 6:45 and ending at 8 p. m. we met in our discussion group to study more about the Bible. At 8 p. m. we were led in recreation by Rev. De Hainaut and Betty Jo Blades, our Fellowship Chairman. Then at 8:45 p. m. we went to the sanctuary for a closing worship service lead by some of the young people. After the worship service, we had altar prayer time and each one dismissed himself at the altar instead of having a Benediction.

On Thursday night we went to City Park for an outing and vesper service. Then on Friday night we had a film festival on the Bible, and to end our Youth Activities Week we had a dedication and communion service in place of the usual closing worship service.

Everyone enjoyed this week of activities and got much out of it.

Christian Adventure Week is planned for all Intermediates for the days of July 20 through 24. Their theme will be "Learning More About Our Church." The study book that they will use is "Spiritual Life for Methodist Christians." They will have a study period, recreation, refreshments, and a closing worship led by Intermediates.

Then to climax both activities weeks the entire young people's department, from 12 to 23 years of age, will go to Ponchatoula Beach for an all-day outing on July 26.

These two weeks of activities have been planned by the Intermediate and Senior M.Y.F. councils and Adult Workers.

To Spend Year In Germany

Miss Katherine Percy, daughter of Mrs. Lee T. Percy, 205 Gaines, sponsored by First Methodist Church here, was accepted as one of 40 American Protestant youths to spend a year in Europe in the International Christian Youth Exchange plan. Twenty-four are Methodist young people.



KATHERINE PEARCY

First Church's share of the financial obligation was underwritten by the Century Class.

Miss Percy participated in all of 1st Church's youth program, having served a two-year term as president of the Senior Youth Fellowship. She is a member of the Methodist Youth Fellowship Council, Girls' World Friendship Group, and is a program area chairman.

The International Christian Youth Exchange project, in which The Methodist Church is participating is administered by an association Protestant denominations and the National Council of Churches.

expecting the home or community to jump whenever he says "frog"? Or if he is constantly bribed with exorbitant allowances so the parent is freed from having him around underfoot; or, if, as one ice-cream parlor owner told me this week, parents drop the kids off at his place with two dollars apiece to spend, while they go spend the evening in a bar somewhere; or if we have led youth to expect life's social wheel to turn so fast that a girl home from college last Christmas felt it necessary to write her newspaper about how little there was to do in our town for folks in her category when later investigation revealed that she had attended 3 dances and 2 other parties in one week at home; or if we have failed to give youth enough sense of stewardship of time so that their testimony publicly is "we are left to the mercy of our own imaginations";—who then shall be called delinquent?



Louisiana Conference School of Missions - Centenary College



MRS. G. W. DAMERON

A STUDY OF ISAIAH

Instructors:

Mrs. G. W. Dameron, Shreveport, has her Bachelor's Degree from L.S.U., and has done graduate work at Scarritt College and Iliff School of Theology. She is a former member of the Board of Missions, jurisdiction and conference secretary of Missionary Education, and served for many years as Chairman of the Jurisdictional School of Missions.

She is particularly qualified to teach this course, as she is the author of the Adult Guide to Isaiah Speaks.

Rev. G. W. Dameron, Shreveport, holds degrees from Vanderbilt University, and has done additional studies at Peabody College and Iliff School of Theology. He served as Executive Secretary YMCA for five years and with conference Board of Education eight years.

Mrs. W. W. Paxton, Lake Charles, has her BA degree from Scarritt College and did graduate work at the University of Houston. She served as a missionary in Cuba and as a worker with Latin Americans in Texas and Florida.

Mrs. George Sexton, Shreveport, is a graduate of State Teachers College of Virginia and Duke University. She is a former president of the South Central Jurisdiction and member of the Board of Missions.

THE MIDDLE EAST

Instructors:

Mrs. E. V. Perry, Rolling Fork, Mississippi, is a graduate of Martha Washington College, and past officer in the Southeastern Jurisdiction.

Mrs. E. L. Hillman, Silver City, North Carolina, is a graduate of Duke University. She is a former Vice-president of the Woman's Division, and has traveled extensively in the Middle East, Europe and South America.

August 11-15, Theme: "Prepare Ye The Way"

Dean: Mrs. G. W. Dameron; Chairman: Mrs. Wideman Watson

Treasurer: Mrs. J. T. Eubanks

Registration: Monday, August 11: 9-11:45 a.m.
Science Building

Fee: Registration \$3.50; Room, \$1.00 per day, per person
Meals, \$8.50

Bring: Pillow, sheets, towels, light blanket

Workshop

"A New Approach to the Work of the Woman's Society of Christian Service and Wesleyan Service Guild"

LEADERS: Mrs. G. W. Pomeroy and Mrs. Lee Tidwell

Resource Persons

Dr. Irma Highbaugh, Coffeyville, Kansas, will aid in the studies. She has served in China thirty years, Japan, Korea, Southeast Asia training Lay Leaders in Christian Family Life. She is the author of the book *We Grow In the Family*.

Mrs. Gertrude Pinder, R.N., Nurse at Cookson Hills Center, Cookson, Oklahoma. Cookson Hills Center is meeting a great need, developing leadership among the Indians and carrying out the purpose: To Make the Love of Christ Known in All Phases of Life.

Mrs. Elsie I. Reid, Rhinelander, Wisconsin, has just returned to the United States as missionary to Pakistan.

Clinics

President, Vice-president, Missionary Education and Service, Spiritual Life, Christian Social Relations, Wesleyan Service Guilds, Promotion, Literature and Publications, Missionary Personnel, Student Work, Youth Work.

German Evangelical Churches Approve Women's Ordination

Speyer, West Germany (RNS)—Ordination of women to the ministry, to relieve an acute clergy shortage, has been approved by the synods of three territorial Evangelical Churches in Germany.

Two of the bodies, the Evangelical Lutheran Church of Luebeck and the United Protestant Church of the Palatinate (Pfalz), are in West Germany. The third, the Evangelical Church of Anhalt, is in the Soviet Zone.

In the Palatinate and Anhalt Churches, women ordained and ap-

pointed to serve a parish will have the title of "Pastoress," it was announced.

"While full clergy status will now be given to women theological graduates in these two Churches, only unmarried women may be given ministerial posts. A woman minister who marries while holding office must resign or take up a non-ministerial assignment.

The Lutheran Church in Luebeck meanwhile voted to create a post for the pastoral care of women which is to be filled by a woman. She will have the same rights as her male colleagues. This means she will be entitled, in principle, to preach and administer the sacrament, but in practice will be re-



MRS. PAUL ARRINGTON

UNDERSTANDING OTHER CULTURES

Instructor: Mrs. Paul Arrington

Mrs. Arrington, of Jackson, Mississippi, is a graduate of State Teachers College, and has done graduate work at Scarritt College. She is a former Vice-president of the Woman's Division, and is now serving as Vice-president of the World Federation of Methodist Women.

CHRISTIAN CONCERNS OF NORTH AMERICAN NEIGHBORS

Instructors:

Mrs. D. W. Poole, Baton Rouge, Louisiana, holds a Master's degree in Religious Education from Scarritt College. She has most recently served the Louisiana Conference Woman's Society of Christian Service as secretary of student work.

Mrs. L. L. Jackson, Birmingham, Alabama, is President of the North Alabama Conference Society. She is former conference and jurisdiction secretary of Missionary Education.

stricted to leadership of women's work.

Previously women could study theology in Germany, but were not eligible for ordination and appointment as pastors.

Attention: North Arkansas

Those planning to attend the North Arkansas School of Missions are urged to send their Registration to Mrs. R. T. Steel, 509 Ash, Conway, as soon as possible so that room assignments can be made.



VACATION CHURCH SCHOOLS

New Orleans

Second Methodist Church of New Orleans recently held Vacation Bible School the week of July 7-11. The enrollment for the school was 67 children with 24 workers . . . average attendance was 81. The text for the week was "We Worship the Lord" with a missionary emphasis on India. Offerings totaled \$30 . . . \$20 of which was sent to the Clara Swain hospital in Bareilly, U.P. India, the remaining \$10 towards local church maintenance. The children's handiwork was viewed by members of the church in an impressive display in the rear of the sanctuary.

Stuttgart

Vacation Church School began at Bayou Meto Methodist Church on May 26 for six days of study, fellowship and fun.

The theme of the three classes this summer was "Jesus."

There was an enrollment of 24 with 11 leaders and helpers.

Miss Nelda Clark gave an inspiring devotional each morning and led the group in singing old and new songs.

An offering was taken and sent to the Methodist Childrens Home.

Hope

One hundred seventy workers and children were enrolled for Vacation School at Hope Methodist Church the week of June 9-13th. The theme of Jesus, which was used throughout the Little Rock Conference, was the theme of the school. Mrs. Lee Still led the group of three-year-old children, and she was assisted by Mrs. Buddy McIver, Mrs. Ollie Watts and Misses Charlotte Brown and Judy McDowell. This was the first time the Threes have been included in the Vacation School and parents were most enthusiastic over the happy adjustment the children of this age group made to the daily schedule. The four-year-olds were under the guidance of Mrs. Arch Wylie, assisted by Mrs. H. W. Lindsey and Miss Nancy Tooley; the five-year-olds were led by Mrs. Henry Seamons, assisted by Mrs. Eugene Jines, Mrs. Ralph Leaman, Mrs. Norman Bradford, and Misses Jan Reinhardt, Betty Bryant, and Mary Elizabeth Warmack. The Primaries were directed by the following leaders: Miss Nannie Purkins, Mrs. Fred Glanton, Mrs. Chester Hunt, Mrs. James Burke, Mrs. William Stephenson, and Mrs. George Frazier. Junior Number One: Mrs. H. W. Monts, Mrs. Stephen Bader, Mrs. Henry Fenwick, Misses Susan Davis, Linda Polk and Sue Moore; Junior Number Two: Miss Kathleen Broach, Mrs. Earle Downs, Mrs. Paul McClellan, Mrs. LaGrone Williams, Misses Patricia McGill, Penny Franks, Judy Arnold and Linda Gilbert. Alternate workers were: Mrs. Bob Turner and Mrs. Breck Schenck. Mrs. Garland Medders directed the music in the Junior Number Two Department. Sunday evening, June 15, the children presented a shar-

ing program for their parents and friends at the evening worship hour. At this time the Primary children and Junior Number One group sang and the Junior Number Two boys and girls gave the life of Jesus in choral reading and song. The pastor talked on the subject "There Was a Lad There." After the service the children held Open House in their respective rooms and later the ladies of the Woman's Society served punch and cookies. It just happened that the date coincided with the first Sunday of the new conference year and the Open House and reception following made a fine beginning for a new church year as well as a delightful opportunity for the boys and girls and their parents to become acquainted with Rev. and Mrs. Rufus Sorrels, the new pastor and his wife. — Kathleen Broach, Children's Division Supt.

Baton Rouge

During the week July 7-11 Slaughter Methodist Church had a most successful Vacation Church School. Average attendance was 55 for the week, and during the week 60 attended classes. Instead of certificates, badges with ribbons were given—blue ribbon, for perfect attendance; red ribbon, for those who only missed a day; and white ribbon, for those who missed two days.

Teachers and workers in the school were: Director, Miss Gladys Young; Beginners, Mrs. J. M. Beauchamp and Mrs. Mark Law; Primaries, Mrs. R. E. Stott; Juniors, Mrs. J. M. Stott and Miss Wilda Douglas; Intermediates, Mrs. John Piker; Song Leader, Mrs. Dan Rice; Handwork, Mrs. John Pears, Jr., and Mrs. G. H. Corry. Playing the organ was Mrs. M. D. Wallace; and in charge of refreshments were Mrs. J. M. Jones and Mrs. Frank Rogillio. Besides these, there were a number of others who assisted in various ways.

One fine feature was the collection that was received each day for Christian workers with migrant workers in Louisiana. This offering amounted to \$37.50.

On the closing night a program was given by the children and refreshments were served to a fine crowd of parents and friends of the church, at which time all present had the opportunity to view the excellent handwork done by the children.

Concord

A very successful vacation church school has just been completed at the Concord, Ark., church. There were 61 present with 17 workers and an average attendance of 58.

The central theme of the school was Jesus. The directors were Mrs. F. W. Bezeman and Mrs. Walter Hank. The Nursery was under the direction of Mrs. Dorothy Stocks, Mrs. Bandy and Mrs. Schmitz. The Primary, "Love One Another," under the direction of Mrs. Claud Clemet, Mrs. Otis Richey and Mrs. Harry Herscheider. The Juniors, "Jesus Is His Name," under the direction of Mrs. Annie Wilson. The Intermediates, "God In Our Lives,"

Special Worker For Small Churches To Visit Louisiana Conference

Miss Sue B. Mann, of Lamesa, Texas, has been booked for one month, Nov. 19-Dec. 12, in the Louisiana Conference to conduct eight leadership classes in small churches in the Ruston, Monroe, and Alexandria districts.

This service will be made possible through the General Board and the Conference Board of Education, and her schedule will be arranged by Dr. Bentley Sloane and the three District Superintendents whose districts she will visit.

She will offer one of the following courses in each church she visits: Christian Education In The Small Church; The Work Of The Local Church; 610 a How To Improve The Church School; and 141a How To Teach In The Church School.

The schedule for Miss Mann will be announced later.

This service is free to the local churches selected and is part of the 1958-59 Emphasis on Christian Education.

under the direction of Mrs. Ed. Begeman, Mrs. Alfred Clement and Rev. Albert Elder, pastor.

The children enjoyed worship, singing, study and hand work. The offering for the Methodist Children's Home was \$9.79.

Representatives of the Junior, Primary and Kin-Vacation Church School, Blackwater Methodist Church, Baton Rouge, La. dedicate their offering of \$38.00 for "Famine Relief in India" at the Sunday Evening Worship Service, June 29.

After the dedication of this offering Mrs. George Willis, Chairman of Commission on Missions challenged the church to give a special offering for this cause. As they came to the altar for "Prayer Time" each one left an offering. The total offering amounted to \$65.00.

The Vacation Church School at Blackwater was held June 16-27. The theme for the entire school was "Jesus".

The Juniors studied "Jesus Is His Name" under the supervision of Mrs. Sara Spillman, with Brenda Tucker, Mrs. Ruth Morgan, Mrs. Jeanne Lynch, Mrs. Natalie Bliss and Mrs. W. O. Lynch. In their activity period the Juniors made "blueprint" copies of the head of Christ, Bookmarks of clear negatives with pictures of Christ underneath, map of Palestine showing the places studied each day and planters to give to shut-ins.

The Primaries under the supervision of Mrs. Luella Talk studied "Jesus went about Doing Good". For their activity they made a Pal-

Conf. On Church School Adm. To Be Held In October

Conference on Church School Administration (formerly called the Superintendents' Conference) will be held October 4, 5, 1958, at Camp Brewer (postponed from the June date).

This annual conference is for: General Church School Superintendents, Superintendents of Membership Cultivation, Chairmen of Commissions on Education, Church School Secretaries, Directors of Christian Education and Educational Assistants.

Officials for the Conference are: Mr. G. E. Boggs, Monroe, Chairman; Miss Tennie V. Severtson, Monroe, Program Chairman; Mr. C. O. Foil, Shreveport, Secretary-Treasurer; Rev. Ben Youngblood, Shreveport, Chairman of Directors; Rev. Bentley Sloane, Shreveport, Executive Secretary. Resource Leader: Miss Jennie Youngblood, of the General Board of Education Staff, Nashville, Tennessee.

Full program will be mailed to pastors and superintendents at a later date.



estinian Home, scrolls, rebus of a story of Jesus. Other workers in this Department. They used "Play-making" of their stories, and watched seeds grow as their activities. Other workers were Mrs. Joyce Forbes, Sharon Watts and Peggy Mahan.

Working in the Nursery were Mrs. Frances Robinson and Mrs. Shirley Wunstel.

The enrollment for the school was one hundred fifteen with an average attendance of 99.

The Director of the School was Mrs. H. B. Bliss and the Secretary was Mrs. Theo Carpenter.

The Pastor of the church is W. O. Lynch.

John Wesley And The Languages

By Homer C. Huitt and Mitchell Sanford

CURRENT scientific trends, which are fast bringing about a new look in the educational world, will likewise support the study of languages, bringing about a wider use of them as well as of science. The future emphasis upon the linguistic field will perhaps be to a very conceivable degree stressed in a way hitherto unknown in our nation whose comparative traditional isolationism and self-sufficiency are low when compared to many other nations and cultures. This may be a challenge which has been much retarded by the American taste and temper.

A Challenge To Methodists

To the Protestant Ministry, especially the Methodists, whose precedent was set by our highly cultured founder (having a command of ten languages) of a now powerful denomination, this will be a real challenge. It puzzles us somewhat to find how our early leader, so intensely occupied through a very long ministry as Mr. Wesley was, could have assumed this disciplined study which claimed a great portion of his time. Yet it is conceivable that a man of such scholarly achievements in so many areas of knowledge, including science and medicine as well as history and philosophy, could also have been trained in languages, both classical and modern, serving as a medium through which such vast and comprehensible information should be attained.

Wesley's Mastery of Languages

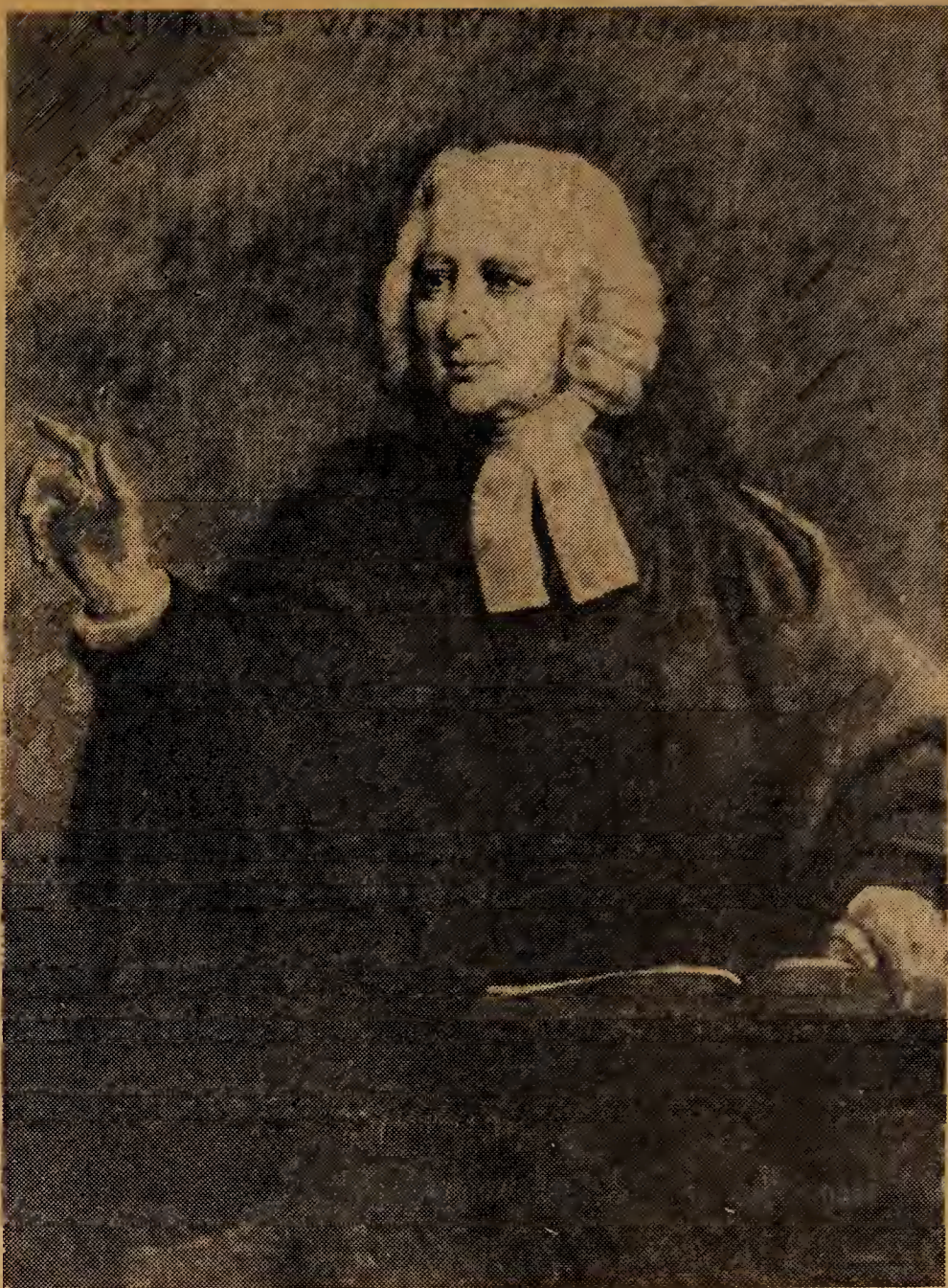
As to the degree of achievement that Mr. Wesley attained in the different tongues, we have investigated through his Journal the languages in the order in which he attained a comparative mastery of each. His command of the classical languages, which includes Greek, Latin, Hebrew, and Arabic had its initial achievement from his mother's knee. It was not considered necessary that future candidates for the ministry know these basic tools of knowledge, for anyone to be well rounded in education must pursue them whether to be a jurist, a physician, or just for general cultural attainment. So far as the Wesley household was concerned it was an imperative for all the children. However, as will be shown later in this paper, John Wesley seemed to have had superior ability in Hebrew and Greek.

Latin

He received a real initiation into the classical languages to a degree that he could have a special mastery of them at Charterhouse School which was to prepare him for Oxford. The latter was still medieval in its tradition so far as classical languages were thought to be basic in the study of theology and philosophy. Mr. Wesley attained a thorough knowledge of classical Latin which is revealed by his frequent quotations from Vergil, Horace and the other classical writers. Lectures were conducted in a spoken form of Latin which the medieval church had vulgarized for practical purposes, certainly inferior in literary quality to that of the classical period. Wesley was able to converse, as he later related, in Latin with people who knew no English or were not familiar with the English tongue. He carried on numerous correspondences with European and theologians in this language. Then all scholars and jurists of recognition, even scientific men, knew Latin. The founder of Methodism tells of many books that he read in this language. In one place in his journal he reverts to Latin to describe an intimate episode from his personal life.

Greek

His achievements in Greek also went into more than one direction. While he had no conversational achievement in this very colorful medium of literature, he knew Homer as well as he knew Vergil. He often quotes from a Greek poet to express his mind, for he could not do equally well in English due to the limitations of this language. He mentioned "winged words" from Homer to tell how his highly spiritualized preaching message worked at a particular occasion when he felt that the Lord's Spirit was with him in an unusual way. Wesley, who was made a fellow in Greek lectures at Lincoln College, Oxford had well earned this honor in the great area of knowledge.



Hebrew

Mr. Wesley's older brother, Samuel, had once commented on the former's rare ability in the Hebrew language. In his Journal, John relates how Hebrew scholars came to him to obtain opinions in the controversial areas of this very unique language which basically has no vowels to aid the pronunciation. Mr. Wesley gives quotations from the Hebrew texts with their alphabetical forms to bring out the meaning of the controversy. Certainly Mr. Wesley was sufficiently established in his scholarship concerning the very ancient language to state that the Mesoretic markings were of a comparative late date in their employment to assist in translation.

Arabic

The knowledge of Arabic, a kindred language of Hebrew, and having much in common with its cousin, was a medium of scientific knowledge and mathematical study for Mr. Wesley. He shows in his comments on the discoveries of Benjamin Franklin concerning electricity that he was thoroughly current in this very progressive approach to science. He by necessity would have needed the rudiments in science to have understood all current achievements in this study. In Oxford, he had acquired French to a degree that he could both read and speak it fluently. He also tells of ministering to both Spanish and Italian speaking people on the colony of Georgia. French and Latin have a tremendous carry-over in all romance languages. The romance languages were not necessarily separate achievements, but more or less a single one since there is so much in common between them.

German

The achievement in German was only a comparative one. He began the study of German on the ocean voyage to America with his encounter with the Moravians who usually only spoke German. Mr. Wesley, who wished to have an intimate knowledge of German theology and pietism, made this desperate attempt to acquire a spoken use of German. He never succeeded perfectly, as he later realized that he had difficulty in speaking German when he made a trip to Germany to visit the Moravians. However, Mr. Wesley made a great contribution to our hymnody through his translations of several German hymns into English. There are now four of these in the present Methodist Hymnal.

Wesley's command of his mother tongue was on a substantially high literary plain, as we observe in his Journal, as well as in his sermons and letters. Had he not been the founder of a great movement and later a church, he would have undoubtedly, made his mark in the literary world.

Christian Profiles In Japan:

The story of Kusuo is one of the most rewarding experiences of my 35 years as a missionary to Japan, including the World War II years spent in the United States when never once did we give up our prayers and hope for Japan.

As a high school student, Kusuo had missed a number of our English Bible class meetings because his parents objected to his continuing to learn of this "foreign religion." Though they were then poor farmers, they proudly traced their ancestry over a thousand years to a long line of the ruling class steeped in the culture and traditions of Buddhism.

One day in the midst of a Bible class party, it came out that he had deceived his parents in order to be present. I advised Kusuo to not stay through the fun but to go home then and there and tell his parents the truth, that he had deceived them and that he had learned that the God of truth would not bless a deception. The gay laughter of a few moments before became a cloud of gloom and doubt as he left. As we watched him go out the front gate with his head hung in concern, we wondered if we would ever see him again.

I'm not sure just what happened when Kusuo went home that day, but later he wrote that he still read his Bible secretly and sang the hymns that he had learned in the Bible class as he walked through the rice fields on his daily trip to school. One of his favorites was "Trust And Obey, For There's No Other Way."

A few years later, Kusuo was employed by

Kusuo, The Father

by P. Lee Palmore

the famous Mitsubishi Company in Moji. This was a great honor for him for the competition to enter that company has always been very keen.

After he had been there some time, Kusuo's father made a special trip to thank the employer for his kindnesses and inquire whether his son was faithful in his work. Upon hearing that his son was faithful and, unlike so many other young men, always returned to his work the day after a holiday, the father went to his son and asked him what he did on his rest days, especially on Sundays.

Then Kusuo told him, "I must confess that I go regularly to the Christian church and am helping the pastor to start a branch Sunday school."

This was a blow to the father but finally he said, "Well, if the Christian religion helps you to be such a faithful worker in your business, I will no longer oppose your becoming a Christian."

Later Kusuo was called home to participate in his sister's wedding. When it came time to drink the ceremonial wine, his father stopped the ceremony and asked everyone present to

excuse his son from drinking the wine since he was a Christian and did not drink alcoholic beverages. That his father would countenance such a breach of social etiquette for the sake of his son's new faith was a great victory for Kusuo.

Then Kusuo fell in love with a fine Christian girl in his church, and they were married. In those days, marriage by personal choice for love was a rather rare and daring exception to the rule of arranged marriages. But the Christian home thus formed has weathered many storms through the years.

Kusuo was steadily promoted to greater responsibility in the Mitsubishi Company and was sent to foreign countries to represent it. Of course during the war we could get no news, but when my wife and I returned to Japan in 1948, our hearts were made very happy by renewing our fellowship. How thankful we were to find that the ties of Christian love and forgiveness were strong enough to endure the terrible times of the cruel hate-breeding war.

Kusuo's elder son is now a university graduate and is employed by the Mitsubishi Company, a fine Christian young man. The younger son has just graduated from the university where he has been an outstanding leader in Christian activities.

Each of these two fine sons of that poor but keenly intelligent country lad of thirty-four years ago, have paid several visits of gratitude to us as their spiritual grandparents—an experience which has given us a satisfying reward for our life spent in Japan that the riches of this world could never provide. It gives us added confidence to proclaim with Paul, "I am not ashamed of the Gospel."

I had just returned to Japan as a short-term missionary teacher at the end of World War II. After being introduced to the chapel service of the Boys' Christian High School in Nagoya, a junior high student walked up to me and said,

"You do not know me, but I have long heard of you through my father. About twenty-five years ago, he was a student in your father's English Bible class in Oita. We are now living here and are all members of the Christian church."

Immediately I was drawn to Nobuo, one of the sons of Kusuo, not just because of the friendship of our fathers, even though that in itself was interesting, but also because he was an unusually bright student with a mind and personality which marked him as one worth watching.

Just before coming to our Christian High School, Nobuo had been sent to a special "School in Democracy"—an effort of the Allied Occupation Army to foster the ideals of democracy in the minds of what promised to be the future leaders of Japan. Here he had not fit in very well at first; he had felt that something was missing. About the same time, he started reading a copy of the four Gospels that his mother had given him.

Although both Nobuo's parents were Christians, the strong nationalist propaganda during the war, followed by the complete divorce of religion and state at the war's end, left him with a rather confused religious education. For the first time, Christianity began to have a meaning for him beyond a vague word that his parents sometimes used. The Gospels were the necessary basis for this new democracy which was being taught them. They became a real strength in his life.

It was a thrill to watch Nobuo develop in body and mind under the influences of our Christian High School. He learned to think for himself and determine his own way rather than

Nobuo, The Son

by Peyton L. Palmore III

just flow along with the crowd. He became the leader of the Bible study group that met after school. Then his family moved to Tokyo, and I returned to the United States for theological education.

When I next saw him, I had finished theological school and returned to Japan with my wife. He had finished high school and succeeded in enrolling in one of the famous universities in Tokyo—Hitotsubashi. He was in the department of commerce, specializing in the study of what was happening in China under the Communist regime.

Here the dominant note was unreserved enthusiasm for what was going on "behind the Bamboo Curtain." The majority of thoughtful students and many of the teachers were on the far Left, if not out and out Stalinist in their thinking.

Nobuo had managed to remain aloof from this powerful group so far, but as he saw the many social reforms taking place in China under the vigorous new government and saw the many injustices in the traditionally hierarchical society around him in Japan, he became what he terms "almost a Marxist" in his thinking. That is, economically speaking he was convinced that Chinese communism was doing a constructive and necessary job, but he was still deeply troubled by the irreconcilable cleavages he found between Marxism as a quasi-religious philosophy and his Christian theology. During this period he stopped going to church almost completely and found himself adrift without direction and goals.

A ray of light came when he was allowed to enter a special seminar in British political thought during his sophomore year. Here he found that the Christian socialism developed in England offered a possible third alternative to

laissez faire capitalism on the one hand and revolutionary Marxism on the other. He saw some valid alternatives to the Stalinist line, which gave him a new feeling of hope, a hope that he could be a Christian and still be intellectually respectable.

It was at this turning point that Nobuo started going to church again and before long became the teacher of the fifth grade class in his church school.

Later he joined the audio-visual aids evangelistic group of a Canadian missionary couple who sought to express the "old, old story" in vivid ways which would appeal to neighborhood groups of children and bring them into church school on Sunday. A year later he joined the Student Christian Fellowship, in which my wife and I were living and teaching while we attended Japanese Language School.

Here Nobuo found a chance to give a positive Christian witness to a cross-section of students who participate in the wide and varied program of the SCF. Once he said to me, "At church, everyone is expected to be a Christian but only on Sunday. At the university, it is unheard of to be a Christian and difficult to make any witness. Here at the SCF we have a chance."

Before he was graduated, Nobuo looked back over his difficult times in growing in the Christian faith and his battles in his own mind and with his fellow students over the issue of Marxism. He said, "I still find some contradictions in parts of the Christian doctrine and I don't think I can prove the existence of God in logical terms, but when I think of how God has acted in my life I strongly believe 'That in everything God works for good with those that love Him, who are called according to his purpose.'" (Rom. 8:28)

This is the story of the growth of a Christian, a Christian of the second generation who has taken the rich heritage of his parents and has built on it, struggled with it and made it a thing of his own.

OBITUARIES

HOLLABAUGH — Dora Florence Pass Hollabaugh was born June 17, 1877, in Boone County, Arkansas, to John Stanhope and Jane Albright Pass Stanhope. On June 1, 1897, she was married to Fount G. Hollabaugh. Of this union were born two daughters Lily Mae and Ira Frances, each of whom, as well as her husband, preceded her in death.

She was converted in young womanhood and united with the Methodist church of which she remained a faithful member until her death on July 19, 1958. She was active in all church work and was teacher of the Asbury Bible Class for several years and at the time of her passing. She was a life member of the WSCS of her church.

Funeral services were held in the First Methodist Church at Harrison, Ark. Services were conducted by Rev. Horace M. Lewis, pastor, and former pastor and long time friend, Rev. W. J. Spicer. Interment was in the Marshall, Ark. Cemetery.

Active pallbearers were E. R. Tims, Fred Tims, Troy Andrews, Otis Peebles, Loren Watkins and John H. Shouse, all of the Methodist Men's Bible Class. Honorary pallbearers were all members of the Methodist Men's Bible Class.

She is survived by a sister, Mrs. J. Loyd Shouse of Harrison. A brother, Ira Pass, preceded her in death. She is survived, also, by her nephews, Merle M. Shouse of Washington, D. C. and John H. Shouse of Harrison; a niece, Mrs. R. W. McCorkindale of Harrison; and a multitude of relatives and devoted friends.

BARRON — Mrs. Mattie Lassiter Ahrens Barron, died at her home in Grayson, La., Wednesday night, June 25, after a week of illness. A native of Morehouse Parish, she was a Christian in the Bartholomew Methodist Church. At the time of her death she was 87 years old.

Funeral services were held at the Bartholomew Methodist Church, June 27 at 3 p. m. with Rev. C. Ed. Henkel of Grayson and Rev. W. F. Ragsdale of Bonita officiating.

Survivors include three sons, H. W. and P. H. Ahrens of Grayson, and Arthur Barron of Bastrop; a daughter, Mrs. J. A. Hill of Shreveport; three grandchildren and two great grandchildren; a brother, George Lassiter of El Dorado, Ark.; a sister, Mrs. W. R. Schultz; two nephews of El Dorado, Ark.; and five nieces, Mrs. Mary E. Turner of Grayson, Mrs. Sallie Powell, Mrs. Nellie Witt, Mrs. C. R. Fort all of Groveton, Texas and Mrs. J. W. Crowson of Little Rock, Ark.

WINSTEAD — Funeral Services were held Thursday, July 10, at First Methodist Church, Natchitoches, La. for Robert W. Winstead, 83 year old retired teacher and coach, after a long illness.

Professor Winstead, born in Nolensville, Tennessee, retired from the faculty of Louisiana State Normal College, now Northwestern State College, in 1943, after having served 45 years as a teacher, 35 at LSNC and 10 years in schools of Tennessee and Alabama.

He joined the faculty at LSNC in 1908 as a teacher of Latin. He demonstrated versatility by teaching courses in Mathematics, History and English, while directing choral groups, coaching teams in tennis, softball and golf and playing in the College orchestra.

Known throughout the Natchitoches area as an avid sportsman, Professor Winstead devoted much time to hunting, fishing, and boating after retirement, and continued his hobbies of cabinet-making and wood-working.

During the days when the First Methodist Church was a Mission Church, he directed the Choir, was Sunday school superintendent, a member of the board of trustees, a life-time member of the board of

stewards and served in almost every lay capacity.

Survivors include his widow, Mrs. Elizabeth Briggs Winstead, formerly of Franklin, Tennessee; a cousin, Mrs. William Clark Hughes of Shreveport; and a nephew, Felix A. Runion of Houston, Texas.

LAYMAN'S COLUMN

(Continued from Page 6)
ing God to strengthen them for more and better Christian witnessing . . . Every Commission on Membership and Evangelism could pledge its members to bring at least one person per member to Christ in this conference year.

These are not easy things to do. After all, you don't buy diamonds at Woolworth's. But if you ask God to help you to do one or more of these acts, you will learn an altogether new joy of Christian living. And if you can help someone else to come to Christ, it will be an ex-

perience of joy that you will never forget. Why don't you ask God to help you to do it this year?

Several evangelical church bodies in Brazil are showing keen interest in the development of Brazil's proposed national capital at Brasilia, a modern city being constructed in the State of Goias. This and other "frontier" situations offer "thrilling opportunities" for new churches. A loan of ten million dollars by the Export-Import Bank for this project has permitted Brazil to purchase machinery and materials needed for road and building construction which are being accelerated as the new government center is scheduled to open officially by 1961. The city lies in the center of the country's watershed and is accessible by connecting river routes. Brazilian architect Lucio Costa planned the city specifically to function as the nation's capital.



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20 servants**

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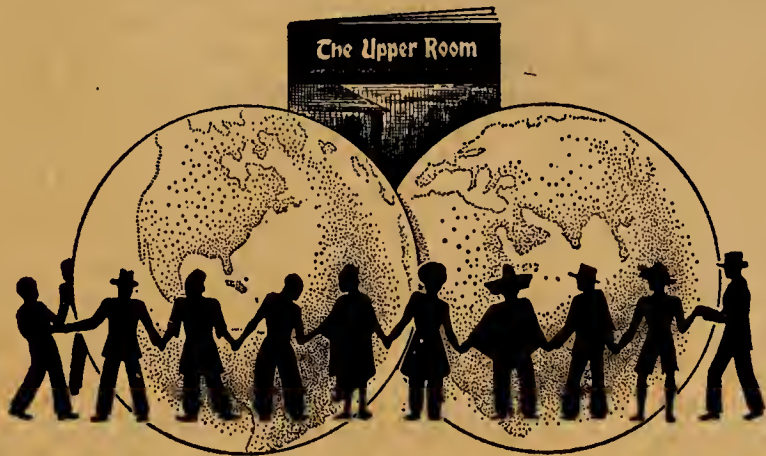
Ever stop to count all the ways you put electricity to work? Take a few minutes and make a list. Can you think of anything else that does so much for you at so little cost?

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1908 GRAND AVENUE

NASHVILLE 5, TENNESSEE

Consecration Of New Officers Ends NFMM Meeting

Boston, Mass. (MI)—Consecration of the newly elected officers and administration of the Holy Communion by Bishop John Wesley Lord of the Boston Area concluded the biennial meeting of the National Fellowship of Methodist Musicians at Boston University, Friday, July 18th.

The conference had been in session since Sunday, July 13th, and had brought together nearly four hundred musicians from Methodist churches from all sections of the United States. A score or more of church musicians from several other denominations were also in attendance.

Lecturers were Bishop Edwin E. Voigt, head of the Dakotas Area of The Methodist Church, and Dr. Philip Watters, pastor of the Washington Square Methodist Church, New York City, and noted hymnologist. Dr. Herbert Stotts, of the Boston University faculty, was daily chapel speaker.

Bishop Voigt, chairman of the Methodist Commission on Worship, delivered two lectures on "Worship and Music." He urged the church musicians, under no circumstances, to "dilute their standards or to water them down." The Methodist Church, he said, has never clearly defined the place of music in its life. "I am not sure that the Wesleys did in the first place," he declared. "Charles Wesley wrote 6500 or more hymns, not because he had an articulate philosophy of music and worship, but rather, in the first instance, because the poetic form was his natural idiom, and, second, because his experience had filled him with joy that had to have an outlet in song." He recommended that training in music be required of all pastors, while church musicians have wider training in the field of worship, its history and practice."

Dr. Watters, a former chairman of the Methodist Commission on Worship, and a well known authority on church music and worship, delivered three lectures on hymn writers and hymns of the Greek and Latin (mediaeval) period, the period of Isaac Watts and Charles Wesley and their contemporaries, and of the present century. He called Dr. Harry Emerson Fosdick's hymn, "God of Grace and God of Glory," the greatest hymn of the 20th century.

Bach's cantata, "Christ lag in Todesbanden" (Christ lay in death's dark prison) was performed by approximately 300 of the musicians Friday morning, under direction of Prof. Allen Lannom of the Boston University College of Music, with Dr. Max Miller, also of the Boston University College of Music, at the organ.

Other highlights of the week were: Opening organ recital Sunday night by Dr. Austin Lovelace of Garrett Biblical Institute, Evanston, Ill., and minister of music at First Methodist Church, Evanston, followed by a program of hymn interpretations by Baltimore's Great Hymns Choir, directed by Daniel Ridout, Sr.; an organ recital in Holy Trinity Episcopal Church, Tuesday night, by the university, and the allied arts demonstration by members of the conference on Thursday night.

New officers of the fellowship are:

My Exchange Experiences

By Rev. John M. McCormack

EDITOR'S NOTE: Rev. John M. McCormack and family are in Pinner Middlesex, England thru the Pastorate Exchange Program. Rev. J. Kingsley Sanders is the English Exchange Pastor, who is at the Lakeside Methodist Church in Pine Bluff with his wife. The McCormacks are expected to return in early August.

I wish I had words to translate to all our friends in Arkansas the experiences we are having here in England.



Rev. John M. McCormack

I have preached at nine different churches and they have been filled. Even the 6:30 p.m. service has found churches full of singing, and what wonderful singing, praying people. I have seen people bow in prayer when they enter and after

the benediction the congregation sits down and bows in silent prayer. I attended the Annual Conference last week and saw 2,400 at Newcastle open the conference singing, "And are we yet alive and see each others face . . ." All people from other countries were introduced, about one-hundred. A luncheon was given by the World Methodist Council for all overseas visitors and all who were in the exchange of pastorates program. About one hundred attended this meeting. British Methodists gave a beautiful silver tray to Dr. Karl Quimby who has recently retired from the Board of Missions, U.S.A., and who has had so much to do with the exchange of pastors. There was such a warm feeling of brotherhood. About seventy ministers have had some part in the ex-

change of pastors since its beginning in 1951. I was sitting by an English minister who was one of the first. He talked with such warm devotion about the church he served in America, and told me that they put so much food before him neither he or his wife could eat it all. They had been on rationing so long during and after the war their stomachs had shrunk up. He said, "The suit of clothes I now have on was given me by a church in America and they sent several boxes of clothing for our children." He has spread more good will for our country than one could ever imagine.

I heard the debate on the conference floor from the committee studying Church Union with the Anglican Church. It was certainly an enlightening debate. I have learned that Methodist ministers in England are highly educated and able debaters and keen thinkers. It was a great experience to hear and meet so many brother Methodists in the home land of John Wesley.

We came back from Conference by Lincoln. I made a picture of the jail that Samuel Wesley was put in by his political enemies when he could not pay his debts. We went on to Epworth and saw the old Rectory where John Wesley was born. The World Methodist Council has now purchased this property from the Anglican Church and it is in fine repair with a Methodist minister and wife living there keeping and showing it to the hundreds who go there from all over the world. We went on to the St. Andrews Anglican Church in Epworth where Samuel Wesley was pastor for 39 years. He is buried at the east corner of the church. When John Wesley had his great conversion and became an evangelistic preacher they refused to allow him to preach in his father's Church, so he preached on the tombstone using

the text, "The Kingdom of Heaven is not meat nor drink but peace and joy and righteousness." We have seen his grave in London by the Wesley Chapel Church. Our son, Joe, played the organ of Charles Wesley and we all sang his great Hymn "Jesus Lover of My Soul." This was an inspiration I shall never forget.

We shall soon end our two months exchange with Rev. and Mrs. J. Kingsley Sanders who are now serving Lakeside Methodist Church in Pine Bluff. I am now sitting in his study surrounded by more books than one could read in many years. We have certainly enjoyed living in their Methodist manse only about two blocks from the church. He is the pastor of this church and Superintendent of this circuit. We would call it a district in our country. He certainly stands high here and people in Pine Bluff have been greatly blessed by their ministry.

I have done pastoral visiting, going to several hospitals and homes. Yesterday we visited Mr. Frederick Pitt. He is ninety-eight and walks to church about two blocks for both morning and evening services. He is strong, has a keen memory. His father and grandfather were Methodists. He met as a child Rev. Mr. Tranter, who attended John Wesley's funeral. When he told me that, I felt mighty close to our great spiritual father, John Wesley. I took his picture and will have it to show with other colored slides.

The laymen here are well organized. About 80% of the services every week are conducted by lay preachers. A few laymen meet in the vestry with me before every service and pray for me and the service.

I have never met more consecrated, loyal laymen.

I stood in Aldersgate Street a few days back by the little marker on the building where John Wesley knelt May 24, 1738 and at 8:45 he said, "I felt my heart strangely warmed within me and I knew Christ had forgiven my sins, even mine. . ." I have marveled at what God has done through such a man. The Methodist people are one.

President, Dr. Wm. C. Rice, head of the department of music at Baker University, Baldwin, Kansas; vice president, Professor J. Edward Moyer, head of the music department of Wesley Theological Seminary, Washington; secretary, Mrs. Jean (W. W.) Watkins, minister of music at the First Methodist Church, Fairmont, West Virginia.

Council (executive committee) members are: Mrs. Juanita Simpson, Chicago, Central Jurisdiction; Carlton Young, Youngstown, Ohio, North Central Jurisdiction; William K. Burns, Maplewood, N. J., Northeastern Jurisdiction; Robert E. Scoggin, Dallas, Texas, South Central Jurisdiction; Richard Thomasson, Nashville, Tenn., Southeastern Jurisdiction, and Richard Lapo, Tucson, Arizona, Western Jurisdiction.

Cecil Lapo, minister of music at Saint Luke Church, Oklahoma City, Okla., immediate past president will also be a member of the new council.

A call session of the conference will be held next year at Southern Methodist University, Dallas, Texas. The 1961 regular biennial meeting will be held in California, at a place to be named later. The constitution was changed to permit biennial sessions to be held in uneven years beginning in 1961.

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The Louisiana Methodist

—SERVING ONE HUNDRED AND METHODISTS IN LOUISIANA—
Official Publ. Louisiana Methodism

VOL. X

THURSDAY, AUGUST 7, 1958

No. 31



DR. W. D. WEATHERFORD

Dr. W. D. Weatherford of Berea College, Berea, Kentucky will teach a class concerning Christian Ethics entitled, "A Working Philosophy of Moral Living" at the annual Pastor's School. Doctor Weatherford will deal with God's Moral Order; Jesus' Teaching on Moral Living; Business and Industry; Sacredness of Personality; and the Future Moral Order.

Ruston Dist. Ministers' Retreat To Be Held September 2-3

The second annual Ruston District Ministers' Retreat will be held at Caney Lake Camp on September 2-3. Registration will be from 9:30 to 10:00 a. m. on September 2.

There will be four phases of the retreat, The Minister and Evangelism; The Minister and Funerals; The Minister's Personal Finances; and The Minister's Pastoral Oversight.

The meeting will end after lunch on Sept. 3. Paul Cassels will be the song leader; James Jones, the pianist; and Leon Marsalis, the registrar.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Aug. 7-16 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Aug. 7	 Luke 22:47-62
Aug. 8	 Luke 22:63-23:5
Aug. 9	 Luke 23:6-25
Aug. 10	 Luke 23:26-38
Aug. 11	 Luke 23:39-49
Aug. 12	 Luke 23:50-24:12
Aug. 13	 Luke 24:13-27
Aug. 14	 Luke 24:28-35
Aug. 15	 Luke 24:36-53
Aug. 16	 John 1:1-18

Reports Of Progress Are Heard By General Board Of Lay Activities

CHICAGO (MI)—The Methodist Church's General Board of Lay Activities heard reports of progress in all phases of its work at its annual meeting in Chicago July 26-27.

Presenting a composite report of the staff's work, Dr. Robert G. Mayfield, general secretary, said: "The most significant growth and advance in our program thus far in the quadrennium have been in the field of stewardship and finance."

He pointed out that during the past year the staff has processed orders for more than 9,740,000 pieces of Every-Member Canvass literature purchased by Methodist Churches.

Dr. Mayfield cited the growth of Methodist Men with the chartering of 12,000 local groups. He also praised the work of Interboard Schools of Instruction, which have now been held in more than 60 of the 100 annual conferences. The board cooperates in these schools with the Boards of Missions, Education, and Evangelism.

The *Methodist Layman*, the board's official monthly magazine, reported more than 50,000 subscribers and plans for expanding and improving its services.

Principal speaker at the meeting was Bishop Glenn R. Phillips of the Denver Area and a member of the board's executive committee. He reported on his official visitation to Methodist missions in Africa last year.

The board also heard an informal address by Dr. Charles Ray Goff, pastor of the Chicago Temple (First Methodist Church), who will be the new speaker for the 1958-'59 series of *Methodist Men's Hour* radio program, beginning in October. The board also concluded its session Sunday morning in time to attend morning worship in the Chicago Temple.

Other speakers included the Rev. Donald F. Ebricht, new president of the Alaska Methodist University, Anchorage; Roy Madsen, representing the American Bible Society, New York; and R. B. Brawner of

Dallas, Texas, business manager of Highland Park Methodist Church.

Heading the board's other committees are: W. E. Bostwick, Arlington, Ga., Methodist Men; and Pat Thompson, Bay City, Texas, Stewardship and Finance.

Devotional addresses were given by the Rev. Denson N. Franklin of Gadsden, Ala., and the Rev. J. Albert Gatlin of Paragould, Ark., both members of the board.

Ray H. Nichols, Vernon, Texas, newspaper editor, presided at the board sessions, and Richard W. Campbell, Altoona, Pa., served as recording secretary.

40 Centenary Students Working Toward Degrees In August

Forty Centenary College students are working to complete requirements for baccalaureate degrees in August.

The list includes ten students working for the Bachelor of Arts degree and 30 working for the degree of Bachelor of Science. Two of the BA candidates, Jerry Marvyl Malone and Marie Rose Rinaudo, both of Shreveport, will receive their degrees cum laude in mathematics and English, respectively.

Shreveporters completing requirements for the BA degree and the fields of their majors are as follows: Ney Ann Bailey, social science; Robert Sibley Cooper, Jr., history; Paul Guy Durbin, religion; Edna May Fitch, English; Nathan Fox, history; Miss Malone, mathematics; Arthur Nanas, social science, and Miss Rinaudo, English.

John Ridgely Johns of Mansfield is a candidate for the BA degree in humanities, and Larry Doyle Robertson of Bossier City is a candidate for the BA degree in religion.

Shreveport students working for the BS degree and their major fields are the following: Ruth Ryan Boahn, Ann Manning Buchanan, Nanine Brown Carney, Nancy Burton Collett, Mary Joe Robinson Cook, Mary Thrash Day, William Errington Dupre, William James Fullilove, Dorothy Jones Lawrence, Martha Carroll Melton, James Lewis Robbins, Paulamai Louise Todd Claudis, Mary Alice Shelton Spinks, Martha Jean Turner and Jackie Champion Worley, all in education.



DR. LANCE WEBB

Dr. Lance Webb will bring the evening platform messages at the annual Louisiana Conference Pastors' School August 25-29. He was pastor of University Park Methodist Church, Dallas, Texas before going to North Broadway Church in Columbus, Ohio. He is author of a book of sermons entitled, *Conquering the Seven Deadly Sins*.

Pastors and their wives are asked to write for room reservations to the Rev. Leonard Cooke, Centenary College, Shreveport, La.

9 State Town And Country Meet To Be Held Aug. 18-22

LAKE JUNALUSKA, N.C. (MI) "A Methodist Church on a Circuit," is the theme of a nine-state Town and Country Conference for rural church leaders to be held here August 18-22 at the Methodist Summer Assembly.

Every district in the Methodist Church's Southeastern Jurisdiction has been requested to send at least two delegates—a minister and a layman from small towns or rural parishes.

education.

Also, Billy Lee Derrick, Alfred Walker Dohoney, Jr., I. B. Hayes, Paul Junior Kay, Evan Nelson Kelley, Jr., Leonard George Smith, Jr., all in commerce; Keeth Marvin Lane, biology; Robert Henry Whitaker, geology; Rupert Henry Pickett, Jr., and Clifton C. Nugent, natural science, and Walter Morris Scrimsher, physical education.

Out-of-town students who are working to complete BS requirements are as follows: William James Allen, Monroe; biology; Egbert J. Doise, Eunice, geology; Kelleam Dean Phillips, Ventura, Calif., commerce, and Charles Jesse Pugh, Minden, geology.

The candidates for August degrees all participated in the commencement ceremonies last May.

NEWS AND NOTES ABOUT FACTS AND FOLKS

RAY ABBATICCHIO of the Federal Bureau of Investigation was the speaker at the supper meeting of the Men's Club of the Noel Memorial Methodist Church, Shreveport, on Wednesday, July 23. Dr. B. C. Taylor is pastor of the church.

A SITE OF ALMOST FOUR ACRES, measuring 312 by 472 feet, on Plank road near the intersection of Klienpeter Drive, has been selected for the permanent location of the Brownfields Methodist Church in Baton Rouge. The church now uses Brownfields Elementary School for its services. Rev. John M. Winn is pastor.

DR. A. C. VORAN represented Centenary College at the National Fellowship of Methodist Musicians Conference in Boston, Mass. recently. Dr. Voran, director of Centenary College Choir and assistant professor of choral literature at Centenary, attended clinics, lectures and conferences while there. Cecil Lapo, minister of music at St. Luke's Methodist Church in Oklahoma City, is president of the organization.

MRS. W. W. PAXTON of Lake Charles and a former missionary to Cuba, was the guest speaker at the general meeting of the Woman's Society of Christian Service of the First Methodist Church of Lafayette, Tuesday evening, August 5. Hostesses for the meeting were the members of the committee on local church activities, and co-chairmen for the event were Mrs. Otto Haack and Mrs. Clyde Eddlemon. Rev. Fred S. Flurry is pastor of the church.

REV. HOWARD DAUGHENBAUGH, Jr., Director of the Wesley Foundation at Tulane University, New Orleans, preached at the Grena Methodist Church Sunday, July 27, and August 3, in the absence of the pastor, Rev. A. B. Cavanaugh, and his family, who were away on vacation. The Rev. Mr. Daughenbaugh is a recent graduate of Perkins School of Theology at SMU. He is the son of Howard Daughenbaugh, Sr., District Lay Leader of the New Orleans District.

REV. AND MRS. HENRY A. RICKEY announce the engagement and approaching marriage of their daughter, Patricia Rickey, to the Rev. J. T. Jones, of Perkins School of Theology, Southern Methodist University, Dallas. The wedding will be solemnized at the Rayne Memorial Methodist Church in New Orleans, Saturday evening, August 30, at 8:00 p.m., with Bishop Paul E. Martin and the Rev. Mr. Rickey officiating. A reception will follow in the church parlor.

CHURCH SERVICES were held for the first time on Sunday, July 20, in the new building of the Moss Bluff Methodist Church in Lake Charles. In addition to the regular church school at 10:00 a.m., and the morning worship service at 11:00 o'clock, an opening service was held at 3:00 p.m., with several Lake Charles pastors participating. Rev. Sam Nader, superintendent of the Lake Charles District, delivered the message at this special service. Open house was conducted following the service until 5:30 p.m. Rev. Henry Bowdon, Jr., is pastor.

REV. JAMES T. STROZIER, a retired member of the Louisiana Conference now living at Ruston, is preaching at the Centerpoint Meth-

odist Church while the pastor, Rev. J. T. Garrett is convalescing from a lengthy illness. Mrs. Aubrey L. Futrell, reporter for the church, states, "We feel grateful to Rev. Luman Douglas, superintendent of the District, for supplying the church with a temporary pastor. We appreciate his time and effort and truly enjoy his sermons, but we are looking forward to the return of Bro. Garrett, 'our beloved pastor.'"

REV. DON M. RISINGER, pastor of the Welsh Methodist Church, was guest evangelist in a week-long series of revival services at the White's Chapel Methodist Church ending Saturday night, July 19. Rev. W. K. Edwards of Ville Platte led the singing for the services. Attendance was good at all of the services despite some bad weather, and the reporter states, "we feel much good was done and many of us received a spiritual revival." Rev. Lelia Hickman is pastor of the White's Chapel church.

MEMBERS and guests of the Wesleyan Service Guild of the First Methodist Church of Minden, enjoyed a covered-dish picnic Monday evening, July 21, on the lawn at the home of Mrs. Loy A. Watson. Mrs. Leo Murphy and Mrs. Watson had decorated the yard tables with brown coverings, darker brown paper napkins and pretty garden flowers in shades of yellow. Following the picnic supper Mrs. John Watkins, Guild president, presided at the business session after which she introduced the guests. Mrs. Jeanette R. Bostick presented the devotional for the service. Rev. M. W. Merrill is pastor of the church.

MISS MARGARET E. LILLY has been named director of Christian Education of the University Methodist Church, Baton Rouge, by the Official Board, according to an announcement by the pastor, Dr. William E. Trice. Miss Lilly is a graduate of the University of Georgia and has completed her Bachelor of Divinity studies at Garrett Biblical Institute, Northwestern University. She has served as director of Christian Education for the Galloway Memorial Methodist Church in Jackson, Miss.; as director of Christian Education for the Church of Good Neighbor, New York; as editorial secretary for the Methodist Board of Missions, and for the past two years as executive director of the Louisiana State University YWCA. Miss Lilly assumed her new duties July 18.

MISS ELSIE REIK, former missionary to Pakistan, will be among the resource persons at the annual School of Missions and Christian Service of the Louisiana Conference Woman's Society of Christian Service. The school will be held August 11 through 15 on the campus of Centenary College with Mrs. G. W. Dameron of Shreveport as dean and Mrs. Wideman Watson of Homer as chairman. Miss Reik, now living in Rhinelander, Wis., has been on five continents in the course of her travels and has achieved an understanding of the American, Chinese, Moslem, Indian, Swiss and English cultures. Her last winter before returning to the United States was spent in Zurich, Switzerland, where she studied German in preparation for two addresses made at a Basler Mission Woman's meeting. Now on pre-retirement furlough, Miss Reik is doing work in Schools of Missions and Christian Service in many sections of the country.

ANNOUNCEMENT OF SPECIAL BOARD MEETINGS

The dean of the Pastors' School and the executive secretary have announced the following meetings as cleared for the Pastors' School:

Tuesday, August 26, 1:30 p.m.

Board of Education
Board of Missions
Board of Evangelism

Wednesday, August 27

1:30 p.m., Minimum Salary Commission

2:30 p.m., Rural Work Advisory Committee of the W.S.C.S.

Thursday, August 28

1:30 p.m., Interboard Council

All meetings will be held in the Science Building unless otherwise scheduled.

Jolly B. Harper, dean

Bentley Sloane, executive secretary

NEW ADDRESS FOR CONFERENCE TREASURER

J. E. Hearn, Louisiana Annual Conference Treasurer has moved from 1206 Chautauqua Street, Ruston, to 1418 Brewster Avenue, Ruston.

THE FORMAL OPENING of the new Memorial Methodist Church of Bastrop began with the morning worship service, Sunday, August 10. Rev. R. H. Staples, pastor of the Winnfield Methodist Church will bring the message, Rev. James T. Harris, superintendent of the Monroe District will be present and will participate in the service, and the pastor, Rev. Brady B. Forman will preside. The service will be one of dedication and recognitions. Open House will be held from 3:00 until 6:00 o'clock. The Woman's Society of Christian Service of the church will be in charge of refreshments served at the Open House. Monday, July 28, was declared "work day" at the church. The following persons gave of their time and resources: Chester Ferguson, Louis Eppinette, Charles Huggins, "Chum" Huggins, Mrs. Charles Huggins, Miss Betsy Huggins, John Eubanks, Roney Eubanks, C. M. Pate, and the Rev. Mr. Forman. Earl Hussey supplied a tractor and a driver to do the heavy dirt work on the grounds. Floyd Hannah also supplied a tractor to cut the grass and weeds.

REV. HENRY RICKEY, superintendent of the New Orleans District, was guest speaker at the supper meeting of the Men's Club of the First Methodist Church, New Orleans, on Friday, July 18. Rev. Art M. Baker, associate pastor opened the meeting with prayer. A broiled steak supper was prepared by Mr. and Mrs. Robert McCrary, and served by Clyde Shaw, Robert Ruano, Robert McCrary, Ed Williams, Art Baker, Buddy Brockman, George Canady, John Charbonnet, P. D. Hodge, Bill Cook, Walter M. Harris, Harry Miller, Asas Chandler, C. J. Clements, Lester Ferguson and Jack Simpson. Clyde Shaw, president, spoke on organizing two teams in the club and appointed Buddy Brockman as chairman. The teams will be organized for the purpose of increasing the Sunday evening attendance. Dr. Nathaniel Melbert, pastor, introduced the speaker, and also complimented the Men's Club for having promoted the presenting and pinning of small plastic rosettes on the shoulders of all visitors.

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Stewardship And The Needle's Eye

A CONSIDERABLE AMOUNT of emphasis has been made in the field of Stewardship cultivation in the Methodist connection within the past few years, and properly so. Out of this period of cultivation many Methodist people have been led to a new understanding of the stewardship of all of life, including one's possessions.

One of the results of this period of sustained stewardship emphasis has been the revelation that too few Methodists have been shouldering a proportionate part of the financial responsibility of the church. If a larger number of Methodist members were giving proportionately what a smaller number is now giving, the interests of the Kingdom would benefit considerably.

A recent issue of a National Council publication which has to do with research, surveys, and trend evaluations, in an interesting report revealed that many wealthy people give very little to charity, including religious bodies. This came as a surprise to us and we dare say to many of our readers.

According to the above, the chances are that we won't be much different if we ever reach such a blessed state. Jesus revealed such marvelous insight into this whole problem generations ago when He asserted "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom."

The basis for financial support of the Kingdom's interest is not on future prospects or on what others are able to give. One's giving is an ever present challenge which must be met here and now, today.

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



A New "Thousand Club"

An editorial which appeared in THE METHODIST last week has aroused my interest. The suggestion was made that a number of people band themselves together for the purpose of bringing others into a personal relationship with Christ, and an active place in His church. This suggestion seems to meet a need that is becoming apparent in all of our churches and our communities. There are several communities in these two states where the challenge of the Church is greater than most members realize. The changing population patterns have brought thousands of people into even the smaller places. The ministry of our church to these people will be no larger than the dreams that we have of our obligation to God's children wherever they are.

There is a great need for new church buildings in several places. We should continue to study these areas and work to meet the need of these communities as it relates to houses of worship. But there are other areas of need that challenge every Methodist in every community. Many of us have realized that in practically every community there are a number of people who need to be brought into a closer relationship with Christ and His church. Some of these are persons who have not accepted Christ. Many others are "card-carrying" church members, and need to feel an experience of rededication. They all need to be brought into the orbit of active Christian life. Our ministers, no matter how hard they work at it, cannot see all of these people. What then shall we do about it? I should like to answer

that by asking another question which might cause some to do some thinking about the means of meeting these conditions.

Would you, the reader of this column, be willing to enter into a fellowship of personal witnessing? Would you like to join others who might be so inclined in a promise to God that you will make a serious effort, with His help, to bring one person closer to God between now and June 1st, 1959? No names would be published. No dues would be paid. No meetings of witnesses are contemplated. If you wish to discuss it with your pastor, it would be a good idea, but you would be the one to decide whether or not to do it. This is simply an effort to find at least 1,000 persons in these two states who will work quietly in personal witnessing. Would you like to join me in this?

If you should like to become a member of such a fellowship, please write me at Box 565, Jonesboro, Arkansas. I shall send you some literature that might be useful. I shall also keep your name on a list to receive other material from time to time. We all know that very few of us are trained soul-winners. For that matter, Jesus did not choose a single trained man to follow Him. They learned by doing what He told them to do. We can do the same. No matter how clumsy you may think you would be in trying to witness for Him, somehow you will find the way if you pray for guidance. If you are not able to bring anyone into the Kingdom in this period, it will be no reflection on you, but you will still be learning the joy of personal witnessing for Christ. Will you write? Today?

A Lift For Living

By Ralph W. Sockman



TYING UP LOOSE ENDS

A curious fact about life is that when we just let ourselves go and do what we like when we like it, we cease before long to like what we do. William James said that a person should do one unpleasant duty every day just to keep himself in moral trim.

In a hotel some time ago I saw signs at various points reading, "For the convenience of our guests." Such suggestions are appreciated in a hotel. But a home can hardly be run as a convenience. To be sure, we want as many household conveniences as we can secure.

But only when the members of the family share some uncongenial tasks and some mutual sacrifices do they come to enjoy the solid satisfactions and spiritual blessings of the home. We must sometimes sacrifice our personal convenience.

When a person becomes a solid, active member of any group, we say he is "tied into it." What our community organizations need are more people who are willing to be tied into them. So often our association with good organizations is so loose that we can't be counted on. We believe in them or support them when we find it convenient, but we do not tie ourselves to them.

Or we say, "I don't want to be tied down to any duties or commitments. I want to be free to choose what I wish to do when the time comes." I sympathize in part with that feeling. I do not like things to become so methodical that they are dull. I do not want to become a mere creature of habit.

But I raise the question whether in our desire to live the free life we may not be forgetting that one way to achieve freedom is to bring some actions under such automatic control that we do not have to spend time discussing them.

What a waste of time and energy if we men debated every morning with ourselves whether we would shave or what train we would catch to business. Such things we reduce to fixed habits and thus free our minds for bigger choices. Likewise, there are some moral and social duties which we should take for granted without stopping to debate them.

Let us ask ourselves whether we do not need to tighten up the loose ends of our living by bringing more of our impulses under the control of some good, perhaps old-fashioned, fixed habits.

Also, how about our loose thinking as well as our untied impulses? We want freedom of thought, but some minds are free as a stray dog is free—it follows any passer-by who whistles to it. Such impulsive thinking is dangerous.

Of course, there are people who hate to be disturbed by new ideas, persons who close their minds against change. But while there are stubborn and prejudiced persons who refuse to open their minds to new points of view, there are also people who are better at opening their minds than at closing them. So apparent are the evils of the closed mind that we often overlook the perils of the too open mind.

Some persons are like houses, with their doors and windows open in the wintertime. They hold no warming convictions. Their thinking and living lack definiteness and decisiveness.

Not long ago a little group was discussing the difficulties of thinking our way through these times of disturbing change. One said rather humorously that she had adopted a new morning prayer.

It was this: "O Lord, give me my daily opinion and forgive me for the one I had yesterday!"

Whereupon another said he had a favorite prayer and he repeated the oft-quoted petition, "O Lord, give me the courage to change the things that should be changed and the patience to endure the things that cannot be changed, and the wisdom to know the difference."

Yes, and we need the wisdom to know also what questions should be closed and what should be left open.

Momentous changes come so fast and the future is fraught with so many unforeseen contingencies that the best laid plans of mice and men oft go wry.

Recently I stood with a group of college students as they listened to our president broadcast the news of our troops being suddenly sent to Lebanon. I watched the faces of those boys as they heard of events which might change the course of their lives during the next few years. Where those lads will be a year from now or five years hence is an open question.

But what kind of persons they want to be next year or a decade hence is a question each one can and should settle now. As future events become more uncertain, settled convictions and principles become more imperative.



MINNEAPOLIS, Minn. (RNS)—CHURCH CLUB PROMOTES SAFE DRIVING. Teen-agers of the "Deacons' Car Club" at Calvary (Augustana) Lutheran church here overhaul a 1925 automobile belonging to a member. The club was organized to encourage safe driving and the proper care of autos by youths and to discourage the stealing of cars and accessories. Weekly meetings of the club open with Bible study and prayer. Afterwards members discuss safe driving and mechanical problems. Church attendance at least three out of every four Sundays a month is a requisite for membership. Similar car clubs have been started at other Protestant churches around the country. (RNS photo)

Methodist Men Clubs Now At 12,000; Goal Is 12,500 Chartered Clubs

CHICAGO (MI)—Twelve thousand local church clubs of Methodist Men have now been chartered by The Methodist Church's General Board of Lay Activities here.

This was reported by Dr. Robert G. Mayfield, general secretary, at the board's annual meeting in Chicago July 26-27.

Dr. Mayfield pointed out that with a goal of 12,500 chartered clubs by 1960, the present achievement of 12,000 chartered groups assures that the quadrennial goal will be surpassed. There were 10,000 clubs at the beginning of the quadrennium in June, 1956.

Methodist Men groups are organized in all the states, Hawaii, Alaska, Puerto Rico, and several countries overseas. Total membership of these groups is about 600,000.

Dr. Mayfield pointed out that "Methodist Men is now the largest men's organization in any Protestant Church in the world."

Calling for a deepening of the spiritual life of Methodist Men, he declared: "There has been general agreement that Methodist Men will realize its greatest and highest accomplishment when individual men are motivated to enter wholeheartedly into the life-stream of the general church's program and activities."

Dr. Don Calame is director of the board's department of Methodist Men.

Looking ahead to the Third National Conference of Methodist Men in 1961, The Methodist Church's General Board of Lay Activities has named three prominent lay leaders to head up a general arrangements committee for the conference.

The appointment of the committee was announced by Ray H. Nichols of Vernon, Texas, board president at the board's annual meeting in Chicago July 26-27.

Those named to the national com-

mittee were:

Dr. Lloyd H. Bertholf of Bloomington, Illinois, new president of Illinois Wesleyan University and former lay leader of the California-Nevada Annual Conference.

DeWitt C. LeFevre, Beaver Falls, N.Y., manufacturer, and lay leader of the Northern New York Annual Conference.

Professor Niles H. Barnard of the University of Nebraska, Lincoln, lay leader of the Nebraska Conference.

Professor Barnard is currently serving as member of the General Board of Lay Activities, and both Dr. Bertholf and Mr. LeFevre are former members of the board.

Some 4,000 laymen attended the Second National Conference of Methodist Men at Purdue University, Lafayette, Ind., last summer.

The Third National Conference will also be held at Purdue, and the dates will be July 21-23, 1961.

Methodists On Tour To Aid The Muslim-Christian Cooperation

WASHINGTON, D.C. (RNS)—A Methodist leader, Dr. Alvah I. Cox of Akron, O., has been selected as a special representative of the Continuing Committee on Muslim-Christian Cooperation to visit Moslem and Christian communities around the world.

Selection of Dr. Cox, executive secretary of the board of education of the North East Ohio Conference of The Methodist Church, was announced here by Dr. Garland Evans Hopkins of Washington, D.C. Dr. Hopkins is secretary-general of the Continuing Committee.

Dr. Cox will travel abroad in an attempt to further understanding between Moslem and Christian communities and explore new areas for cooperation between them.

The World Council Of Churches Asks Aid For Stricken Lebanese

GENEVA (RNS)—An appeal for \$25,000 to provide emergency aid for 11,000 stricken families in strife-torn Lebanon was made here by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The appeal came after World Council officials had received reports on pressing needs from a newly-organized committee made up of representatives of 13 voluntary Protestant, Roman Catholic and Eastern Orthodox groups working in Lebanon.

"The specter of famine and disease" the committee reported, "is beginning to creep into many homes."

It asked for food, clothing and medicines, as well as financial grants, to assist the 11,000 families for whom it has already begun opening service centers.

Elkhart Methodists Revive The Old Circuit-Riding Days

ELKHART, Ind. (RNS)—Wearing top hats and Prince Albert coats, ministers of the five Methodist churches here rode horseback to a special outdoor service that revived old customs of circuit-riding days to mark the 125th anniversary of Elkhart Methodism.

A 50-member choir in early 19th century attire and some 2,000 church members in frontier dress came to the service on horseback or in buggies. They hitched their horses to posts set up just for the occasion.

Highlight of the park service came when the Rev. B. Brooks Shake, pastor of St. Paul's Methodist church, Elkhart, preached one of the sermons of John Wesley, founder of Methodism in England in 1739.

The anniversary service included an "amen corner," a popular feature of circuit riding days in frontier America. According to the custom, worshippers sounded their enthusiastic endorsement of the visiting preacher with shouts of "amen" at frequent intervals during the service.

More Than 10,000 Persons Visit Upper Room Chapel

Nashville, Tenn. — More than 10,000 individuals signed the guest register in The Upper Room Chapel, and 177 groups had worship or other services in the chapel during the same period—the three months—April, May, June, of this year. These visitors came from 45 states and 26 foreign countries.

The chapel, in its brief history, has become an outstanding tourist attraction, judging by the people who signed the guest register. These people report that it is often a religious experience to stand before the life-size wood carving of The Last Supper and, at least for a few moments, to join with the Disciples as they answer the question that is in their hearts as Jesus says, "One of you shall betray me".

The Upper Room Chapel is in the building that houses the editorial and distribution offices of The Upper Room, the world's most widely used daily devotional guide. It is published in twenty-nine languages in thirty-six editions around the

The committee said that special relief work is being done for uprooted families from Tripoli and Akkara in the South of Lebanon, with Moslem cooperation in certain areas.

"We need all the material aid you can place at our disposal," the Lebanon group wrote, "in order to bring a measure of physical comfort to children and families who have been uprooted from their homes and are living in conditions of appalling misery and starvation."

It was announced here that Church World Service, relief agency of the National Council of Churches in the United States, had sent a sum of \$10,000 to aid the Lebanese needy, while the United Presbyterian Church in the U.S.A. had forwarded \$5,000.

World Council officials said that meanwhile shipments of corn, oil, cheese and soap originally intended for Jordan frontier villages have been placed at the disposal of the Lebanon committee.

The agencies cooperating in the Lebanon committee are the American Middle East Relief, the British Syrian and Lebanese Mission; the Near East Christian Council, the Society of Friends (Quakers) in Lebanon, the Lutheran World Federation, the Mennonite Central Committee, the Pontifical Mission for Palestine, the YMCA, the YWCA, the Greek Orthodox Church in Jerusalem, the Greek Orthodox Church in Beirut, the Near East Foundation, and the Near East Christian Council's Committee for Refugee Work.

E. Potter Young, co-chairman of the Lebanon committee and a YMCA staff member, reported that "our own churches here, meeting sometimes in rented halls outside the danger zone and sometimes in the midst of the shooting, have appealed to their people for support and the response is already encouraging."

The various editions are published by nine different denominations and a number of inter-denominational groups. Total circulation is well over 3,000,000 copies per each issue. The Upper Room suggests Bible readings, meditation, and a prayer for each day. The Reverend J. Manning Potts, D.D., is the editor.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1961 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for August 17, 1958: JUSTICE TO MINORITIES

READ: LEVITICUS 19:33-34; DEUTERONOMY 24:14-15; MATTHEW 9:9-13; GALATIANS 3:28.

MEMORY SELECTION: *Let brotherly love continue, do not neglect to show hospitality to strangers for thereby some have entertained angels unawares.* Hebrews 13:1-2 (RSV)

This is the third of four lessons under the general subject, "Justice and the Nations." On the last two Sundays we have studied "Guarding Our Freedoms" and "Justice in Government." Today our subject is "Justice To Minorities."

One of the amazing things in human development across the centuries has been the marvelous improvement in living conditions that has come to mankind. The Israelites, who wandered about in the wilderness for forty years before entering Canaan, thought of that land, crude and undeveloped as it was, as a land "flowing with milk and honey." What term would they have used to describe the fabulous, luxurious "way of life" common to America today, if they could have imagined it, we can only guess. Today the average worker's home in America has conveniences, gadgets and luxuries that were not even dreamed of in the palaces of kings in the day of Moses.

When we think of the fantastic progress man has made materially since that early day, it must come as somewhat of a shock to realize that we are still struggling, without too much success, with the same moral problems in human relationships that confronted the Israelites even before they entered Canaan.

Apparently, in their wilderness wanderings, some people of other races had joined the group of Israelites. Nationalistic as the Jews were, and believing themselves to be God's chosen people, it was necessary for the Lord, through Moses, to tell Israel how it should treat the stranger or sojourner within its gates. In Exodus, Leviticus and Deuteronomy, more than fifty times the Israelites were given instructions as to the important matter of human attitudes toward minorities. To give point to these instructions, the Israelites were reminded six times that they themselves were once strangers and sojourners in the land of Egypt.

Exploiting of Minorities An Age-Old Sin

So far back as authoritative history can carry us, we find minorities suffering at the hands of more powerful groups. The Israelites themselves, for some hundreds of years were bond-servants and slaves in Egypt and knew the hardships minorities might suffer under such circumstances.

Without question, the custom of exploiting the minorities, because they are unable to protect themselves, is a self-degrading sin. Nevertheless, it has existed for the centuries past and exists today. With all of our vaunted progress in practically every field of endeavor, which has so transformed life that we live in a dream world today as compared to that of the early Israelites, we have made so little progress in our voluntary attitudes toward minorities that it is scarcely noticeable. For evidence of this fact we need look no further than our own community, town, city or nation.

Our Attitude Toward Minorities A Revealing Test of Character

One of the most revealing tests of character is our attitude toward and treatment of people whom we consider our inferiors. There are those who seem to feel that they prove their superiority by looking down on or mistreating dependent or less fortunate people. The great-

est teacher of truth the world has ever known said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:26-28. In these words Jesus is saying that service rather than snobbery is a mark of true greatness.

True superiority is not afraid of losing anything of its dignity or standing by being considerate and kind to those who are less fortunate. Real superiority does not have to be protected or shielded. It is unafraid to mingle with the masses lest its greatness not be recognized.

In America all of us have opportunity to reveal something of our better selves by our attitudes toward minority groups. We have the migrant workers who are with us periodically. We have displaced persons who are victims of blight of war. We have with us representatives of so many of the races of earth along with the Negroes and Indians who are natives of our country. We need today, as much as Israel needed in the long ago, to study our responsibilities to the less fortunate people about us.

What Form May Injustice To Minorities Take?

1. We may be unjust in our provisions for the physical life of the minorities. There is the matter of health and hospitalization that is just as important to minority groups as to any other people, if the people composing these groups are to live normal happy lives. There is the matter of housing, the slum tenements in cities and the poor housing in towns and rural areas. Christian people should be concerned about the working conditions under which the minority groups must do their work. We may do minority groups a great injustice by failing to provide for physical surroundings and environments that minister to physical life.

2. We should be careful lest we be unjust economically to minority groups. It is a gross injustice to take advantage of people because they are in financial need. Two thousand years ago Jesus said, "The laborer is worthy of his hire." Matthew 10:7. Whatever group to which he belongs, every man deserves just pay for a just day's work.

3. There is the possibility of a social injustice to minority groups. We frown on the caste system of India which has made it so difficult for a person born to a certain group to ever rise above the level of life in that group. Possibly in America there is a larger opportunity than anywhere else on earth for one to stand on his merits and make his own place in the world. These opportunities should be enlarged until everyone has the right to be accepted for what he is.

4. It is possible to be unjust to minority groups with reference to their educational opportunities. Regardless of what anyone may think about the great controversy now raging regarding the integration of races in the schools, there is surely no Christian who does not believe, at least, that every child in America, regardless of class, race or color, should have advantage of the wonderful educational opportunities which America offers to its children.

5. It would be quite easy for minority groups in America to suffer a political injustice. In our political system, the majority rules. Any-

time there is a majority there must also be a minority. We sometimes call it the "ins" and the "outs." When majorities are large enough, there is always the temptation for the majority party to disregard the will and sometimes the rights of the minority. As a democracy, America has an opportunity to show the world that equality, fairness and justice can prevail for the minority group even when the majority party is safely in power.

What Causes Injustices To Minorities?

1. There are occasions when unmitigated selfishness is the basic cause of injustices to minority groups.

2. Injustice to minorities may be the result of prejudices of long standing.

3. Injustices to minorities can result from indifference to the needs or requirements of minority groups. Sometimes we are so satisfied with our own situation that we do not bother because there are others not so fortunately situated as we.

4. Injustice to minorities may result from inborn greed. We see in these groups an opportunity for exploitation for our own advantage and we are so greedy that we are willing to take advantage of others for our own selfish ends.

5. It may be that just plain egotism may cause us to be unjust in our attitudes toward minority groups about us. Under such circumstances we just think so much of ourselves that we do not have time or inclination to think of others.

Justice To Minorities Is A World Problem

There is not a major power on earth that does not have the problem of injustice to minority groups. Russia, with its iron rule over its satellite nations, is the number one example of this fact. China, with its oppression and exploitation of its working masses is another example. India, with its caste system, openly practices such discrimination between its classes as to cause great injustices to the underprivileged. We in America, have our rather unsavory record of our treatment of the American Indian as well as various other minority groups in our nation.

A World Revolution Against Injustices To Minorities

For some years now, the world has been a seething mass of revolutionary groups in various parts of the world. As information about "how the other half lives" has become common knowledge in many of the underprivileged nations and peoples of the earth, as the result of our improved communication systems, these people are feeling that they have been unjustly dealt with by stronger nations.

This world-wide unrest among such people is their reaction to what they feel is their right to enjoy some of the good things that the more progressive nations have long enjoyed. Such a feeling, sparked by the feeling that they have been discriminated against unjustly, makes this revolution a very dangerous movement on the part of these multiplied millions of "have nots."

There was a time when these people could do nothing about it. Today, with rival world powers willing to put arms in their hands to aid their own causes, these submerged masses are demanding their place in the sun. America and other great nations of earth must adjust to this new situation or be engulfed by it. We in America declare our faith in the theory that the majority should rule. We should not overlook the fact that these long-submerged masses, now beginning to see the light, are in the majority many times over. India and China alone have at least five times as many people as live in the United States. It is right, and it is also to our own best interest to deal fairly and justly with this awakening, demanding mass of people.

Christianity Makes The Whole World Akin

To the mixed multitude of nationalities that made up the Christian church in Galatia Paul wrote, "For we are all the children of God by faith in Christ Jesus . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Paul is here talking of Christianity as the great leveler. In the church at Galatia there were slaves and free men, Greeks and Jews but all met on a common level because they had first met Christ. They were all akin because they were children of a common Father.



13th Annual School of Missions and Christian Service

3rd Annual Wesleyan Service Guild Educational Seminar

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THEME: "Prepare Ye The Way"



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MISS HELEN POE

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Understanding Other Cultures: Dr. Irma Highbaugh, Coffeyville, Kansas

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Group Experiences

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General Information

Registration: Monday 2-5 p. m., August 18, \$3.50

Room and Board: Guild; \$4.00; W.S.C.S. \$16.00

Bring: Sheets, towels, pillow, electric fan

Platform Hours

Monday night: Dr. Marshall Steel

Other nights: Instructors

District Dinner

Tuesday night districts will sit together as districts, and furnish entertainment for the group in the dining room.

Chairman of Summer School Committee: Mrs. Elmus Brown

Dean: Mrs. James Upton Registrar: Mrs. R. T. Steel

Guild Registrar: Miss Mildred Scott



MRS. PAUL ARRINGTON

Mrs. Charles M. Henderson, Memphis, Tenn., has served the Memphis Conference as secretary of Missionary Education and the South East Jurisdiction as secretary of Home Work; she is now the Jurisdiction Recording secretary.

Dr. Irma Highbaugh, Coffeyville, Kansas, is a Field Representative for the International Missionary Council in the Home and Family program in Asia. She has been in missionary work since her commissioning in 1917, and has served many years in China.

Miss Helen Poe, Dallas, Texas, is a well known lecturer and inspirational speaker. Prior to coming to Conway, she has spent the summer touring the Middle East.

Mrs. Paul Arrington, Jackson, Mississippi, is at the present time Vice-president of the World Federation of Methodist Women, having been elected to this office in 1956 at Lake Junaluska. She is well known to Methodist women in America as a past vice-president of the Woman's Division of Christian Service and member of the Board of Missions.



DR. IRMA HIGHBAUGH

Blytheville First Church Senior MYF Hold Youth Activities Week

The Senior MYF of the First Methodist Church, Blytheville, Arkansas, held their Youth Activities Week, July 20-25. They started their planning early with the appointing of committees (Publicity, Fellowship, Projects, Worship, Discussion, Transportation, and Food) by the President, Mary Ann Stout. The chairmen of these committees acted as the Steering Committee. Rev. J. C. English, Minister; Rev. James T. Fleming, Minister of Education; Mrs. J. C. Guard, Counselor; and Don Franks, Youth Director helped with the planning.

Starting about three weeks before, every few days, the MYF members would receive a letter or card telling them a little more about YAW.

DeRidder Church Service Directed To Young People

On Sunday evening at Wesley Methodist Church, DeRidder, the message, "Christianity: Necessity or Hobby?", was directed primarily to the young people, since the service was a time of recognition for the M.Y.F. The officers of the M.Y.F., elected at the July 13th meeting, are: President, Sharon Thigpen; Vice-President, Anita Lindsey; Secretary, Patsy Bennett; Treasurer, Stuart Martin; and Publicity Chairman, Bobbie Jo Bennett. Mrs. B. F. Wood is Counselor. The M.Y.Fers had the privilege of participating in the Christian Adventure Week, July 20-25, being held by Dr. J. J. Mickle, President of Centenary College, at First Methodist Church, for the intermediates of First and Wesley churches. Rev. J. C. Skinner is pastor of Wesley Church and Rev. R. H. Jamison is pastor of First Church, in DeRidder, La.

During the week the MYF telephone chain was used every night, as well as car captains making sure that every MYF member had a ride. The average attendance for the week was fifty; this includes some from other MYF's in this area which were invited.

Two of the projects the group had for the week were: The first night they were told about the work of the Mississippi County Union Mission and they brought food and clothes for this work throughout the remainder of the week. The last two nights each MYF member wrote a personal devotion, or meditation which are now being compiled into a booklet, and will be given to each MYF member as part of a follow-up of YAW. One will also be sent to Power.

Last year, the group studied Methodist Beliefs; this year, beliefs of other Faiths and Denominations; Jewish, Episcopal, Roman Catholic, and Lutheran. Rev. Mr. English also led a group on Using our Bible.

Rev. Floyd V. Brower, from Caruthersville, Missouri, was the inspirational speaker, and he spoke on "Responsibility of Youth".

The last night opened with a Banquet and Talent Show, and the week ended with Holy Communion, conducted by Rev. Mr. English assisted by Rev. Mr. Fleming.

The week was well attended and a valuable experience for all.

New officers of the Senior MYF, First Methodist, Blytheville are: President, Mary Ann Stout; Vice-President, Jesse Taylor; 2nd Vice-President, Ethel Jean Wyatt; Secretary, Lucy Caudill; Treasurer, Russell Moore; MYFund Treasurer, Larry Anderson; Co-ordinator, Ja-Noel Smith; Christian Citizenship, Sarah Clark; Christian Faith, Ginny Ratliff; Christian Fellowship, Linda Trieschman; Christian Outreach, Weltha Mathes; Christian Witness, Bettye Jo Tinnin; Counselor, Mrs. J. C. Guard.

22 Attend Camden District Camp From First Church At Camden

There were 22 from the Intermediate Department of the First Methodist Church, Camden that attended the Camden District Intermediate Camp. Among those attending was Miss Ross Geddy who was elected to the office of president of the Camden District Intermediate Fellowship. Last Sunday evening the group met on the Court House lawn and the police department blocked off the street in front of the church. The program was on the Importance of the Church in a Youth's Life. Each member of the group was given a membership card and a picture of Christ to carry in their billfold. As each person marched up and the president, Ann Wilson, presented them a membership card, they had a prayer of dedication before the worship center and the church. The group sang while Mrs. Niolan played the portable organ. Mrs. John Dawson and Mr. Niolan Spain sang, "The Church Is One Foundation." The group seemed to receive a great deal of inspiration and challenge from this program. Music on the theme of the Church was played in the background as Rev. Mr. Childs spoke on the place of the church in a Youth's life.

Intermediate MYF Serve And Entertain Men's Club

The Intermediate MYF of the Harrison Methodist Church prepared the meal and served it, also furnished the program for the July meeting of the Methodist Men. Miss Julia Anderson Youth Director for the summer was in charge of the program. Rev. H. M. Lewis is the pastor.

Intermediate MYF Holds CAW, July 13-15

The Intermediate MYF of the First Methodist Church, Blytheville, Ark. held their Christian Adventure Week, July 13-15. Forty was the average attendance for the three nights.

The young people planned the week and they led the recreation and worship services themselves.

Rev. James Fleming, Minister of Education, led the discussion periods, which were: Conversation—Negative, Conversation—Positive, and Conversation with God.

Rev. J. C. English, the Minister; Mrs. Harold Henderson and Mrs. Ione Gore, counselors; and Don Franks, the Youth Director, also helped with the week.

The new intermediate officers are: (for 1958-59) President, John Holland; Vice-President, Dick Wyatt; Secretary, Terry Rainwater; Treasurer, Gene Atkinson; MYFund Treasurer, Becky Henderson.

Twenty-eight went from our church to the Intermediate Camp at Wayland Springs—July 28-August 1st.

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ST. LOUIS



BILL THRASHER

(Editor's Note: Bill Thrasher will enter Boston University in the Fall to further his study toward a degree of Master of Fine Arts in Religious Drama. The degree is being offered for the first time this year by the School of Fine and Applied Arts in connection with the School of Theology at Boston University.)

"The Church drama's ancient future home." These are appropriate words to describe the present rise of drama as an essential ministry within the church. Fewer changes have been as great as those that drama has undergone since its early existence with the Greeks and birth within the church. As in the other arts, music, painting, architecture, and dance, the rich meaningful liturgy and heritage of the church has also been the inspiration for drama. Within the stone walls of the early church, the people were taught the scriptures by players who put aside their shoemaking, their bookkeeping, their aprons, and all other crafts, and for a few brief moments became the shepherds, the wise men, the Holy Family, portraying the miracle of Christ's birth; or they became the three Marys and the disciples and the angel, revealing the great salvation that came in the Crucifixion. Thus, came forth the "mystery" or "Miracle" plays of the medieval church, deriving their name from the mystery or miracle of Christ's birth and death.

This new art form could not remain in the cloistered walls of the church for long. It left the sanctuary and went into the church yard, and into the village square, and thus became the theatre, where it was no longer bound by sacred stories or purposes. As the theatre adopted secular themes and ideals, it lost much of its kinship to the drama of the early church, and its purpose became primarily to entertain. The strong religious thought at that time commanded man to purge himself of the evils of the flesh and to cut himself off from those secular or worldly forces which might prevent his salvation, and for him to concentrate on the life after death. This being the thought, the fathers of the church banished drama from the church and condemned it because it had become a "thing of the devil," having lost its value, both religious and secular. And so drama has not only survived, but prospered magnificently throughout the years in the theatre, and in recent years on the motion picture screen and television, becoming one of the world's most popular methods of entertainment.

Perhaps it is strange that after so many years, drama is once more finding its way back into the church. In spite of its long absence and its developments through the years, it comes in humility, but not with shame; it comes not as a prodigal son, but as one bringing with it a wealth of knowledge and experience capable of fulfilling a greater ministry than before.

The years in the legitimate theatre have given drama one of the richest backgrounds possible. Great writers of all ages have contributed their best to the repertoire of the theatre. In all walks of life drama has found its place and has found something to say to the people. Now it

is ready to speak once more from the church, and to proclaim the great truths that lie within the Christian Church.

In the last few years numerous advances have been made in the field of 'religious drama', as it is commonly called. Different churches have developed drama workshops for the purpose of training people to be leaders of dramatic programs; seminaries have developed courses of studies in the field of the arts, often specializing in the field of drama. Because of its resourcefulness, drama has found its way into many areas of the work of the local church. In the area of recreation it is used extensively for group recreation and entertainment. In the Christian Education program of the church it is being used to teach through creative dramatics with children, roll playing, interpretive movement, and choral reading. And most effectively the church is using drama to bring man closer



A drama, "Christmas In The Market Place," was done this past Christmas at Winfield Methodist Church in Little Rock. Players shown, left to right, above are Bill Thrasher, Lynn Woolard, Ramon Blacklock, Betty Bittinger and Mrs. Clint Albright.

to God and to his fellow man. With new breath and vitality drama is teaching the ageless story of God's love for man; with great enthusiasm it preaches the gospel of Christ; and with sincerity and strength it commands man to search his soul, to confess his sins, and to repent. Whether in the fields of recreation, education, or worship, drama has become a vital and exciting force within the church.

Throughout the United States, dramatic groups are developing in many local churches. One such group is the Winfield Players of Winfield Methodist Church in Little Rock. The new program of dramatics at Winfield was organized in the fall of 1956 under the direction of Bill Thrasher, Director of Activities. This program has been developed for the junior high age, through the adult age, each group participating according to its interest and ability. This year-round program has fulfilled various needs since its organization, especially at the high seasons of the year. In the field of recreation it has brought forth a church-wide family night in which the different church school classes provide entertainment by presenting skits and stunts. In the education program, drama has

been used in a variety of ways, such as play reading for certain types of programs, dramatic interpretations of the scriptures, roll playing of biblical stories, and real life situations. Through worship many dramatic forms are being used. Among these forms there is choral reading, interpretive dance, and plays of many styles. (See pictures)

Just as in any other field, there is good and bad in the field of religious drama. This distinction is made, primarily, when the material is good drama, but poor religious thought, or good religious thought and poor drama. Currently, much writing is being done in this field of drama for the church. The last few years have brought forth some outstanding work from both dramatists and theologians. In addition to contemporary work in drama for the church, much of the work from the legitimate theatre is being adopted for use among religious groups, thus providing the church with an unlimited wealth of material with which to work.

The high seasons of the year such as Christmas, Easter, provide excellent opportunities for drama in the church. Mission studies, summer camping programs and other special studies become more meaningful when drama is used as a means of teaching and as a means of inspiration.

The return of drama to the church has opened a vast new ministry for the church and a new area of service for many people. With its rich heritage, drama re-enters the church, not with artificiality, or with a theatrical pomp, as might be expected, but with sincerity and simplicity and with zeal to strengthen the ministry of the church in an age when the great realities of the Christian Gospel must be heard by all people in every place.



Jeanne Packard and Les Thurman are shown here in another drama enacted at Winfield Church. The drama, "A Child Is Born," was done at Christmas in 1956.

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No. 32



Blackwell, Okla. (RNS)—APARTMENT HAS 'UPPER ROOM'—Mr. and Mrs. Dewey Mauk, who believe that their time on earth and all they own belongs to God, pray together in the "Upper Room" of their apartment here. The prayer altar, dominated by a large portrait of Christ, is at one end of the living room, where people of different denominations meet to pray. The Mauks operate an approved flight school and are active in The Methodist Church. They say living close to God and having faith is what counts with them. (RNS Photo)

President Eisenhower Sets October 1st As Prayer Day

Washington, D. C. (RNS)—President Eisenhower called on Americans of all faiths to pray on Wednesday, Oct. 1, for a just and durable peace "under the guiding hand of Almighty God."

In a statement proclaiming Oct. 1 as a National Day of Prayer, the President also asked that all visitors in this country, "each according to his own faith," join Americans in praying.

"In our time," he said, "buffeted by unprecedented changes and challenged by an aggressive denial of Divine providence, we have continuing need of the wisdom and strength that come from God, and

we shall always find our highest satisfaction in a steadfast purpose to know and to do his will."

A joint resolution approved by Congress in 1952 provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups and as individuals."

Declaring that "it is a privilege to carry out this resolution," President Eisenhower said in his proclamation:

"I accordingly set aside Wednesday, the first day of October, 1958, as a National Day of Prayer; and I call upon my fellow Americans and all who may be visitors in our country, each according to his own faith, to join in prayers for our nation and for all mankind, and especially:

"First, that we may be humbly mindful that this nation, under God, arrived at its present position by the toil and sacrifice of many citizens who subordinated personal interests to the common welfare and passed on to us a heritage with which we are singularly blessed;

"Second, that we may have Divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment in which they may grow in body, mind, and spirit;

"Third, that we may ever exercise a compassionate concern for human

General Survey To Be Made At Centenary College

The University Senate of the Methodist Board of Education, at the request of the Centenary Board of Trustees, is making a general survey of the administration and policies of Centenary College.

The survey is the third such study to be made of the college since Dr. Joe J. Mickle assumed the presidency in 1945. Dr. Mickle said the survey is in keeping with the college's policy of having periodic studies made by qualified experts in the field of higher education as a means of measuring the growth and progress of the college.

Members of the survey committee are the following: Hugh C. Gregg, vice president and treasurer of Syracuse University and expert on college financing; Dr. T. R. McConnell, head of the education department at the University of California in Berkeley, specialist in curriculum; Dr. Myron Wicke, dean of Southwestern University, Georgetown, Tex., for many years associated with the Methodist Board of Education.

Also, Dr. David Lockmiller, member of the survey team which issued the Gross Report after the initial survey in 1945 and for many years president of the University of Chattanooga, Tennessee; Dr. Richard N. Bender, director of religion in higher education and affiliated with the Methodist Board of Education, and Dr. Everett L. Walker, also with the Methodist Board of Education.

The survey team will visit the campus Sept. 29 and 30 and Oct. 1 to obtain first hand information. Confidential questionnaires already have been sent to all faculty members and to 300 alumni, and the college administration has compiled more than 100 pages of additional information concerning the college and its operation. This data will be analyzed, and from it recommendations will be drawn for the improvement of the college.

The survey covers administration, suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well being of our neighbors;

"Fourth, that we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God;

"And, finally, that we may have courage to move forward in the unconquerable spirit of a free people, strong in faith, having a will to endure the burdens which have been given us to carry in our day, and to work towards goals of human betterment which may be attained only beyond our span of years."



BISHOP RALPH MAGEE

Bishop Ralph Magee will conduct a course on Stewardship at the Louisiana Pastors' School at Centenary College, August 25-29.

His course on Stewardship will be in keeping with the present Quadrennial Emphasis and will deal with the whole life, mind, emotions, worship, Bible knowledge, time, means and leadership.

Bishop Magee was elected to the Episcopacy in 1932 and served the St. Paul, Iowa and Illinois Areas before retirement in 1952. He now lives in Evanston, Illinois.

finances, physical facilities, courses, public relations, curriculum, long-range development and all other phases of the operation of Centenary College.

The first survey was made in 1945 by a group of educators headed by Dr. John O. Gross, executive secretary of the Board of Education of the Methodist Church. The report issued at that time was known as the "Gross Report" and contained a number of recommendations for the improvement of Centenary College.

The second survey, made about five years later, was in the nature of a follow-up on the first. The report issued at that time was known as the "Seaton Report" and was issued by President John Seaton of Albion College.

Wife of Bishop Holt Succumbs In Europe

Funeral services for Mrs. Ivan Lee Holt were conducted on Tuesday afternoon, August 12, at Winder, Ga. Mrs. Holt died on Wednesday, August 6 in Brussels, Belgium, following a short illness. Mrs. Holt was the wife of Bishop Ivan Lee Holt, retired Bishop of the Methodist Church. Bishop and Mrs. Holt resided in St. Louis. Bishop and Mrs. Holt had flown from New York early last week on the beginning of a European tour. Bishop and Mrs. Holt were married in 1950,

1958 Daily Bible Reading Schedule

Below is the schedule for the period Aug. 14-Aug. 23 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Aug. 14	Luke 24:28-35
Aug. 15	Luke 24:36-53
Aug. 16	John 1:1-18
Aug. 17	John 1:19-28
Aug. 18	John 1:29-42
Aug. 19	John 1:43-51
Aug. 20	John 2:1-11
Aug. 21	John 2:12-25
Aug. 22	John 3:1-15
Aug. 23	John 3:16-21

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. L. W. TAYLOR report the arrival of a son, Edward Keith, on August 1. The Rev. Mr. Taylor is pastor of the Venice-Triumph charge.

REV. AND MRS. ROBERT I. GALATAS, New Orleans, report the arrival of a daughter, Ruth Ann, on June 29. The Rev. Mr. Galatas is pastor of St. Claude Heights Methodist Church in New Orleans.

REV. AND MRS. KEN JACOBS, announce the birth of a daughter, Sharon Elizabeth, on July 30. The Rev. Mr. Jacobs is the associate pastor of the Carrollton Methodist Church in New Orleans.

REV. AND MRS. CLARENCE SNELLING, on leave from study under the Danforth Foundation, from Wesley Foundation, at Tulane, announce the birth of a son, Benjamin Keith Snelling, July 11.

REV. PAUL CASSELS, pastor of the Shongaloo Methodist Church, will be the guest evangelist in a series of revival services at the Gibsland Methodist Church August 17-24. Rev. J. A. Jones is pastor.

REV. R. M. CRAIN, retired member of the Little Rock Conference, is now in Texas where he will serve a church for about eight months. The Rev. Mr. Crain has two sons living in Texas and he also plans on doing some visiting while there.

ROBERT P. LAY, Louisiana Conference Lay Leader, conducted the Sunday morning worship services of the First Methodist Church of New Iberia, July 20. He was assisted by the Director of Music, C. G. Fuller, Jr., at both the 8:30 and the 11:00 o'clock services. Rev. Jack Cooke is pastor of the church.

JOHN W. CHAFFIN, Vernon District Ranger, U. S. Forest Service, was the guest speaker at the meeting of the Men's Club of the Leesville Methodist Church on Monday, July 14. His topic was "The Ranger District Organization." He used color slides during the lecture. Rev. C. Robert McCammon is pastor of the church.

MISS GAIL HOWARD, Methodist Youth Fellowship president, attended the United Christian Youth Movement South Central Training Conference held at Bethany Hills Conference Grounds, Kingston Springs, Tenn. Miss Howard was selected by the United Church Women to attend from Baton Rouge. The conference was held August 3-9.

MISS ANN ADAMS, Wesley Foundation director at Northwestern State College, Natchitoches, as of Sept. 1, will be employed by Drake University at Des Moines, Iowa. The Wesley Foundation program will be carried on by local persons until Dec. 6 when Robert L. Tatum will receive his B.D. degree at Iliff School of Theology and will assume the duties of director at the Wesley Foundation.

DR. WILLIAM E. TRICE, pastor of the University Methodist Church, Baton Rouge, was the guest evangelist in a series of revival services held at the Arcadia Methodist Church,

August 3 through 8. The music for the revival was led by Evangelist Singer "Bill" Mann, who has led the singing for two other revivals at the Arcadia church, where the Rev. R. L. Peyton is pastor.

ANNOUNCEMENT of a baby boy, James Wesley, Jr., born to Mr. and Mrs. James W. Black of Anniston, Alabama, was received with a great deal of interest in Shreveport. Wesley weighed 8 1/4 pounds. Both parents are graduates of Centenary College, and former teachers in the Shreveport schools. The proud grandparents are the Rev. and Mrs. C. B. Krumnow of Raymond and Mr. and Mrs. Clyde A. Black of Shreveport.

REV. A. W. TOWNSEND, JR., superintendent of the Alexandria District, preached Sunday, August 3, at the evening worship service of the First Methodist Church, Alexandria, in the absence of the associate pastor, Rev. James Jones, who was a director at the Junior Camp of the Shreveport District at Caney Lake. The Rev. Mr. Townsend used as his subject, "On Keeping Close to Christ." Dr. Guy M. Hicks is pastor of the church.

DR. JOE J. MICKLE, president of Centenary College in Shreveport, and a professor in Japan for 20 years was the guest speaker at the First Methodist Church of Shreveport for the Sunday evening worship service, July 20. Prior to the service, Dr. Mickle presented a talk and showed slides on the religions of the Far East. His talk introduced "Christian Adventure Week" which he conducted at First Church July 20 through 26. Dr. D. L. Dykes, Jr., is pastor of the church.

REV. D. W. POOLE, superintendent of the Baton Rouge District, preached at the Amity Methodist Church Sunday morning, July 20. Rev. Clayton L. Bennett preached Sunday morning, July 13. The Rev. Walter Swetnam of the Amity Presbyterian Church held both evening services while the pastor Rev. Glendon Messer, and his family were on vacation touring the west coast. Upon their return were pleased to find two completely remodeled bathrooms in the parsonage, new tile board had been installed, new decorations and a new shower stall.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, preached at the morning worship service of the First Methodist Church, Minden, Sunday, July 27. He used as his subject, "All or Nothing." The evening service was under the direction of the young people with James Rhea presiding; Wiley Cameron leading the prayer; James Turner Almond reading the scripture; the meditation by Ann Mays; and Kay Cunningham playing a flute solo. Bob Grambling directed the youth choir. Rev. M. W. Merrill, the pastor, and his family were vacationing in Oklahoma City and Omaha, Nebraska.

RECENT ACTIVITIES of the Rev. Ned Stout, pastor of the First Methodist Church, Denham Springs, have included the presentation of a program of music for the Kiwanis Club of Denham Springs, serving as guest preacher at the Live Oak Methodist Church Sunday morning service, speaking at the Baton Rouge First Methodist Church Christian Adventure Week

METHODIST INFORMATION DIRECTOR MARRIES

Miss Jeanne Mason of Little Rock and 1st Lt. John W. Smith of New York City were united in marriage in a ceremony Saturday afternoon in the chapel at the Little Rock Air Force Base near Jacksonville. The ceremony was read by Chaplain Arnold Gregerson.

Mrs. Smith is Director of the Arkansas-Louisiana Area Methodist Information program, and has her office at the Methodist Headquarters Building in Little Rock. A native of Carlisle, Mrs. Smith attended the Little Rock University and has directed the Methodist public relations program since December of 1956.

Lt. Smith is stationed at the Little Rock Air Force Base. He is a graduate of State University of New York.

Mr. and Mrs. Smith are at home at 107 42nd Place, Park Hill, North Little Rock.

on "Boy and Girl Friendships" and preaching one night at the Bluff Creek camp meeting. At the Bluff Creek meeting the Denham Springs First Methodist choir, under the direction of Jack Story, sang. The Rev. Mr. Stout also spoke to the Live Oak Methodist Men's Club.

PARKER MEMORIAL METHODIST CHURCH, New Orleans, was represented by Don Barksdale and David McCain at the Pre-teen Summer Camp at Percy Quinn Park during the week of July 28 to Aug. 1. The Lamplighters Class of Parker Memorial will have a Potluck Supper August 15 as their monthly meeting. Leo Terry of Parker has recently returned from the Convocation of Evangelism which was held in Washington, D. C. The pastor, Rev. Ed Barksdale, is planning to attend the School of Missions at Mt. Sequoyah, Fayetteville, Ark., August 19-22. He will be accompanied by his wife and son.

RECENT ACTIVITIES of Rev. Henry A. Rickey, superintendent of the New Orleans District include: speaking at a recent meeting of the Men's Club of the First Methodist Church, New Orleans. At the close of the meeting, a telephone call was received announcing that a loan had been granted, whereby First Church can proceed with the construction of its new building. The building is located on Canal Street at Jefferson Davis Parkway. Dr. N. H. Melbert and Rev. Art Baker are the pastors. The Rev. Mr. Rickey addressed a recent breakfast of the Key Men of the Greater New Orleans Federation of Churches. This is a key group of ministers and laymen who are at the center of the life of the Federation. Mr. Rickey was the speaker at a meeting of the Men's Club of the St. Luke Methodist Church, New Orleans, recently. This Club has been very active in all the affairs of the Church. Rev. Spencer Wren is in his eighth year as pastor. Mr. Rickey addressed a meeting of the Men of St. James Church in Marrero, where Rev. Robert L. Clayton, Jr., is the pastor. The church is working on plans for a parsonage. Mr. Rickey spoke to a meeting of the St. Tammany Parish Group Ministry on July 27, at Slidell. Rev. K. K. Carithers is acting chairman of the group, with Miss Sheila Nuttall as Rural Deaconess. This Group Ministry has proven that many rural areas can do things better by churches and pastors working together. Mr. Rickey also reports the New Orleans District in good condition, as to personnel, progress, and outlook. He has completed his first round of visits to each pastor, in his natural habitat, and is beginning to get the feel of the District.

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The Living Scriptures— *by Jack Hamm*
His Hands Are Available



The Layman's Column

By Charles A. Stuck
Lay Leader, North Arkansas Conference



Things That Last

Recently I was privileged to hear a pastor in another state one Sunday morning. Among other good thoughts, he told of a man who came to his pastor and told him that he wanted to do something for the church that would last one hundred years. The layman made the suggestion that he furnish an aluminum roof for the church. He knew that it would last a century, and he wanted it as a monument to his love and foresight.

Doubtless, every one of us would like to do something that might give our efforts a touch of immortality. The very fact that our lives are not much more or less than the "three-score years and ten" makes us all want to achieve the satisfaction of extending our influence beyond the human span. Some wealthy men and women make large gifts of money to colleges and universities. By these acts they become a part of the institution and their money becomes a blessing to young people for generations that will never hear of their benefactors. The many people who are not wealthy are often concerned in the same manner but since they do not have the substantial means, they feel that whatever they may do will be of no importance in the program of God. What so many of these people forget is that "God is no respecter of persons," and that anything which one does to the glory of God will become great in His eyes.

The man referred to at the beginning of this column wanted to make his name a kindly memory

by putting a hundred-year roof on the church. Well and good! There is certainly no reproach on such an interest in the effective years of a church plant. This is one of the many ways by which one can project his love for God and for His work among men. Let us try to think of a number of means. Probably one of the best is to give financial help to a young man or woman to fit himself or herself for full-time Christian service. Usually these people are not able to attend colleges without some aid. That is where a Christian can do a great work. Then, there are the children who grow up in the type of surroundings that breed carelessness and crime. There is no way of knowing how much good one may do by becoming a Big Brother or Big Sister to a child who otherwise would never hear of God and Jesus Christ. It is not at all unlikely that a child whom you help in this manner may become a great Christian worker. It has happened a number of times. Probably the most thrilling act that one can do is to help another person to find Christ. Anyone who has ever had this experience will tell you that it is a high moment in his whole life. And as for the implications of eternity, the person whom you help to come to Christ may become a witness in his own right, so that your efforts will be extended for one, maybe more generations. Jesus has told us that His Kingdom will survive all the troubles that it will meet. When you help to promote it, you are dealing with things eternal!

A Lift For Living

By Ralph W. Sockman



BIG PEOPLE IN SMALL PLACES

Some years ago I became acquainted with two brothers. One held a very high position in the church. He was a large man of imposing appearance. He walked and spoke impressively.

I remember an occasion when this big man felt hurt. He had been a member of a preaching mission in a New England city. He had not drawn a large congregation. He felt that he had not been properly advertised and that the entertaining committee had not appreciated his importance. He was visibly nursing his wounded vanity.

The incident, I discovered, was indicative of the man. His was not a large generous nature concerned with the causes he served. His concern was to draw appreciation and applause for himself. He was a little person in a big place.

The other brother was the minister of a small, inconspicuous parish. He served it long and faithfully, never apparently concerned about moving to a larger field. His name was not known outside his community, but he was deeply beloved by those who knew him.

I recall a statement of his. It was this: "A man can never be happy in the ministry unless he feels himself to be a channel." His nature was no Dead Sea; it was a stream of living water. He was a big person in a small place.

According to the world's appraisal, the first brother would have been counted a success, the second probably a failure. Society measures persons so largely by the size of their positions. The ladder of success is commonly supposed to rise from the little job to the high executive post, from the small town to the large city.

There is, of course, a certain validity in the principle that personal virtues and abilities lead to social advancement. A normal boy has ambition to get ahead in the world, to become a man who counts. A good employee is eager to improve his work and to receive the reward which goes with it. Who can gauge the impetus given to American youth by the knowledge that from the humblest beginnings our boys and girls can rise to the highest positions?

But I am raising the question whether our desire for publicity and power may not be causing us to measure people by the spread of their names rather than the growth of their personalities. It is a sad thing to see a small nature in a big position.

How does God make persons great in small places? For one thing, by making them big natures. I think we know pretty well what we mean when we speak of a big nature. We think of those who are generous in judgment, sympathetic in spirit, thoughtful of others even before themselves. We think of persons who are magnanimous, not easily offended and quickly forgiving.

Such bigness of nature may be observed in some children, almost as if it were a native endowment. But a big soul is by no means all a matter of natural disposition. It can be cultivated.

To have big interests helps. I think of a private secretary who never traveled more than a few hundred miles from home. But each Sunday she taught a class of young people in her church.

She kept track of her pupils after they went forth into the world. Some of them went abroad and she followed them with her letters. Also she corresponded with missionary friends. Thus her lines went out to the ends of the earth. That little woman became a world citizen. She was a big person in a small place.

Great living begins at home. We are ever looking to governments to solve our problems. To be sure, we need great leadership in high places, but equally we need big people in little places.

Some years ago a city educator on a cross-country tour stopped at a small rural township school. He asked the principal if it was difficult to get good teachers in that rather out-of-the-way section. The principal replied, "Oh, we have some very good teachers here. We have Plato and Shakespeare and Emerson and many others like them." To bring the best minds of the ages to enlighten the youth in small places—that is great teaching.

To bring the news of the world to enlarge the outlooks of those who dwell in county-seat towns and villages—that is great newspaper editing.

To bring the world mission of the church to widen the sympathies and ennoble the lives of congregations on Main Street—that is great preaching and the eventual hope of world peace.

To combine large outlooks with local loyalties—that is good citizenship and great living.

Do You Want To Adopt A Child?

By L. D. Haughton
Superintendent

The Methodist Home Hospital

We feel that we should keep our Methodist people informed about any situation arising in this institution. Right now we do not have an ample supply of good prospective applicants for our babies. We need more in order to have a choice in matching the homes with the babies. This is an auspicious time to make application for the adoption of a baby. This situation has developed because of a capacity number of patients. This does not mean that there will be a shorter waiting period. It will not exceed two years. The usual careful and thorough home study will be made. The requirements will be just as high as ever. These are for the protection of our babies.

The man must be 41 or under and the woman must be 36 or under when they apply for their last baby. If they hope to get two then 39 and 34 respectively. They must be active members of the same church and totally abstain from the use of alcoholic beverages. It is required that they have a reasonable education and enough income to assure security and an education for the child. The home must include a room dedicated to the baby.

If a couple is interested we ask that they write us, giving answers to the above questions. Write to the Methodist Home Hospital, 815 Washington Ave., New Orleans 13, La.

Southside Church To Hold Revival Services

The Monroe District Secretary of Evangelism, Rev. W. D. Milton, pastor of First Methodist Church, West Monroe, Louisiana, will preach a series of revival services at the Southside Methodist Church, Monroe, August 17 through August 24. The services will be held each morning at 9:30 a.m. and each evening at 7:30; the youth service will be held each evening at 6:30 under the direction of Robert Warner, Mrs. Betty Antley, and Mrs. Sybil Jones. The children's meetings will be held at 6:30 p.m. under the di-



REV. W. D. MILTON

rection of Mrs. Yvonne Warner and Mrs. Faye Cook. The music in the evening will be directed by R. L.

Eurlyne Howell, "Miss U.S.A.," Is Granted Scholarship To Centenary

Eurlyne Howell, the sophomore coed who brought the title of "Miss U.S.A." back to the Centenary College campus from Long Beach, Calif., has been granted a \$1,000 scholarship to Centenary for the next year.

Eurlyne, 18, was welcomed home to Bossier City with a street parade, City Hall ceremonies and an open house at the Palmetto Country Club. Two bands were on hand to pipe her off the plane which landed at the Greater Shreveport Municipal Airport after the flight from the "Miss Universe" contests in Long Beach.

Dr. Joe J. Mickle, president of Centenary, was among those present at the airport to greet her. Mayor Jake Cameron of Bossier City and Mayor James Gardner of Shreveport also were on hand. The two mayors presented the Centenary coed with keys to their respective cities in recognition of the honor she achieved by having been selected as America's most beautiful young woman.



EURLYNE HOWELL

The scholarship, one of many gifts presented to Eurlyne, is being underwritten by friends of the college. The donors requested anonymity, however. Dr. Mickle made the presentation of the award.

Eurlyne previously had been awarded the Amanda Howell Memorial Scholarship to Centenary College for the second consecutive year. The scholarship, valued at \$200 per semester, was established by Mrs. S. J. Harman of Shreveport in memory of her aunt, the late Amanda Howell, for many years a librarian in Caddo Parish schools. Eurlyne, who had held this scholarship during her freshman year, was given a renewal of the grant for the 1958-59 school year in recognition of her 2.5 average of a possible 3.00.

six choirs in the church will participate in the services. Those directing the choirs will be Charlie Elliott, Lloyd Barnett, Mrs. Sylvia Swanson, Mrs. Lou Perkins, and Mrs. Stanley Chapman. Anyone desiring transportation to the services may call J. Y. Pipes at FA 3-7548 or Mrs. Dorothy Elmendorff at FA 2-7233.

Jones assisted by Mrs. W. P. Stewart and Mrs. Stanley Chapman. At the morning service Mrs. Chlo Cheatham and Miss Charlene Wilkerson will be in charge. The prayer group in the evening will be conducted by C. S. Cheatham, Pete Medak, Mrs. Doris McNeil, and Mrs. Myrtie Mae Foster. Joe Skeen and Bill Glasco will be in charge of the ushers committee. Nolan Maxwell, chairman of Evangelism, will be in charge of contacting prospective members. Mrs. Myrt Dana will serve as chairman of the Church Membership visitation committee. Mrs. Callie Crow and Mrs. Mae Goode will be at the door each evening to welcome those that attend. During the week each of the

Monroe Church Observes Sixth Anniversary

Sunday, July 13, was a memorable day in the history of Southside Methodist Church, Monroe, when its sixth birthday anniversary was observed with a "Homecoming." A record attendance of members and friends from far and near shared in the blessings of the day including a beautiful "basket dinner" served on the lawn of the church.

Rev. J. E. Hearne, Louisiana Conference treasurer, was the guest pastor.

An attractive history of the church was given to each one attending. Many expressions of amazement at the rapid growth from a little more than a hundred members at the organizational service in Booster Hall to 556 in the beautiful Irma Jones Sanctuary at the present time.

Rev. Lea Joyner is the minister to whom goes so much credit for a job well done.

Every day is a busy one at Southside, with three mission churches to serve, an active Woman's Society, a newly organized Wesleyan Service Guild that has already grown from ten charter members to 15 in number, a wide-awake Men's Club, an enthusiastic altar Guild whose work is always in evidence in the beautiful sanctuary, a scout troop, cub scouts, explorers, an outstanding MYF, six choirs, not to mention the four commissions that are ever alert and active and the church school that is rapidly growing and Sundays are always heavenly scheduled in the work of the Kingdom.

Sunday July 20 Rev. F. L. Hearne was guest minister at the morning service in the absence of Rev. Miss Joyner who participated in the Wesleyan Service Guild Conference in Alexandria.

A beautiful service in song, "Sing Unto The Lord" was the theme, was rendered by the Chordsman quartet composed of Sid Taylor, James Hitower, Charles Crawford and Garland May with Marcus Garland at the organ, all of Monroe.



Over 150 Wesleyan Service Guild members and a number of guests enjoyed a wonderful weekend at Camp Brewer, in the heart of Louisiana, July 18-20.

The theme "Prepare Ye The Way" was emphasized in every detail of the program. The new conference secretary, Miss Sue Batton of Minden, together with the

district secretaries, five of whom were, also, new in their conference office, gave excellent leadership to the weekend activities. Mrs. Ruth Cowell of Pineville, conference chairman of Christian Social Relations, served as program chairman.

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for August 24, 1958: JUSTICE AMONG NATIONS

READ: MICAH 4:1-7; ACTS 10:34-35; EPHESIANS 2:13-16.

MEMORY SELECTION: *Great and wonderful are thy deeds, O Lord the Almighty! Just and true are thy ways, O King of the ages! Who shall fear and glorify thy name, O Lord? For thou alone art holy. All nations shall come and worship thee, for thy judgements have been revealed.*

Revelation 15:3-4 (RSV)

Today we have the last of four lessons under the general subject, "Justice And the Nations." In the first three lessons of this series, we studied, "Guarding Our Freedoms," "Justice In Government, and "Justice To Minorities." The subject for the last of these four lessons, which we study today, is "Justice Among Nations."

Here again we have Scripture selections from both the Old and New Testaments as a basis for the lesson. This would indicate that the subject of "Justice Among Nations" was an age-old problem in those early years, as it still is today. The first of our Scripture selections is taken from Micah. The prophet Micah lived about 740-700 B. C. Micah, in that early day, had a vision of a time when wars between nations would end and the world would be at peace.

We are painfully conscious today that we have not yet achieved the blessed state of peace about which the prophet wrote. The fact of the business is that, from the earliest period of recorded events until the present time, the history of the world is largely a record of the wars that have cursed humanity across the centuries.

A very distressing thing about the history of war is its ever increasing destructiveness. Men once fought with little more than clubs as weapons. Gradually the destructiveness of these weapons has increased until now the jet bomber, the inter-continental ballistic missiles, the atom and hydrogen bombs have made possible the destruction of human life on the earth.

It is surprising that the world, for so long a time, accepted war as the normal way of settling the differences between people. It is quite possible that more has been written and said and done about world peace, since 1900, than in all the centuries before that time. If we remember that, we will not be so much surprised that such a deep-seated, age-old practice persists even though, at last, man has awakened to the folly of such a course to settle disputes. The war-habit is hard to break and the feeling that war is inevitable is hard to dispel. Nevertheless, while we are almost daily face to face with threats of war, the dream and ideal of a warless world will not die.

The Prophet Pictures A Warless World

War was so commonly accepted in the days of Micah that it is evidence of a divine revelation when this prophet could catch such a beautiful vision of a world at peace.

The prophet sees a day when the truth of God and vital religion will be so exalted as to appear on a mountain top. While gravity normally pulls down, so powerful and attractive will truth and righteousness become that, with a moral gravity, it will draw the world up to it and the nations of the world will turn to this high moral plane to learn the way of life. As a result, "He (the Lord) shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up a sword against nation, neither shall they learn war any more."

Isaiah speaks of a day when "The earth shall be full of the knowledge of the Lord, as waters cover the sea." Isaiah 11:9. As a result of such a knowledge of the Lord and acceptance of the way of righteousness there would be peace and happiness and security.

Is Such A World Peace Possible?

This vision of a world of happiness, plenty, security and peace is an enchanting ideal and goal. Is it possible?

This much we should have learned by this time: it is that man-made plans for peace, born in an atmosphere of national selfishness and suspicion, will not produce such a world. Up to date man has tried every conceivable plan for world peace except God's plan. It is quite possible now that every world leader knows that unqualified justice and the Golden Rule, sincerely accepted and tried would solve international problems in a very short time. It would be necessary for this ideal to be accepted mutually by all conflicting forces before it would really work to the satisfaction of all.

It is this necessity for a full cooperation by all, in such a plan, that thus far has prevented it from working at all. Fear, distrust, suspicion, combined with selfishness, has left this as the one untried plan in international efforts to bring about world peace.

The world at peace, envisioned by the prophet, is a world where justice and righteousness prevail. We give much time to the thought of disarmament. In such a world the prophet sees men converting instruments of war into implements for peace-time use. It is a world where "They shall sit every man under his vine and fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Only such a world can be a world at peace.

World Revelation Born of a Demand for Justice

The world has been in the grip of a tremendous world revolution since a short time after the last World War. Through the closer relationships of nations created by World War II and the modern means of transportation and communication, the underprivileged nations have come to see that there is a much better way of life that they are not now privileged to enjoy.

The backward nations of earth have come to believe, and rightly so, that they are entitled to something of the larger life that many modern nations enjoy. The stronger nations have been very slow to voluntarily share the good things of life with these backward nations. With this awakening, in so many weaker nations, of a knowledge that they have been neglected and at times exploited by the more "enlightened" nations of earth, there has come a demand for the larger life that has reached into practically every corner of the underprivileged world. The communists are aware of this awakening and demand for a better way of life. They have taken advantage of it and have promised the relief that these people demand. Communism did not create this revolution outside of Russia; they have used it for their own purposes with a skill that deserved a more worthy motive.

Justice Among Nations Necessary To World Peace

So long as nations deal unjustly with nations the ideal of world peace is impossible to attain. America resents the attempt of any nation to deal unjustly with it. We may as well realize now, as later, that this same spirit of resentment exists among people everywhere, when they have the feeling that they are not receiving justice.

No nation really wants peace that is unwilling to sincerely extend justice and fairness to other nations. Any other attitude simply means that it wants peace only on its own terms. We may expect threats of war and the possibility of war itself so long as injustice and intrigue are practiced between nations.

The World's Number 1 Problem Today

A fair, just and lasting peace is the world's number one problem today. Such a peace is no longer optional. Because of present agencies of destruction, a will for peace, a workable plan for peace and a world-wide agreement to solve world problems by peaceful means is imperative.

We must choose now between a sense of justice and good will between nations and annihilation. Those who know best the potential powers of the atom and hydrogen bombs tell us that the world could not survive an all-out war with such weapons. It would appear that we must learn to live together, if we are to live at all.

One lesson history teaches us is that, in the past, injustices have caused people to risk everything, property, future, life itself in order to be free from injustices and unfairness. Without justice and freindly cooperation between the nations of earth, there is no guarantee that all-out war can be averted, regardless of the unimaginable dangers involved.

When Is Justice Among Nations Most In Evidence..

Justice between man and man is not seen at its best between equals. Under such circumstances what may appear to be just treatment may be based on self interests, mutual benefits or even a fear to do otherwise. Justice, at its best is seen when the strong are considerate of the weak because of a desire to do right.

Justice at its best among nations is seen when strong nations are just and considerate in their dealings with weaker nations. America has long had the friendship of the nations of Central and South America since these nations know that the United States has had the power to oppress and exploit them if it had so desired. The general world-unrest is having some effect on some of the nations of South America as evidenced by the treatment of Vice-President Nixon on his recent trip to South America. This, however, will pass, we believe, as these nations see more clearly that we want to be friends and not bosses of these smaller nations. We found our just treatment of the Philippines proved to be worth much more than it cost us, during the crises of the last World War.

God No Respecter of Persons

Two thousand years ago the apostle Peter discovered that God's love and God's plans encompass all mankind. He declared in our lesson text, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This is a truth that even Christian people have been slow to learn and accept. Although the overwhelming number of people on earth that God created are either yellow, brown or black, we persist of feeling that God is, first of all, the God of the Caucasian race.

True Christianity Is A World Brotherhood

In the Great Commission, as we find it in the different Gospels, Jesus said, "All nations," "All the world," "Every creature." It would be difficult for even God to state to us in more all-inclusive terms the purpose and plans He had for the Christian church on earth. For Christian people to be unkind, unjust or inconsiderate of people of other nations or races means that they have missed one of the basic conditions for Christian discipleship.

"Justice Among Nations" is, after all, "Justice Among People." We cannot have one without the other.

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area



Four counselors and thirty-seven young people from the Mangum Memorial Methodist Church, in Shreveport, Louisiana, left July 21, at 8:00 a.m. on a two-week tour camp through Ft. Worth, Texas; the Carlsbad Caverns; Alamogordo, New Mexico; Farmington, New Mexico; Eagle, Colorado; and Littleton, Colorado; visiting with various M.Y.F. groups, missions and points of interest along the way. This is the second year's adventure in tour camping for the M.Y.F. of Mangum who have found it a wonderful experience in Christian fellowship and study.

VACATION CHURCH SCHOOL

Keiser

The Methodist Church of Keiser, Arkansas held its Vacation Bible School beginning July 21 and ending July 25th. The enrollment was very good and the attendance almost perfect.

The teachers and their departments were: Kindergarten, Mrs. Bruce Wilson; Primary, Mrs. William Nichols and Mrs. Joe Van Cleve; Juniors, Mrs. Henry Mills; Intermediate, Mrs. W. M. Taylor, Mrs. H. E. Barton, and Mrs. Charles Oliver; Music, Mrs. Max Parker.

The W.S.C.S. ladies served refreshments of cold drinks and cookies each day. The group enjoyed a picnic Friday following their classes.

A program was presented Friday night, July 25th, with each group taking part. After the program the congregation toured each classroom to see the exhibits on display. Refreshments were served afterwards in the Fellowship Hall.

Bogalusa

The E.S.M. Methodist Church of Bogalusa held its annual vacation Bible School for the children's division, on August 4th through August 8th.

Jesus was the general theme of study for the school.

Mrs. Claud Carr was in charge of the Nursery department. She was assisted by Mrs. J. R. Ward, Mrs. Sam Lancaster Jr., Mrs. A. R. Singleton and Miss Diane Cooper.

The Kindergarten department studied "Children Learn From

Jesus." Mrs. M. L. Simmons was in charge of this department, assisted by Mesdames Robert Mitchell, Julius Seals, Dave Lewis, Earl Gates, Miss Emily Simmons and Miss Patricia Parr.

Mrs. J. H. Verdel, Chairman of Primary Department was assisted by Mesdames Coleman Knight, W. A. Page, Hilda Lee, Carl McKay, Earl Crowe and Miss Joyclyn Griffin.

The subject of study for the Primary Department was "Jesus The Friend."

The Junior Department studied "We Would Follow Jesus." Mrs. Charles A. Traylor, chairman of Junior Department was assisted by Mesdames Robert B. Crichlow and Corbett Mitchell.

Mrs. A. B. Rigsby was in charge of the daily refreshments for the week.

Mrs. Robert Crichlow was in charge of planning the final program of the school on Friday night, 7 p. m. August 8th. All parents and friends were invited to attend this program. Teachers assisted Mrs. Crichlow with the program.

Miss Warren Boyd, Miss Patricia

Parr, Mesdames H. T. Hill and J. E. Sapp assisted with music for devotional and singing for fun periods.

Rev. Robert B. Crichlow was in charge of general morning worship and the publicity for the school.

Cooper's Chapel

Vacation Bible School was held in Cooper's Chapel, July 14-19 with a splendid attendance at every session.

The Sharing Program given on Friday night was of much interest as it brought out the fine results of the activities of the week. Mrs. C. J. T. Cotten, the pastor's wife, was an inspiration to those in charge—Mrs. Eli Lewis had charge of the Beginners; Mrs. Simpson Neal, the Primary; Mrs. Edgar Allen, the Juniors; and Mrs. E. V. Hano, the Youth groups.

Loranger

A very large group of people were present at the Loranger Methodist Church, Friday night July 26, for the Sharing Program, which had been prepared by the children and their leaders during the Vacation Bible School held July 21-26.

It was evident that the week of work and play had been most successful. Following the serious part of the program given in the church auditorium, the group retired to the basement where each class had an exhibit showing their activities carried on with their work. The

M.Y.F. group, also, had an exhibit and the group viewed their newly painted room which will be used for storing their recreation equipment and other important materials.

The guests were served cake and punch by the children of the Vacation Bible School.

The school had an average attendance of 60 pupils and workers. The success of the school was due to the following who gave of their best to make it so; Mrs. A. Kennedy, Carolyn Lester and Marlene Faust were in charge of the Nursery; Mrs. William Sisco and Judy Terrevonne, the Beginners; Gale Mosher and Linda Straughan, the Primary; Mrs. Glenn Samuels, Mrs. C. J. T. Cotten and Betty Wood, the Juniors; and Mrs. Jimmie G. Mosher, the M.Y.F. group. Rev. C. J. T. Cotten is the pastor.

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THE LOUISIANA METHODIST



Gerhard Maylaender is shown here studying a German-American dictionary. Gerhard is to study here at Little Rock High School through the International Christian Youth Exchange. He will stay with Mrs. Lee T. Percy, pictured above. Mrs. Percy's daughter, Katherine is now in Germany under the same exchange plan.

West German Boy To Study At Central High In Little Rock

Sixteen-year-old Gerhard Maylaender is an unusual boy.

Besides being a native of a tourist center of West Germany and having red hair and freckles, Gerhard enjoys opera and professes that his favorite American food is hamburgers.

The son of Mr. and Mrs. Heinz

Maylaender of Stuttgart, Germany, he arrived in Little Rock two weeks ago (July 18) to study at Central High School and live in the home of Mrs. Lee T. Percy and the late Mr. Percy at 2705 Gaines, while the Percy daughter, Katherine, studies in Stuttgart.

Under the International Christian

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Write the MAJESTIC today!

Youth Exchange, an interdenominational program now in its second year, some 40 American youths are spending a year in Europe, and European students are living in American homes. Twenty-four of the forty are Methodist young people.

Gerhard said his father, a disabled war veteran injured in a plane crash in 1940, was very pleased that his son was selected to participate in the exchange.

The editor of SINUS, a student newspaper published at Wilhems-Gymnasium (translated Williams School), Gerhard has completed three months of the eleventh grade in Germany. He is a Lutheran and

is seriously considering teaching as a profession.

He is the assistant leader of a group in the YMCA in Stuttgart, explaining that "groups within this organization in Germany are very much like your Methodist Youth Fellowship in America."

Gerhard speaks English fluently and understands Little Rockians despite their characteristic "southern drawl."

Maylaender expects to return to Germany next summer.

The International Christian Youth Exchange is sponsored by an association of Protestant churches and the National Council of Churches. It was developed to promote understanding among nations.



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On A Wide Circuit

W. W. Reid

What Emotions and Actions Are Inspired?

Visiting Auke Lake and the Mendenhall Glacier (which slowly "melts" into it), near Juneau, Alaska, this summer, I was greatly impressed by both the outward and the inward beauty of "The Chapel of the Lake," maintained there by the Presbyterians. The "show-piece" of the Chapel is the large picture-window which occupies one entire end of the sanctuary—a window faced by the congregation, and against which are placed the altar-table, the reading desk, the pulpit. Framed in the window is a full view of the Glacier, and of most of the beautiful blue lake at its foot. No man-made church window ever showed a scene more beautiful, more awe-inspiring. Our party's flash of bulbs and the snap of camera-shutters, out through the window, dramatized typical American reaction to unusual beauty.

Curious, I said to the young Presbyterian minister of the Chapel, "You must have to do some pretty good preaching to talk 'against' the background of this beautiful window." And he replied, "Well, I'll admit that last Sunday when a young child cried through most of the service, and there was a surfskier cutting curves out on the lake all through the sermon, I had a rather difficult time of it!"

I was reminded of one other beautiful—yet incongruous—scene. Years ago, a wealthy family built and gave to British Methodism a beautiful cathedral-like Gothic church in Medak, near Hyderabad, South India. People came to know it as "the Methodist cathedral." The edifice rises in majestic beauty above the desolate plain and the poverty-stricken villages that surround it. It is said that hundreds of Indians come from miles around, sit on the floor, and gaze entranced at the figure of Christ on the stained glass window. The builder-donor said that he wanted to impress that the church had come to stay in South India. Actually it has been a subject of much discussion among many Christians: "How many village chapels might have been built for the price of this one?" . . . But my question is different.

I think it is fair to ask, "What are the emotions that rise within me?" as I take part in a particular service. For our actions are usually based more upon our emotions than upon intellectual conviction; and our actions are the test of what has happened to us after we have been exposed to religious stimuli. Christianity, and the Judaism from which it springs, differ from all other religions in that their major long-range objective is moral and ethical conduct by those who profess these faiths. "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Now, I am sure that the beauty of a sanctuary—or of its outlook or furnishings—can add to the emotions from which may spring ethical and religious conduct. And it is equally possible, even likely, that squalid surroundings and evidences

(Mr. Osawa was a member of the first senior class of the International Christian University in Tokyo, Japan, that graduated on March 21, 1957. He is presently in Quezon City, Philippines, taking graduate courses at the University of the Philippines.)

I am very happy to avail myself of this opportunity to report about a trip we made recently to the Southern Philippine islands. The tour was planned by the Philippine International Fellowship Organization and about nineteen students from various Asian countries participated. They came from Ceylon, China, India, Indonesia, Japan, Pakistan, Philippines (leader and guide), Thailand, Vietnam, and Guana of West Africa.

We started from Manila aboard a transport plane provided by the Philippine Air Force and visited several places such as Bacolod, Dumaguete, Cebu, Zamboanga, Davao, Iloilo, and returned to Manila four days later.

The sights from the height of several thousand feet were truly fantastic. Numberless islands were scattered on the blue sea below and the dreamy floating white clouds, especially when we passed over the Mayon volcano, presented a very dramatic appearance. The scenery on the ground was also very picturesque. I was tremendously impressed by the forests of coconut, banana trees, sugar cane plantations, nipa-houses and sunny beaches. Manila is rather westernized, but when we visited the southern islands I could feel that I was really in the Philippines.

Warm Welcome

I had heard of the hostile attitude of some Filipinos toward the Japanese. This was especially true in the local communities outside of Manila. Once a Filipino asked my age and then inquired whether any one of my relatives had been in the Philippines before. Since I was the first Japanese to be officially invited to the Philippines, I realized that whatever I did and said had to ring with sincerity.

I decided to apologize to the Filipinos for what we Japanese committed in their country during the war and to let them know that we, especially the Japanese youth, are sincerely desiring to become reconciled and to re-establish closer ties with all Asian countries.

At every place we visited on tour I was warmly welcomed and received tremendous hospitality instead of hostility. Many Filipinos came to me to say that apology was not necessary today and that they too would like to have closer friendship with Japan.

All the fear which I had before the trip quickly vanished. I believe that it was fortunate that I had not tried to acquit myself by saying, "I am certainly a Japanese, but I was only twelve years old when the

of neglect and of ugliness can be a stumbling-block to the emotions that one would want to arouse in a worshipper. Yet neither need be so: and the very reverse may be true in some situations. For myself, I confess that when a pastor or "guide" takes me through a beautiful church edifice, pointing out where the marble and the stained glass came from, or recounting the costs of the beautiful arched ceiling—I am usually left "cold." While some of the most personally-helpful moments of worship I have experienced have been in some small rural chapel, or

A Bridge . . .

By Sadao Ozawa

war ended and none of my relatives were here before." It would have been a poor excuse. I simply asked their forgiveness, believing that unless we confess our own faults, none of our brother nations in Asia would ever accept Japan as a peace-loving nation.

An Exciting Experience

One of my most exciting experiences happened at Zamboanga City. There I met a Mr. Mendoza, in whose home an Indonesian friend and I were assigned to lodge for a night. He was once a member of the guerrilla force which fought against Japan during the war. However, he never showed any sign of hate nor mentioned anything about the past. I was deeply impressed.

A welcome party was given by a civic organization on the evening of our arrival. There I met several distinguished leaders of Zamboanga and since I could not dance at all, I spent the time in conversation with them. Occasionally, in the midst of the program, visitors were requested to introduce themselves briefly. In all honesty I was sorry to have missed the opportunity to mention publicly something about Philippine-Japan relations, including the wonderful story of Mr. Mendoza, a former member of a guerrilla band, and his guest of the night, a Japanese. Therefore I was greatly astonished when Mr. Rodriuez, a young counselor, began to announce what we had just discussed and referred to what I wanted to express. I was indeed grateful to him and for the divine guidance from above.

My traveling companions were very sympathetic, too. Whenever I was not given the opportunity to speak someone would always take my role to describe the thinking of today's Japanese youth who are striving for mutual cooperation and understanding among the countries of Asia.

Now Is The Time

The motion picture, "The Bridge of the River Kwai," is having a remarkable success in the Philippines. I think it is very effective in illustrating the madness and meaninglessness of war. I used an idea from this film to conclude my brief greetings at Dumaguete (where Siliman University is located) as follows:

"After seeing the picture, 'The Bridge of the River Kwai,' I have become more firmly convinced that now is the time to reconstruct what we destroyed during the war, and not only that but also let us unite and build a bridge between nations together, a bridge never to be destroyed."

To Christians it is quite evident that our Lord Jesus Christ was a bridge between God and man. Since its founding in 1949 the International Christian University in Japan has been building a bridge between nations—a spiritual bridge erected on the Christian faith and supported by the tenets of Jesus Christ.

in a home-parlor serving as chapel for earnest seekers. Many other people, I know, will not fit into "my mold of mind" in this matter: and I find no fault with them so long as the situation they experience leads to more ethical and Christian conduct. Perhaps we need to avoid distracting ornateness on the one hand, and repelling ugliness on the other.

I am sure that for many the Alaska chapel and the India "cathedral" will help inspire awe, and wonder, and appreciation of beauty, and perhaps even that quiet that leads

into reverence. Is it not possible also—that in the minds of some of the more simple of us—they may lead to fear—to some fear of God in the best meaning of that expression; to some physical fear in the face of the tremendous power of God and nature, and even fear of the power of man's wealth and achievement? Now awe, and wonder, and fear are all basic emotions—and of religious value to man only as they lead him out and on into those higher emotions that eventuate in love of God and service to man.

The Louisiana Methodist

—SERVING ONE THOUSAND METHODISTS IN LOUISIANA—
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No. 33

Date Changed For Annual Observance Of 'L.M.C.F. Day'

By W. Earl Hotalen

With the official approval and endorsement of the Louisiana Methodist Annual Conference, of the Louisiana Baptist State Convention, and other denominations, Sunday, November 23, 1958, is to be observed in all local Churches as "L.M.C.F. DAY." The date was first set for August 31st, but necessity requiring and denominational authorities consenting, the date was changed to the last Sunday before Thanksgiving Day, i.e., November 23rd.

On that Sunday, every pastor is asked and expected to present to his members the asking of the Louisiana Moral and Civic Foundation, Inc., for contributions equal in amount for each Church to \$1.00 per member. This is not for operating funds; churches of all denominations are supplying funds for operational expenses by paying 25c per member per year to LMCF.

This special asking on November 23rd, is for a \$200,000 Building Fund, with which to buy land, erect a new LMCF Headquarters Office Building, and to further equip it with additional printing machinery, furniture, and other facilities for adequately handling LMCF's expansion and intensification of work in response to the pressure of demands from churches, schools, civic organizations, youth groups, and communities for more services.

It is strongly recommended that every pastor create a special committee made up of selected stewards, Bible Class teachers, W.S.C.S. leaders, and other lay members, and ask them to try to raise his church's quota before November 23rd if possible. Each committee can make a listing of members to be solicited and of other people in the community — merchants, business firms, friendly families, et al., and divide this list among the committee members.

(Continued on page 4)



The Reverend Byrl Moreland of LaFayette, La. (center), discusses a temperance turning chart with Mrs. Frances McLean, director of Christian Education, First Methodist Church, Malvern, Ark. (left), and David B. Williams of LaFayette, La., at the Sixth Annual National Youth School of Alcohol Studies and Christian Action held at National College, Kansas City, Mo., July 28-August 3, 1958.

Methodist Youth Hold Alcohol Study School

KANSAS CITY, Mo. (MI)—Nearly 100 Methodist young people and leaders of youth work attended the Sixth Annual Youth School of Alcohol Studies and Christian Action held here at National College July 28-August 3. They came from 28 states and the District of Columbia.

Among those attending from Arkansas were Mrs. Frances McLean of the First Methodist Church of Malvern, Joe Crain of Hope, Miss Maribeth Prewitt of Tillar, Miss Mary Murphy of Batesville, and William Merritt Hale of Crawfordsville.

Among those registered from Louisiana were Rev. Byrl Moreland and David B. Williams, both of Lafayette.

The delegates, many of whom hold responsibilities as citizenship chairmen in regional units of the Methodist Youth Fellowship, will take back to their conferences and districts new insights in dealing with problems involved in the use of alcoholic beverages.

The school was sponsored by the Board of Temperance, Washington, D. C., and the youth department of the Board of Education's Division of the Local Church, Nashville.

During the week the young people heard lectures, shared in discussion groups and participated in projects that explored the drinking problem and its effect on the human body, personality, and society.

Series Of Regional Rallies For 'Teach La. About Christ' Set

A series of regional rallies to be held in the Louisiana Conference in connection with the "Teach Arkansas About Christ" program has been announced by Dr. Bentley Sloane of Shreveport, executive secretary of the Louisiana Conference Board of Education.

Bishop Paul E. Martin, head of the Arkansas-Louisiana Area, and Dr. W. E. Trice of Baton Rouge, will be the featured speakers in the rallies.

The regional rallies are scheduled for the First Methodist Church in Shreveport, September 16; First Methodist Church in Alexandria, September 17; and First Methodist Church in Baton Rouge, September 18.

Dr. Sloane pointed out in announcing the rallies that local churches are urged to send workers to one of the three rallies, and that the meetings will be of help to all church school workers in local churches.

The three rallies are being projected by the staff of the conference board of education, the district educational staffs, and the eight district superintendents of the conference.

The program in each rally will be substantially the same, according to Dr. Sloane. The rallies will convene at 7:00 p.m. with special group meetings, including groups for children workers, youth workers, adult workers, and a separate group for pastors and superintendents and other general officers of the local church schools. These special group meetings will adjourn to hear the inspirational address which will be delivered at 8:15 p.m.

Rev. Luman E. Douglas, superintendent of the Ruston District, will preside at the Shreveport meeting. Rev. R. R. Branton, superintendent of the Lafayette District, will preside at the Alexandria meeting. Rev. Henry A. Rickey, superintendent of the New Orleans District, will preside at the Baton Rouge rally.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Aug. 21-Aug. 30 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Aug. 21	John 2:12-25
Aug. 22	John 3:1-15
Aug. 23	John 3:16-21
Aug. 24	John 3:22-36
Aug. 25	John 4:1-15
Aug. 26	John 4:16-30
Aug. 27	John 4:31-42
Aug. 28	John 4:43-54
Aug. 29	John 5:1-18
Aug. 30	John 5:19-29

Ringgold Methodists Begin Construction of New Church Plant

Pictured here is the informal ground breaking service of the Ringgold Methodist Church on July 27, 1958.

There were only five of the eight members of the building committee present. Members of the building committee present were, Mrs. E. B. Gillon, Mrs. George O. Thomas, Mrs. Margerete Noles, Jasper Crump, F. S. Rodzikowski. Members not present, Bob Mitchell, Chairman, Charles McLeomore, W. A. Givens. E. B. Gillon, with shovel in hand, is chairman of the Committee on Finances. There were some forty people present for this occasion. C. J. Frye, at left is chairman

of the Official Board.

The Ringgold people are building a new brick structure, sanctuary and education building complete with facilities for the Church school,

kitchen and combination social hall and dining hall, rest rooms, storage, library and office with air conditioning and heating complete. Rev. Roy Grant is pastor.



NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. E. W. DAY, pastor of the Thibodaux Methodist Church, has had a heart attack. At last report he is improving, but must stay in bed for about six weeks.

REV. AND MRS. W. R. WENDT attended a Convocation of Evangelism at Mt. Sequoyah, Fayetteville, Arkansas, August 4-8. The Rev. Mr. Wendt is pastor of the Springhill Methodist Church.

REV. DON RISINGER, pastor of the Welsh Methodist Church, was the guest preacher at the Simpson Methodist Church, Lake Charles, on Sunday morning, Aug. 10. Rev. Cleburne W. Quaid is the pastor.

SERGEANT ROY ARNEY, Fort Polk, La., preached at the evening service of worship at the Lecompte Methodist Church, August 10, using as his topic, "A Christian's Faith." Sergeant Arney and his family will soon leave for his new assignment with the army in Germany.

REV. ANGUS L. CARRUTH, pastor of the Tangipahoa Methodist Church, was guest evangelist in a week-long series of services at the Ida Methodist Church, July 28-Aug. 3. The pastor of the Ida-Hosston Charge, Rev. E. A. Keasler, reports, "We feel much good was done and many of us received a spiritual revival."

REV. JOE McCLAIN, pastor of the Pine Grove-Pleasant Valley Charge, was guest evangelist in a series of revival services at the Shongaloo Methodist Church recently. The pastor, Rev. W. P. Cassels, was song leader for the services. There were nine received on profession of faith, and according to report, a real revival within the membership.

MRS. JULIA REED PAXTON was the guest speaker at the morning worship service of the First Methodist Church of DeRidder, Sunday, Aug. 10. W. E. Hall, Jr., was in charge of the service. Dan Morse conducted the evening service. The pastor, Rev. Robert H. Jamieson, was conducting revival services at the Elysian Fields Methodist Church, New Orleans.

VACATION BIBLE SCHOOL was held at the Slidell Methodist Church, the week of August 3, with 120 in attendance. Each morning at 8:30, the daily session began with the pastor, Rev. W. H. Giles, giving a worship story. On Friday evening a family night picnic was sponsored by the Men's Club of the church. This was primarily for the children of the vacation Bible school and more than 200 attended.

REV. W. O. TISDALE, retired member of the Louisiana Conference, filled the pulpit at the Shongaloo Methodist Church on Sunday, July 27. The pastor, Rev. Paul Cassels, was conducting a revival. The Rev. Mr. Tisdale preached at Parker's Chapel Methodist Church in El Dorado, Ark., on Sunday, Aug. 3, while the pastor, Rev. Noel Cross, and his family were away on vacation.

BISHOP PAUL E. MARTIN announces the following change in appointments: Rev. J. C. Wallace, who was appointed for the third consecutive year to the Mangham Methodist Church, has been released to attend Perkins School of Theology, SMU, Dallas. Rev. James O. Evans, who has been attending Candler School of

Theology at Emory University, Atlanta, Ga., has been appointed to serve the Mangham Church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Indian Bayou Methodist Church sponsored a Family Night Supper at the church recently at which they raised \$345.00. The money, along with \$100.00 from the W.S.C.S. treasury, will be used to build a new carport at the parsonage. Motto for the Family Night Supper was, "If the Laymen can't, the W.S.C.S. can." Rev. J. B. McCann is pastor of the church.

THE ANNUAL YOUTH REVIVAL of the Tal-lulah Methodist Church was held August 10-15. The motto for the revival was "Christ Above All." Speakers were: Sunday, "Dub" Fletcher; Monday, Rev. Wm. F. Mayo; Tuesday, Rev. E. L. Tatum; Wednesday, Rev. W. L. Strong; Thursday, Rev. R. C. Wilbanks; and Friday, Rev. George D. York. Following the service each night, a fellowship hour was held in the social hall. Rev. Wm. F. Mayo is pastor of the church.

REV. HOWARD DAUGHENBAUGH, JR., was speaker at Vespers at the Rayne Methodist Church, New Orleans, Sunday evening, August 10. The Rev. Mr. Daughenbaugh graduated from the Perkins School of Theology, SMU in June, and was appointed by Bishop Paul E. Martin as the new director of the Wesley Foundation on the Tulane-Newcomb Campus. He is the son of the New Orleans District Lay Leader, H. L. Daughenbaugh. Dr. A. M. Serex is pastor of the church.

REV. GARY YOUREE was the guest speaker at the morning worship service of the Elysian Fields Methodist Church, New Orleans, Sunday, August 10. The Rev. Mr. Youree has completed two years at the New Orleans Baptist Seminary, and is presently employed as a teacher in the Sam Barthe School for Boys. Rev. Henry Rickey, superintendent of the District, preached at the church on Sunday, August 17. The pastor, Rev. James E. Christie, and his family were vacationing at Lake Junaluska, N. C.

REV. JAMES PHILLIP WOODLAND, pastor of the Broadmoor Methodist Church, Baton Rouge, was guest evangelist in a series of revival services held at the Tangipahoa Methodist Church, August 4-10. Services were held each evening, Monday through Saturday, at 8:00 o'clock. The closing service was held at 11:00 o'clock on Sunday morning, August 10. Following this service a fellowship dinner was served at the church. Rev. Angus L. Carruth is pastor.

GUEST MINISTERS filling the pulpit of the First Methodist Church of Eunice while the pastor, Rev. Wilson Watson, was on vacation include: Rev. Sam Nader, superintendent of the Lake Charles District, on Sunday morning, July 20; Rev. Louis R. Branton, pastor of St. Luke's Methodist Church, Lake Charles, Sunday evening, July 20; Rev. Don Risinger, pastor of the Welsh Methodist Church, Sunday, July 27; and Rev. W. F. Town, Jr., pastor of the First Baptist Church, Eunice, at the Sunday evening service, July 27.

VACATION CHURCH SCHOOL at the Cooper's Chapel on the Cooper's Chapel-Loranger Charge was reported the best ever held on the charge. The school started on July 7 and ran

through July 11, with 35 or more children and 7 workers in attendance. Workers for the school included Mrs. Vickie Lewis, Mrs. Sue Neal, Mrs. Della Cotten, Mrs. Simpson Neal, Mrs. Edgar Allen, Mrs. E. V. Hano, and the pastor, Rev. C. J. T. Cotten, who acted as superintendent of the school. E. V. Hano was very helpful in the use of his station wagon for transportation.

ON AUGUST 3, at 4 p.m., about thirty persons gathered at the northwest corner of the old sanctuary of the Ponchatoula Methodist Church. After prayer, a few bricks were pulled out of the corner beside the cornerstone. Ed Vinyard reached into the wall and pulled out a metal box which he had placed there in 1907. In the box were found: a Bible, a 1906 Discipline, a Hymnal, copies of *The Christian Advocate* (Nashville), *The New Orleans Christian Advocate*, *The Epworth Era*, *Go Forth*, and a directory of the First Methodist Church South of Ponchatoula. In the directory were lists of officials, teachers, members of the church in 1907. The old sanctuary is being demolished in preparation for a new building at the same site. Rev. J. W. Matthews, Jr., is pastor.

THE ANNUAL JUNIOR HIGH ROUNDUP of the First Methodist Church, Shreveport, was held at the church the week of August 3-8. Some 75 Junior Highs were in attendance during the entire session. The theme of the week was "I Believe," and a number of special courses were available in line with the theme. Courses and instructors were: Sixth Grade, "The Methodist Youth Fellowship," Mrs. Bob Hollingsworth; Seventh Grade, "Symbols of Our Faith," Rev. Jim McLean; Eighth Grade, "What Jesus Means To Me," Rev. Tracy Arnold; and Ninth Grade, "What's On Your Mind?," Rev. Barry Bailey. Jim McCollough gave invaluable service as devotional leader, and Miss Norma Smartt acted as recreation leader. Mrs. Jack Alexander was in charge of the supper planning. Dr. D. L. Dykes, Jr., is pastor of the church.

DR. GEORGE IVEY, pastor of the First Methodist Church, Springdale, Ark., will be the guest evangelist in revival services to be held at the First Methodist Church of Choushatta, August 20-29. Services will be held twice daily: 10:00 a.m. and 7:30 p.m. Plans for the revival are taking definite shape with prayer meetings being held on Monday and Tuesday nights, August 18 and 19, and an all night prayer vigil on Wednesday night. Organizations of the church will sponsor the evening services, with invitations to the civic groups of the community to attend. Music for the services will be directed by Mrs. Fowler, Mrs. Bobbit and the pastor, Rev. Fred Schwendimann. There will be a Youth Choir, a Ladies Choir and a Men's Choir.

REV. R. R. BRANTON, superintendent of the Lafayette District, filled the pulpit for both morning services at First Methodist Church, Lafayette, on Sunday, Aug. 10. According to a report received in our office, "His sermon entitled, 'For This Cause' was a very inspiring message. It was a privilege to have the Rev. Mr. Branton preach in the absence of the pastor, Rev. Fred Flurry, who was conducting a revival at Cedar Grove Methodist Church in Shreveport." Rev. R. Leonard Cooke, vice-president of Centenary College, was guest speaker at the evening worship hour. The Rev. Mr. Cooke gave some facts about Centenary College and then preached on the vows made upon joining the church. Mr. Cooke was guest speaker, earlier, at the Senior MYF meeting. He showed slides of Centenary College to an interested group composed of First Church and Asbury seniors with their counselors.

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Methodist Laymen Hold Annual Retreat

More than 170 laymen representing every district in the state participated in a two day Laymen Retreat held on the Centenary College campus last Saturday and Sunday. The retreat was under the sponsorship of the Louisiana Conference Board of Lay Activities. Robert P. Lay of Gilliam is chairman of the board and the conference lay leader.

The retreat featured several addresses, worship services and two discussion groups. Mr. Lay and other laymen expressed satisfaction in the attendance and in the general results of the meeting.

Leaders from outside the state who spoke to the laymen included Dr. Lester Keyser, physician of Fredericksburg, Texas, and Rev. J. Albert Gatlin, superintendent of Paragould District of the North Arkansas Conference. Dr. Keyser was the speaker at the Saturday evening worship service using as his topic "Who Touched Me." Rev. Mr. Gatlin delivered the sermon at the closing Sunday morning worship service, using as his theme "This Is The Day."

Pat Thompson of Bay City, Texas and Charles Stuck, lay leader of the North Arkansas Conference, guided the discussion groups which met on Saturday afternoon and Sunday morning. In the Stewardship and Finance discussion group, Mr. Thompson was assisted by Rev. Karl Tooke of Shreveport and O. C. Holland of Minden. In the lay speaking and Lay leadership discussion group, Mr. Stuck was assisted by Rev. Leonard Cooke of Shreveport and Jason Smith of Homer.

The laymen participated in a Communion Service early Sunday morning under the direction of Rev. Jolly B. Harper, Dr. Bentley Sloane, and Rev. George Harbuck, all of Shreveport. Others addressing the retreat included Rev. Mr. Cooke who welcomed the laymen to Centenary College, Dr. Don Calome of Chicago, staff member of the General Board of Lay Activities, Dr. Otis Young of Chicago who represented the General Board of Publication and the "Together" magazine, J. C. Love of Ruston, Paul Brown of Shreveport, Carter Simpson of Maplewood, and Rev. Ewing T. Wayland of Little Rock.

Mr. Love and Mr. Brown presented the program of Higher Education Emphasis, with special references to Centenary College. Mr. Brown as chairman of the Centenary College Board of Trustees, pointed out that the affairs of the Methodist school are in the hands of a group of laymen, 75% of whom are Methodist.

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



"The Smoking Wick"

Many times in Jesus' ministry there were those who came to Him to be physically healed. They had no social standing. They had no money to pay doctors' bills. They were so poor that they were seldom admitted into the synagogues because some people felt that they were just not worth worrying about. Many persons wondered why Jesus spent so much time and energy bothering with these poor, lame, and blind people who mattered so little, and who made almost no contribution to the religious life of the towns and cities.

Maybe that is why Matthew, in describing Jesus, quoted from Isaiah, "He will not . . . quench a smoking wick . . ." The words today do not seem to have any bearing on the description of Jesus until we remind ourselves of some well-known statements in the Sermon on the Mount. It was there that Jesus said, "Let your light so shine that they will see your good works and glorify your Father who is in Heaven." What connection is there between a shining light and a smoking wick?—Just this. All lamps in that day consisted of a small vessel of oil and a wick of twisted fiber. When lighted, the wick often smoked, but at least it gave light. When the oil became so low, or if the wick was non-absorbent, the light sputtered down to a mere wisp of smoke. Then the owner preferred to quench it entirely rather than to endure the smoke. Many people of that day felt the same about God's children. When they became so useless to the life of the day as to become like a

"smoking wick," they were driven into the streets to beg for the rest of their lives. They just simply did not matter.

Have we become civilized enough to change our views about some of God's children? Or do we still say pretty much the same? Here is a man who cannot throw off the liquor habit. He's a dimly burning wick. We often say, let him go on to hell with the terrible habit. He's not worth it . . . Maybe a family has moved into the block where we live. There is a question about the mother. No one really knows, but there are ugly rumors that come up sometimes. No, we certainly don't want her in our church. She has nothing to offer us. Don't invite her or her little children to attend where we go. She just isn't worth it. She's a dimly burning wick and we go ahead and quench the remainder of fire that is in her heart.

Even you and I at one time or another have let the light of our Christian witness burn so low that it became only a sooty, dimly burning, smoking wick. What if our fire had been put out then? Where would we be now? Paul wrote to Timothy, "Stir up the Gift of God." Another translation of the same passage reads, "Fan into flame anew the gracious gift of God." God does not want anyone's light to go out. He grieves when His children allow their spiritual lights to grow dim. But He grieves even more when we, either by carelessness or by design, quench the "smoking wick" in the life of someone else who may be hoping fervently to make his light brighter, but who does not know how to start.

A Lift For Living

By Ralph W. Sockman



REKINDLING OUR ENTHUSIASM

A famous statesman once said "Enthusiasm is the genius of sincerity and truth accomplishes no victories without it." Enthusiasm has a contagious power.

But enthusiasm is not self-sustaining. When we say a person is an enthusiast we are not paying a compliment. We mean that he is a person whose enthusiasm flares up easily and quickly but often is not very lasting. He is caught by some new fervor. He is like a match which soon burns itself out.

The fleeting flares of fickle enthusiasm are not good enough for these times. And is it not true that our enthusiasms tend to become shorter lived as the tempo of living is speeded up? The headlines of today's paper are crowded to the back pages by tomorrow's news events. In our search for happiness we tire quickly of our pleasures and are ever seeking new thrills. We are always trying to get a "kick" out of something new. But a succession of "kicks" does not give a sustained glow.

How can we rekindle the fires of enthusiasm when they die down? Of course, our own pluck and courage can do something. When we hold on past the point of quitting, we are likely to release a new current of energy.

Some time ago I heard a bishop of my church telling of a time in his early 30's when he wanted to quit the ministry. He felt that he was not accomplishing anything, that he was getting nowhere. He went down to the business place of his leading layman to resign.

As he opened the door of the layman's office, he found him talking on the telephone. He was hopping from one foot to the other and gesticulating angrily with his free hand. Finally the layman banged down the receiver and shouted, "I'm going to quit this business. I'm through."

"Well, then," said the young minister, "I guess we're in the same boat for I'm quitting, too." Then as they stood and looked at each other, the saving grace of humor came to their rescue; their hot heads were tempered by the warmheartedness of their friendship and both recovered their pluck and courage to carry on. It proved the turning point in the young man's ministry in that parish and he became an honored bishop of the church.

About 19 centuries ago a young minister named Timothy lost his enthusiasm. In his depression he received a letter from the veteran preacher who had ordained him. The writer, whose name was Paul, said, "Stir up the gift of God which is in you by the laying on of my hands, for God gave us not the spirit of fear, but of power and love and of discipline." The words "stir up," which St. Paul used, mean to rekindle, as in the case of a smoldering fire.

Sometimes what we need to stir up our dying embers of enthusiasm is to be poked as a fire is poked. Sometimes we can be stirred from a low mood by the sharp command, "Shake yourself out of it!"

But in rekindling the fires of enthusiasm, we must add fuel as well as poke the will. As Paul said, we should think of "the gift of God which is in us." Instead of letting our minds dwell on the bad things others may be doing TO us, let us think of the good things God has done FOR us. That helps to revive our spirits.

Also, let us balance the bad news of our world with the good news of our day. We should be alert to the dangers of communism, the turbulence of international relations, the corruption of politicians, the juvenile delinquency and the "other ills our flesh is heir to." But let us think of "whatsoever things are lovely and true and honorable and of good report." Such thinking is another of St. Paul's secrets for receiving enthusiasm.

And if we would keep up our spirits, we must have confidence in the purpose and permanence of what we are doing.

The routine duties of housekeeping are depressing drudgery to a woman unless she can see the results in the welfare and progress of her family. Men lose their enthusiasm for work, however well paid, unless they feel it is worthwhile.

But when we feel ourselves fellow-workers with God, faithfully doing tasks that advance His program, then we get another secret of St. Paul's enthusiasm. Hear it: "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."



Bogalusa Begins Educ. Bldg. Construction

Rev. D. W. Poole, District Superintendent of the Baton Rouge District, spoke at the Ground Breaking Ceremony for the new Educational Building of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, Sunday, August 3rd.

The Educational Building is a one-story brick construction composed of classrooms for kindergarten, primary, intermediate and junior ages. All classrooms will be finished with wood paneled walls, accoustical tile ceiling and rubber tile floors. Each room will be furnished with storage cabinets and tack and chalk boards. There is a multi-use area for each age group which can be used as one large room, measuring 30' x 19', or,

when divided by a folding partition, can serve as two standard classrooms.

The nursery shares a wing with the kindergarten group and has a private access to the outdoor play areas. A separate room, but part of the nursery, is a crib area for infants. Formulas can be prepared at the built-in kitchenette. The Building is completely air-conditioned.

Mr. R. J. Cruthirds is chairman of the Building Planning Committee which also includes; C. D. Brumfield, C. T. Houston, Bascom D. Talley, Jr., A. H. Paddock, Louis Mitchell, A. B. Rigsby, Mesdames C. D. Tisdale, H. F. Wesley, and I. J. Williams.



Among those participating in the Bogalusa ground-breaking service were, L to R, Judge Robert D. Jones, official board chairman; Louis Mitchell, church school superintendent; Rev. Robert Crichtlow, Bogalusa pastor; R. J. Cruthirds, Building Planning Committee chairman; and Albert Seal, of the Seal Lumber Company which is erecting the \$90,000.00 educational building.

DATE CHANGED FOR ANNUAL OBSERVANCE OF 'L.M.C.F. DAY'

(Continued from page 1)

bers. Personal solicitation of cash or check gifts to this fund, and of pledges payable within not more than three years, can succeed in every case in achieving the goal total for the church, which is an amount equal to \$1.00 per church member.

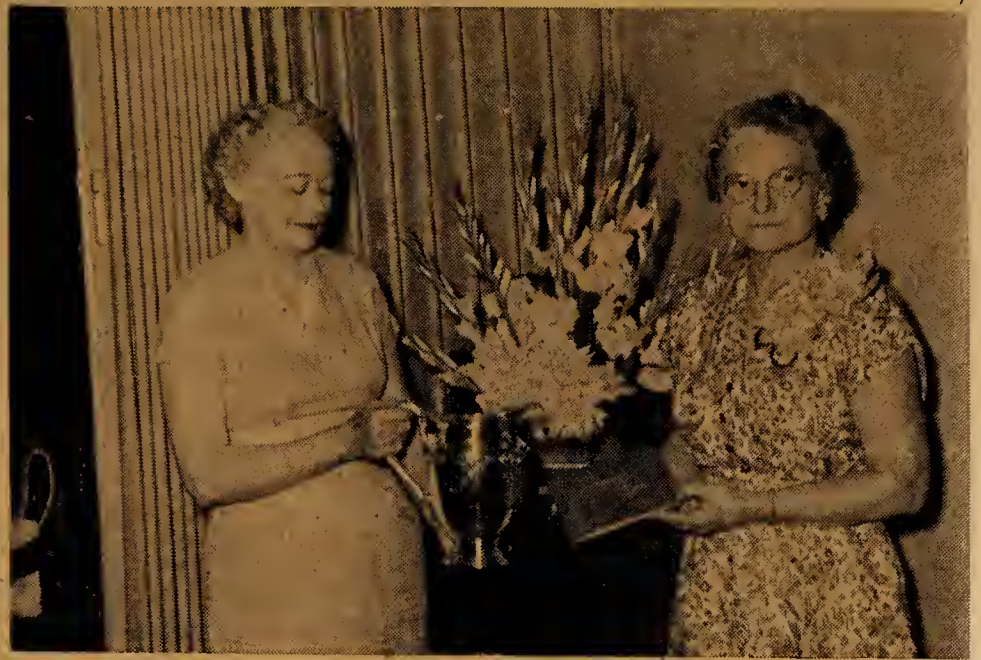
Gifts ranging from \$5 to \$10 from

many, to \$100 to \$500 from numerous others, and from \$1,000 on up asked from those able so to contribute, should be solicited. Gifts of size may be designated for furnishing an office room, or for specific equipment, or for any named special memorial purpose, if desired.

Well in advance of November 23rd, every pastor will be furnished with promotional literature, pledge forms, etc., to be used in completing the solicitation effort. Nov. 23rd

(Continued on page 6)

Hammond Methodists Honor Raub Family



Mrs. L. G. Raub was honored at a luncheon sponsored by the Woman's Society of Christian Service at the First Methodist Church in Hammond on July 29, 1958. Dr. and Mrs. Raub will soon be leaving Hammond to make their home in Shreveport, where Dr. Raub will be a member of the faculty at Centenary College.

Dr. and Mrs. Raub have been members of First Methodist Church in Hammond since September, 1943. Both have held many responsible positions of leadership.

Following the luncheon a resume of the many activities Mrs. Raub has participated in was read by Mrs. J. A. Sims, program chairman for the occasion. Several activities were represented by humorous skits presented by members of the W.S.C.S.

A song, "A Tribute to Mrs. Raub," was sung by Mrs. E. R. Thomas and accompanied by Mrs. Foster Ingalls. Mrs. Guy Adams, president of the W.S.C.S., presented Mrs. Raub with a silver pitcher on behalf of the members of the Society as a token of appreciation to Mrs. Raub for her devotion and many services to the

church.

Guests at the luncheon included members of the Wesleyan Service Guild.

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The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for August 31, 1958: TEMPERANCE AND SOCIAL JUSTICE

READ: ROMANS 13:11-14; 14:1-4, 15-21.

MEMORY SELECTION: *So each of us shall give an account of himself to God. Then let us no more pass judgment on one another, but rather decide never to put a stumbling-block or hindrance in the way of a brother.*

Romans 14:12-13 (RSV)

Today we begin a new unit of study of five lessons. The general subject for this series of lessons is, "Justice In Our Daily Life." We will likely find that this series of lessons comes much closer to "where we live" than the two series of lessons we have studied about justice under the general subjects, "The Meaning and Significance of Justice" and "Justice And The Nations."

Our subject for today, which is the first of the present series of lessons is, "Temperance And Social Justice." Our lesson text contains three selections from Paul's letter to the Romans. The Book of Romans is a profound theological treatise which expresses, at his best, Paul's faith in God and Christ and his views about the profound truths which undergird the Christian church.

Along with this masterful theological treatise, Romans also contains some of the most practical teachings regarding everyday Christian living to be found in the writings of Paul. The twelfth chapter of Romans is an excellent example of this fact. One could hardly bring his life into harmony with all of the teachings contained in this one chapter without being a Christian. The 13th and 14th chapters of Romans, from which the selections for our lesson text are taken, are also filled with practical teachings for Christian living.

A Look At The Lesson Text

New Testament Christians believed that Christ was to return to earth during their lifetime. Paul believed and taught the early return of Jesus. It was with this thought in mind that Paul wrote the opening verses of today's lesson: "Besides this, you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand."

Paul is saying in modern phraseology, "It is later than you think." In view of that fact Paul gives the Roman Christians some instructions as to their manner of life.

1. They should walk honestly as children of the light. 2. They should live orderly lives. The rioting and drunkenness, debauchery and licentiousness which was characteristic of so many about them should not be a part of their lives. 3. There should be no strife or envy in their dealings with each other or in their dealings with the world about them. 4. They were to be clothed with the presence and power of the Lord Jesus Christ and make no provision for engaging in the evils of the world about them.

In the next Scripture selection, Romans 14:1-4, Paul is emphasizing the fact that each individual must follow his own conscience as to matters of right and wrong. In the early church there was much controversy about the matter of eating meats offered to idols. Some Christians would not eat meats offered to idols since they seemed to think that such meat was made unfit for eating because it had been used in this pagan worship. The position of Paul was that the idols were nothing sacred. Hence, it made no difference that meat had been used in worshipping them. To Paul the meat was just the same whether it had or had not been offered to idols. Consequently Paul ate the meat set before him without a question as to whether

pagans had used it in the worship of idols. However, Paul recognized that there were some, with a limited vision, who thought it wrong to eat such meats. He recognized their right to have such a faith and recognized, also, that they must of necessity follow their conscience in the matter. In the last analysis, we must all follow our conscience in religious matters. Because of that fact it is necessary that we have an informed conscience.

The last selection of our lesson text, Romans 14:15-21, Paul is emphasizing our responsibility as Christians for those about us of weaker character or more limited vision.

Paul is telling us here that Christian people should engage in no practice that might put a stumbling block in the pathway of another. To do anything which others think is sinful hurts our influence with such people and for their sake we should refrain from such acts although they do not seem to be sinful to us. Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

We Study An Age-Old Question

In our program of Sunday School lessons, today is temperance Sunday. The fact that it is necessary, at this late day, to continue to emphasize the dangers of alcoholic liquors is evidence of the inconsistency of man in his judgments of what is best for him.

As far back as the days of Noah and Lot, we see the hurtful, destructive influence of intoxicating drinks on the lives of people. That was in the early morning of human history. Ever since that day, and possibly before that day, liquor has been a blighting curse in human life. Multiplied millions of individuals and homes and countless communities and nations have been destroyed as the result of strong drink. Nevertheless today, August 31, 1958, we are still studying this problem that has plagued humanity as far back as records go.

The tragedy of it all is that the hurt of intoxicating drinks, instead of giving way to reason, now stands at an all-time high in its demoralizing, deadly influence on human life. Humanity has made progress that staggers the imagination in many fields of endeavor. In its efforts to cope with this cancerous growth of strong drink, humanity has miserably failed and the problem today is more baffling than ever before.

Liquor And Social Justice

The subject of our lesson today is, "Temperance And Social Justice." It may be helpful to think for a while about "Liquor And Social Justice." The liquor traffic had habitually been unfair and unjust in promoting its own selfish interests.

1. Surely those who promote the liquor business must have enough conscience left to realize that it is morally unjust to make merchandise and profit out of the weaknesses of their fellow man. If there is such a thing as "blood money," surely that term could appropriately be applied to the profit liquor dealers make when they sell their fellow creatures down the river of drunkenness and alcoholism for the tainted dollars in profits it brings.

2. Liquor is morally unjust in its advertising program. To bypass the crime, the poverty, the suffering and the wanton, extravagant waste of human life caused by liquor and speak, in advertising, of "The man of distinction" is one of the numerous examples of such false advertising. To blatantly proclaim to the world on billboards, radio and television that "where there is life" there is the drinking of certain kinds of intoxicants that can be effective only because people have lost something of their sense of perspective. To promote a campaign of advertising that has for its deliberate objective the purpose to lead people to think that "beer belongs" in the home and in all social gatherings is evidence of the lack of propriety and sense of social justice on the parts of dealers in intoxicating drinks.

3. Dealers in intoxicating drinks are unjust and unfair in their use of radio and television to force a notice of their wares into the great multitude of homes which resent this intrusion. It should be said, also, that for a number of years soberminded people have been trying to get a bill before Congress to prevent such advertising. Each year promoters of intoxicating drinks have fought this bill to its death in the committee and it has never yet been brought to the floor of Congress for a vote.

4. Dealers in intoxicants are unjust in their methods of distribution. Once intoxicants were sold in saloons where no other kinds of merchandise were sold. Now hotels, restaurants, drug stores, food markets, to name but a few of the many outlets, handle intoxicants along with numerous other forms of merchandise. If liquor had to come back, it is a pity that its sale could not have been confined to saloons, as in former days.

5. Dealers in intoxicants are unjust and unfair in the problems they create. The dangers created by the drunken driver, the millions of hopeless alcoholics and problem drinkers, the crime, poverty, broken homes and human suffering caused by the sale of intoxicants is an open book for all humanity to read. The amazing thing about it is that, having read the record we seem to be willing to allow this crime against humanity to continue unchecked.

The Christian Attitude Toward The Drinker

While the liquor business may be repulsive and nauseating to Christian people, we should never forget the obligation we have to those who have fallen victim to drink. The church cannot surrender its obligations to these unfortunates to other organizations, helpful as they may be.

Our fight is not with the victim of drink, but with those who, for profit, have created the victim. While the victim has moral responsibility for his misfortune, the church should endeavor to help him to be free again. In order to do this effectively, there must be a spirit of understanding and helpfulness. There must be evidence of a sincere desire on the part of the church to help the victims of the liquor traffic. It will require a spirit of self denial and Christian brotherhood to succeed in this mission.

The Christian Attitude Toward Liquor

There should, first of all, be total abstinence from the use of intoxicating drinks. Any other attitude may cause some one weaker than we to be totally destroyed by drink.

The Christian should be an active, positive worker against the liquor traffic. Too few people are really concerned about the problems liquor poses. The Christian should use his vote, when opportunity comes, to outlaw the sale of intoxicants. His life should be a constant protest against the hurt liquor is doing to humanity.

The Fight Must Go On To Victory

Despite the fact that liquor destroyed the 18th Amendment and has come back into our American life in the worst form it has ever had, Christian people should renew their efforts to picture the liquor problem for what it really is and work and pray for a time when our youth will no longer be subjected to the dangers liquor holds for all who fall under its spell.

WITH THE DISTRICTS

Fayetteville

The Executive meeting of the Fayetteville District Woman's Society of Christian Service was held July 30 with Mrs. Sam McNair. Mrs. Lillian Fountain presided during the afternoon.

Mrs. J. E. Critz was special guest and brought the worship. Mrs. Fountain told of the program for School of Missions. Mrs. Ernest Standley reported on work with the youth and plans to send one to the Missionary Conference.

A committee composed of Mrs. Ed Thigpen, Mrs. Standley, Mrs. Roy Bagley, Mrs. Merle McKinney and a youth representative was appointed to plan the missionary tour.

Plans were made to continue the two fall seminars in the district in order to reach more local women.

Those present were Mrs. Jeff Brown, Mrs. Standley, Mrs. Fountain, Mrs. McNair, Mrs. Critz, Mrs. Elmer Hook, Mrs. Carl Watson, Mrs. Lillian Holt, Mrs. McKinney, Mrs. William Kennon, Mrs. F. M. Meade, Mrs. Thigpen, Mrs. Raymond Dorman, Mrs. Verlia Harris, Mrs. J. E. Linam, Mrs. Lusal McClain and Mrs. Arch Thompson.

Mrs. Hook dismissed the meeting with prayer.

Camden

Camden District Executive Meeting of W.S.C.S. met Tuesday in the parlor of First Methodist Church, El Dorado, Arkansas with fifteen members present. Mrs. Cliff Wright gave the devotional. A moment of silent prayer was observed for those in sorrow and members ill.

Business session conducted by Mrs. Jesse McKinnon at which time reports were given by, Mrs. Howard East, Mrs. C. Z. Couch, Mrs. A. C. Hale, Mrs. J. M. Curtis, Mrs. H. K. Caulkins, Mrs. Floyd Babel, Mrs. John G. Rickey, Mrs. C. A. Proffitt, Mrs. James Nix, Mrs. A. L. Davis, Mrs. Glen Martel. Mrs. McKinnon announced that Mrs. Martel was the Chairman of Nominations. Also, present and making reports were the Conference Officers, Mrs. M. E. Scott and Mrs. Howard Elder.

Lunch was served in Fellowship Hall. Mrs. Scott gave the invocation. Present for lunch was Miss Carrie Brown, Wesleyan Service Guild.

Following lunch the committees for the Seminars met. The Seminar will be September 9th at Vantrease Memorial Methodist Church. The Seminar for Children and Youth Workers will be October 7th—the place to be announced later.

Mrs. Scott told of illness of Miss Mary McSwain, Missionary to Brazil and now in hospital, Nashville, Tenn. Special prayer was said for her. It was also announced that beginning September the 1st Camden District would have a rural worker, Miss Mary Joyce Horton.

Mrs. White Speaks At Russellville

The Woman's Society of Christian Service of the First Methodist Church at Russellville had the rare privilege of having Mrs. M. H. White, a former deaconess, for its speaker in August. Mrs. White served 18 years as a deaconess in Fort Dodge, Des Moines and Sioux City, Iowa. She stressed that the Junior League and the Epworth League were the deciding factors of her decision to answer the call. Also she had known three deaconesses.

After finishing high school, Mrs. White graduated from National College in Kansas City and worked mainly with young people until the last few years when she was the religious education director in Des Moines.

After her marriage to Mr. White, they lived in Sioux City where she was head of the state orphanage.

To give a broader scope of the deaconess work, Mrs. White told of the work of three class mates at National College. She stressed that few young women are entering deaconess service, and we should all become deeply interested in the recruitment of workers for this field.

Mr. and Mrs. White are retired and now live on a mountain overlooking the Arkansas river valley. Both are members of the Russellville church and active in its program. Mrs. White is Spiritual Life Secretary of the Conway District and secretary of Christian Social Relations in the local society.

The First Church Society has been meeting in the morning for the summer, starting with coffee and doughnuts. Mrs. S. D. Mitchell is president, and Mrs. I. A. Laws program chairman.

DATE CHANGED FOR ANNUAL OBSERVANCE OF 'L.M.C.F. DAY'

(Continued from page 4)

will be the climax day to "finish the job" wherever it has not yet been completed. The names and addresses of donors should be carefully listed, showing the amount of contribution each has made, and this listing furnished to LMCF for preservation at LMCF Headquarters. We want to enshrine those names in a beautiful record open to the inspection of the children, grandchildren, and great-grandchildren of those who will have made possible LMCF's continuing soldieryship (mainly for youth) in the field of moral and civic betterment of life in Louisiana.

Here is a "once in a lifetime" opportunity for Christian men and women to make an investment that will produce dividends in character-building of youth, and in social and moral reforms, for the next hundred years. It will truly be laying up treasure in heaven.

Winnsboro To Observe Youth Sunday

District and Sub-District News

Jonesboro District

The Dell Methodist Church was host to the Jonesboro District Council in their July 17 meeting. After a delicious barbequed supper prepared by Rev. Eugene Hall, the council made final plans for the officers training workshop which was held July 22, at the Methodist Student Center on the Arkansas State College Campus. We also discussed UNCF, UCYM, selling TOGETHER magazines, and the \$100 we are contributing to the Student Center, our district projects.

Our Officers Training Workshop began at 5 o'clock with district officers, sub-district officers, and local presidents attending. Highlights of the evening were a very inspirational worship service led by Rev. Eugene Hall, a sack supper, group singing, recreation, and workshops.

The District Officers: Brooks Holifield of Jonesboro, president; Nora Plunkett of Jonesboro, vice-president; Elizabeth Tidwell of Dell, secretary; Charlotte Dale of Fisher, treasurer; Betty Carole Warren of Wilson, Faith; Annetta Brannon of Trumann, Outreach; Shirley Smith of Kaiser, Citizenship; Betty Blackman of Dell, Fellowship; Robert Cook of Jonesboro, Witness; Alee Ruth Burrow of Weiner, Publicity; Rev. Gene Hall of Dell, Adult Counselor; and Rev. Bill Dennis of Bay, Youth Director led the sub-district and local officers in their workshops.

Buffalo Island Sub-District

The Buffalo Island sub-district met Monday, July 21, at 7:30 p.m. The meeting was held at Monette.

Games, led by Kay Davidson, were first on the program, followed by refreshments served by the host church, Monette. The group met in the sanctuary directly after this for the worship service and business meeting. During the business meeting they made plans for a retreat, to be held July 26, at Reynolds Park, Paragould, for the sub-district officers, counselors, and MYF presidents. A money-raising project was also discussed.

The worship service was conducted by Shirley Smith, the sub-district president. The speaker for the evening was the district president, Brooks Holifield. He spoke on "The Importance of the Sub-District." The service was closed with prayer and the MYF Benediction.

The next meeting will be held at Lakeview.

Delta Sub-District

The Delta Sub-district met July 28 at the West Memphis First Methodist Church. Rosewood Methodist Church of West Memphis presented the program entitled, "Higher Education," with a skit which included slides on Hendrix College. During the business meeting Ann Show of West Memphis was elected as a representative for the district council.

One hundred members of the sub-district were present.

Following the business meeting refreshments and recreation were enjoyed by all.

Youth Sunday will be observed at the First Methodist Church at Winnsboro next Sunday, August 24, according to an announcement by Rev. W. H. Bengston, pastor of the Winnsboro Church.

Young people of the church will officiate as speakers at worship services, conduct music, serve as ushers, and lead in the church school activities, including teaching of the church schools 15 Sunday School classes.

Pete Moore, president of the Winnsboro MYF will be the speaker at the morning worship service. Judy Smith, president of the Intermediate MYF will be the featured speaker at the evening service. Music for these services will be in charge of Harriett and Virginia Kincaid and Edith Jean Hassell.

Buddy Smith will serve as church school superintendent for the Sunday and Edith Jean Hassell will assist him as secretary.

All of the Sunday School classes, including five adult classes, will receive instructions by young people of the church.

LOCAL MYF ACTIVITIES

Ville Platte-Chicot

Tuesday, July 29, the members of the Ville Platte and the Chicot MYF enjoyed a watermelon party at Chicot. The party began at 7:00 p.m. Frances Faye Walffe assisted by Mrs. J. E. Compton, Chicot counselor, led the group in recreation. After recreation, two tables were served. The Chicot MYF has been organized about a year, with much improvement since its organization.

Gurdon

The Rev. Edward B. Hollenbeck, pastor of the Park View Methodist Church in Benton, is the inspirational speaker in the Youth Emphasis Week being conducted by the First Methodist Church of Gurdon. The week's activities began August 18 and continued through August 22.

Three study courses are being conducted, and each evening's program is concluded with a worship service in the sanctuary of the church. The week is sponsored by the Commission on Education, S. K. Garrett, chairman. The activities are under the general leadership of Ann Ross, MYF President. Rev. Joe R. Phillips, Jr. is pastor of the church.

Denham Springs

The Intermediate Youth Fellowship of the First Methodist Church, Denham Springs, La., recently held a Christian Adventure Week under the direction of counselors Martha Parker and J. W. "Peewee" Day. "Christ Above All" was the theme.

The young people met at the church each evening to hear talks by the Rev. Ned Stout, pastors, Mrs. Bobby Hill and Miss Connie Wilkinson. A project period was directed each evening by Mrs. Clay Linder, Mrs. J. O. Hoskins and Mrs. Robert Childree, followed by recreation.

Plans were made for the year's program of the group. A banquet and all day outing at Lake Ponchartrain Beach in New Orleans closed the special week. Chaperones for

(Continued on page 7)

Little Rock Conference Educational Seminars

Monticello District—Dumas—Aug. 20

Arkadelphia District—St. Paul's, Malvern—Aug. 26

Hope District—Ashdown—Aug. 27

Pine Bluff District—Lodges Corner—Sept. 4

Camden District—Vantrease, El Dorado—Sept. 9

Little Rock District—Pulaski Heights—Sept. 12

Youth News

(Continued from page 6)

the outing were Mrs. Evelyn Traylor and Mrs. Reginald Braddock.

Heber Springs

Youth Activities Week has just been held at Heber Springs Methodist Church. The week began Tuesday July 29th and continued through Friday, Aug. 1st. Rev. Joe Black, pastor at Gentry was the inspirational speaker. Miss Mary Brannon was the director of recreation. Mrs. John Moose and Oscar Patchell were in charge of the discussion groups of intermediates and seniors, respectively.

On Tuesday evening the group was served a fellowship supper by the women of the Church. Wednesday evening, there was a special hobo night. Thursday evening the group had a Christmas party. Each person brought a Christmas gift to the Christmas tree. After the activities at the church they went on a hayride singing Christmas carols and completing the night with the worship outside. Friday night completed the week. This consisted of a picnic on top of a mountain with all of the activities centered out of doors.

During the afternoons, there were special activities. On Wednesday afternoon the group went swimming. Thursday afternoon, they went around to all of the shut-ins of the church and sang and gave devotionals. Friday, they took a trip to Little Rock to deliver the gifts from Thursday night to the Methodist Children's Home.

Miss Nelle Childs is Youth Director for the summer in Heber Springs and Rev. Arnold Simpson is Pastor.

Zachary

Last week was full of action for members of the Zachary Senior MYF. The seniors and older youth met each night with their counselors, Mrs. Eunice Wicker and Mrs. Paul Beauchamp, and their pastor, Rev. Robert Ed Taylor, for supper, talks, and recreation.

Activities began Monday night at the camp of Mr. and Mrs. A. D. Kendrick with a weiner roast, scavenger hunt, and a discussion of

the New Testament Church by Rev. Mr. Taylor. On Tuesday night Rev. John Winn, of St. Luke's Methodist Church, spoke to the group on "The Challenge of the Church in Today's World." Miss Marcella Flynt, a religious education student at Centenary College, directed an "Olympics Night" during the recreational period. On Thursday night Miss Flynt returned to direct the recreation, which was called "Christmas in August," and to talk about the challenge of a church-related vocation. The same topic was discussed Friday night when Larry Pleiman, who is preparing himself to be a missionary to the Belgian Congo, told the group his ideas on church-related vocations.

The MYF members express their appreciation to the ladies who served supper each night. This was the first Youth Activities Week ever held at the Zachary Methodist

Church, and it was a very successful one.

Earle

On Monday night, Aug. 4, 28 enthusiastic MYFers from Earle Methodist Church staged a roller skating party at Skateland in West Memphis. They were accompanied by Mr. and Mrs. Nelson Dickey, counselors, and the pastor, Rev. Harold Wilson.

Youth Activities Week for this church was held Aug. 10-15, the theme being, "What Is Your Life?" This was in cooperation with the youth from the Earle Presbyterian Church and their pastor, Rev. Robert Doom. Rev. Mr. Wilson, pastor of the Methodist Church, was in charge of the devotionals each evening.

Borden Bell Jr. is president of the local MYF.

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School Of Missions Has Record Enrollment

The annual School of Missions and Christian Service, concluded Friday on the campus of Centenary College, was termed "highly successful" by Mrs. L. B. Kilpatrick.

Mrs. Kilpatrick, president of the Woman's Society of Christian Service of the Louisiana Conference, Methodist church, concurred with Mrs. G. W. Dameron of Shreveport, dean of the School, in declaring this year's program one of the most inspiring in recent years.

"Methodist women from every section of Louisiana enrolled in the largest numbers we have ever had in our School of Missions," Mrs. Kilpatrick said. "Local, district and Conference officers were among those registered, and our staff was exceptionally well qualified."

The Shreveport district had the largest enrollment with 187 Methodist women attending the various courses of study and special sessions. Attendance by districts was reported as follows: Alexandria, 20; Baton Rouge, 19; Lafayette, 19; Lake Charles, 16; Monroe, 28; New Orleans, 13; Ruston, 20.

The four courses of study offered were the following: "The Middle East"; "A Study of Isaiah"; "Understanding Other Cultures" and "Christian Concerns of North American Neighbors."

"These will be the areas of study which will engage the attention of Methodist women during the next year," Mrs. Dameron said. "The women who attended the courses now will return to their local churches to become leaders in missionary education."

Among the missionaries who participated in the program were Miss Elsie Reik of Rhinelander, Wis., who taught for 35 years in church-related colleges in China and Pakistan; Miss Nina Stallings, who also was a missionary to China, and Dr. Irma Highbaugh of Coffeyville, Kansas, who served in China for many years.

Methodist Family Makes Book Gift To Centenary Library

Members of a Methodist family who have been long-time friends of Centenary College have presented the college library with \$500 worth of books dealing with Spanish history and culture.

The books were sent to the college by Marion Talbort Meadows of Buenos Aires, Argentina, through his sister, Miss Eunice Meadows of Ruston. Miss Meadows and her sister, Miss Atlanta Meadows, last year established a \$5,000 scholarship fund for ministerial students at Centenary in memory of another sister, the late Miss Mary Frances "May" Meadows. The sisters are members of Trinity Methodist Church in Ruston.

In a letter accompanying the six cartons of books, Miss Eunice Meadows explained that all had been used as textbooks by her father, T. D. Meadows, and grandfathers, Col. J. J. Duke and M. J. Meadows, when they attended Emory College, now Emory University, in Atlanta, Ga.

She said her brother, a graduate of Louisiana Polytechnic Institute in Ruston and Sewanee University in Tennessee, had resided in South America for approximately 35 years. He asked her to give the books to the Spanish library of some college or university, and she requested that Centenary be selected in view of the family's long connection with the Methodist church.

Dr. George B. Davis, acting head

Council of Evangelism Plans California Meeting In 1959

Nashville, Tenn. (MI)—The Council of Evangelism of The Methodist Church is planning to meet in Hollywood, Calif., in October, 1959, and, in connection with its meeting, conduct an evangelistic mission in Hollywood and Los Angeles.

Tentative dates for the meeting and mission are October 14-20, it was announced by the Rev. Gordon Pratt Baker, Nashville, Tenn. He is secretary of the council, an auxiliary to the Methodist General Board of Evangelism. Several Arkansas and Louisiana evangelism leaders attend the council meeting each year.

The meeting and mission are being planned in response to an invitation of the Southern California-Arizona Methodist Conference.

Membership in the Council of Evangelism is open to persons in every sphere of the church's life. Two of the council's purposes are to study evangelistic needs and responsibilities and to initiate and devise methods of evangelism to be promoted by the General Board of Evangelism.

librarian at Centenary, said the collection includes some 50 volumes, many of which are extremely rare and all of which now are out of print. Among them are a biography of Christopher Columbus written by his son, Fernando; six volumes of "Documents of Argentine Art"; fourteen volumes of "General and Natural History of the Indies," by Oviedo Y. Valdes, and a copy of "El Arte Y La Biblia," a collection of Biblical art including reproductions of the work of Rubens, Holbein, Fra Angelico, Murillo and other masters.

Dr. Joe J. Mickle, president of Centenary, joined with Dr. Davis and Dr. Ralph White, head of the Spanish department, in expressing thanks to members of the Meadows family for the gift. The books will be added to the Spanish collection in the Centenary College library.

Conf. Lay Leaders To Meet In Chicago For October Meeting

Chicago (MI)—All annual conference lay leaders have been invited to attend a national meeting here in the Congress hotel Oct. 3-4. The meeting is being sponsored by the General Board of Lay Activities, whose national headquarters are at 740 Rush Street, Chicago.

Conference lay leaders in the Arkansas Louisiana Area include Roland M. Shelton of Little Rock, Robert P. Lay of Gillham, Louisiana, and Charles Stuck of Jonesboro, Arkansas.

Leaders of the board pointed out that this meeting is the first of its type ever to be held. It has been the custom to call together annual conference lay leaders for a council meeting in connection with the General Board's annual meeting once a quadrennium, but this meeting is in addition to the regular quadrennial council of lay leaders. The lay leaders will come to the October meeting at their own expense or at the expense of their own annual conference boards.

In a letter inviting the conference lay leaders to participate in the meeting, Dr. Robert G. Mayfield, general secretary, pointed out that the purpose of the meeting is to help the conference lay leader do a better job. The lay leaders have been invited to send in questions to be discussed, and the entire meeting will be directed toward developing a better program of lay activities in the local church. Most of the leadership for the conference will come from the board's staff.

The Rev. Dr. Edwin A. Briggs, staff member who is acting executive while General Secretary Mayfield is overseas, said, "We hope to make the meeting a most creative experience. There are so many developments in the field of lay activities we need to get together more often as lay leaders to confer about our work." He cited the church's expanding program of stewardship and the Every-Member Canvass.

ANNOUNCING THE ANNUAL

LOUISIANA CONFERENCE PASTORS' SCHOOL

Centenary College Campus, August 25-29

Courses For Pastors

Stewardship, taught by Bishop J. Ralph Magee, Chicago

Christian Ethics, taught by Dr. W. D. Weatherford, Berea, Kentucky

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Bishop's Banquet

Thursday, 6:00 p.m., College Cafeteria

Rev. Luther Booth, Chairman,
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Louisiana Methodist

"SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
Official Publication of Louisiana Methodism

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No. 34

Labor Day Message To Have Three Major Points

New York (NC)—The basic right of every man to "protection against unemployment," the struggle of labor unions to rid their ranks of racketeers, and a call for better labor-management relations are the three major points emphasized in the 1958 Labor Sunday message, to be read from thousands of Protestant pulpits, Sunday, Aug. 31.

The 1000-word message, approved for use in the churches by the leadership of the National Council of Churches, expresses deep concern for the abnormally high number of unemployed workers in the country at the present time.

"Among church people," it states, "there should be a special awareness of the narrow margins between plenty and poverty which exist even in our economy of relative abundance. . . . Back of the impersonal statistics are the needs of individual men, women and children, which should stir us to such remedial action as may be required. . . ."

On the union corruption issue, the message declares:

"The National Council of Churches welcomes the continued and recently increased efforts made by the AFL-CIO leadership in opposition to racketeering, featherbedding and other corrupt and unethical practices shown to exist in several unions. We commend these leaders for this evidence of a sense of responsibility and for the progress already made."

Business groups are not exempt from similar practices, the message says: "We call upon organized business groups also to subject themselves to similar self-analysis and corrective action."

On the third point the Labor Sunday statement has this to say:

"Leaders of both labor and management are called, not merely to achieve a mutually satisfactory relationship, but also to exercise responsibility for the impact of their wage and price policies upon the consuming public and the whole economy."

Labor Sunday, a tradition in U. S. Protestant churches for more than 40 years, is nationally sponsored by the National Council of Churches and its 33 constituent communions which embrace 143,000 local churches and 38,000,000 members. Since 1917, annual messages reflecting Christian concern for labor and its



Among leaders in the annual Louisiana Conference Laymen's Retreat held recently at Centenary College were, above, L to R, Rev. J. Albert Gatlin, superintendent of the Paragould District in the North Arkansas District; Robert P. Lay of Gilliam, Louisiana Conference Lay leader; and Don Calome of Chicago, staff member of the General Board of Lay Activities. The retreat attracted about 175 Methodist laymen representing all sections of Louisiana, and was held on the campus of Centenary College in Shreveport, August 16 and 17. Other out-of-state leaders participating in the retreat were, Dr. Lester Keyser, a physician of Fredrickburg, Texas; Pat Thompson of Bay City, Texas; and Charles Stuck of Jonesboro, Arkansas, lay leader of the North Arkansas Conference.

role in the nation have formed part of church observances of the Day.

"Protection against unemployment" is a basic principle of the Universal Declaration of Human Rights, adopted by the United Nations, this year's message points out. It adds:

"This is an admirable aim, but still to be attained and maintained in this country or other countries."

The message concludes: "Perhaps the most urgent summons involved in unemployment is the call it sounds to Christian people to recover the vision of man as a worker together with God at the unfinished task of creation and redemption."

1958 Daily Bible Reading Schedule

Below is the schedule for the period Aug. 28-Sept. 6 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Aug. 28	John 4:43-54
Aug. 29	John 5:1-18
Aug. 30	John 5:19-29
Aug. 31	John 5:30-47
Sept. 1	John 6:1-14
Sept. 2	John 6:15-24
Sept. 3	John 6:25-34
Sept. 4	John 6:35-51
Sept. 5	John 6:52-65
Sept. 6	John 6:66-7:9

C. C. Weil Receives Fellowship Certificate At A.C.H.A. Meet

Chicago (MI)—Eight administrators and administrative associates in Methodist Hospitals were inducted into the several "degrees" of the American College of Hospital Administrators at its 24th annual convocation here.

Dr. Arthur S. Flemming, Secretary of the Department of Health, Education and Welfare, Washington, D. C., prominent Methodist laymen, was made an Honorary Fellow of the American College of Hospital Administrators.

Receiving Certificates of Fellowship were: The Rev. Dr. Bolton Boone, Dallas, Tex.; F. Ross Porter, Durham, N. C.; and Clifton C. Weil, New Orleans, La.

Membership Certificates in the American College of Hospital Administrators were received by the Rev. Chester Finkbeiner, Wenatchee, Wash.; Joseph Dudley Hall, Jr., Fort Worth, Tex.; Robert D. Howe, Billings, Mont.; and Marvin Wayne Nichols, Hutchinson, Kan.

The convocation of the American College of Hospital Administrators was held in conjunction with the annual convention of the American Hospital Association, meeting in Chicago, August 18-22.

The Methodist Board of Hospitals and Homes had an educational exhibit at the International Ampithe-

Six Area Pastors To Work In Evangelism Mission, So. America

Month Long Mission Comes During September

Nashville, Tenn. (MI)—The Rev. William O. Byrd, Pine Bluff; the Rev. C. Ray Hozendorf, Magnolia; the Rev. Alvin C. Murray, Searcy; the Rev. A. W. Townsend, Alexandria, La.; the Rev. William P. Fraser, Homer, La.; and the Rev. J. Henry Bowdon, New Orleans, La. are among thirty-two U. S. Methodists who will participate in a Methodist evangelistic mission to Bolivia, Chile, and Peru during September.

The mission is being sponsored by the Methodist Board of Missions, New York City, and the Methodist Board of Evangelism, Nashville. Director of the mission will be the Rev. Dr. George H. Jones, Nashville, a staff member of the Board of Evangelism, and assistant director, D. E. Jackson, Nashville, treasurer of the board.

After two days of training in Miami by the Board of Missions, the group will leave this country by plane on September 3. They will return by plane on October 2.

During the major part of the mission, September 14-28, the U. S. leaders will do evangelistic preaching through interpreters and train nationals in visitation evangelism and other evangelistic principles and techniques. Some will work in Bolivia and others in Chile and Peru.

Much of the rest of the time will be spent in visiting Methodist missionaries and mission projects such as churches, schools, and agricultural centers. Panama, as well as the other three countries, will be included in this visitation.

"Some of the points of interest to be visited," said Dr. Jones, "will be Panama City, Panama; La Paz, Bolivia, the highest capital city in the world; Lima, Peru; and Santiago, Chile. Of particular interest will be a visit to a buried Indian city near Lima and to a present-day Indian village of Ancoraimas, Bolivia. Methodist work is being done in the Bolivian Indian village, which is by Lake Titicaca, the highest navigable body of water in the world."

The Methodist Church has about 90,000 members and more than 16,000 preparatory members in Latin America.

theater, Chicago, where most of the American Hospital Association's meetings were held. On August 19, the Board was host at a special breakfast at the Morrison Hotel for Methodist hospital administrators and personnel.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JOLLY B. HARPER, superintendent of the Shreveport District, preached Sunday morning, Aug. 3, at First Methodist Church, Shreveport, where Dr. D. L. Dykes, Jr., is pastor.

REV. VIRGIL CULPEPPER, pastor of the Clinton Methodist Church, preached at the evening worship service of the Tangipahoa Methodist Church on Sunday, Aug. 3. Rev. Angus L. Carruth is pastor of the charge.

REV. FRED FLURRY, pastor of the First Methodist Church, Lafayette, was guest evangelist in a series of revival services at the Cedar Grove Methodist Church, Shreveport, August 3-10. Rev. Roy E. Mouser is pastor of the church.

REV. KARL WOOD, pastor of the Kentwood Methodist Church, preached at the Pine Ridge Methodist Church Sunday morning, Aug. 3. Pine Ridge is on the Tangipahoa Charge, where Rev. Angus L. Carruth is pastor.

REV. H. DON GUYNES, associate pastor of the First Methodist Church, Lake Charles, preached at Camp Brewer on Sunday morning, August 17, in connection with the Sulphur Youth Activity Week.

REV. HENRY RICKEY, superintendent of the New Orleans District, led the Communion Meditation and the Sacrament of the Holy Communion at the Munholland Memorial Methodist Church, New Orleans on Sunday morning, Aug. 3. Rev. Edward Harris is pastor of the church.

REV. KENNETH McDOWELL, pastor of the Jennings Methodist Church, was guest speaker at the meeting of the Crowley Rotary Club Tuesday, August 5. Rotarian Rev. Louis Hoffpauir had charge of the meeting and introduced the Rev. Mr. McDowell.

REV. ROBERT B. CRICHLLOW, pastor of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, was guest speaker at the meeting of the Bogalusa Kiwanis Club on August 14. He used as his subject, "The Church and You."

REV. KIRBY VINING, pastor of the Berwick Methodist Church, was the guest evangelist in revival services held at the Choudrant Methodist Church August 11-17. Services were held at 10:00 a.m. and at 7:30 p.m. Mrs. Dave Corley was in charge of music. Rev. Dave Corley is pastor of the church.

J. F. BUTTERWORTH is the newly elected president of the Men's Club of the Broadmoor Methodist Church. Officers elected to serve the ensuing year with Mr. Butterworth include Ed MacDonald, vice-president; Louis Heaton, secretary; and Walter Haase, treasurer. Rev. J. P. Woodland is pastor of the church.

A VERY SUCCESSFUL Youth Activities Week was concluded with a banquet on August 8 at the First Methodist Church, Jennings. Ted Hebert and Mary Elizabeth Horne received the annual MYF awards as the most active boy and girl. Rev. Kenneth McDowell is pastor of the Jennings church.

DR. AND MRS. J. P. DAVIS entertained recently with their annual watermelon party, honoring the Official Board of the First Methodist Church, Lake Providence. Assisting with

the courtesies of the day were their son and daughter, John Russell Davis and Miss LaVerne Davis. Rev. George D. York is pastor of the church.

THREE SPECIAL EVENTS were held at the Oak Park Methodist Church, Lake Charles, on Sunday, August 17. E. B. Cloutman, who is the charge lay leader, was in charge of both morning worship services. At 7:30 p.m. Leslie L. Spinks, choir director, led the congregation in the church's series of monthly song fests. Rev. Hubert A. Gibbs is pastor of the church.

REV. SAM NADER, superintendent of the Lake Charles District, was the preacher in a series of revival services held at the Sterlington Methodist Church August 10-15. Prayer services were held each evening prior to the evening service. A report from the services stated that excellent crowds were present for each service. Rev. Ted Howes is pastor of the church.

JAMES KEATON, teacher of the Men's Bible Class of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, spoke at the evening worship service of the church on Sunday, Aug. 24. H. T. Hill, a local layman, presided. The pastor, Rev. Robert B. Crichtlow, was preaching in revival services at the Waldheim Methodist Church.

MISS NORMA SMARTT will assume duties as new director of the Junior High Department late in August. Miss Smartt joined the staff of First Methodist Church, Shreveport, several months ago as director of Children's Work. Miss Smartt has assisted in carrying on the Junior program this summer and has already endeared herself to members of that department. Dr. D. L. Dykes is pastor.

CHARLES WILKENS of the University Methodist Church, Baton Rouge, was guest speaker at the Men's Club of the Litcher Methodist Church Monday, July 27, when Ladies Night was observed. Mr. Wilkins chose as his subject, "You Can't Take It With You." The club president, Allen Fowler presided at the business session and outlined tentative plans for a picnic on the afternoon of Aug. 24. Various committee members had been assigned to see that the picnickers enjoy the outing. Rev. Frank C. Lankford is pastor of the church.

REV. JAS. A. KNIGHT, pastor of the Greensburg Methodist Church, was the guest evangelist in a series of revival services held at the Darlington Methodist Church, on the St. Helena charge, August 4-10. The music for the revival was provided by the guest evangelist, who also led the singing, and by "Sonny" Bankston, who was the accompanist at the piano and also sang solos and in duets with the Rev. Mr. Knight. Rev. Robert Townsend is pastor of the Darlington church.

THE EVENING SERVICE of the Trinity Methodist Church, Ruston, Sunday, Aug. 3, was conducted by a deputation team of the Tech Wesley Foundation. Joe Fogle student minister of the Trinity Church, presided; Ben Laney of Junction City rendered a vocal solo; and Jimmy Love, member of Trinity Church, president of the Tech Wesley Foundation, brought the message. The deputation teams are a regular part

of the Methodist Student program under supervision of Tech Wesley Foundation Director, Rev. Wm. Stokes. Dr. Virgil D. Morris is pastor of Trinity Church.

BOTH morning and evening services Sunday, August 10, were held in the remodeled sanctuary of the Logansport Methodist Church, where Rev. James B. Grambling is pastor. Holy Communion was served at both services, and a special service of Thanksgiving and Consecration was part of the morning service. The following will be guest speakers at the church during the pastor's vacation: Sunday, Aug. 17, Harold Lee Price at the morning service and Rev. Freddy Lang of Houston, Texas, at the evening service. Sunday, Aug. 24, Dr. Bentley Sloane at the morning service, and Rev. B. G. Syverson at the evening service.

OGDEN HALL has been elected chairman of the Official Board of the First Methodist Church, Denham Springs. Trustees are Billie Barnett, James Parker, James DeLaune, Robin Hood, Mrs. Inez Cockerham, Phillip Jackson, P. T. Jones, V. L. Holland, and J. S. Jackson. Commission chairmen are Leslie N. Benton, Jr., finance; Clarence Snelling, education; Hewitt Underwood, membership and evangelism; and W. A. Hall, missions. Jack Odom is treasurer, Harry Jackson financial secretary and Leonard Thomas district steward and lay leader. A consecration service for church officials was conducted at a recent Sunday morning service by the pastor, Rev. Ned Stout.

REV. C. J. T. COTTEN, pastor of the Loranger-Cooper's Chapel Charge, preached each night, August 3-10, in revival services held at the Cooper's Chapel Church. Mr. and Mrs. George Fuhrman assisted in the services, Mr. Fuhrman with his singing and Mrs. Fuhrman as pianist. An added attraction on Friday evening was the special songs by the children's chorus and the young people's choir. The meeting closed on Sunday morning with a fellowship dinner after the morning services. Twenty-three from the Cooper's Chapel Church attended services on Aug. 15, at James Chapel, near Livingston. The pastor, Rev. J. C. Bonds, is a former member of the Loranger Methodist Church.

DR. CHAS. L. ODOM, who is a member of the Board of Louisiana Psychologist, Inc., the American Personnel and Guidance Assn., American Assn. of Marriage Counsellors, Inc., and the American Board of Psychological Services, was the guest speaker at the monthly meeting of the Men's Club of First Methodist Church, New Orleans, on Friday evening, Aug. 15. The meeting was opened with prayer by Walter Wellman. A baked ham dinner, prepared by Mrs. Winnie Cook, was served by Bob Ruano, Bill Cook, Harry Miller, Buddy Brockman, Walter Wellman, James Harbison, John Charbonnet, P. D. Hodeg, and Rev. Art M. Baker, associate pastor of the church. The meeting was conducted by the vice-president, Buddy Brockman, in the absence of the president, Clyde Shaw, who has been ill for sometime. Prayers and thoughts were expressed in his behalf. Dr. N. H. Melbert, pastor of the church, announced that more than seven hundred Rosettes have been pinned on visitors at church services since January 5. The pinning of rosettes on visitors is a project of the Club, giving the members of the church the opportunity to welcome visitors. The meeting was closed with prayer by Ward Flanders. Wm. J. Michon is publicity chairman for the Club.

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Opposing Symbols



The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Layman's Day, October 19th

One Sunday every year—the third Sunday in October—is set aside by our Church as Layman's Day. It furnishes the opportunity for thousands of laymen to do some "laboratory work" in public witnessing, which of course includes the experience of testifying to their Christian faith from the pulpit.

The word, "Protestant" is usually misunderstood. To many people it has come to hold a negative meaning. It usually refers to one who objects to something. Actually it has almost the opposite meaning. The two latin words from which "Protestant" comes, really mean "to testify for." A Protestant, therefore, is anything but an objector. In the context of Christian thinking a Protestant is — at least he should be—a person who speaks out; who witnesses; who testifies positively. There was a time in the history of the Christian Church when the lay people were not allowed to have a part in the worship services of the Church. They were merely spectators. That is why the Protestant movement was actually a "Revolution." It grew out of man's desire—even his determination—to have a definite part in Christian worship. And we in this day would be untrue to the heritage of our Protestant forefathers if we should fail or refuse to speak publicly for God.

Thus Layman's Day becomes a day of special significance. It is the time when lay men acknowledge their debt to their forefathers by continuing the Christian virtue

of speaking openly for the cause of Christ.

This year the recommended subject is "Seek Ye First." It is a familiar passage to many, being a part of Christ's Sermon on the Mount. The textual material was written by two outstanding laymen. The subject is a challenging one. The development of it will be very interesting to study and to work into a message. As usual, the program material is contained in a small booklet. Copies have been sent to every pastor. Therefore, see your pastor at once and ask him for a copy if you have responsibility for the program. If he does not have it please write me at Jonesboro, Arkansas, and I shall be glad to send you a copy as long as my supply lasts. It will be wise also to arrange at once for your Layman's Day speaker. Don't overlook the men in your own church who are capable of bringing good messages. If you will secure a devoted man who will speak out of his own experience, you will be impressed by his witness probably more than you would if you should bring to your pulpit a really polished speaker. The Protestant traditions call for all lay persons to witness, and this is the opportunity to give many men the opportunity.

A final word for emphasis. Since so many churches (actually nearly 100%) observe Layman's Day either on October 19th or near to it, you will be wise to arrange for the whole program as soon as possible. This is really the job of the Church Lay Leader, but you will do nothing wrong if you discuss it with your pastor.

A Lift For Living

By Ralph W. Sockman



RESTORING OUR NERVE

We know what we mean when we say a person has lost his nerve. We mean he has lost the willingness to dare the difficult. He takes aim but he never shoots.

Sometimes this loss of nerve comes in a crisis, as in the case of Joseph Conrad's immortal character, "Lord Jim." That young officer, trained in the traditions of seamanship, threw honor aside when he joined the cowardly crew in abandoning his sinking ship before waking the passengers. The memories of that deed so ate into the morale of Lord Jim that the portrayal of them by Conrad has become a classic.

The reading of that story arouses questions which haunt the minds of us all. How would we feel if we had turned coward in such a crisis? How would we recover our lost nerve? Who or what could restore our self-respect?

Well, history bears record of one such restored nerve in the case of Peter. The disciple who deserted Jesus on the night of the betrayal and even denied connection with Him outside the high priests' court—that same disciple, Peter, was somehow transformed into the courageous leader of Christ's church.

Sometime within the fortnight following the crucifixion Peter caught something from the Christ which put nerve back into him. And what happened to Peter has been duplicated down the ages. Men running away from terrors have been turned about in their courses and restored to courage.

The more dangerous losing of nerve, however, does not come in crises, but by slow softening and subtle compromise. Lord Melbourne once gave the advice, "Do not try to do good and then you will not get into scrapes." When he said that, Lord Melbourne was revealing he had lost his nerve.

He might not have recognized his ailment for what it was, for we have such clever ways of rationalizing our lost nerve. We often call it being practical or tactful or diplomatic. Thus we shrink into our protective shell of prudence when we should be stepping forth boldly to dare the right and resist the wrong.

But there is another sense in which nerve may be lost. We may lose our sensitivity of feeling as well as our courage in daring. When we no longer feel a twinge of conscience at evils that once would stir us: when we no longer are disturbed by the joy of elevated thoughts, at sights that once would have thrilled us—then we should know we are losing our nerve. And the end of that process is the unpardonable sin, the sin against the Holy Spirit, which is the condition of becoming so callous that we no longer feel the prick of conscience and, therefore, never turn to repentance.

Thus to lose our feeling of sin is worse than to lose our courage in correcting it. And who is to keep our conscience sensitive to wrongdoing? Of course, when we commit certain flagrant sins, there are many to remind us.

If I become a drunkard, even the law may take me in hand. If I, in a burst of anger, strike my fellow man, he is likely to strike back, thereby making me conscious of my sin.

But if I only refuse to help my fellow man who is in trouble, no one wakes me up by striking me. If I merely abstain from doing good, there often may be no one to remind me of my sins of omission. That is why these sins of omission, these shortcomings, are so dangerous and damning—in fact, it is these which do damn us according to Jesus' picture of the Last Judgment.

You remember His words, "Inasmuch as ye did it not to one of the least of these." Those were the words of dismissal into outer darkness.

Yes, when we have lost our nerve of courage and our nerve of feeling, God comes to us as a quickening spirit—provided we will let Him really take hold of us.

These are times which test our nerves. The tenseness of living "gets on our nerves," as we say. Nervous breakdowns are on the increase. Perhaps during this month of August, which is the general vacation season, many of us have gone away to quiet our nerves.

But let us hope our summer recreation has proven a true recreation, for these are days which call for nerve. The God we find in nature may quiet our nerves. But we need the God of the Bible to quicken our nerve—the God who gives us courage to keep our head in crises, who stirs us out of our smug complacency with mediocre morality, who makes us sensitive to sin and suffering, who gives us confidence to face the future unashamed and unafraid.



Ponchatoula Church To Begin Construction Of New Sanctuary

Construction of a new \$70,200 sanctuary of the First Methodist Church at Ponchatoula, La. (pictured above) is expected to begin about the middle of September, Rev. J. W. Matthews, Jr., pastor, said.

The new sanctuary will replace the present structure, which is now being demolished by the church. It will be built by Ragusa Bros. with Robert M. Coleman of the Baton Rouge architectural firm, Wilson & Coleman, serving as architect.

Containing 3,000 square feet of floor space and having a seating capacity of 300, the sanctuary will be of contemporary design with a striking Gothic arch over the main entrance. It will have a brick exterior of various shades of red.

The building committee is composed of J. B. Stafford, of Stafford Furniture Co., chairman; J. B. Coburn, chairman of demolition work; and Sam Yawn, treasurer. Other members of the building committee are: Mrs. Verna Coburn, H. J. Lavigne, Dr. C. P. Lipscomb, Mrs. W. M. Mitchell, Orin Perrin, W. H. Richardson, J. D. Sellers, Dr. Glenn Scott, E. W. Vinyard, James Hutchinson, Will Mac Mitchell, Mrs. Mary Kinchen, Mrs. C. P. Lipscomb, Mrs. Hazel Stafford. Edwin Darouse, of Hammond, is supervising the demolition.

Rev. Mr. Matthews said that it is hoped that sale of materials from the demolished building will defray the costs of demolition. Between 100,000 and 175,000 bricks in addition to lumber and other building materials will have to be disposed of, he said.

The new sanctuary is expected to be completed in about 10 months.

Meantime, church members are assembling in the educational building to the rear of the present sanctuary for worship services.

Iowa Church Reports Building Improvements

The First Methodist Church of Iowa recently completed the redecoration, painting, and air conditioning the parsonage, and painting of the exterior of the Sanctuary and Education buildings at a cost of \$3,400.00.

Mr. Keith Findley, chairman of the Board of Trustees, worked with the contractor, Mr. Chester Laundeneau, of Mamou, Louisiana, in the accomplishment of the job, while the pastor and his family were on vacation.

Funds for this work were raised by a canvas of the membership since Annual Conference. Mr. B. L. Pugh served as chairman of the Canvas Committee.

Every member was given an opportunity to participate. Robert R. Miller is pastor.

Desire To Re-contact Red China Is Expressed

Lake Junaluska, N. C. (MI) — Hope for the "resumption of contact" with Christians in Red China was expressed here by an official of the Methodist Board of Missions.

"There is a great deal of evidence that Methodists and other Christians in China hunger for fellowship with the Western world," said the Rev. Dr. Eugene L. Smith of New York City in an address at

Churches Are United Officially At Special Joint Conference

At a special joint quarterly conference conducted by District Superintendent, James T. Harris, the Fairbanks and Sterlington Methodist Churches were officially united to form one congregation. By special resolution Dr. Harris was given the privilege of naming the new church, to which he gave the name of "St. Andrew's Methodist Church," thus dedicating the new church to the principle of lay-visitation. A resolution was passed to incorporate the new church. Dr. Harris stated that he had had a part in dividing a church before but had never had the privilege of marrying two churches. The following trustees were elected to serve as the Board of Directors of the new church: L. W. Gannaway, J. H.

a Missionary Conference of the church's Southeastern Jurisdiction.

Dr. Smith, general secretary of the board's Division of World Missions, said it might take 10 to 20 years to work out an acceptable plan. "It would necessarily have to be a different arrangement than our former missionary program."

Wesley Church Exceeds Its New Member Quota

Wesley Methodist Church in Crowley, Louisiana exceeded its quota of one new member for each twenty members now on the roll on July 27, the ninth Sunday of the new conference year. Since June 1, twelve persons have joined by profession of faith, and seven persons have joined by transfer of letter. The feeling is that much of the credit is due to the fact that the church now has a full-time pastor for the first time in the church's history.

Rushing, Baxter Sinclair, H. J. DeBray, W. Ray Booth, and E. J. Sackett.

A new church and parsonage will be erected near the center of the greater community to house the pastor and the new church. Those named on the building finance committee to raise funds for the building program are as follows: Harold DeBray, Earl Brimberry, E. J. Sackett, J. W. Broyles, T. Edgar Young, Frank Roach, and E. W. Dickey. Alternate members of the committee are Dock Worley and Mrs. R. E. Britt. Rev. Ted T. Howes is pastor.



NEW EDUCATIONAL BUILDING at Bethel Methodist Church, Pride, Louisiana, is pictured at the left. The group in front of the building is part of the Vacation Church School crowd, enjoying the facilities of the new building for the first time, July 31 through August 10.

The building was occupied Sunday, June 15, 1958, using the Fellowship Hall for worship services until the completion of the new sanctuary, about January 15, 1959.

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The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for September 7, 1958: JUSTICE IN DAILY WORK

READ: EXODUS 20:9-10; ECCLESIASTES 9:10; EPHESIANS 4:28; COLOSSIANS 3:22-25, 4:1.

MEMORY SELECTION: *Whatever your task, work heartily, as serving the Lord and not men.* Colossians 3:23 (RSV)

Our general subject for the series of five lessons we are now studying is, "Justice in Our Daily Life." Last Sunday, in the first lesson of this series, our subject was, "Temperance And Social Justice." Today we study, "Justice In Daily Work."

God Planned For Dignity And Honor In Honest Work

There have been periods in the world's history in which the upper classes looked down on common labor as degrading. However, in God's plan for life, there has always been a recognition of dignity and honor in honest toil.

We sometimes think of Adam and Eve living in the garden of Eden in luxurious idleness. If we have that opinion it is because we have not read carefully the record of God's instruction to Adam. The Bible says, "The Lord God took the man and put him into the garden of Eden to dress it and to keep it." It was quite an order to be asked to keep a perfect garden in proper condition. Adam was also commanded to "Replenish the earth and subdue it: and have dominion over . . . every living thing that moveth upon the earth." If Adam did all that seemed to be expected of him, it is not difficult to see that our first parent was truly a working man. This is in accord with God's plan for all men in every age.

Jesus had some very definite things to say about work which show that honest toil is a part of the plan of God for the ages.

1. Jesus said of God, "My Father worketh hitherto and I work." Jesus pictures God, the Creator, as the master Workman of all time.

2. Jesus said of Himself, "I must work the works of him that sent me." "Wist ye not that I must be about my Father's business?" The tremendous work Jesus did in three years of active ministry left such an impress and imprint of His life upon the world's life across the centuries as to become the most revolutionary power for good that the world has ever known.

3. Jesus said of His followers, "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all." Mark 10:43-44. (RSV) Jesus measured human greatness by the quality and quantity of service rendered to the world.

As Important To Work As To Rest

The opening verse of our lesson text we recognize as the fourth of the Ten Commandments. Including the Scripture verse just preceding this, the substance of this commandment is to keep the Sabbath day holy, to labor six days and to rest the seventh day.

There are some who give much more attention to that part of the commandment regarding rest than they do that part which commands us to labor six days. When I was just a boy, the Seventh Day Advent movement swept across our county. A tenant on a farm, who habitually rested at every opportunity and often made opportunities if none existed, was very much taken with the movement. He joined it wholeheartedly and observed Saturday as the Sabbath, consequently he did not work on that day. Since it had been his life-long custom to keep Sunday as the Sabbath, he readily decided that he should refrain from work on Sunday also.

When his landlord came around to see why work on the farm moved so slowly, brother Jim

told him of his conversion to the Seventh Day Adventist religion. The landlord who had his own way of interpreting Scripture told the tenant that he had really missed the heart of the commandment on which this movement was based. He said that the Lord had commanded us to keep the Sabbath day holy. However, he said that before the Lord said anything about resting, He had said, "Six days shalt thou labor," and that, as he interpreted it, was the important part of the commandment. He explained to brother Jim that it was much like his wife sending him to town to buy groceries for the week. His wife would give him a list of the groceries they would need in order to live through the week. Then, just as he was about to be off for the groceries, his wife would run to the door and, as an afterthought, say, "Be sure and bring me a spool of white thread." So in the commandment, according to the landlord, the important thing was that brother Jim should work six days. Hence the Lord put that first and then, as an afterthought, added that we should rest after the six days of work.

This interpretation of the commandment did not fit too well into the life philosophy of brother Jim. It is quite possible, also, that the landlord, in his desire to get some work done, over-emphasized the work feature of the commandment. However, it is a fact that God did say, "Six days shalt thou labor." This is a commandment just as truly as the next part that commands rest. It is a little difficult to rest unless we have worked enough to get tired.

Labor is not a punishment but a privilege. Once those who labored were looked down on; today the individual who does not work is suspected. While labor for most people is a necessity, it is also a privilege. That is why some find retirement a very unhappy experience. Retirement may be one of the happiest experiences of life if, in retirement, one finds selective opportunities for service which are interesting and useful.

Our Attitude Toward Work Makes The Difference

To work only for the financial reward it brings makes any labor a burden. For most people, if work is a burden, life itself is a burden since so much of life is spent in some form of labor. We cannot all choose the kind of work we prefer. However, for many of us, we must be happy in the work we do or we will have little opportunity for happiness.

The happiest individual is that person who finds his highest joy in the work he does. Aside from the Christian religion, the greatest blessing that can come to one is to find his place in the work of the world.

The writer of Ecclesiastes says, "Whatever thy hand findeth to do, do it with thy might." Our attitude toward the work we do determines whether it will be a burden or a privilege. There is a big difference in one who feels that he is simply chiseling rock and one who, in doing so, feels that he is helping to build a cathedral. There is a big difference in the person who feels that he is running a press for so much per hour and one who feels that he is printing a paper or a book that will bless the world.

Work In Order To Live And Give

In the selection of Scripture in our lesson text from Ephesians, we have a rather unusual

reason given for working. In the early church there were people from various stations of life. Some had formerly been professional thieves. Hence Paul here says, "Let him that stole steal no more: but rather let him labor working with his hands the things which are good." One reason given for working here is "That he may give to him that needeth."

For most people work is a necessity in order that they may live honorably. If we do not inherit money, we must either work for a living, "sponge" on our families or friends or steal. Paul recommends work.

Paul is saying here to Christian people that they should work in order to have something which they have come by honestly so that they will be able to help those about them in need. Hence, in Paul's mind there are at least two reasons for honest work: we work in order to live and we work in order to give.

Making The Best Of Life Where You Find It

In our selection from Colossians, Paul is exhorting slaves to obey their masters and work for them as if they were working for the Lord.

This recognition and apparent approval of slavery may sound somewhat strange coming from the Apostle Paul. We should remember, however, that neither Paul nor even Jesus openly condemned slavery which was rampant in their day. Slavery was so commonly accepted in that day, as a normal way of life, that open opposition would discredit a person without having any affect on the practice of slavery.

Under such a condition both Jesus and Paul laid down principles of life which, when they had time to take root in human life, did eliminate slavery in the civilized world.

Hence it is that we have Paul in Colossians saying to slaves, "Servants obey your masters." He later adds "Do it heartily, as to the Lord, and not unto men." He is exhorting the slaves to do their work as though they were working for a higher Master.

Just so it is often necessary for us today to take life where we find it and make the most of situations that are not entirely to our choosing.

Without Partiality, Good And Bad Receive Deserts

In this same passage from Colossians we are told by Paul that everyone is to receive his deserts according to his manner of life; the good to be rewarded for their goodness, the wrong doer to receive punishment according to his sins.

Paul says that this character of justice will be meted out from the Lord without partiality. There is to be "no respect of person." The results in life for each person will be in accord with the character of life lived.

We Too Have A Master

The power to buy one's services does not, in any sense, give one a right to abuse or misuse the employee. There are those who seem to feel that they have a right to mistreat one who is in their employ.

Paul tells us to "give unto servants that which is just and equal." We should do that because it is right to do it. Paul says, also, that we should remember that we "also have a Master in heaven." This Master has said, "With what measure you mete it shall be measured to you again." The parable of the Unjust Steward teaches this truth very pointedly.

Methodism's Concern For Justice In Daily Work

The Methodist Social Creed, regularly printed in The Methodist Discipline, and formulated by action of the General Conference every four years, is a wonderful declaration of human rights. It is clearly stated and comprehensive in its content. The Discipline recommends "That this Social Creed be presented to our congregations orally or in printed form at least once a year."

It would be very helpful, in teaching this lesson, for teachers to familiarize themselves with The Methodist Social Creed, found on page 702 of the 1956 Discipline. We find there the official position of The Methodist Church regarding many of the social problems of our day. There is a rather lengthy statement on Working Conditions which applies to both employer and employee. This section of the creed applies very directly to the subject of our lesson, Justice In Daily Work.

Adult Leaders' Conference To Be Held On August 30-31

By Ira A. Brumley

Rev. Robert Clemmons of the General Board of Education, Director of Adult Work of The Methodist Church, is coming to the North Arkansas Conference for a two-day meeting of local church adult leaders, August 30-31.

He will meet with the district directors of adult work and district superintendents on Friday afternoon, August 29.

An unusual adult program is coming up this fall, and this program will be interpreted during the adult leaders' meeting. It is hoped that every church will seek to get at least one adult leader in this conference, which will be held on the Hendrix Campus.

The program will begin with registration at 2:00 p.m.

Rev. Robert Clemmons will lead a discussion Saturday afternoon on "Trends in Adult Work."

Mr. Clemmons will conduct a demonstration teaching situation on Saturday evening.

Sunday morning there will be groups under his general direction for the purpose of interpreting various types of teaching procedures.

The program will be concluded by 4:00 p.m., Sunday afternoon, August 31.

The cost of this program will be \$5.00 for room, meals, registration, and insurance.

Plan now to have one or more of your adult leaders: superintendent of adult division, teacher and presidents of adult classes, in this meeting.

Senior Adult Conference

The Senior Adult Conference for persons sixty-five years of age and beyond will be held on Hendrix Campus, September 2-4.

Rev. I. L. Claud of Marion, Arkansas, will be director of this program. His experience in directing this program for a number of years has made him a most efficient leader in this program.

Rev. Raymond A. Dorman of Fayetteville will direct recreation. He always has an excellent program for this group.

The cost of this program will be \$9.00, including room, board, registration fee, and insurance.

This program has become a very delightful experience for senior adults. It is expected to be even a better program this year than in former years.

Plan now to have your church represented in this senior adult program.

North Arkansas and Leadership School

The North Arkansas Conference had thirty-eight registered in the Leadership School at Mt. Sequoyah the last two weeks in July as follows: Joe Black of Gentry; A. C. Brannon, Trumann; James W. Beal, and Ira A. Brumley of Conway; Miss Mildred Burns, J. Hillman Byrum and Mrs. Byrum of Gravette; H. W. Burtner of Rogers; Mrs. Paul Boyer, Raymond A. Dorman, Mrs. E. H. Hook, Mrs. Morris Maxwell, Mrs. Kermit Stephenson, and Miss Linda Wozencraft of Fayetteville; I. L.

Claud, Marion; B. Vernon Dennis, Bay; Raymond Franks and Mrs. Franks of Forrest City; Mrs. Tom Howell, Herschel McClurkin, Mrs. Frances Winter of Fort Smith; Mrs. Porter Jenkins and Mrs. W. T. Sanders of North Little Rock; M. L. Kaylor and Mrs. Kaylor of Yellville; Mrs. J. T. McAlister of Fort Smith; Charles Mabrey and Mrs. Mabrey of Batesville; James M. Meadors of Widener; George G. Meyer and Miss Nancy Carol Seccrest of Russellville; Harold D. Womack, Mrs. Womack, and Miss Martha Jane Womack of Marked Tree; John S. Workman of Cabot; E. J. Holifield and H. M. Sanford of Jonesboro; John Flynn of Springdale.

The following persons from North Arkansas Conference were on the staff: Robert E. L. Bearden, Miss Virginia Cook, Mrs. Theodora Hellin of Fayetteville; Pryor R. Cruce of Newport; Mrs. Walter Lindley of Jonesboro; and Dr. Marshall T. Steel of Conway.

The following children participated in the program: Lee Ann Blair, Candi Quackenbush, Terry Storbird, Margaret Trice, Tommy Webb, Linda Lee Stephenson, Susan Stephenson of Fayetteville; Kathy Lindley of Jonesboro; Eddie and John Mabrey, Batesville.

Charlene Mabrey was in the Intermediate Workshop.

Officials Elected For Baton Rouge Christian Workers' School

Mrs. C. F. Learner was elected Dean of the 1959 Baton Rouge Christian Workers' School for Methodist Church School teachers. The Board of Managers of the Christian Workers' School met at First Methodist Church, August 13th to make plans for the Annual School.

Marshal Paine was re-elected Chairman of the Board of Managers. Mr. Paine is associated with the Esso Standard Oil, member of the Official Board of the Ingleside Methodist Church, a Local Preacher of The Methodist Church now serving the St. Francisville Methodist Church. Rev. Reuel Allen, pastor of the Winbourne Ave. Methodist Church, was elected secretary, and Rev. William R. Irving, pastor of the Ingleside Methodist Church, was re-elected Treasurer.

Mrs. Learner, newly elected Dean of the School, is the Baton Rouge District Director of Children's Work, and the Superintendent of the Children's Division of First Methodist Church.

The Board of Managers set the school for Feb. 8-14, 1959. This year laboratory-observation classes will be offered for every age group: Nursery, Kindergarten, Primary, Junior, Intermediate, Senior, and Adult. The laboratory-observation school provides an opportunity for church school teachers to learn teaching skills through practice in using them. Church school workers enrolling will have the opportunity of observing persons with training and experience actually work with a typical class of children or youth.

Monticello District Meeting

The officers of the Monticello District met for an all day meeting and luncheon in the home of Mrs. R. A. Adcock in Monticello Wednesday, July 30, 1958.

The meeting was opened with a prayer by Mrs. Adcock, and she presided over the business sessions of the day. Each district officer made a report and Mrs. Charles Ashcraft of Lake Village, Conference Spiritual Life Secretary, and Miss Helen Sparks of Fordyce, District Secretary for the Wesleyan Service Guild, were welcomed as guests and they then made their reports.

Mrs. Ernest Haller of Dumas was introduced as the chairman of the program committee for the Seminar to be held Wednesday, August 20th, in Dumas. She made important announcements in regard to this meeting, and following the luncheon her committee met and completed their plans.

Mrs. Irl Lancaster, District Spiritual Life Secretary, discussed plans for the prayer retreat to be held at Aldersgate October 28 through 30. She and Mrs. Ashcraft also made reports of the recent meeting they attended at Aldersgate.

Mrs. N. J. Garrett announced that the Children's Workers Conference

would be held at the First Methodist Church in Monticello September 25.

Present were: Mrs. Adcock, Mrs. Phillips, Mrs. Scott, Mrs. Hope, Mrs. Valentine, Mrs. Spore, Mrs. Miles, Mrs. Garrett, Mrs. Oswald, Mrs. Teeter, Mrs. Lancaster, Mrs. Harrell, Mrs. Hutchinson, Mrs. Ashcraft, Miss Helen Sparks, Mrs. Everett and Mrs. Hallum.

The session adjourned for a delicious lunch served by Mrs. Adcock. In the afternoon session further plans for the seminar were presented by Mrs. Haller.

The group expressed their thanks for a delightful day with Mrs. Adcock, and Mrs. Lancaster dismissed the meeting with prayer.

Baton Rouge District Plans Seminar

The Baton Rouge District Annual Woman's Society of Christian Service Educational Seminar will be held at Hammond Methodist Church, September 17, 9:30-2:00.

ATTENTION: Workers of Children and Workers of Youth:

There will be separate and special institute-type missionary study sessions for you while regular Seminar Adult Classes are being held.

Financial Statement—North Arkansas Conference Woman's Society of Christian Service

FIRST QUARTER—1958-59	
Balance brought forward—	\$14,540.46
RECEIPTS	
Pledge:	
W.S.C.S.	\$11,166.06
W.S.G.	3,291.50
Memberships:	
W.S.C.S.	710.00
W.S.G.	225.00
Result Study—W.S.C.S.	60.10
In Remembrance:	
W.S.C.S.	20.00
World Bank—W.S.C.S.	88.25
Supplies—Foreign:	
W.S.C.S.	496.55
W.S.G.	80.26
Supplies—Home:	
W.S.C.S.	1,537.95
W.S.G.	159.90
Pins:	
W.S.C.S.	11.25
W.S.G.	3.95
Narcotic Education:	
W.S.C.S.	24.10
W.S.G.	4.50
Week Prayer:	
W.S.C.S.	22.72
Exchange—W.S.C.S.	2.00
Total—W.S.C.S.	\$14,138.98
Total—W.S.G.	3,765.11
Total received from	
Eight District Treasurers.....	\$17,904.09
OTHER RECEIPTS	
M.Y.F.	\$ 917.87
Children	7.30
Refunds	183.30
Pins	4.50
	\$ 1,112.97
Total other receipts	\$ 1,112.97
Total to be accounted for	\$33,557.52

DISBURSEMENTS	
TO DIVISION—	
Pledge:	
W.S.C.S.	\$ 9,453.33
W.S.G.	3,291.50
Memberships:	
W.S.C.S.	760.00
W.S.G.	195.00
M.Y.F. — W.S.C.S.	917.87
Children—W.S.C.S.	7.30
	\$11,138.50
Total—W.S.G.	3,486.50
Total on Appropriations	\$14,625.00
Supply—Foreign	\$ 576.81
Supply—Home	1,697.85
Week Prayer	22.72
Pins	11.25
	2,308.63
Total to Division	2,308.63
OTHER DISBURSEMENTS	
Cooperative	
Booneville Project	\$ 99.99
S. S. Fund	25.00
Narcotic Education	250.00
Car Expense	116.76
Dora Hoover Scholarship	350.00
Administrative	
District Cultivation	\$ 862.40

Conference Cultivation ..	407.88
Jurisdiction Cultivation..	692.50
Miscellaneous	
Miscellaneous	\$ 850.00

Minutes, postage, stationery, Insurance, etc. \$	3,654.53
Total other disbursements	\$ 3,654.53
Total Disbursements	20,588.16
Balance in Bank	12,969.36
Total amount accounted for	\$33,557.52

SPECIAL MEMBERSHIPS
BATESVILLE DISTRICT—Adult: Mrs. Oma Collier, Batesville First; Mrs. J. M. Barnett, Batesville Central; Mrs. J. T. Landrum, Newport First; Mrs. Ralph McDonald, Weldon. Baby: James Thomas Story, Douglas Dailey Jackson, Pinelope Ann Fike, Walter Hiram McSpadden, Howard Franklin Tripp, Terry Eugene Hedden, Batesville.

CONWAY DISTRICT—Adult: Mrs. Veronica Humphries, No. Little Rock Gardner. Baby: Alan Eugene Tarkington, No. Little Rock Washington Ave., W.S.G.; Lee Nell Anderson, Levy, W.S.G.

FAYETTEVILLE DISTRICT — Adult: Miss Josephene Floyd, Bentonville, W.S.G.; Mrs. Ray Davis, Fayetteville Wiggins; Mrs. Vivian Canfield, Fayetteville, W.S.G.; Mrs. Gladys Womack, Rogers, W.S.G.; Mary O'Donnell, Aline Fuller, Springdale, W.S.G. Baby: Robin Lea Lady, Farmington; Timothy Ward Hall, Huntsville; Sara Ann Shefner, Rogers; Julia Diane Flynn, Springdale.

FORREST CITY DISTRICT—Adult: Mrs. James L. Terry, Earle; Mrs. May Beattie, Mrs. N. Carlisle, Mrs. J. A. Gray, Mrs. Homer G. Townes, Forrest City; Mrs. Russell Pryor, West Memphis, W.S.G. Baby: Susan Ann Lee, Forrest City.

FORT SMITH DISTRICT—Adult: Mrs. John Sherman, Mrs. Ernest C. Lichty, Mrs. J. T. Wilcoxon, Fort Smith First; Mrs. Anna Sadler Wilson, Van Buren. Youth: Sandra Jo Bearden, Mulberry. Baby: Daniel Ray Hickmott, Fort Smith Goddard; Clark Thomas Koesy, Rebecca Ann Basinger, Paul Stephen Gray, Deborah Louise Hall, Fort Smith First.

JONESBORO DISTRICT—Adult: Mrs. Gene Little, Mrs. B. L. Wilford, Jonesboro District; Mrs. Robert Shannon, Monette. Baby: Sally Page Stuck, Mark Edward Nelson, Jonesboro First.

PARAGOULD DISTRICT — Baby: Cynthia Ann Camp, Piggott.

SEARCY DISTRICT — Honorary Life: Mrs. Walter Jimerson, Sr., Searcy District. Adult: Mrs. Carl White, Beebe; Mrs. Ora Hill, Cabot; Mrs. C. M. Reeves, Heber Springs; Mrs. Jess Reiff, Mrs. Jack Powell, Searcy. Baby: David Harrell Chrisp, Bald Knob; Martha Lynn Hill, Jacksonville, W.S.G.

Mrs. William Hall, Treasurer

YOUTH ACTIVITIES WEEK

Denham Springs

The senior Methodist Youth Fellowship of the First Methodist Church, Denham Springs, Louisiana, recently held a Youth Activities Week.

Under the direction of counselors Mr. and Mrs. Bobby Hill, the group met nightly at the church for discussion, worship and project periods.

The Rev. Ned Stout, pastor, and Miss Connie Peak led discussions on "Choosing the Right" and "Youth at Prayer," respectively, and the Rev. Ed Thomas, pastor of the First Methodist Church, Hammond, La., led the worship services. Members made posters for Vacation Bible school, scrapbooks for the polio ward of the Baton Rouge General Hospital and hospital tray cards during the project period.

Mrs. Roy Traylor, Martha Parker

and J. W. Day assisted with the week. MYF officers are Sue Traylor, president, Joe Parker, vice-president, and Connie Wilkinson, secretary-treasurer.

The young people wore costumes each night and at the end of the week prizes went to George Traylor and Betty Jo Mixon for the best. Highlights of the program were a covered dish supper, a banquet and an all-day outing at Ponchartrain Beach, New Orleans.

El Dorado

Youth Activities and Christian Adventure Week was held for all young people ages 12 through 23, July 27 through 31, at First Methodist Church, El Dorado. The theme for the worship services of the week was "Great Men and Women of the Bible." The speaker for these services was Rev. Robert Trieschmann of Little Rock. The discussion groups for the Senior Department were "Youth and Prayer" by Dr. M. L. Shofner, "Youth and the Bible" by Mr. Jim Spencer, "Youth and Methodist Beliefs" by Mr. Ervin Coulter, "Youth and Christian Brotherhood" by Bro. Bell and "Youth and Christian Beliefs" by Mr. Jimmy Sinnett.

Activities for the Senior Department began each evening at 6:00 p.m. with a fellowship supper. At 6:30 began the discussion groups and at 7:15 was recreation time led by Ernie Martin, Bill Elliott, Barbara McDaniel and Betty Smith. The worship service began at 8:00 in the Chapel with Rev. Trieschmann speaking each evening.

On Wednesday morning at 7:30 a prayer service was held in the Chapel and then a breakfast in Fellowship Hall. After breakfast the young people went out to call or visit members who had been inactive for some time. Wednesday night they went to Mellor Park for an outing and had a discussion and recreation there and returned to the Chapel for worship service. At the closing worship service on Thursday evening was a dedicated

service and prayer time at which time three of the young people dedicated their lives to full-time Christian service in the Church.

Activities for the Intermediate Department began each evening at 5:00 p.m. with recreation led by Felix Thompson. Monday afternoon at 5:00 was a backwards party, Tuesday, a Christmas in July party fully equipped with a tree, gifts and Santa Claus, the gifts being sent to the Children's Home in Little Rock. Wednesday afternoon was a tacky party and Thursday a World's Fair with the young people dressing in the various costumes representing different countries. Then at 6 p.m. the young people had a fellowship supper in Fellow-

ship Hall. At 6:30 p.m. the crafts shack was opened and Mrs. Bill Craig assisted by Liz Owens directed the crafts activities. At 7:15 discussion groups met for a study of the Holy Habits of Spiritual Life—I pray, I attend Church, I read my Bible, and I witness, were the ones discussed. These discussion groups were staffed by college young people: Bill Nolan, Diane Gunn, Grover Zinn, Bob Van Hook, Shade Rushing, and Abbie Terry. At 8:00 p.m. the Intermediates joined the Seniors for the worship services in the Chapel.

On Tuesday morning the Intermediates met for a prayer group and breakfast. After the breakfast they went out to visit the shut-ins.

Is it worth the trouble to try to have family prayers?

This and similar questions are answered in
"The Family at Prayer"
By Hazen G. Werner

Here are more than a hundred family prayers, for every day and for special days. Ideal for family worship, perfect as a gift. Pocket size, 128 pages, blue cloth binding. 75¢ per copy, \$7.50 per dozen. Name stamped on cover for 25¢.

The Upper Room

The world's most widely used devotional guide
1908 Grand Avenue, Nashville, Tenn.



**Would you call this
fair play?**

Umpire gives "Visitors" a special advantage by tagging out a "Home" team runner at the plate. "Home" team has to play by the regular rules. Would you call *this* fair play?

Hardly—yet you and most Americans face that same kind of unfairness all the time with some of your taxes.

About 23 cents out of every dollar you pay for electricity goes for taxes. But because of present tax laws, several million families and businesses escape paying most of the taxes in *their* electric bills that you pay in yours. They are people whose electricity comes from federal government systems.

And *you* have to help make up the taxes they escape.

Most Americans think everyone should pay his fair share of taxes. Don't you agree?

Arkansas

POWER & LIGHT
Company



HELPING BUILD ARKANSAS

Tops in Everything
ONVENIENT

Member's
Diner's
Club

Ideally located in St. Louis, two short blocks from the Union Station and in the center of the Wholesale District . . . Preferred, always by experienced travelers because of its outstanding advantages—Every room with combination tub and shower . . . and circulating ice water.

Delicious food . . . cheerful service.
Air-Conditioned Rooms

350 rooms from \$ **3** 50

HOTEL

LARIDGE

LOCUST ST. AT EIGHTEENTH

Member
Diner's
Club

Free Parking

ST. LOUIS

On A Wide Circuit

W. W. Reid

Confidence

Have you noticed the current advertisements of the airplane companies? They show the pilots as middle-aged, strong-featured men, with graying hair about the temples. In another era, they might have been traditional sea-captains.

"A couple of years ago, the airlines were showing young pilots—men in their late twenties and early thirties—men whose reflexes, one sensed, would respond instantly in an emergency," it was explained. "Now they are emphasizing experience in an effort to win people's confidence in the safety of air travel. And the increasing numbers of passengers indicate confidence is 'paying off.'"

"Confidence" seems to be the modern open sesame to "success" in almost every field of human endeavor—from healing the sick to selling government bonds. Mr. Webster defines confidence, in this sense, as "state of feeling sure; assurance; certitude; trust; reliance; belief."

Though confidence is of the mind and spirit, it is often "induced" by intangible physical factors; or it can be manipulated by irresponsible men for antisocial purposes. Consider some conscious or unconscious efforts to "build confidence": On most trips by air, the captain will walk leisurely through the ship, smiling to his passengers, "oozing confidence." . . . In the modern bank, the president is no longer hidden behind closed doors; out on the main floor, his neat, comfortable form may be seen by each depositor . . . A former president, once refused re-election, is now one of the nation's trusted "elder statesmen"; another trusted elder made his millions by outguessing his competitors . . . The M.D. with the best "bedside manner" finds increasing numbers of patients . . . The political party knows that the candidate's "TV appeal" may win or lose the election.

In the area of religion, confidence—in Someone or in Something—is of prime importance. There can be no faith without confidence: here the nouns are synonymous. If we are not certain ("lack faith"), there can be no overcoming of fear, frustration, loneliness, maladjustment. From these disharmonies grow the basic sins.

It was one of the divine insights of Jesus that he portrayed God—the Maker and Supreme Power of the universe—as a loving, well-desiring Father; and Heaven—the place or condition of reward for righteousness—as a happy Home. "Father and Home," at their best, were images that brought responses of confidence, of security, of pleasurable-comfort: even as modern psychologists have rediscovered.

Now confidence (faith) in God, in his world, and in his righteousness is not something that can be "put into" man with a self-administered hyperdermic formula, nor with the preaching of threats. True confidence is of the spirit, and of slow growth: it can come only from a man's own experience of God working in and through him; and from his observation of God working in and through other people.

Methodists Organize 1,053

New Churches In 8½ Years

The Methodist Church has organized at least 1,053 new congregations in the last eight and one-half years, an average of 124 a year or about one new church every three days.

That report on church extension is contained in a survey entitled "Methodism's New Churches, 1950-1958" just released by the Division of National Missions of the Methodist Board of Missions. The survey, covering the period from January, 1950, to April, 1958, was prepared by the Division's Department of Research and Survey, Philadelphia, Penn., at the request of the Council of Secretaries of the Methodist Church.

Based on a questionnaire sent to 560 Methodist district superintendents, the survey was intended not only to determine the number of new churches organized but to gauge the growth of those churches in membership, Christian education and giving.

The survey revealed that if church extension is any guide, the South is the fastest growing section in Methodism. By far the largest number of new churches was organized in the Southeastern and South Central Jurisdictions. The number of new churches by jurisdiction, according to the survey, were:

Southeastern—377 or 36 per cent (Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Kentucky, Tennessee)

South Central—319 or 30 per cent (Nebraska, Kansas, Missouri, Arkansas, Louisiana, Texas, New Mexico, Oklahoma)

Western—155 or 15 per cent (Montana, Wyoming, Colorado, Utah, Arizona, California, Nevada, Oregon, Idaho, Washington)

North Central—113 or 11 per cent (North Dakota, South Dakota, Minnesota, Iowa, Washington, Illinois, Indiana, Ohio, Michigan)

Northeastern—52 or 5 per cent (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, West Virginia, District of Columbia)

Central—37 or 3 per cent (All Negro annual conferences of Methodism).

The survey revealed that four of the 103 annual conferences of Methodism organized 40 or more new churches in the 8½-year period. They were:

Virginia Conference—54; Florida Conference—48, Southern California-Arizona Conference—48; Texas Conference (Houston and southeastern Texas)—42.

The compilers of the survey material were the Rev. Dr. Roy A. Sturm, director of the Department of Research and Survey, and the Rev. Dr. Robert L. Wilson, assistant director. In a commentary on the survey, they said the results should reflect an accurate picture of Methodist church extension, since 532 of the 560 district superintendents returned questionnaires. That was a 95 per cent response.

In replying, 339 superintendents, or 64 per cent, said at least one new church had been organized in their district in the eight and one-half years. Of the

193 superintendents who replied that no new church had been organized in their district, Drs. Sturm and Wilson commented:

"As would be suspected, most of these districts were in areas where the population is decreasing or remaining stable. However, it must be pointed out that a few districts in great metropolitan areas where the population has increased have organized no new churches.

"In addition to the need for new churches, one must conclude that other ingredients are needed before churches are organized. One of these, of course, is the financial and leadership resources needed to purchase property and provide a minister for a new church. Another important ingredient is an alertness and determination on the part of the district superintendent to provide Methodist churches for those persons desiring the ministry of our church."

The growth of new Methodist churches in such areas as membership, church school attendance and stewardship was encouraging, Drs. Sturm and Wilson said in analyzing the survey.

Figures were available for 221 new congregations which have been in existence for at least four years. At the time of their first annual reports, the survey said, these churches had an average membership of 95. After four years, the average membership had increased to 285, a gain of 200 per cent.

The church school average attendance showed a substantial increase in the four-year period. At the time of their first report, the typical new congregation reported an average attendance at church school of 67 persons. After four years, this had grown to 167, an increase of 149 per cent.

The survey showed that the new congregations expended on the average \$5,642 the first year they reported. Four years later their average expenditures had increased to \$21,675, a gain of 284 per cent. Per capita giving for all purposes also increased during this period. In the first year, the per capita giving for all purposes was \$59. At the end of four years it was \$67, an increase of 29 per cent.

"Methodism's new churches give every indication of developing into strong congregations," Drs. Sturm and Wilson said. "Membership is increasing. Financial programs are being expanded. The congregations are willing to assume indebtedness to expand their facilities. Additional new congregations will continue to be needed if Methodism is to help serve a growing population."

Another facet of the survey showed the sources from which the new churches drew their members. Fifty-six per cent came by transfer from other Methodist congregations, 13 transferred from other denominations, and 31 were received on profession of faith and by restoration to membership. Of persons leaving the new churches, 87 per cent transferred to other Methodist churches and 13 per cent to other denominations.

John Wesley To Drill Wells In The Congo

In 1735 John Wesley, founder of Methodism, embarked from England on a missionary journey to the American colonies. His mission to the Indians of Georgia lasted for three years, and he returned to England in 1738.

Now, 223 years later, a modern John Wesley is leaving on a missionary assignment that also will cover a three-year span. This twentieth-century Missionary Wesley, a product of Lynch, Ky., is leaving this month (August, 1958) to go to the central Belgian Congo. His assignment is to drill wells and install water systems in Methodist mission stations throughout the central Congo.

In his job as water systems engineer, Mr. Wesley, whose full name is John Lincoln Wesley, Jr., will fill a job for which the Methodist Board of Missions has been seeking a man for several years.

Most of the stations do not have an adequate water supply. A well-drilling rig is at the Wembo Nyama station waiting for a trained man to operate it.

Mr. Wesley, a college graduate in civil engineering, has for the last three years been working with a Lexington, Ky., contractor in the design and construction of city water and sewer systems. His last job before applying for missionary service was as the resident engineer for a 2½-million-dollar sewer construction program in Frankfort, Kentucky's capital.

During the summer, Mr. Wesley has been working with a well driller in Georgia learning to operate a rig similar to the one he will be using in the Congo.

Born in Lynch, Mr. Wesley went through high school there, served in the Army and attended Berea College, Berea, Ky. He was grad-

uated in 1950 with a bachelor of arts degree in mathematics and geology, the sixth of seven Berea graduates in his family.

Mrs. Wesley, the former Miss Anna McMillan, was born in Bowling Green, Ky., and grew up there, in Chattanooga, Tenn., and in Dalton, Ga. She attended the Georgia State College for women at Milledgeville and was graduated in 1950 with a bachelor of arts degree in music.

While her husband is busy with wells and water systems, Mrs. Wesley hopes to teach music in the Methodist schools of the Congo.

It happened that the Board of Missions had been seeking a well driller for several years. And the Board consistently has openings for qualified musicians.

After approval by the Board's personal committee and training at Scarritt College for Christian Workers, Nashville, Tenn., the Wesleys were ready for missionary service.

Louisiana Methodist

"SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, SEPTEMBER 4, 1958

No. 35

Pastors' School Draws Large Attendance

Attendance at the annual Louisiana Conference Pastors' School was approximately 250 pastors and wives with more than 200 being registered for classes, according to Rev. Jolly Harper of Shreveport, dean of the school.

Rev. Mr. Harper, Rev. Luther Booth of Bastrop, chairman of the school's Board of Managers, and Rev. B. A. Galloway of Houma, treasurer, and other school leaders expressed satisfaction with the school and the response to it.

The five day program was held on the Centenary College campus, August 25-29, and was sponsored by the Louisiana Conference Board of Education and the Department of In-Service Training of the General Board of Education.

Platform speaker for the school was Dr. Lance Webb, pastor of the North Broadway Church of Columbus, Ohio, and former pastor for a number of years of the University Park Methodist Church in Dallas, Texas. Dr. Webb's theme for his eight addresses was "Christian Preaching in a Revolutionary Age."

Two courses offered included "Christian Ethics," taught by Dr. W. D. Weatherford of Berea College, Berea, Kentucky; and "Stewardship" offered by Bishop J. Ralph Magee, retired episcopal leader of Evanston, Illinois.

A special feature of this year's program was the Bishop's Banquet held on Thursday evening in the college cafeteria at which time Bishop Paul E. Martin, head of the Arkansas-Louisiana Area, was honored. Bishop Martin addressed the school at the banquet.

Ministers' and ministers' wives clinics dealing with the practical aspects of pastoral administration and preaching for ministers, and of being a pastor's wife, were held Tuesday, Wednesday and Thursday afternoons, led by pastors and pastors' wives.

Methodists Largest Protestant Body

Churches Show Gain Of Almost A Million Members During Past Year

NEW YORK, Sept. 1 (NC)—Sixty-one per cents of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues.

Membership now stands at 104,189,678 for all faiths—a gain for the year of 964,724 members.

The latest annual compilation of church statistics, covering 255 church bodies in 48 states and the District of Columbia, was announced by the National Council of Churches. The figures appear in detail in the Yearbook of American Churches, published by the Council Sept. 2.

For the first time since World War II, the membership percentage increase was lower than that estimated for the population as a whole. Church membership rose by nine-tenths of one percent—the population rise was estimated at 1.7 per cent. Last year, when 62 out of every 100 Americans were reported to have church affiliation, the membership rise was 3 per cent, nearly twice that of the estimated population rise. Thus this year's 61 per cent figure is the second highest on record—nearly twice as high as that for the turn of the century.

Other new figures, covering mainly the church statistical year of 1957, include:

Sunday School enrollments—up 1.1 per cent for a new total of 40,359,772.

Per member contributions—\$56.74 annually, an increase of 7.3 per cent.

New church construction—at a new all-time high of \$868,000,000, up \$93,000,000 over the previous year, and more than double 1950's \$409,000,000.

The figures are compiled by the Council's Bureau of Research and Survey from reports by the churches themselves. The Yearbook lists a total of 267 church bodies, with 255 reporting on membership. Sunday School statistics were furnished by 230 bodies; contributions by 52 Protestant and Eastern Orthodox church groups; and construction figures were based on reports by U. S. Department of Commerce.

A membership breakdown by major faiths shows there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations, and 2,540,446 Eastern Orthodox in this country.

Eighty-two of the 255 reporting church bodies account for over 98 per cent of church members—102,551,623.

The largest Protestant body is the Methodist Church, with 9,543,245 members. Next in order among the most numerous Protestant bodies are: the Southern Baptist Convention (8,956,756); National Baptist Convention, U.S.A., Inc. (4,557,416); United Presbyterian Church in the U. S. A. (3,032,977); Protestant Episcopal Church (2,965,137); National Baptist Convention of America (2,668,799); United Lutheran Church in America (2,235,455); United Church of Christ (Congregational Christian Churches; Evangelical and Reformed) (2,192,674); Lutheran Church—Missouri Synod (2,150,230); and the Christian

Monroe District Layman's Retreat To Be Sept. 20-21

The third annual Monroe District Layman's Retreat will be held at Camp Chemin-A-Haut on September 20-21. This retreat is promoted by the Monroe District Board of Lay Activities.

Dr. Harry Denman, general secretary of the General Board of Evangelism, will deliver the Saturday evening address and the Sunday morning sermon. Dr. Denman is a well known world traveler and lecturer.

The opening session will begin with Kenneth Adams leading the singing, followed by a prayer by Rev. James T. Harris district superintendent. R. P. Lay, conference lay leader, will bring the afternoon message.

Registration will begin at 3:30 p. m. Saturday, Sept. 20. Advance registrations (\$1.00 or entire \$6.00) should be sent to Norman W. Rushing, 2403 North Ninth Street, West Monroe, La. Each man should bring pillows, sheets, blankets and towels.

Others scheduled to appear on the program include: D. B. Fiske, W. B. Glover, Norman W. Rushing, R. L. Irvin, Robert Hinsch, C. D. Coburn, Sr., L. H. Cooksey, Charles P. Chisholm, William Baker, W. D. Cotton and Thomas A. Pitt. Assisting with the singing will be Henry Sanford, Tommy Spurlock, and Eugene Smith. Onar G. Perry and Jack Warren will be in charge of all food arrangements.

Centenary College News

Dr. Mary Wartens, head of the biology department, and Dr. Otha King Miles, professor of psychology and education, represented Centenary College at the 66th annual convention of the American Psychological Association in Washington, D. C.

The annual pre-registration faculty conference of Centenary College will be held on the local campus tomorrow and Saturday, when plans for the 1958-59 academic year will be discussed by deans and administrative personnel. Dr. Joe J. Mickle, president, will give his annual message to the faculty, and Dean Leroy Vogel will introduce new members of the faculty. A 5:00 p.m. picnic at Camp Margaret, the YWCA camp near Robson, will conclude the activities for tomorrow. The Saturday program will include divisional meetings, a meeting of the Faculty Club, and a session for freshman counsellors. Freshman orientation will begin Monday, and classwork will start next Friday, Sept. 12.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Sept. 4-Sept. 13 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Sept. 4	John 6:35-51
Sept. 5	John 6:52-65
Sept. 6	John 6:66-7:9
Sept. 7	John 7:10-24
Sept. 8	John 7:25-36
Sept. 9	John 7:37-52
Sept. 10	John 8:1-11
Sept. 11	John 8:12-30
Sept. 12	John 8:31-47
Sept. 13	John 8:48-59

Church Membership As Percentage of Population

1870—18%	1920—43%
1880—20%	1930—47%
1890—22%	1940—49%
1900—36%	1950—57%
1910—43%	1957—61%



Elkhart, Ind. (RNS)—METHODISTS REVIVE CIRCUIT-RIDING DAYS. The Rev. Willard J. Doyle of Elkhart leads five "circuit riding" colleagues to a special outdoor service marking the 125th anniversary of Methodism in this city. Wearing top hats and Prince Albert coats, the ministers from local Methodist churches rode horseback to the park service that revived old customs of circuit-riding days. A 50-member choir in early 19th century attire and some 2,000 church members in frontier dress came to the service on horseback or in buggies. (RNS photo)

Overseas Churches Develop Stewardship And Leadership

New York, N. Y. (BM)—Reports from Methodist mission areas around the world continue to emphasize two significant trends among the "younger churches"—the growing sense of stewardship and the rapid development of national (native) leadership.

The latest evidence of both these trends is in a report from the Rev. Billy M. Starnes, Baxter, Tenn., a Methodist missionary to the Belgian Congo. Writing from Elisabethville in the southern Congo, Mr. Starnes reported:

1. The Elisabethville district is now 100 per cent self-supporting.
2. For the last year, all financial matters pertaining to the district have been in the hands of Africans, not missionaries.

"By self-supporting," Mr. Starnes explained, "we mean that the African people themselves are paying all the pastors' salaries, the salary and travel of the African district superintendent and the operating expenses of the district. The gifts which come from America—needed perhaps more than ever before—are now used to pay the travel and expenses of the missionaries in the district and for much-needed building projects.

"All of us are very proud of this new accomplishment in stewardship. It says much for the growth of the African church in this area. This fact has given the people a sense of achievement that nothing else could give them."

All funds received in the district both from the local African Methodists and from the Methodist Church in America have been placed in the hands of an African treasurer, Mr. Starnes reported. Similarly, all expenses both of the missionaries and of the administration of church work go through the treasurer's hands. This plan indicates that growth in Christian maturity and responsibility "is going forward in a

magnificent way," Mr. Starnes wrote.

Evidence of the increase in stewardship among younger Methodist churches in other parts of the world has been furnished by the Rev. Dr. Eugene L. Smith, general secretary of the Division of World Missions of the Board of Missions.

"More significant advances have been made in the practice of stewardship in the younger churches in the last 20 years than in the preceding century," Dr. Smith said.

"In 1937 it was reported that 150 years of Protestant missions had produced 55,000 congregations. Of those, between 13 and 15 per cent were self-supporting; that is, that percentage paid their pastor's salary and local operating expenses."

By 1956, the percentage of self-support was remarkably higher among various Methodist churches around the world, Dr. Smith said. Compared with the 13-15 per cent in 1937, these figures on self-support were given by Dr. Smith for 1956:

Bolivia, 30 per cent self-supporting; Cuba, Costa Rica, Peru, 50 per cent; Mexico and Chile, 60 per cent; Africa, 85 per cent; Argentina, Uruguay and Brazil, 90 per cent; Japan, 95 per cent; the Philippines, 99 per cent.

"Those figures do not include, of course, the cost of missionary support or of institutional services such as schools and hospitals, which are vastly beyond the powers of such struggling churches to carry," Dr. Smith said. "Nor do they include the rapidly increasing benevolent giving of these churches."

Another recent report on stewardship comes from a Methodist correspondent in the Bombay Conference in India. He wrote:

"It is reported that the Bombay Annual Conference has probably the highest rate of ministerial self-support of any annual conference in Southern Asia. Sixty-two per cent of the support of all Indian pastors and district superintendents was raised in India last year (1957). Having reached so high a goal already, the conference has resolved to move onward with ever-increasing self-support under the leader-

Board Of Temperance To Launch Program To Get Local Church Support

Washington, D. C. (MI)—What can the local church do to help alcoholics and their families?

This fall the Methodist Board of Temperance will launch an intensive, churchwide program aimed at marshaling the support of some 40,000 local churches in helping meet this health and social problem.

Rehabilitation of the alcoholic has always been a part of the church's temperance program, it was emphasized by the Rev. Dr. Caradine R. Hooton, general secretary of the temperance board.

Chaplain Helps Servicemen "Let Their Hair Down"

Washington, D. C. (MI)—A Methodist chaplain stationed at a U. S. air base at Goose Bay, Labrador, in the far north of Canada, has hit upon a unique way to encourage servicemen to confide in him.

Making use of his seminary days as a part-time barber, he cuts their hair and they "let their hair down" while he works.

The chaplain is First Lieut. Carson T. Howes, Jr., a member of the Florida Annual Conference.

In a report to the Methodist Commission on Chaplains, Washington, D. C., Chaplain Howes said:

"Recently, I visited the isolated radar site at Saglek, and here I found that pastoral activities were just a little different.

"My seminary experience in cutting hair and cooking breakfast helped in getting closer to the men. It also showed in the attendance at worship services.

"As I cut hair it was only natural that they would 'let their hair down.' At one service we pushed the piano from one end of the site to the other and used the theater. One of the fellows led the singing while I played. They responded with unusually good singing."

New Approaches To Temperance Told To ISSPA Group

Washington, D. C. (MI)—Outliving the "drinking tribe" is more important than outlawing the liquor trade, the Rev. Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, told an international group.

He spoke on "New Approaches to Temperance" at the opening session of the third annual Institute of Scientific Studies for the Prevention of Alcoholism, being held at American University.

"The best insurance for a continuing decrease in the number of drinkers and the consumption of alcohol is the better example of alcohol-free living," Dr. Hooton said.

In conclusion, he said, "No amount of temperance education is complete until people are led to apply to themselves the three-fold test of all Christian behavior, namely: (1) to remember who they are, (2) to remember that they are not their own, and (3) to remember where they are going. As stewards we are to give account of ourselves while answering for the fate of others."

Attending the institute are more than 100 clergymen, educators, and medical and social workers from North America and 10 foreign countries.

ship of the resident bishop, Bishop Mangal Singh."

"Some pastors and churches have helped hundreds of alcoholics, but it is only fair to say that the great majority do not understand the problems that alcoholics and their families face," he said.

Dr. Hooton pointed out that there are more than 4,700,000 alcoholics in the United States, while the world-wide membership of Alcoholics Anonymous is only 200,000.

"AA cannot do the job alone," he said. "The church has a Christian responsibility to help all persons in trouble, and this includes alcoholics and their families."

The board's "study and action" program, to be initiated in September, will combine the best of modern research on the problem by physicians, scientists, social agencies and church specialists.

A new booklet, "Blueprint for Rehabilitation," outlines specific suggestions and projects for local church groups.

Special helps for ministers and families have been prepared as "A Pastor's Packet on Alcoholism," and "A Family Packet on Alcoholism."

The board also has produced a new motion picture, "How Long the Night," to be used by discussion groups along with a World Health Organization film, "To Your Health," and a print of a Loretta Young television show, "Understanding Heart," released to the church by Proctor and Gamble.

The printed materials are available at the board's Washington headquarters, and the films and discussion guides through the 14 film libraries of the Methodist Publishing House.

Dr. Hooton said that the rehabilitation effort is planned as a part of the Methodist Church's nationwide emphasis on Christian Concern, authorized by the General Conference for 1959.

The September issue of *The Methodist Story*, national program journal, features the rehabilitation emphasis.

Saddle River Ordinance Bans All Sunday Work

Saddle River, N. J. (RNS) — A local "blue law" which forbids paid employment of any kind on Sundays was passed by the Borough Council here.

Enforcement of the law, which will effect some 1,500 residents of this Bergen County community, is expected to begin Aug. 31.

When the ordinance was first introduced, the delivery of newspapers and milk was exempted. However, on the advice of Borough Attorney George F. Losche, the measure was amended so that there were no exceptions.



Seoul (RNS)—AUDIO-VISUAL TEAM IN KOREA. Members of a team commissioned at the recent second triennial All-Asia Mass Communications Conference in Tokyo to teach the use of audio-visual aids in Christian education in Asiatic countries demonstrate a slide projector here. Shown left to right are: Prof. Donald Payne (Methodist) of Yonsei University; Dr. Henry Mack, (Presbyterian) director of the DYSR broadcasting station, the Philippines; Dr. Harry Spencer, secretary of the Methodist Television, Radio and Film Commission; Mrs. Helen Scott Saulsbury of Temple, Tex., international audio-visual consultant; Mrs. Harry Spencer; the Rev. Edwin M. Luidens, executive secretary of the Radio, Visual Education and Mass Communication Committee (RAVEMCCO) of the National Council of Churches in the USA; and E. Otti Decamp, director of HLKY, radio station of the Korean National Council of Churches. (RNS) Photo)

Methodist Youths Hit Racial Discrimination Within The Church

Greencastle, Ind. (RNS)—Elimination of racial discrimination within The Methodist Church and on its college campuses "in this generation" was set as a goal in resolutions adopted by the National Conference of Methodist Youth at its 18th annual meeting here.

The Conference comprises a youth fellowship commission and a college student commission which met in separate sessions except for a final plenary congress.

In other actions, the conference delegates scored college military training programs as un-Christian and warned against "legalistic moralism" in the question of alcohol even while upholding the Methodist position of total abstinence.

Declaring segregation to be "in direct conflict with the Christian doctrine of the brotherhood of man," the youth commission adopted a resolution calling for an end to "this sin of separation."

It commended the Church's constitutional amendment, approved by the General Conference in 1956, which could through democratic processes on regional and local levels result in the eventual abolition (or absorption) of the denomination's Central (Negro) Jurisdiction.

Subsequently ratified by nearly all of the annual conferences, the amendment set up a procedure to permit the Negro churches to transfer into the five white geographical jurisdictions.

"It is our plea," the young people said, "that our Church might speedily, and sensitively, work toward this abolition."

Their resolution asked formation of a youth study commission which would make annual reports on the progress being made toward integrating the Central Jurisdiction.

About 225 delegates attended the

eight-day conference, most of them national, regional, or state officers of Methodist youth and college student groups.

Calling for an end to college military training, the student group adopted a report which said: "The teaching of military tactics in the Reserve Officer Training program cannot be reconciled with the goals of Christian education."

A member of the Methodist board of education said about 16 of the 118 colleges and universities related to the board have reserve officer or other military training programs.

An adopted report on drinking affirmed the Church's basic non-drinking position, but added: "We believe no individual should be bound by a legalistic moralism. He should be free to make a responsible decision for himself concerning the question of drinking."

"The campus community should maintain an atmosphere where drinkers and non-drinkers do not judge, but rather mutually demonstrate acceptance of each other. We believe each student Christian group should provide an inclusive atmosphere in which one who drinks will not be alienated because his position may be contrary to the majority opinion of the group."

Religious Discipline Stressed At Christian Athletes' Meeting

Estes Park, Colo. (RNS)—Young high school and college sportsmen, attending the third annual Fellowship of Christian Athletes here, were urged to "transfer the discipline and sacrifice learned on the athletic field" to their daily living.

This advice was offered by Frank Broyles, head football coach at the University of Arkansas, who told the 428 leading athletes and 37

coaches, that "what you have is God's gift to you. What you are is your gift to God."

Anti-Obscenity Bill Sent To President Ike

Washington, D. C. (RNS)—Congress passed and sent to President Eisenhower legislation closing the so-called "copyright loophole" in the federal mail impounding law directed against obscenity.

The House accepted in lieu of its own measure, a Senate bill by Sen. Thomas C. Hennings, Jr., (D.-Mo.) which continued the exemption for "mail addressed to publishers of publications which have entry as second class matter," but removed it insofar as copyrighted publications are concerned.

When Congress passed legislation in 1956 authorizing the Postmaster General to impound immediately all mail addressed to persons whom he suspects of violating the obscenity laws, the Senate, at the behest of the American Bar Association, exempted copyrighted publications and periodicals entered in second class from the ban in order to protect legitimate publications from overzealous postal censorship.

Net effect of the provision, however, according to the postal inspectors, was that publishers of risque magazines and comic books began to copyright them and go through the formality of asking for admission to second class mail.

This had the effect of tying the hands of the postal inspectors who discovered that the mail impounding statute could only rarely be used.

Rep. John Dowdy (D.-Tex.) who in 1955-56 was chairman of a special House subcommittee that investigated obscenity in the mails, sponsored a bill to repeal the Senate amendment. When the American Bar Association agreed at a public hearing Aug. 6 that the provision should be repealed, conceding that it was unnecessary and unworkable, the House quickly passed the Dowdy bill.

The Senate, however, insisted on retaining the exemption insofar as periodicals admitted to second class are concerned, and responded by passing Sen. Hennings' bill. The House unanimously agreed to substitute the Hennings measure for its own and sent the bill immediately to President Eisenhower.

Repeal of the so-called "copyright loophole" has been strongly urged by both Protestant and Catholic groups fighting indecent publications. Passage of the measure accomplishing this followed by less than a week congressional action on another measure giving the government the right to prosecute mailers of obscenity wherever mail is received, as well as where it is deposited, and doubling the penitentiary sentence and fine that can be given second offenders.

Emphasizing the conference theme "Jesus Christ—the Master Coach," Donn Moomaw, former all-star football player at UCLA and now a Presbyterian pastor in Berkeley, Calif., told the group, "Christianity is the only thing in life that will challenge all your talents and bring out the best that is in you. Dedicate your lives to Christ," he said, "so you can find new power for better living."

Echoing this sentiment was Dick Harp, head basketball coach at the University of Kansas. "Each of you can cast your shadow over other people around you," he said. "If you believe in Jesus Christ and live the way of life He taught, you can be messengers to fill a spiritual vacuum in the lives of your friends and acquaintances."

Young athletes, Coach Harp said, have a unique opportunity to help curb rising juvenile delinquency by the examples they set in their own lives. He pictured juvenile delinquency as a national tragedy, and added, "In 10 years at Kansas I have found the biggest need that young boys have is for a greater spiritual force in their lives."

"If juvenile delinquency continues to rise," he noted, "it would be a greater tragedy for our country than the failure to teach math or science in our schools."

Coach Harp was seconded by baseball greats George Kell and Allie Reynolds who stressed that religious discipline is just as important in athletics as in daily life.

Church Support Urged For Ike's UN Proposal

Lake Junaluska, N. C. (RNS)—Church support for President Eisenhower's proposal before the UN General Assembly for a Middle East development program was urged here by Dr. Daniel E. Taylor of Chicago, general secretary of the Methodist Board of World Peace.

He told members of a five-day Institute of World Affairs, sponsored by the board, that the President's "attempt to achieve a long-range solution to the serious problems of the Middle East should have the support of church people and church agencies."

Americans are confronted with "moral dilemmas of real danger," Dr. Taylor said. He said these dilemmas were "an infinite capacity to wage war at the very time that military strength is irrelevant to great human needs, and an inability to operate our industrial plant at full capacity without huge military orders."

Outliving The Unredeemed

WE were impressed, as we are sure many of our readers will be, by a statement made by Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, in a recent address to an international group, the Institute of Scientific Studies for the Prevention of Alcoholism. Dr. Hooton declared "The best insurance for a continuing decrease in the number of drinkers and the consumption of alcohol is the better example of alcohol-free living . . . Outliving the drinking tribe is more important than outlawing the liquor trade." The news article reporting the address is found on page two of this issue.

This may be a new approach to handling the terrific liquor problem, but we are sure that Dr. Hooton would be the first to admit that this is certainly no new approach to improving generally the world and its people. We are a bit shocked sometimes to rediscover some of the methods which Jesus himself used in trying to help people to live better lives. Jesus did not rely on laws, prohibitions, pressures, politics, and many of the other strategies which so many of us fall back on in our crusades for righteousness. He went about living a life and helping people to do the same.

We are not suggesting, as we are confident Dr. Hooton was not, that a legal approach of prohibition is not to be used in curbing expressions of evil and temptations. Would to God that, by law, every cocktail lounge, package store, and beer tavern in America were legally closed and that the wares now dispensed there would never again be manufactured. But simply to close all these dispensers of beverage alcohol would not necessarily solve the problem. Restraint from the outside does not redeem the individual soul; if there was anything that Jesus was so specific about it was at this point.

We are living in a day of spiritual prosperity, numerically. The front page of this issue tells of the record number of church members in America. It is a matter of no little importance that, generally speaking, churches and church people are not creatively and constructively influencing the life of America in a way that is commensurate with the numerical strength of organized religion. It might be well for those who constitute the fellowship of Christian people to give serious thought to this matter of outliving those who are not in the fellowship. Perhaps Christian people could then exercise an influence in keeping with their numbers.

A Ray Of Hope

A ray of hope for some progress in nuclear disarmament is seen in the United States' announcement of its willingness to discontinue nuclear arms testing October 31 for one year, provided that Russia join in the agreement and make a serious effort to work out an agreement for enforcing same. Since the announcement, Britain and Russia have agreed to the agreement thereby indicating that initial steps toward permanent agreement may have been taken. Russian leaders tempered their acceptance by saying they would not necessarily be bound to stopping tests if talks did not progress satisfactorily and that they favored an agreement for an indefinite period rather than one year.

We suggest that this represents only a ray of hope since past agreements on related matters have not meant too much when final steps were about to be taken. There will be those who will suspect the Soviets' motives as to their agreement for this first step, and there are ample grounds for their suspicion. One can always hope, however, that this present agreement will lead to further agreements along this line.

Christian churchmen have been concerned about nuclear arms

The Living Scriptures— by Jack Hamm
Through Christ: Weights into Wings



"FOR OUR LIGHT AFFLICTION, WHICH IS BUT FOR A MOMENT, WORKETH FOR US A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY." — II COR. 4:17

testing for some time. They have taken the position that such testing does little to relieve international tension and does much to increase the tempo of the nuclear arms race. We believe that this position is sound and we are confident that Christian people everywhere welcome the present agreement as a step in the right direction. They will hope that future developments will lead to further lessening of tension between West and East.

The Regional Rallies

IF you are an officer, teacher, or have responsibility in any way with the church school program in your local church, you owe it to your church school, those you would serve and yourself to attend one of the ten regional rallies which will be held in the Arkansas-Louisiana Area "Teach Arkansas and Louisiana About Christ" program. Elsewhere in this issue is the schedule of the various rallies and their locations. Since the rallies are not being held on a district basis, those attending are asked to attend the rally nearest to their homes.

These rallies mark another step in the Area-wide emphasis this year on Christian education in the local church. They have been planned to bring information and inspiration to local church school leaders. Those having the responsibility for planning the rallies have planned well. A strong program is outlined for each rally, insuring that those in attendance will receive much that will strengthen their contribution in local churches.

The general purpose of the "Teach Arkansas and Louisiana About Christ" is to reach more people with better Christian teaching. We trust that if you have responsibility in any way with a church school as a teacher, officer, counselor, that you will make every effort to share one of these regional rallies with many others who have like responsibility.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

MISS MARGARET ROBINSON is the new Youth Director of First Methodist Church, West Monroe, where the Rev. W. D. Milton is pastor.

REV. PAUL CASSELS, pastor of the Shongaloo Methodist Church, was guest evangelist in revival services which began on Aug. 17 at the Gibsland Methodist Church, where Rev. J. A. Jones is pastor.

B. A. ROSE, layman of the Opelousas Methodist Church, was guest speaker at the Centenary Methodist Church in Rayne Sunday, Aug. 3, in the absence of the Rev. J. W. Boyd, pastor. The Rev. Mr. Boyd and his family were out of town for a few days.

DR. ROGER ORTMAYER, of Perkins School of Theology, S.M.U. Dallas, spoke to the third combined adult class service in the sanctuary of the Mangum Memorial Methodist Church, Shreveport, Sunday, August 24. Rev. Ira W. Flowers is pastor of the church.

REV. KIRBY VINING, pastor of the Berwick Methodist Church, was guest evangelist in a series of revival services held at the Choudrant Methodist Church, August 11-17. Services were held at 10:00 a.m. and 7:30 p.m. each day. Music was under the direction of Mrs. Corley, wife of the pastor, Rev. Dave Corley.

JOE ED FOGLE, member of First Methodist Church, Bastrop, was the speaker at the morning worship service of the Memorial Methodist Church, Bastrop, on Sunday, August 24. He is attending Louisiana Tech and is preparing to enter the ministry. Rev. Spiller Milton, West Monroe, preached at the evening service. The pastor, Rev. Brady B. Forman, was on vacation.

REV. JAMES T. HARRIS, superintendent of the Monroe District, preached at the annual summer revival meeting of the First Methodist Church of Homer, August 17-23. Rev. William V. Sirman, pastor of the Curtis Park Methodist Church of Bossier City, was in charge of the song services. Rev. W. P. Fraser is pastor of the Homer church.

FAMILY NIGHT was observed at the Live Oak Methodist Church on Wednesday, Sept. 3, with the following in charge of the various committees whose planning made the evening a success: Mr. and Mrs. E. D. Robinson, advertising; Mr. and Mrs. Robert Harrison, program; and Mr. and Mrs. A. C. Meinke, arrangements. Rev. C. H. Giessen is pastor.

REV. TOM M. WADE, III, Rector of Trinity Episcopal Church, filled the pulpit of the Wesley Methodist Church, DeRidder, on Sunday evening, August 17. Sgt. Roy R. Arney, song leader, presided. Rev. J. C. Skinner, pastor of the church, was assisting in revival services at the Davis Haas Memorial Methodist Church in Bunkie.

JAMES W. BEAN, Lay Leader of the First Methodist Church, Lafayette, spoke at the meeting of the Men's Club of the church on Wednesday evening, August 20. His subject was "State's Rights." Roland Cook, vice-president of the Club, was in charge of the meeting, and E. W. Brown, program chairman, introduced the speaker. Rev. Fred S. Flurry is pastor of the church.

REV. M. D. FELDER, pastor of the Centenary Methodist Church, Franklinton, was the guest evangelist for the revival services held at the Fisher Methodist Church, Aug. 10-15. Rodney V. Kelly of McComb, Miss., served as song leader for the services, and Miss Carolyn Erwin was in charge of the choral programs presented by the choir. Miss Sue Erwin assisted at the piano. Rev. John Casey is pastor of the Fisher church.

MISS MAGALY RUIZ of Cuba, who is sponsored by Rev. and Mrs. Jolly B. Harper of the Shreveport District and who is a student at Centenary College, spoke recently to the Youth Division and at the evening service of the Vivian Methodist Church. Her presentation at the evening service was sponsored by the Commission

on Missions, Mrs. James Means, chairman. Rev. James C. Whitaker is pastor of the Vivian Church.

A SPECIAL CONCERT was rendered by the choir of the First Methodist Church of Monroe, Sunday evening, August 24, at the First Methodist Church of Minden. Dr. George W. Pomeroy, pastor of the Monroe Church, and his family were also guests of the Minden Church. The choir, under direction of Eloy Fominaya, spent the week-end, Friday through Labor Day, in intensive rehearsals and work at Caney Lake, preparing their fall music and working on the Christmas cantata. Rev. M. W. Merrill is pastor of the Minden Church.

DR. JAMES T. HARRIS, superintendent of the Monroe District, preached at the First Methodist Church of Monroe, Sunday morning, August 24, in the absence of the pastor, Dr. G. W. Pomeroy, and his family, who were on vacation. Rev. Charles Flurry, from the Louisiana Moral and Civic Foundation, was the guest speaker at the MYF meeting. The Rev. Mr. Flurry returned to the church for a speaking engagement by request from the young people. He is qualified in many fields but especially in the field of Alcohol Education.

THE REV. DR. JOHN R. McLAUGHLIN, general secretary of the Methodist Commission on Chaplains, will leave August 14 on a visitation to Methodist military chaplains in Europe and the Middle East. He plans to visit chaplains at their duty stations to discuss their work in the field and how the church can aid them in their overseas assignments. Several group meetings and retreats also are scheduled. While in Paris Dr. McLaughlin and Chaplain William J. Brown will visit the SHAPE headquarters to confer with the chief of staff. Prior to his return Oct. 7, Dr. McLaughlin's visitation will take him to Spain, Turkey, Morocco, Greece, Crete, Italy, Switzerland, Germany, Austria, France and England.

A YOUTH REVIVAL was held at the Tallulah Methodist Church beginning on Sunday, August 10, at the evening worship service, and lasting through Friday, Aug. 15. The youth conducted the services each evening with an outside speaker bringing the message. Following the services each night, a fellowship hour was held in the social hall. The theme for the services was "Christ Above All." The speakers for the services were: "Dub" Fletcher; Rev. Wm. F. Mayo, pastor; Rev. E. L. Tatum, pastor of the Oak Grove Methodist Church; Rev. W. L. Strong, pastor of the Bastrop Circuit; Rev. R. C. Wilbanks, pastor of the Epps-Floyd Charge; and Rev. George D. York, pastor of the Lake Providence Methodist Church.

SGT. ROY R. ARNEY, of Camp Polk, his wife, Ada, and son, R. W., were honored at a farewell party at the Wesley Methodist Church, DeRidder, on August 13. Sgt. Arney has been a real helper in the church, serving as song leader, teaching in the Church School and serving on several committees. Mrs. Arney has been active in the Woman's Society of Christian Service, and in the choir. The little son, R. W., has been a joy and has endeared himself to the entire congregation. Sgt. Arney has been assigned to a tour of duty in Germany. Singing, naturally, was the principal entertainment at the farewell party. Mrs. Skinner, wife of the pastor, Rev. J. C. Skinner, was assisted by Mrs. B. F. Wood and Mrs. Buford Bennett in serving punch and cakes.

REV. ROY MOUSER, pastor of the Cedar Grove Methodist Church, Shreveport, was the guest preacher in revival services at the David Haas Memorial Methodist Church, Bunkie, August 17-22. Services began with the Sunday morning worship hour and were held each evening at 7:30 p.m. Monday through Friday; a 30-minute worship service was held at 7:30 a.m. Rev. J. C. Skinner, pastor of the Wesley Methodist Church, DeRidder, was song leader. In conjunction with the revival, Rev. Mr. Skinner led the youth activities week at the church. Activities each night included supper, study

groups, worship and recreational periods, with the revival services, the young people's worship periods. At supper Tuesday night Miss Martha Faye White, former missionary to Japan, was the guest speaker. Rev. J. J. Carraway is pastor of the Haas Memorial Church.

THE SOUTHEAST SUB-DISTRICT of the New Orleans district of the Methodist Youth Fellowship met at 6:30 p.m., daily August 18 through 22 at Carrollton Methodist Church. Each evening there was a fellowship supper, study group, recreation and worship. Study groups were held with the following in charge: Rev. Bobby Potter, pastor of the Castle Manor Church, "I Believe"; Rev. Robert Galatas, pastor of St. Claude Heights Church, "Our Faith in Conflict"; "Recreation," by Rev. Henry Rickey, superintendent of the New Orleans District, Rev. Warren Blakeman and Jack Barringer; and "Love, Courtship and Marriage," by Rev. Ken Jacocks, associate pastor of the Carrollton Methodist Church. In charge of worship service each evening were the Rev. Mr. Rickey, the Rev. Mr. Potter, the Rev. Tom Crosby, the Rev. Ebb Munden and the Rev. Mr. Galatas. Dr. J. Henry Bowdon is pastor of the Carrollton Methodist Church.

THE ALEXANDRIA DISTRICT Woman's Society of Christian Service Seminar will be held at First Methodist Church, Pineville, on Friday, Sept. 12, at 9:30 a.m. The four new studies for 1958-59 will be presented at this time. The Home Mission Study—"Christian Concerns of North American Neighbors" will be presented by Mrs. C. W. Tebow of Bunkie. Mrs. W. W. Paxton of Lake Charles will present the Spiritual Life Study on "Isaiah." The Foreign Mission Study will be taught by Mrs. Warren Constant of Bunkie. The study this year is on the "Middle East." "Understanding Other Cultures," the Christian Social Relations Study, will be presented by Mrs. P. D. Lambert of Crowley. Mrs. C. W. Tebow, Mrs. W. W. Paxton and Mrs. P. D. Lambert are all W.S.C.S. Conference Officers. Mrs. C. C. Dethloff, Alexandria District W.S.C.S. President, will present the Program Book for 1958-59—"Christ For the World We Sing." The Alexandria District Secretary of Missionary Education is Mrs. J. J. Carraway.

REV. BOB COLLEY, associate pastor of Rayne Memorial Methodist Church, New Orleans, was guest preacher at Parker Memorial Methodist Church, New Orleans, on Sunday morning, Aug. 24. Chaplain Joe Pickett of Veterans Administration Hospital of New Orleans, preached at the evening service. Rev. Ed. Barksdale, the pastor, was on vacation. Other activities at the church include, Stunt Night on Sept. 5, by the Young People of the church. Besides the humorous skits, refreshments were sold to raise money for various youth activities. Jeanne and John Lincks are the youth counselors. Jean Hullinghorst and Mike Schoen represented the church at Junior Camp at Percy Quinn Park recently. Mr. and Mrs. Albert Barnes of "The Whitney Plantation" will be host to the Lamplighter Class, the Official Board, and the Senior Choir of Parker church on Saturday, Sept. 20. This annual affair is always an enjoyable occasion with softball games, horseback riding, and delicious food. The Barnes are members of the church.

THE CENTENARY COLLEGE CHOIR left Shreveport on August 28 for its annual summer training camp at Hodges Gardens, near Many. A. C. Voran, director, said this would be the second consecutive year the choir had been offered the facilities of the picturesque parkland. This year, however, the young singers will be quartered in a new lodge built on the shore of Hodges Lake in the gardens rather than in the island home of the Hodges family as they were last year. The choir accompanists, Linda Walters of Shreveport and Abbie Terry of El Dorado, Ark., also are attending the camp. Menus for the camp were planned by Mrs. Bess Hudgings, Centenary College dietitian, who annually assists with arrangements for the ten-day choir camp. Mr. Voran said the camp program would include intensive rehearsals, study of music and a well-rounded recreational program. The program is held each year to mold the singers, both musically and psychologically, into an integrated singing troupe in advance of the start of the fall concert season.

A Lift For Living

By Ralph W. Sockman



LIVING IT UP

Recently a friend was talking to me about some mutual acquaintances, a husband and wife. He said, "They are certainly living it up." They have a good income and they are spending it for comforts and pleasures without concern for the future. They are bent on having a good time.

To live up all that we make without effort to save is foolishly extravagant. But to live up what others have saved is worse than foolish. I think of a man whose first wife, industrious and thrifty, helped him to amass a sizable fortune. Now his second wife is helping him to spend it on cars, cruises and carousing. There is something seemingly unfair in such a situation, isn't there?

We of the United States and Canada enjoy a rich heritage because our forerunners had a concern for the future.

While our forefathers were not a "chosen people" in the sense of receiving special providence, they were a choosing people. Our parents did not have to look after our mental and bodily care beyond what the law required, but they chose to care for us through sleepless nights and anxious days.

Our Pilgrim Fathers did not have to leave Holland with its comparative comforts. But largely for the sake of their children, they chose to risk the hardships of the Atlantic and the New World. Our colonial ancestors were not forced to give us free churches and free schools, but they chose to do so. Yes, we have inherited blessings through those who might have lived solely for themselves, but who chose to live for their posterity as well.

During the presidency of Mark Hopkins at Williams College, some buildings were defaced. When the culprit was caught he proved to be the son of a wealthy supporter of the school. Called before the president, he pulled out his purse and said jauntily, "Well, Doctor, what's the damage?" President Hopkins replied sternly, "Young man, put up your pocketbook. Tomorrow at prayers you will make public acknowledgment of your offense, or you will be expelled."

Speaking later of the incident, Mark Hopkins said: "Rich young men come here and take that tone as if they could pay for what they get here. No student can pay for what he gets in Williams College. Can any student pay for the sacrifices of Colonel Williams and our other benefactors? For the heroic sacrifices of half-paid professors who have given their lives that young men might have, at the smallest cost, a liberal education. Every man is a charity student."

We are heirs of God through the bounties of creation and the purposeful choices of sacrificing ancestors. But more. The God who gave us this inheritance has also been trying to save us for something better. He so loved the world that He sent prophets and teachers and then His "Only Begotten Son that whosoever believeth on Him should not perish but have everlasting life." Try to think how our social heritage has been enriched by the church of God keeping His love ever before us in sacrament and symbol.

It does us unspeakable good to stretch our minds to see the greatness of life when lived in God's sight. We talk a lot about relaxing our tensions. We might remember that the best relaxation of little tensions is to use our large muscles. When, for instance, we have been writing at our desk until our fingers are tired, it is good to get up and stretch our legs. Likewise, when we have been bending the muscles of our minds to solve our personal problems, it is good to stretch our minds up toward God. As you are reading this, I hope you will not relax and settle back, but relax and straighten up.

When the Russians launched the first sputnik last fall, a wise commentator said we had allowed the Russians to get ahead of us in space travel because we had been so boastfully concerned with our standard of living. We have prided ourselves on having the highest standard of living in the world. But what do we mean by that statement? Do we not mean that we have the most luxurious homes, the longest cars, the most comforts and gadgets?

These are good, but they are not good enough to make us a great people, worthy of our heritage. We must be less concerned with consumer goods and give more attention to the public good.

Our godly ancestors through our churches, schools and homes have bequeathed to us a standard of living, based on values rather than inventions. Let's live up to it and not merely live it up.

This is something to think about as our children go back to school.

Saw

A Sincerity

Sale



By
Rev. R. A. Teeter

advertised in a daily paper, using one quarter of a page. That word "sincerity" attracted my attention. Evidently the advertiser planned it that way. The idea of sincerity in the mind of all readers would give weight to the reduced prices listed and force to the sales talk. But the use of the word as a thought leader in this way implied that there was another kind of sale sometimes not so sincere. And the evidence was right there on the same page, a news report of a series of false advertising programs that had cheated the public out of one hundred million dollars during the past twelve months.

Most of us believe that strict honesty in business is the best business basis and the only one that is permanent and secure. But we know also that a covetous person doesn't have to go that route to get his hands on money. Enough of them do it the other way to keep a

vast police force and all better business agencies busy. And often they feel frustrated for there is so much going on that they would like to stop but cannot. We, the buying public, are partly to blame. For as P. T. Barnum said: "The public likes to be humbugged." As long as that is true there will always be someone ready to humbug us.

But there is humbuggery at the buying end too. Like the moon this business world has two sides and it is hard to say which one is the rougher. Maybe if all the facts were known it would be a stand-off, like a draw in a boxing match, equal on points.

If success were solely a matter of getting and using money, sincerity might be thought of as a relative thing only. Something to use or not-use according to convenience. But it isn't that of course. Sincerity is the primary conditioner of thought that gives weight and value to every other asset of business and society.

In religion one cannot succeed even partially or temporarily without sincerity. That is not the whole story but it is the primary conditioner of mind and soul. Insincerity and Christian religion are contradictions in realities and add up to hypocrisy.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Space Age Christians

Most persons these days are curious, concerned, or even frightened at the thought of man reaching out into space for new fields to conquer. Shall we find greater physical glories on other planets than we have on earth? Will the inhabitants outstrip us in mental capacity? What language do they speak on other planets? Do they talk at all? Will we be driven to a "war of the worlds" for our survival? These and other questions plague many persons who permit their minds to wander into the uncertainties that go with any serious consideration of "Outer Space." It may be presumptuous to the point of absurdity for an ordinary Christian to make some homespun observations but here they are for better or worse.

Probably the greatest need we have these days is the need for an expanding faith. Our grandfathers, for instance, conceived speed in the dimensions of a galloping horse. If I could talk with my ancestors three or four generations removed, how could I convince them that I could step into a ponderous, noisy machine with metal wings and travel ten miles high and faster than sound? Or how could I persuade them to accept a statement that either heat or cold could be brought into my home through three small wires? By the same token, the challenge of the uncharted heavens presents a similar obstruction to the faith of many persons today. What we are forgetting is that God has always

been the master of the infinite. Space is nothing new to Him, any more than electricity or the principles of aerodynamics. "In the beginning God created the heavens and the earth. . . ." God was complete and infinite at the beginning just as He is today. He has not grown. It is mankind that has grown. It is we who are having "growing pains" of the mind and soul in these tumultuous days.

The reason why we are so frightened or concerned today is that we have thought we could distort God's ageless measure of values in our mad desire to excel at something. A few years ago we laughed at people who tried to "keep up with the Joneses." Many still try. The only difference is that we now try to "keep up with the Russians." We seem to think that nothing matters as much as that. Toss away billions; forget brotherhood; worry ourselves into ulcers and heart attacks over puny attainments that fade as dew dries up in the morning sun. But God is no larger or smaller than He was a million years ago. It is we who need to grow in faith and into the type of lives that He would have us achieve. I often think these days of a verse from Kipling's poem, *The Recessional*:

*"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
God of the nations, spare us yet,
Lest we forget; lest we forget."*

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for September 14, 1958: JUSTICE IN ECONOMIC LIFE

READ: EXODUS 20:15; LEVITICUS 25:35-38; DEUTERONOMY 25:13-16; PROVERBS 11:1; AMOS 8:4-8; LUKE 19:1-10; JAMES 5:1-8; PETER 4:7-11.

MEMORY SELECTION: *He who is faithful in a very little is faithful also in much; and he that is dishonest in a very little is dishonest also in much.*
Luke 16:10 (RSV)

In our study of "Principles of Social Justice" throughout this quarter we have had four lessons under the general subject, "The Meaning and Significance of Justice," and four lessons under the general subject "Justice and the Nations." We are now in the final series of five lessons under the general subject, "Justice In Our Daily Life." Today we study the third of the five lessons of this series. Our subject is, "Justice In Economic Life."

Amidst the countless changes that have come in the development of human life in the past four or five centuries there is one thing that seems to have undergone little if any change. It is human nature. Human nature has largely remained the same despite the many revolutionary changes that have come in the life of mankind during the past centuries.

Hence it should not be surprising, as we study "Justice In Economic Life," to discover that we are again dealing with a problem that has plagued humanity since the dawn of the creation of man.

The first verse of our lesson text is taken from the Book of Exodus. Two of the selections suggested for background reading are from the books of Leviticus and Deuteronomy. These three books are part of the five books of the Pentateuch which contains the first five books of the Bible. Since all of these scripture selections deal directly with "Justice In Economic Life" of Israel, we see that, in that early day, economic justice was a live subject, as it has been ever since and as it is today after these thousands of years have passed.

Thou Shalt Not Steal

The opening verse of our lesson text is the eighth of the Ten Commandments Moses gave to the Children of Israel only a short time after they were delivered from Egyptian bondage. This was one of the ten great, basic principles which were to undergird the religious life of Israel as it developed as a nation. Regardless of what else the Israelites might have done, a habitual disregard of this commandment would have resulted in confusion, disorder and anarchy. A recognition of the justice and propriety of this commandment was necessary to the proper development of the economic life of Israel as it is necessary in the development of human life generally.

This commandment, given by the Lord in the very beginning of the development of Israel as a nation, is a divine recognition of the rights of private ownership.

Today the world is divided between two general attitudes or viewpoints regarding the ownership of property. The Communist world stands for state ownership or control of property. The free world believes in unrestricted private ownership of property.

The Christian conception of the ownership of property is different from either of these. While the Christian gives unqualified endorsement to the view of private ownership of property, he believes, also, that he holds his property as a trust. His use of his property is controlled by a sense of Christian stewardship.

The command, "Thou shalt not steal," covers a wide area of life since stealing may take many forms.

(1) It may be in the simple form of taking something secretly that does not belong to us.

(2) It may be in the form of a tricky deal of some kind that takes from another something that is rightly his.

(3) It may consist of overcharges for goods or services where the victim is not familiar with the values involved.

The writer once needed a repair job on a damaged door of his automobile. He had three supposedly reputable repair houses look at the job and make estimates of the cost of repairing the door. One estimated the cost of repair at \$18.50, another at \$27.50 and the third at \$62.50 for exactly the same job. The job done for \$18.50 was just as good as it could have been done by the firm wanting \$62.50.

Years ago we heard a Bishop boasting of the business acumen of his preacher father. In pioneer days his father was pastor of a large circuit which kept him away from home at times for some weeks. On one of these trips over his circuit, his father traded horses several times. He returned home with quite a sum of money, for that day, which he had received as "boot" in his horse trades. The rather unusual thing about it was that, as a result of his last trade, he rode back home on the same horse he was riding when he left home.

Amos And James Describe Economic Injustice

Both Amos and James, writing in widely separated eras tell us of economic injustices practiced in their day.

Amos the prophet wrote about three thousand years ago. He describes some of the economic injustices of his day.

(1) He tells us that the wealthy trampled on the needy and were the cause of their failures. While the wealthy observed the Sabbath and special religious festivals, they looked anxiously to the end of such observances so that they might resume their oppression of the poor. In our day we go that custom one better since the Sabbath is often used as a day to make merchandise.

(2) The leaders made the measures small, they made the weights large and falsified balances as a part of their scheme to defraud. In our day that custom is held in check, to some degree, by a rather strict governmental oversight of measures and scales. The necessity for such an oversight by government, however, indicates that we have not made too much progress, in this field, since the days of Amos.

(3) The wealthy made the poor so needy that they were willing to sell themselves into slavery for so little as a pair of shoes.

James wrote about two thousand years ago. Economic injustice seemed to be wide-spread in his day.

(1) The wealthy heaped up unused wealth until it decayed; they accumulated clothing in such amounts that it became moth-eaten.

(2) By fraud the wealthy kept back the wages of field laborers.

(3) They lived for pleasure and fattened their hearts for the "day of slaughter."

If we look about us today, in the light of what Amos and James are saying in our lesson text, we will likely be surprised to realize that many of these practices are prevalent today, as

they have been in every generation since Amos and James wrote. In material things we have made astounding progress. Morally and religiously, we moved at a much slower rate.

Economic Justice One Of Life's Greatest Tests

We need not look far to see that one of the severest tests of character is the moral requirement that we be fair and just economically with those with whom we have dealings.

Within recent years, the demands for economic justice have enlarged to include a much wider range of people. In the day of Amos and James and until comparatively recent years this question had to do largely with the attitude of the wealthy employer toward the employee.

Today laborers, organized as they are, bargain as equals with the strongest financiers we have. So strong has the labor movement become that today congressional investigations seem to indicate that, in some instances, labor is the oppressor, rather than the oppressed.

This test of economic fairness and justice is just as applicable where only individuals are involved. It is a test of character, both for the individual employer and employee, when the question arises regarding a fair wage and an honest day's labor. We stand this test only when we are sincerely honest and fair in heart.

Love Of Money The Root Of All Evil

Paul, in his first letter to Timothy 6:10, says, "The love of money is the root of all evil." In that statement Paul is dealing very directly with the question of "Justice in Economic Life," since it is the "love of money" which is at the "root" of practically all examples of economic injustice.

Let us remember that it is not money that is the "root of all evil" but the LOVE OF MONEY. A man of wealth may love money enough to sell his soul to keep it, as did the rich young ruler. A poor man may love money enough to sell his soul in an effort to get it. In each case it is the LOVE OF MONEY which causes the trouble. A wealthy man may be a great blessing to earth because of the right use of his wealth. A poor man may, by life and character, be a blessing to the world even though he does not own the house in which he lives.

Love of money has its foundation in a spirit of greed which pushes aside fairness, honesty and justice in an effort to get more money. In the Bible, practically every person who is pictured as losing the way or losing his soul does so because of an inordinate love of things.

Material Possessions Do Not

Determine Character

Material possessions seems to have little to do with determining character. There are men of wealth who are outstanding examples of righteousness and of sinfulness. They were not necessarily good or bad because of their possession of wealth. Some of the best people on earth are poor and some poor people are among the most untrustworthy people to be found. Poor people are not necessarily good or bad because of their lack of this world's goods. In rich and poor it is the inner heart life which determines whether in character they are to be good or bad.

Attitudes Of Life Are Cumulative

Our memory selection for today tells us that the person "Who is faithful in a very little is faithful also in much." Faithfulness is a matter of character and not of the size or importance of the thing at hand. The memory selection also says, "He that is dishonest in a very little is dishonest also in much." Here again dishonesty is a matter of heart or character. If one is honest in big things, he is also dishonest in small things. If dishonest in small things, we may expect dishonesty in larger things. Attitudes of life are cumulative, whether those attitudes be good or bad.

The Whole Of Life Is A Stewardship

The closing verses of our lesson text from I Peter tell us that we are "stewards of God's varied grace" and that we should employ our powers for the good of one another. Whatever the powers we possess, material or spiritual, they should be employed with fairness and justice to all. The Christian recognizes that all of these powers are gifts from God and he uses them as a Christian steward should.

Announcing A Series of

TEACH ARKANSAS and

PURPOSE OF RALLIES

To provide information and inspiration to conference and local church leaders as the "Teach Arkansas and Louisiana About Christ" program develops.

Program of

Little Rock Conference Rallies

7:15 P.M. Inspirational hymn singing.....Dr. Fagan Thompson, song leader

7:45 P.M. Interpretation of program

8:00 P.M. Inspirational address—Bishop Paul E. Martin (at North Little Rock only)
—Dr. J. Kenneth Shamblin

DATES OF

September 8th.....

September 8th.....

September 9th.....

September 11th.....

September 15th.....

September 15th.....

September 16th.....

September 16th.....

September 17th.....

September 18th.....

Local church school Metho

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DR. FAGAN THOMPSON



DR. J. KENNETH SHAMBLIN



DR. W. E. TRICE

LOUISIANA About CHRIST

REGIONAL RALLIES

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..... Jonesboro, First Church
..... North Little Rock, First Church
..... Fort Smith, First Church
..... Fordyce
..... Harrison
..... Hope
..... Pine Bluff, First Church

iana

..... Shreveport, First Church
..... Alexandria, First Church
..... Baton Rouge, First Church

are asked to attend the Regional
ches.

WHO SHOULD ATTEND?

All church school workers in local churches, especially officers and teachers. All others interested in Christian Education are cordially invited.

Program of Louisiana Conference Rallies

7:00 P.M. Special group meetings.....Children's workers
Youth workers
Adult workers
Pastors, Superintendents,
and General Officers
8:15 P.M. Inspirational address Bishop Paul E. Martin (at Baton Rouge only)
—Dr. William E. Trice

Program of North Arkansas Conference Rallies

7:30 P.M. Worship Service
7:45 P.M. Interpretation of program
8:00 P.M. Inspirational address Dr. Monk Bryan (at Jonesboro and Ft. Smith only)
—Dr. Roy I. Bagley (Harrison)



BISHOP PAUL E. MARTIN



DR. ROY I. BAGLEY



DR. MONK BRYAN



The Southwest Intermediate Sub-District met August 12 at Parkview Methodist Church, Benton, Ark., and installed new officers. They are (above L to R) Betty Crow, president; Martha Couch, publicity; and Rosalyn Cordell, treasurer. Not pictured: Lane Smith, vice-president and Carol Page, secretary.

Youth Activities Weeks

WALNUT RIDGE

The Senior High Methodist Youth Fellowship of First Methodist Church, Walnut Ridge, held its annual Youth Activities Week, August 3-7. The Reverend Charles McDonald of Pocahontas was Inspirational Speaker, and The Reverend William Hightower of Hoxie led the discussion group each night. The Theme for YAW was "Why Be Christian?" Miss Jackie Wright, Youth Director, led recreation each evening.

A study course on "Christian Beliefs" was led by Mr. Hightower in the groups to direct the youth in a closer examination of their Christian Faith. The Christian Faith and Way, by Dr. Harris Franklin Rall was used as the basis for discussions.

On Sunday, the evening activities began with a supper at 5:30. Following the supper, the group enjoyed a period of recreation which one of the MYF members led. The worship service, led by Mr. McDonald, centered around the theme of the week.

On Monday through Thursday nights the activities began at 7:00 with a recreational period. Afterwards, two thirty minute discussion periods followed with a ten minute recess between each. Such things as our belief about Christ, Sin and Salvation, Why the Good suffer, and the Sacraments were discussed.

On Wednesday night, the MYF of Imboden attended the activities accompanied by their minister and his wife, The Reverend and Mrs. Calvin Roetzell. Thursday evening, the MYF of Rector, accompanied by their counsellor and The Reverend Paul Lanier, pastor, joined in the fellowship.

The message on the last night centered around the idea that Jesus calls us, as young people, today—He calls each of us to particular phases of Christian service in His world. The worship service was concluded by a period in which all knelt at the altar for a rededication service.

The Reverend William A. Stewart, Jr., is pastor of the church.

MONROE

As a part of the summer program for youth at First Methodist Church, Monroe, La., the Intermediate Department had Christian Adventure Week.

The theme for the week was "Being Christian in our Own Lives." Those who assisted with the discussion groups, worship and recreation were Misses Martha Riser, Emma Jean Hall, Gwen John, Jo Marie Elliott, Mr. and Mrs. L. H. Leverett, Mrs. G. E. Boggs, Mrs. Mary Lee Barbee, Mrs. E. F. Holdsworth, Mrs. A. J. McCready, Dr. and Mrs. G. W. Pomeroy, and Tennie V. Severtson.

The project chosen by the group was collecting clothing for overseas relief and the sessions ended with nine boxes of clothing ready to ship.

As a climax for the week twenty-five boys and girls made a bus trip to Shreveport to visit Centenary College, Business Girls Inn and the Goodwill Industries. Counselors who guided the tour were Mrs. A. J. McCready, Mrs. L. H. Leverett, Misses Emma Jean Hall, Margaret Ballard and Tennie V. Severtson, Director of Education of the Church.

SHREVEPORT

The Senior MYF of Broadmoor Methodist Church, Shreveport, has just completed a highly successful Youth Activities Week, August 18-22. The program included evening messages by the Rev. Tracy Arnold, pastor of the newly organized St. Luke's Church; discussion groups led by members of the older youth class—Gary Swinson, Fred Myers, David James and Gayle Griffith; recreation, songs led by Travis De Freese; and refreshments.

Each night the fellowship closed with a worship service. Inspirational devotionals were given by Jim McCullough, Donna Mikeska, Buddy Daily, and Harold Price. Special soloists included Lester Senter, Martha Williams, and Barry Hope. On Friday night, the week was closed with a communion service led by the Rev. Lars Broadus, associate pastor of Broadmoor.

Planned by the Senior Council, of which Joyce Mikeska is president; the week's theme was "Christ Everyday." Each night a different relationship of youth and Christ was discussed. General chairman for the week was Bob Young. Committee chairmen included John Carpenter, Worship; Allen Shaffer, Recreation and Decorations; John Broadus, Publicity; Susan Gray, Edward Price, and Judy Nicholas, Refreshments. The pianist was Alice Barnett. The pastor of Broadmoor is the Rev. George Harbuck.

CAMDEN

A very inspirational week was spent at the First Methodist Church in Camden July 27-31. The week was filled with activity which over 35 youth participated in. Each afternoon a group of five met at the church to plan for the evening program.

On Monday evening the group met downstairs in the church and the theme was Hobo Night. The group sat around a miniature railroad track which the group made and lanterns were hung from the walls of the room. The lunches were tied in red bandanas and the group sat on the floor as they ate the lunches.

On Tuesday night the group had the Western Chuck Wagon and met on the Safeway lot. Hay was placed around the lot and a covered wagon was used with western music in the background. All members of the group wore western clothes.

On Wednesday night the group had a watermelon party and two

Negro dolls were given away by each person molding a Negro baby from a tootsie roll and guessing the number of beans in a jar. Also this night was given a style show of the fashions of the Gay Nineties.

On Thursday night we had Drug Store night and each person brought a banana for banana splits. The youth made a miniature drug store and lighted candles were used on the red trimmed table clothes. These themes for the recreation added so very much to the group spirit.

The worship centers and themes for each evening were outstanding. On Sunday night the group had the evening worship service. Three youth knelt in front of the church while one read an understanding prayer.

The worship theme for Monday was the church. A small church was used that had been made from cardboard and dolls were used as people walking to the church. The theme for Tuesday night was, "A Christian's Responsibility" and a white cross was used in the background with shoes from every country possible walking to the cross and a globe was placed on the side. Wednesday night was, "Treasure Chest" in which was used an old cedar box and placed inside was a Bible, a cross, and a Power. This was to imply that this is the treasure hidden in the field for man. Thursday night was the beautiful Galilean service on the lake and over 200 persons attended. The choir and minister came across the lake in boats. The choir was singing "Day Is Dying In The West," just as the sun was sinking and the sunset was beautiful. When the minister had finished preaching to the congregation seated on the edge of the lake, the choir lighted candles and left to return to the other side of the lake and Taps was sounded on the bugle. Rev. Childs was the inspirational speaker.

Courses for the week were as follows: The Bible by Miss Lula Thronton, Boy and Girl Friendships by Mrs. Clary and Mrs. Burns, Church Music by Richard Waggoner, and Missions by Mrs. Suzie Prior. Also, was given a period of handicrafts with the use of leather crafts and making bread baskets from pop-sicle sticks.

This week was one of much activity yet the group became very close to each other and many decisions were made.



Climaxing Youth Activities Week of First Church, Camden, Ark., was a Galilean service at Mustan Lake and minister held services from the boats.



Louisiana Conference Seminars

The second and third weeks of September will be busy ones for the Louisiana Methodist women, since the Louisiana Conference Woman's Society of Christian Service Missionary Education and Service District Seminars will be held in the eight districts.

All eight of the District Secretaries of Missionary Education and Service attended a School of Missions, either at Mt. Sequoyah or our own at Centenary in Shreveport. These Secretaries have planned well for their meetings, where the four approved study courses and the Church-wide study will be ably presented.

One or more Conference officers are on each program. The districts, dates, places, and secretaries are:

Alexandria—Sept. 12, Pineville—Mrs. J. J. Caraway, Bunkie
Baton Rouge—Sept. 17, Hammond—Mrs. W. A. Johnson, Baton Rouge
Lafayette—Sept. 10, New Iberia—Mrs. Leslie Morris, New Iberia
Lake Charles—Sept. 9, Iowa—Mrs. Roy Dugas, Iowa
Monroe—Sept. 11, West Monroe—Mrs. Aimee Cook, West Monroe
New Orleans—Sept. 17, Munholland—Mrs. H. L. Daughenbaugh, N. O.
Ruston—Sept. 11, Homer—Mrs. R. E. Carter, Calhoun
Shreveport—Sept. 12, Mansfield—Mrs. Jack Toombs, Vivian

All of the women of our Conference are urged to attend one of these District Seminars, and any visitors are welcome.

Little Rock Dist. Seminar To Be September 12

The Little Rock District Educational Seminar of the Woman's Society of Christian Service will be held in Pulaski Methodist Church, Little Rock, on Friday, September 12. Registration begins promptly at 9:00 a.m. Meeting will adjourn at 2:30 p.m.

Rev. E. D. Galloway, superintendent of the Little Rock District, will give the opening devotion.

Mrs. Charles R. Miller, district secretary of Missionary Education, will have charge of the program which will present the four approved Mission Studies with topic leaders as follows:

Understanding Other Cultures, Mrs. Edgar Dixon; The Middle East, Mrs. J. R. Ewbank; North American Neighbors, Mrs. J. Russell Henderson and Mrs. Charles R. Miller; A Study of Isaiah, Mrs. J. L. Verhoeff. Mrs. Fred W. Burnett, district sec-

NEWS IN BRIEF

The Woman's Society of Christian Service of Cotter met in the home of Helene Allen Thursday evening, August 14. There were 9 visitors, including the pastor and his wife, Rev. and Mrs. Gerald Hammett.

Plans were made for an ice cream supper August 24 on the lawn of the Ralph Batchelder's.

The devotional was given by Barbara Anderson and the program by Mrs. Sample.

The next meeting will be Sept. 11 at Bull Shoals with chairman Mrs. Florence Zarub.

retary of Literature and Publications, will be in charge of study material during the lunch hour.

Hostess for the day will be Mrs. E. W. Copeland, president of Woman's Society of Christian Service, Pulaski Heights.

The Seminar will close with prayer by Mrs. E. T. Davenport, district secretary Spiritual Life.

NEWS IN BRIEF

The Woman's Society of Christian Service met at Bergman Methodist Church Thursday, Aug. 14, at 2:30 with Mrs. Oran Walker, president, presiding. Plans were made for an ice cream social and fellowship supper, and improvements on the church. Five members were present.

The Woman's Society of First Church, Camden, met August 11 at the Supervisor's Club for a program on the theme: "So Rich A Heritage," with Dr. Francis A. Buddin opening with prayer and Mrs. Nelson Thornton, president, conducting the business session.

Mrs. Don Harrell, leader, gave a history of the Local society, which

was followed by a ceremonial play presented by candlelight with Mrs. Roland Denney as narrator.

Those taking part in depicting the past, present and future of the Woman's Society were: Mrs. J. C. Upton, Mrs. R. L. King, Mrs. R. T. Gammill, Mrs. J. F. Findley, Mrs. Goss Dansby, Mrs. Marcel Bourgoin and Miss Lalla Thornton, who took the part of president in 1940, in which capacity she had actually served.

The four goals of the society were represented by candles lighted by Mrs. Laura Fooks, Mrs. R. B. Boles, Mrs. C. H. Atkins, and Mrs. Thelbert Wagon. Miss Mary Alvis Daniel closed the program by singing The Loyalty Song accompanied by Mrs. Jack W. Newton.

Financial Statement - Little Rock Conference Woman's Society of Christian Service

FIRST QUARTER—1958-59

RECEIPTS:	
Undirected Pledge:	
W.S.C.S.	\$16,688.63
W.S.G.	2,573.71
Ark-Okla Coop.	
Rural Work—W.S.C.S.	453.75
Norene Robken Fund	364.08
Study Projects—	
W.S.C.S.	37.00
Special Memberships:	
W.S.C.S.	290.00
W.S.G.	125.00
In Remembrance Fund	33.50
Credit on Pledge:	
W.S.C.S.	\$17,502.88
W.S.G.	3,062.79
Total Credit on Pledge	\$20,565.67
Week of Prayer Offering—	
W.S.G.	\$ 21.00
Cash for Supply Work:	
W.S.C.S.	1,011.88
W.S.G.	252.00
Crusade Scholarship Fund:	
W.S.C.S.	72.40
W.S.G.	4.00
Narcotic Education Fund:	
W.S.C.S.	401.00
W.S.G.	32.32
Elizabeth T. Workman Fund:	
W.S.C.S.	384.00
Other Funds	58.30
Total Receipts:	
W.S.C.S.	\$19,430.46
W.S.G.	3,372.11
Total Received from Districts....	\$22,802.57

Methodist Youth Fellowship	\$ 1,193.72
Children's Service Fund	30.62
Dist. Reg. & Housing,	
Mt. Sequoyah	60.00
Love Offering:	
W.S.G. Weekend	101.00
W.S.C.S. School	
of Missions	77.37
Refunds	40.57
Total Receipts	\$24,305.85
Balance May 21, 1958	15,570.69
Total to account for	\$39,876.54

Local Church and Community Work reported—\$12,357.71

DISBURSEMENTS:	
Pledge to Missions:	
W.S.C.S.	\$14,314.50
W.S.G.	2,612.00
Special Memberships:	
W.S.C.S.	315.00
W.S.G.	75.00
In Remembrance Fund	33.50
Total to Missions:	
W.S.C.S.	\$14,663.00
W.S.G.	2,687.00
Total to Missions	\$17,350.00

Methodist Fellowship Fund \$ 1,193.72

Children's Service Fund 30.62

Total on Appropriations

Week of Prayer	
Offering	\$ 21.00
Cash for Supply Work:	
Foreign	211.23
Home	1,052.65
Division Cultivation	
Fund	31.02
Supplementary Gift	74.40

Total to Division

Elizabeth T. Workman	
Fund	\$ 351.73
Narcotic Edu. Fund	433.32
Administrative	72.65
Jurisdiction School	
of Missions	413.27
Conf. School of Missions	
Assembly	673.08
Christian Social	
Relations	34.84
Interboard Work	43.49
Dist. Cultivation Fund	1,271.55
Jurisdiction Cultivation	
Fund	4,200.00
Miscellaneous	625.30
	167.33

Total Disbursements

Balance August 15, 1958

Total Accounted for

MRS. J. L. VERHOEFF,

Treasurer

SPECIAL MEMBERSHIPS

ARKADELPHIA—Adult: Mrs. R. J. McCormack, Malvern First; Mrs. Bernadine Elrod (WSG), Malvern First.

CAMDEN DISTRICT—Adult: Norma Rose Dean, El Dorado First; Eva Clair Whatley, El Dorado First, Baby: Janice Ross, El Dorado First; Floyd Dobbs, Terri Jane Smith, Jackson Street.

HOPE DISTRICT—Adult: Mrs. Carl Barham, Mrs. A. W. Dodson, Mena; Mrs. O. B. Pullen (WSG), De Queen; Mrs. Max Bolar, Hope.

LITTLE ROCK DISTRICT—Adult: Christia P. Hendricks (WSG), Asbury; Mrs. W. A. Mitchell, Carlisle.

MONTICELLO DISTRICT—Adult: Mrs. Gordon Harrison, Warren; Mrs. Louis Ramsey, Fordyce; Mrs. C. F. Hudson, Dumas; Mrs. Edwin Norton (WSG), Star City.

Louisiana Conference Guild Week End At Camp Brewer

One hundred and fifty-six registered Guild members and a number of guests enjoyed a wonderful weekend at Camp Brewer, in the heart of Louisiana, July 18-19-20. The theme "Prepare Ye the Way" was emphasized in every detail of the program. The new Conference Secretary, Miss Sue Batton of Minden, together with the District Secretaries, five of whom were also new in their Conference office, gave excellent leadership to the weekend activities. Mrs. Ruth Cowell of Pineville, Conference Chairman of Christian Social Relations, served as Program Chairman.





Among leaders at the annual Louisiana Conference pastors' school last week on the Centenary College campus in Shreveport were, left to right, Rev. Jolly Harper of Shreveport, dean of the school; Dr. Lance Webb of Columbus, Ohio, platform speaker; and Rev. Luther Booth of Bastrop, chairman of the school's board of managers. Approximately 250 pastors and their wives attended the five day program.

St. Luke, Shreveport, Named 1000 Club Project For Quarter

St. Luke's Methodist Church of Shreveport has been named by the 1000 Club Committee of the Louisiana Conference as the 1000 Club project for the months of September, October and November, according to Dr. Virgil D. Morris of Ruston, chairman of the committee which met last week at the Louisiana Conference Pastors' School to make the selection.

The 1000 Club is a church extension program in which more than 1000 Methodist laymen of Louisiana contribute \$10 each toward a new church project selected by the conference, chosen because of its unusual possibilities for growth. Not more than three calls are made during the conference year. Members are notified each call and they make their remittances to their respective district treasurers.

Dr. Morris was named chairman of the 1000 Club Committee, succeeding Rev. Luman Douglas of Ruston. Rev. Karl Tooke of Shreveport is the committee's secretary. Other members are Mrs. L. B. Kilpatrick of Shreveport, president of the Louisiana Conference Woman's Society, and Robert P. Lay of Gilliam, Conference lay leader.

St. Luke's Church, which is expected to receive \$10,000 in early December for its building program from the 1000 Club, held its first service in the Broadmoor Theater on Sunday, August 2, with 183 in attendance. A church school has been organized using two scout huts across from the theater for additional space. Church attendance is averaging 100 and the Sunday school, 65.

According to the pastor, Rev. Tracy Arnold, 48 families have already indicated their desire to unite with the new church when its organizational service is held.

St. Luke's will serve 400 Methodist constituents in the South Broadmoor, Southfield, and Pierre-mont developments. Rev. Mr. Arnold revealed that plans are in the making for the purchasing of a 5-7 acre site in the Southfield area in the near future. An architect will be named soon to prepare a master building plan for the new congregation.

Rev. Mr. Arnold was named the

Unique "Stunt" Done At School of Missions By Monroe District

'Stunt Night' at the Louisiana School of Missions really meant something to the Monroe District. Due to illness the District President could not be present, so the group met and decided what to do. Someone suggested having as the theme something that the Monroe District had done or was doing. The James T. Harris Chapel in Herrodura, Cuba, was thought of. Therefore, the stunt was Dr. and Mrs. Harris going to the churches of the Monroe District to collect money to build the chapel. Mrs. Pauline Halbert of West Monroe playing the part of Cora Harris told what Cuba did for her and how she helped on the Mission there. Mrs. W. D. Cotton of Rayville played the part of Dr. Harris. In a borrowed coat she told about the need of a chapel and offered her pockets to be filled to build one.

When the Monroe District delegates returned to Monroe at the close of the school, they gave \$43.00 to Dr. Harris to be sent to Cuba.

He said that he was both pleased and highly honored that the Monroe delegates used this theme. He said he would be pleased to send the money right away.

Improvements Are Completed By The Simsboro Church

The members of the Simsboro Methodist Church, under the leadership of Mrs. J. H. Napper and several committees have completed remodeling and improvement of their church building, making it a beautiful edifice of worship.

These are the improvements that have been made:

1. The Sunday School rooms were repainted and tile laid on the floors.
2. The windows were rebuilt with

St. Luke's pastor at the June session of the Louisiana conference. The operating budget for the conference year is being underwritten by First Methodist Church, Noel Memorial Methodist Church and the Broadmoor Methodist Church, all of Shreveport, as well as by the Board of Missions of The Methodist Church.

First Services Are Held In Remodeled Logansport Church

Both morning and evening services on August 1, at the First Methodist Church in Logansport were held in the remodeled Sanctuary. A special service of Thanksgiving and Consecration was a part of the morning service.

In the past few weeks, while services were held in the education plant, the entire interior of the Sanctuary has been remodeled. The floors have been cleaned, varnished and waxed. The walls have been sheet rocked and textoned an ivory tan with an undertone of pink, with the woodwork three shades darker. The ceiling was covered with plywood and white acoustical ceiling put on. The pews and altar have been redone to match the floors.

The choir loft was enlarged four feet; the organ, enclosed in a sound box, has a spot light to shine on the new cross which replaces the electrically lighted one; and the pulpit spotlight is in the middle of the ceiling. The altar rail has been redone into an Easter Colonial rail.

Neon indirect lights run the length of the Sanctuary over the windows with brass lamps for direct or indirect lighting between the windows.

The office has been enlarged with storage space under the choir loft and the walls have been tinted green. The entire building has been rewired to the latest required specifications with eighty some odd outlets and boxes and seventeen circuits.

There are two large rooms downstairs and two large upstairs rooms for the adult session in the church school. The heavy folding doors between these rooms and the Sanctuary have been replaced with light Modern Folding doors.

This is the second phase of a three phase, estimated \$25,000 project. The first was the reroofing of the church and parsonage. The third, which will begin as soon as the money is at hand, is to brick veneer the outside.

The Rev. J. B. Grambling, pastor, is now in his sixth year as pastor.

new frames and repainted.

3. The front porch was made new with concrete, and the front steps were built up with brick, giving a new look to the building.

4. The sanctuary was remodeled by extending the pulpit platform enough to provide for a choir, and a new altar rail was made.

5. Two Sunday School rooms were added by closing in each side of the vestibule and installing folding doors.

6. The floor was made beautiful by sanding and revarnishing.

7. All the woodwork and steeple were given two coats of white paint.

8. Last of all, new pews and pulpit furniture have been installed.

The pulpit is white, trimmed with light oak, and has a gold cross emblem on it. A communion table and a clergy pew matches it. In corresponding design, the pews are of light oak with white ends.

With all its simplicity and beauty, there has been created a more reverent atmosphere of worship.

Rev. James Walter Jones is the pastor.

First Sermon Is Delivered By John Calvin Coker

John Calvin Coker, 19, of 8610 Apricot St., New Orleans, delivered his first sermon entitled "For God So Loved The World." to the congregation of the Carrollton Methodist Church Sunday, August 17, at the 7:30 service.

Mr. Coker, who plans to enter Asbury College in Fillmore, Kentucky, this September is the son of Mr. and Mrs. T. J. Coker, and comes from a long line of Methodist Ministers. His brother, William B. Coker, is Pastor of North Biloxi Methodist Church in Mississippi and his Uncle is Reverend W. M. M. Baggett, also a Mississippi preacher. He has a grandfather, a brother, two uncles and one cousin who are preachers.

Asked how he decided upon a ministerial career, Mr. Coker said, "I first planned to study engineering, but preachers sort of run in my family and I guess it was always in the back of my mind that I'd be one."

A former student of Alcee Fortier High School, Mr. Coker was active R.O.T.C.

Mr. Coker hopes he will start off with a small town church and "work up" but of course has no idea at present where he will be sent to start preaching.

Bayou Chicot Club Passes Resolution

The following is a resolution of the Methodist Men's Club of Bayou Chicot Church:

Resolution

Be It Resolved by the Methodist Men's Club of the Bayou Chicot Methodist Church of Bayou Chicot, Louisiana, in regular meeting convened on this 14th day of August, 1958, that:

Whereas, Roger Smith has recently departed this life;

Whereas, Roger Smith had long been a regular and faithful attendant of the White Chapel Church, the Church that he dearly loved and served so faithfully and well and a loyal member of the Methodist Men of the Chicot Methodist Church;

Whereas the entire membership of the Methodist Men had the utmost respect, admiration and love for Roger Smith and his wife, now therefore

Be It Known that the Methodist Men of the Bayou Chicot Methodist Church do hereby go on record in an expression of appreciation of Roger Smith, and our hearts go out to his widow in her great loss, and that this inspiration shown by service and love for his Church will always be a guide for all of us who are serving, and

Be It Further Resolved that the Secretary of the Methodist Men be and is hereby instructed to mail a copy of this resolution to Mrs. Smith and a copy to The Louisiana Methodist, and a copy of the same be spread upon the minutes of the official records of this Club.

Motion for adoption of this resolution was duly made, seconded and unanimously adopted.

J. E. Compton
Percy Thompson
M. McGhee
Kent Thompson
Resolution Committee



Youth Camps

West Monroe

An all-family, church-wide camp was held at Camp Kiroli, West Monroe, July 25-26, by membership of McGuire Methodist Church. While most of the vigorous activities were planned for children and youth, many of the adults did join in the events around the swimming pool, both on Friday and Saturday. Approximately 150 persons were present in family groups for the opening picnic Friday night. Following the picnic a local talent show originating within the families of the church was staged. Events of the day were brought to a climax with the showing of the film, BIBLE ON THE TABLE, and a devotion by Theron Dupree, Chairman of the Committee on Spiritual Life.

Fifteen families spent the night in screened cabins or tents with members of their family. A small group of teen-aged girls staged a pallet party in one section of the camp area. The local Boy Scout Troop sponsored by the church camped overnight in the opposite side of the camp area.

A pancake breakfast was served the next morning early for those men who had to go to work, and late for those who wanted to sleep late. Swimming and a variety of less vigorous sports were available during the morning and late afternoon. Many of the adults preferred to sit around in the shade and enjoy the out-of-doors setting and gentle breeze, as well as the fellowship of friends in the rustic situation of camp life.

Mr. and Mrs. F. G. Kelly, Mr. and Mrs. W. P. Morrow, Mr. and Mrs. James Watts, C. L. Gilbert, and the pastor, Don Wineinger, formed the Steering Committee for the family camp. Mrs. A. B. Walters served as dietician for Saturday's noon luncheon.

Mountain Home

Forty children and their leaders attended a two-day retreat at Dearmore Lodge on "Beautiful Lake Norfork" Thursday and Friday, August 14 and 15. They were members of the Junior-Intermediate Methodist Youth Fellowship of First Methodist Church in Mountain Home.

The schedule included worship services led by the pastor, Rev. Robert B. Howerton, song sessions directed by Mrs. Carl Sheid, classes taught by Rev. Howerton and Mrs. Pete Shiras, recreation led by Miss Jo Lynn Hackler, prayers led by Mrs. J. B. Smithson, an early morning "Mountain Goat Hike" led by J. B. Smithson, outdoor camping with Pete Shiras and Mr. Smithson in charge, fishing, boating, a picnic and a weiner roast.

Speedboat rides were provided by Roy Danuser, candy was furnished by Mrs. Wade Lahar, the organ was provided by Miss Patsy Thomas, tents were borrowed from Boy Scout Troop 156, and Mr. and Mrs. Ben Dearmore donated the

Annual New Orleans Training School To Be October 13-17

The annual city-wide New Orleans Training School for Christian Workers will be held October 13-17 at the Munholland Methodist Church, according to an announcement this week by Rev. Clyde Frazier of New Orleans, Lake Vista pastor who will serve as dean of the school.

Rev. Mr. Frazier and Rev. Henry Rickey, New Orleans district superintendent, expect an enrollment of 400 workers from Greater New Orleans Methodist church for the eight course school.

Courses and their teachers for the school include:

Work of the Official Board, Dr. J. Henry Bowdon;

Christian Beliefs, Rev. Mr. Rickey;

Story of Protestantism, Dr. A. M. Serex;

Better Music in the Church, Mrs. A. B. Cavanaugh;

How to Teach in the Church School, Miss Shiela Nuttall;

Interpreting the Bible to Youth, Rev. Spencer Wren;

Your Home Can Be Christian, Rev. Mr. Frazier.

lodge for the retreat.

Children attending were: Loraine Jones, Linda Erwin, Laurie Ahrens, Sharon Dickerson, Davalee Nevius, Sam Price, Sandra Henson, Gayla Ann Martin, Barbara Kent, Larry Stewart, James Bruce Smithson.

Bobby Ahrens, Bob Bodenhamer, Jackie Lou Stewart, Vicki Henson, Fairy Beck, Nancy Biggers, Richard Sheid, Jim Biggers, Jane Pendergrass, Connie Martin, Kevvi V. Cooper, Mary Jean Smithson, Julie Wright.

Debby Baker, Gary Smith, Kath-

Vacation Church Schools

Welsh

The Vacation Church School for the First Methodist Church of Welsh, Louisiana was held July 14-27. There was a daily average attendance of 97. Refreshments were served each day by members of the W.S.C.S.

The central theme of the school this summer was "Jesus." The day's activities began at 8:30 a.m. with worship and study until 9:30 a.m. At 9:30-9:50 singing and refreshments were enjoyed by all. From 9:50-10:30 the children worked on the different crafts.

Members of the staff were: Nursery, Mrs. Walter Hayes and Mrs. E. D. Shipp, Jr.; Kindergarten, Mrs. Eddie Lee, Miss Linda Finley, Miss Mary Ruth Finley, and Mrs. Byers; Primary, Mrs. George Hicks, Mrs. E. W. Hayes, and Mrs. John Rudd; Juniors, Mr. Henry Gillett, Mrs. Richard Trahan, Miss Wanda Gillett, and Miss Dorothy Risinger; Intermediates, Mrs. Don Risinger and Miss Lelia DeWolf; School Secretary, Mrs. Leo Reeve; Song Leader, Mrs. M. E. Notestine, assisted by Mrs. Fern Hart.

The school closed on Sunday night with a Sharing Program and a Family Supper.

Indian Mound

The Vacation Bible School of Bethel Methodist Church at Indian Mound held its last session Sunday,

leen Shiras, Cynthia Nevius, Stephanie Schumaker, Nancy Danuser, Anita Nevius, Ruthie Smithson, Jan Bonner, Kathy Jones, Ginger Shiras, Joyce Huey, Donalee Robertson, Teddy Back, and Linda Smith.

August 10 during the Church School hour. The school began July 30 and had an enrollment of 70 children with 24 workers. There was a daily average attendance of 85.

An open house was held Friday at 9:30 a.m. for parents of the children who had participated in the school. Hot dogs and cokes were served.

The central theme of the school was "Jesus."

The nursery was kept by Mrs. Nettie Kendrick and Mrs. Roberta Kelly. Helpers in this department were Mrs. Laura Campbell, Mrs. Mildred Hutchinson, Mrs. Ruth Byers and Mrs. Annie Lee Baird.

The Beginners were taught by Mrs. Pearl Forbes. She was assisted by Mrs. Sarah Carson and Mrs. Nellie Shaffer. Their theme was "Children Learn From Jesus."

Mrs. Billie Smith taught the Primaries. Assistant teachers were Mrs. Marjorie McDonald and Mrs. Adiene Devall. Their theme was "Jesus Went About Doing Good."

The theme for the Junior group was "Jesus Is His Name," and was taught by Mrs. Eleanor Jones. She was assisted by Mrs. Juanita Chemin and Mrs. Olive Campbell.

Mrs. Berniece Baker and Mrs. Hazel Seguin taught the intermediate class. Their theme was "Fair-est Lord Jesus."

Mrs. Laverne Shaffer was director of the school. Mrs. Mary Jane Swearingen was pianist. Other workers were: Mrs. Janet Foster, Miss Dottie Byers, Mr. and Mrs. J. R. Kelley and Rev. Ted Smith who is pastor.

In addition to the regular class sessions, the children did various handicraft works.

A portion of the collection taken will aid in sending Bibles to the blind overseas.



(RNS) — HERITAGE OF THE LORD. "All thy American missionary's daughter sings with her friends children shall be taught of the Lord." (Is. 54:13) An at a Chinese Sunday school in Formosa. (RNS photo)

Japan Church Declares On Social Issues

Climaxing eight years of study and discussion, the United Church of Christ of Japan (of which Methodism is a part) has issued a strong statement of beliefs in the area of Christian social relations.

In a document entitled "The Christian's Social Index," the United Church, Japan's largest Protestant body, declares these principles:

"We intend firmly to oppose rearmament and to lay the foundation for world peace.

"We advocate the cessation of the production, use and testing of nuclear weapons and other weapons of mass destruction.

"We oppose the erecting of tariff walls as an expression of the selfishness of one nation.

"The Christian must so participate in politics as a citizen that the state fulfills its true function and that power is given to social justice."

These and other principles of Christian social responsibility are listed in the "Index," which was prepared by the United Church.

United Church leaders give much credit to the Rev. Dr. John C. Bennett, dean of the faculty of Union Theological Seminary, New York, for stimulating the church's social conscience.

The statement was written by three professors from Doshisha University, Kyoto. It was presented first to the Evangelism Research Institute of the United Church and then to the General Assembly.

The social action statement is divided into four sections: Problems of World Peace, Political Problems, Economic Problems and Problems of the Family.

In the section on Economic Problems, "The Christian's Social Index" says:

"The purpose of the economy is to serve the cause of community by means of cooperation and exchange in labor.

"The Christian must rightly evaluate the role of the sound labor union which struggles against exploitation and strives to create a better working environment for the worker and to restore the lost dignity of work."

The section on Problems of the Family calls attention to legal and illegal abortion (a serious problem in overpopulated Japan) and asks for birth control education. The document says that "in today's society where the ethics of man-woman relationships are being greatly shaken, the church must zealously give direction for true married life."

In conclusion, the statement exhorts Christians to be busy in the social action field. It says:

"Deficiency of faith, lack of imagination, slowness of decision—all these cause us to procrastinate and leave us standing still at the threshold of clear-cut, effective action. Christians in the churches of Japan must go steadfastly forward."



A Sunday school class in a home mission area, Metlakatla, Alaska.

Christian Education In Home Mission Areas

By James McGiffin

There are four ingredients that go into making a good teaching situation in local church schools: first, the teacher; second, the lesson materials; third, the room and facilities; and fourth, the pupil. The last is the all important factor.

The approach and program of Christian education in Methodism's home mission areas is much the same as in the average conference. However, it is carried on under more pressing difficulties.

Take Alaska, for instance. Three-fourths of the population come from the other 48 states. Some come to homestead and become permanent residents; others have short term Government positions and stay for only two or three years. This situation creates two problems in staffing local church schools.

Many homesteaders are so busy clearing and developing their land, besides doing odd jobs to help with the income, that they have little time to give to a church program. The constant change in the short-term government workers who teach in the church school makes it difficult to conduct an ongoing program. A continuous plan for recruiting and training new teachers is necessary. Of course, many of these newcomers had teaching experience in churches elsewhere, but often they do not come from the same religiously trained background.

Another perplexing problem that haunts the teacher is inadequate room space and teaching equipment. Many churches in home mission areas are small one or two-room buildings, and one can well understand how this handicaps a good teaching situation.

In spite of these and other obstacles, the church schools in Methodist churches in Alaska are growing in enrollment and in the quality of teaching.

In Hawaii conditions present somewhat of a different picture. Of course there is a similarity of problems, especially when it comes to room space, equipment and distance from supply sources. However, added to this are the difficulties created by varied cultural backgrounds and races. The vast majority of the children enrolled in the church schools come from Buddhist homes. There isn't the background of Christian heritage commonly accepted in mainland churches.

Let us look for a moment at the situation in many Hawaiian churches. The first generation Japanese (Issei) do not speak or understand English. Thus many church school teachers are of high school age. These fine young people have had to assume the responsibility of

teaching in the children's division, even though they are little more than a generation away from a Buddhist background.

On Oahu, which has two-thirds of the population of Hawaii, there is conducted annually a Christian Workers' School, which enrolls the teachers from 12 church schools on the islands. The enrollment in this school has increased from 30 to 175 in the course of six years.

These church school teachers have additional training opportunities available in workshop, lesson review and weekend camps for teaching instruction. Many of these are conducted in cooperation with the Honolulu Council of Churches. All in all, the teachers in the church schools in and near Honolulu find a more normal teaching opportunity.

At the University of Hawaii, with an enrollment of 7,000, Methodism is constructing a Wesley Foundation building. Here perhaps is one of the greatest opportunities for evangelism. Under the direction of a well trained Foundation director, many of these students who will be Hawaii's leaders of tomorrow are engaged in weekly programs of recreation, worship and discussion.

The story of Christian education in the outpost missions would not be complete without a word about camping.

Alaska offers an ideal camping opportunity, both for summer and winter camps. Some 30 miles from Juneau is an 87-acre site, with spruce and hemlock, a wide flat meadow and a scenic sandy beach with shallow water for swimming. It serves the churches of the "pan-handle."

At Hawaii's Camp Kailani (Heavenly Sea), a program has been in operation for a number of years. Here, church planning groups, family camps, junior, intermediate, high

From Death's Door To The "Word of Life"

By Ellen Sweeney and Ruth Hanson

Recently at Mutambara (Methodist) Medical Center, Southern Rhodesia, an African woman was brought to the hospital, believed to have been poisoned by her husband so he could be free to take a younger wife. Her younger brother, a Christian living near Mutambara, heard of her illness and brought her to us. He told the following story:

On arriving at the village, quite a long distance from Mutambara, he was surprised to find the woman's grave already dug. The people were standing around moaning, as she appeared to be dying. He insisted on taking her to the missionary nurses.

When the two arrived at the hospital, she was semi-conscious, and for several days her life hung in the balance. During the six weeks she was with us, the woman saw Christianity at work for the first time. She sought every opportunity to hear more about Christ. When she was able to sit up, the nurses carried her to the prayer service held outside the clinic each morning.

A few days before this woman went home, she became a radiant Christian and wanted a Bible so that someone in the Village could read the Word of God to her. We are sure she will carry the message of "life more abundant" to the people of her village.

school and college age camps are held throughout the year. New areas for camping are being explored.

Camp Kailani, which is situated on the island of Oahu only twenty minutes from Honolulu, has served in the development of our Christian education activities especially among the youth. This is illustrated by a story:

Early one morning a few years ago, a group of young people gathered at the Honolulu International Airport to say goodbye to a young high school graduate. This lei-bedecked young lady was on the way to a mainland college to continue her education. Four years later, at the same airport, the young people returned to welcome home the young lady who, having completed her college training, was now ready to assume her assignment as a children's and youth worker in one of the island plantation camps.

Some seven years earlier this worker, then a high school girl, made a commitment to be a full-time worker in the church at a decision service at Camp Kailani. During three years of service at the plantation, she influenced three other young people to enter full-time service in the Church.

(Mr. McGiffin is the director of Christian education and youth work in outpost and mission conferences for the Division of National Missions of the Board of Missions.)

OBITUARIES

HOLLABAUGH—Mrs. Dora Florence Pass Hollabaugh, age 81, of Harrison, Arkansas, a native of Boone County, died at her home on South Pine Street, on Saturday, July 19, 1958. She was born June 17, 1877, a daughter of John S. and Jane Allbright Pass.

She was married on June 1897 to Fount G. Hollabaugh. Two daughters were born to the couple, Lily Mae and Ira Francis. Her husband preceded her in death as did both her daughters.

Mrs. Hollabaugh was a life-long member of the Methodist church and was an active member until the last few weeks of her life. She was a teacher of the Asbury Bible class for several years and until the time of her death. She was a Life Member of the W.S.C.S. of the Methodist church.

She is survived by a sister, Mrs. J. L. Shouse, of Harrison, Arkansas, two nephews, Merle M. Shouse of Washington, D. C., and John H. Shouse of Harrison, Arkansas, and a niece, Mrs. R. W. McCorkindale of Harrison, Arkansas.

Funeral services were conducted at the Methodist church in Harrison, by her pastor, Rev. H. M. Lewis, and Rev. W. J. Spicer, a former pastor and long time friend. Burial was made in the Marshall Cemetery by the side of her husband and two daughters.

YOUNG—Miss Margaret Amiss Young, 66, long-time Methodist social worker and former college professor, died July 13 at her home in Nashville, Tenn.

At the time of her death, Miss Young, a deaconess, was field representative in urban work of the Department of Work in Home Fields of the Woman's Division of Christian Service, Board of Missions of the Methodist Church. She was also professor emeritus of social group work at Scarritt College for Christian Workers in Nashville.

Born in Luray, Va., Miss Young attended high school there and received the bachelor of science degree from the Luray Seminary. She attended the University of Michigan and the former Scarritt Bible and Training School in Kansas City, Mo., (forerunner of the present Scarritt College). She held the master of arts degree from the School of Applied Social Science of Western Reserve University, Cleveland, Ohio.

From 1923-26, Miss Young was director of the girls' department and

News In The World of Religion

By W. W. Reid

The Rev. Jon L. Regier, head resident of Howell Neighborhood House, Chicago, Ill., has been appointed to direct one of the four divisions of the National Council of Churches. Mr. Regier will leave Howell Neighborhood House, where he has served also as pastor of Howell Memorial Church, to assume his new position in New York as executive secretary of the Council's Division of Home Missions on September 1. In this post he will direct the coordination and leadership given by the National Council's Division of Home Missions to 40 home mission boards and societies representing 23 denominations. Their activities include the Migrant Ministry to some 200,000 migrant crop pickers in 32 states, service to Indians and to Alaskans, and guidance in urban and suburban church problems.

The new discoveries of science have radically changed the conditions under which the church must carry out its missionary program, according to the Rev. Dr. William C. Walzer, associate general secretary of the National Council's commission on missionary education. "We live today in a new world of vastly expanded physical and material vision," Dr. Walzer told an audience in Northfield, Mass. "We talk of going to the moon almost as casually as Jesus' disciples talked

later became head resident at St. Mark's Community Center, New Orleans, La. For nine years, she was head resident at the Bethlehem Center in Nashville. Under her supervision, a camp program was started and a swimming pool built for the Center. She was one of the organizers and the first president of the Nashville Federation of Settlements.

Miss Young was on the staff of Hiram House in Cleveland for four years and in 1939 returned to Nashville as head resident of the Centenary Methodist Institute. She was appointed to the Scarritt faculty in 1940 and named a field representative in urban work for the Woman's Division in 1954.

Services were held July 15 in the Wightman Chapel on the Scarritt campus. They were conducted by the Rev. Dr. Charles M. Laymon, editor of adult publications for the Methodist Board of Education, and the Rev. Sam P. Dodson, pastor of the Calvary Methodist Church.

of going to Judea, certainly more casually than Columbus talked of reaching the East by going west. The church must take into account these new world conditions as it considers its mission. Not that we are going to reach out in Christian mission to other parts of the universe, though that may come someday. But these dramatic events in the scientific realm have raised new problems for all mankind. They have expanded the horizons even of little men, to say nothing of the Christians who earnestly desire to see God's universe in its fullness. Yet in a sense we have the same old world, with more millions than ever who need to hear the gospel, to know of the love of Christ, to be fed, clothed, educated and healed."

Plans for a churchwide appeal for \$4,500,000 for Christian higher education to be made in 1960-61 have been approved by the Augustana Lutheran Church. The funds will be used to strengthen the various colleges owned by the Church and its conferences. According to a tentative plan approved by the synod, three colleges will receive one million dollars each from the appeal. They are: Augustana College, Rock Island, Ill.; Gustavus Adolphus College, St. Peter, Minn.; Upsala College, East Orange, N. J. Another million dollars will be divided between Bethany College, Lindsborg, Kansas, and Luther College, Wahoo, Nebr.

Seven new Methodist home missionaries from six states have been appointed to serve churches in virtually every area of Alaska where Methodism is at work. They form one of the largest groups to go from the states to a home mission territory in a single year. The appointments are announced by Bishop A. Raymond Grant, of the Portland (Ore.) Area; the Rev. Harold W. Diehl, pastor of Wesley Methodist Church, Ishpeming, Mich., to the First Methodist Church of Anchorage; the Rev. Benjamin A. Laird, of

Church Council Charts Campaign Against Bingo

Lincoln, Neb. (RNS)—The Nebraska Council of Churches called on all Protestant churches in the state to oppose the legalization of bingo, as denominational executives met here to chart a statewide plan of action against the proposal.

Petitions successfully circulated by the Veterans of Foreign Wars and the Fraternal Order of Eagles placed the bingo issue on the November general election ballot.

Carroll H. Lemon, executive secretary of the council, said the group will distribute literature to all its members and will ask local churches to circulate similar material.

Ministers also will be asked to speak against the proposal from their pulpits.

The bingo proposal would legalize the game for non-profit organizations which have been in existence five years or more.

the Shell Beach (Calif.) Church, to the churches at Moose Pass, Girdwood, and Hope on the Kenai peninsula; the Rev. Hillis B. Slaymaker, of the Waseca (Minn.) Church, to the First Church of Fairbanks; the Rev. Richard E. Bruner, of the Wasco (Ore.) Church, to organize the Turnagain Heights Church in a suburb of Anchorage; the Rev. Gerald T. McCray, of the Inman (Ga.) Church, to the First Church of Nome; the Rev. Revelle E. Roach of The Dalles (Ore.) to the Methodist churches at Homer, Anchor Point, and Seldovia, Kenai; and the Rev. William Lee Youngblood, of the Meadville (Miss.) Church, to the First Church, Ketchikan.

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On A Wide Circuit

W. W. Reid

A Tale of Two Cities

A special report of the U. S. National Commission for UNESCO (United Nations Educational, Scientific and Cultural Organization) listed, under the title "A Tale of Two Cities," projects which certain schools have conducted as a means of both international understanding and international helpfulness. It would seem that many schools and many groups in churches could to advantage undertake some such projects, modified to suit their own situations. The "special report":

"Two New York City schools—a junior high school for girls in Manhattan and an elementary school in Brooklyn — recently established close links with people abroad through participation in the UNESCO Gift Coupon Plan."

"When they voted in January to assist the women's training program of the Klay Fundamental Education Center in Liberia, it was the first time the students of Harriet Beecher Stowe Junior High School had agreed to support an international project. They set themselves a goal of \$500 — higher than any goal for service projects undertaken in previous years—and went to work to raise the funds. Some of the classes baked cakes and sold them. Some bought ballpoint pens wholesale and sold them at retail prices. Some held grab bags, and others gave talent shows."

"To learn something about Liberia, they called upon community resource persons, including a judge of the Domestic Relations Court and a woman recently returned from a visit to Liberia as the guest of President Tubman. The climax of this activity was the annual Spring Concert — with orchestral, instrumental, voice and dance recitals by students and faculty—at which time the students and their parents learned that they had exceeded their goal. They also learned that they had received the award given annually by the Anti-Defamation League of B'nai B'rith to the New York City school whose service project best exemplifies the practice of brotherhood."

"For the students of P. S. 221 of Brooklyn, on the other hand, participation in the UNESCO Gift Coupon Plan is a well established tradition. During the past eight years, they have raised a total of \$4,920 for UNESCO Gift Coupon Projects in Ghana, Greece, India, Israel, Korea, Liberia, the Philippines and Thailand. Many aspects of the curriculum are involved during the weeks when fund-raising campaigns are under way — e.g., geography, art (poster making), arithmetic, and music (among other things, they learn the national anthems of the countries where the projects are located). The climax of these educational and fund-raising activities comes with the annual Children's Day Assembly, when representatives of the countries being assisted (members of UN delegations, consular officials, and the like) are invited to accept UNESCO Gift Coupons. This year, the Consul-General of Thailand accepted \$470 in Gift Coupons on behalf of the UNESCO Fundamental

For Servicemen Throughout The Country

The Welcome Sign Is Up

By D. Stewart Patterson*

At First Methodist Church, Manhattan, Kansas, there is posted in a conspicuous place a large sign, in color, which says:

"Military Personnel are Welcome in the Services of this church."

In Petersburg, Virginia, when service men go down the main street they see in front of Washington Street Methodist Church a large, specially made bulletin board which announces:

"Open House Here for Service Personnel!"

Believing in putting up the "Welcome" sign, and then backing it up with a personal welcome, Dr. W. A. Tyson, now Pastor of Broadview Methodist Church, Jackson, Miss., and formerly at Biloxi, adjacent to Keesler Air Force Base, recently wrote to the Commission on Camp Activities:

"Let any pastor put a welcome in every door and window of his church and deep down in the heart of every member of his church . . . Be sure to have a greeting committee out front before the hour of service. Let them get acquainted with new men and guide them to the proper place. Along with this welcome, let the preacher and the official life of the church know the boys and fraternize with them as much as possible. We obtained the name and address of each new Methodist as soon as he arrived at the Base. The new men received a cordial invitation and proper contact as soon as they arrived."

A similar method of personal welcome is used at the First Methodist Church, Manhattan, Kans.

Education Center at Ubol. The money will be used to buy books for the pony cart libraries initiated by American library expert Mary Anglemeyer. The wife of an Israeli delegate to the UN accepted \$470 in Gift Coupons in behalf of the Amal School in Haifa—a rehabilitation center for youth. These funds will buy vocational training equipment.

"The Thai portion of the Assembly program was recorded by the Voice of America and later beamed to Thailand."

"A representative of the Public Liaison Division of the New York Office of UNESCO who attended the final ceremonies at both schools said: 'I was tremendously excited and impressed by the programs at both schools. It seemed to me that in both cases, the educational results were quite as important as the amount of money raised for institutions in need in other countries, and that is what we always hope will happen when groups decide to support the UNESCO Gift Coupon Plan.'"

(For further information as to how your group can take part in the UNESCO Gift Coupon Plan, write to the UNESCO office, Room 2201, United Nations, New York)

Rev. J. Ray Wonder says: "During the period before Sunday School one of the men 'patrols' the vestibule to meet service personnel and invite them to attend classes."

These are typical of the increasing number of Methodist churches across the country where the "Welcome" sign is up for those who are in military service. These churches are located near or adjacent to armed forces installations, and have become "home churches away from home" for thousands of your youth in uniform.

According to Bishop Paul Neff Garber, Chairman of the Commission on Camp Activities, these churches are providing a "much-needed spiritual, moral, and wholesome social ministry for our young people in military service as they come into the civilian communities."

A Wider Welcome

Not only do posters and signs announce a "Welcome" to the churches, but many churches send their message through the mails.

Interbay Methodist Church, Tampa, Fla., located next to MacDill Air Force Base, makes periodic mailings to Methodist personnel and families as they arrive at the base, extending to them an invitation to the general program of the church, and emphasizing specific programs for servicemen and their families. The pastor, Rev. C. Winter Giddings, says: "The monthly local church paper, 'The Interbay Methodist,' is mailed to Methodist airmen. This keeps them informed of activities."

First Methodist Church, Tucson, Ariz., produces a regular weekly publication — "Servicemen's Canteen" for military personnel. Rev. Jarvis P. Brown, pastor, says: "Our weekly paper to servicemen describes the activities of our weekly CANTEEN and invites local servicemen to the regular and special events to come. Also, it includes a section for our First Church servicemen who are serving our country on bases around the world."

South Columbus (Georgia) Methodist Church is located immediately adjacent to Fort Benning. Rev. J. Loy Scott says:

"From the Merchant's Association and from Fort Benning Headquarters, we get a list of persons moving into Columbus. To each of these we send an invitation to attend our church. When they come we ask them to register. We then visit the homes in an effort to connect them with the church."

And They Are Visited

In addition to the printed and written words of welcome, a number of churches say it personally through regular visitation by representatives of the church.

First Methodist Church, Junction City, Kans., where Dr. J. Lester McGee is pastor, "secures weekly from the telephone and utility companies, names and addresses of all newcomers (military) to the

city." In cases of families, they are sent a "Greetings, Neighbor" folder from the church. Later, a visit is made by the minister or assistant minister, "to extend greetings in person and determine religious affiliation or preference." In order that these newcomers may be more closely related to the church, if interested, their names are placed on the church mailing list to receive the church paper and regular church mailings; and names are referred to classes, circles, choir, and other groups. These groups follow through. There is periodic cultivation visitation conducted by the commission on membership and evangelism.

It is interesting to note that this church offers an almost "complete one-stop" service for military personnel and their families. For example: "The church office has a 'Service Department' available to all persons, listing rentals, wanted to buy or sell, baby sitters, business referrals, recommendations, emergency financial assistance, community orientation, etc."

The "church service caller" of the Peru (Indiana) Methodist Church, calls upon families of personnel attached to Bunker Hill Air Base, near which the church is located. Rev. A. C. Underwood, pastor, says: "She takes to them the friendly interest of the church; makes them acquainted with the various activities of the church; and gives the names of the women in these families to the appropriate Circle chairman in the Woman's Society, the Young Adult Fellowship group, the choir, or whatever group they would be in."

A Continuing Responsibility

Of the 28,000,000 persons expected to have served in the armed forces during the period 1940-60, it has been estimated that 1,400,000 will be Methodists. More than one hundred Methodist churches, located adjacent to military establishments, are receiving financial support from the Commission on Camp Activities, in their efforts to provide "home churches away from home," and in giving a spiritual, moral, and wholesome social ministry to military personnel as they come into, or live in, the civilian community.

This assistance is made possible by the special offerings received on World-wide Communion Sunday — October 5, this year—and the regular communion observances throughout the year. These offerings are forwarded to the Fellowship of Suffering and Service and are distributed as follows: Methodist Committee for Overseas Relief—50 per cent; Commission on Camp Activities—25 per cent; Commission on Chaplains—25 per cent.

*D. Stewart Patterson is the General Secretary of the Methodist Commission on Camp Activities, Washington, D. C.

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Methodist Youth Hold Meeting At DePauw University

Area Youth Elected To National Post

Greencastle, Ind. (MI) The National Conference of Methodist Youth, meeting August 14-21 at DePauw University here, expressed a desire to change its structure so that its youth and student commissions would be administered separately and would meet separately.

The proposal will have to be approved by the 1960 General Conference, top legislative body of Methodism, before it can be put into effect.

"In effect, the proposed new structure would provide for a national, self-directing organization for college students and the same for youth, instead of one organization for both groups, as is now the case," said John E. Corson, Modesto, Calif., president of the National Conference of Methodist Youth.

The proposal suggests that the name, "National Conference of Methodist Youth," be maintained for the conference's present youth commission. The name of the student commission would be the National Methodist Student Commission.



DARRELL SMITH

"The proposal was made with the thought that the change in structure would strengthen the work of The Methodist Church with students in institutions of higher education as well as with youth in local churches," said Mr. Corson.

The Council of the National Conference of Methodist Youth was instructed to study the proposal during the next twelve months and present a detailed reorganization plan at the 1959 annual meeting of the National Conference of Methodist Youth.

One of the conference's two com-

(Continued on page 9)



Cleburne W. Quaid, Pastor Simpson Church in Lake Charles and Homer Neunschwander, Building Committee Chairman, discuss a model of the proposed plan. The background carries the year's theme, "God's Laboratory". (Related story on page 9)

The Upper Room Is Being Provided To The Armed Forces Of Korea

By Rufus R. Rogers
Winnfield, La.

Little Things Can Mean So Much was the sermon topic at our church one Sunday morning.

I began to think about some of the little things that had meant so much to others and one of the outstanding ones was the providing of *The Upper Room* to the armed forces of Korea in their language.

The First Methodist Church of Winnfield, Louisiana, The First Methodist Church of Natchitoches, Louisiana, The Chapel of England Air Force Base, Alexandria, Louisiana, our joint Thanksgiving offering and gifts by individuals have made possible 500 copies each issue for the past sixteen months.

There are three hundred Chaplains in all branches of service and a committee has been formed of the following: a Methodist Missionary, a Presbyterian Missionary, Director of Korean Bible Society, two high ranking Korean Chaplains, and high ranking Chaplain of American Army to plan the Christian work in Korea.

Church School Conf. To Be Held Oct. 4-5

Plans have been announced for the holding of a conference on Church School Administration, according to Dr. Bentley Sloane, executive secretary of the Louisiana Conference Board of Education.

This school has been formally known as the Church School Superintendent Conference, but has now been expanded to provide practical help to all those having administrative responsibility in the local church school program, according to Dr. Sloane.

The school will be held at Camp Brewer, near Alexandria, the weekend of October 4 and 5. Registration will begin at 10 a. m. on October 4 and the closing session will be at noon, Sunday.

(Continued on page 9)

Chief of the Korean Chaplains, Lim Dong Sun, writes that the sending of the wonderful little book, *The Upper Room*, will be remembered throughout their history.

Another Chaplain writes that they use *The Upper Room* each morning in their devotions and they carry some to the Hospitals. He reports that some of the men have become Christians.

Where else can a little thing mean so much?

One hundred copies cost \$8.00 which have 6,100 devotions which will reach an average of ten people each devotion or 61,000 messages for Christ.

The need is urgent for additional copies.

Will you send your gifts to the fellowship of *The Upper Room*, Nashville, Tennessee?

Advance special offering credit will be given for money that is sent

(Continued on page 9)

September Set As "Christian Education Month"

(MI) September has been set aside by Methodists of Louisiana and Arkansas as "Christian Education Month," according to Dr. Bentley Sloane, Shreveport, executive secretary of the Louisiana Conference Board of Education.

Under an area-wide (Ark.-La.) emphasis on Christian education in the local church, education leaders of the two states are setting up a series of regional rallies designed to provide inspiration and information to local church school leaders as the "Tell Arkansas and Louisiana about Christ" program develops.

Three rallies are scheduled for Louisiana Methodists:

Sept. 16—Shreveport, 1st Methodist Church

Sept. 17—Alexandria, 1st Methodist

Sept. 18—Baton Rouge, 1st Church

Speakers for the rallies include Bishop Paul E. Martin, Little Rock, head of the denomination's two-state area, and Dr. William E. Trice, pastor of University Methodist Church, Baton Rouge. Bishop Martin will speak at Baton Rouge and Dr. Trice will address rallies at Alexandria and Shreveport.

The rallies are under the direction of the Rev. Luman Douglas, Ruston; the Rev. R. R. Branton, Lafayette; and the Rev. Henry A. Rickey, New Orleans.

Rally programs, in each instance, will begin at 7:00 p. m. with special group meetings for workers with youth, adults and children, church school officers, and pastors. These special group meetings will be concerned with the responsibility of these leaders in the "Teach Louisiana About Christ" program. The inspirational address will follow the special group meetings.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Sept. 11-Sept. 20 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Sept. 11	John	8:12-30
Sept. 12	John	8:31-47
Sept. 13	John	8:48-59
Sept. 14	John	9:1-12
Sept. 15	John	9:13-23
Sept. 16	John	9:24-41
Sept. 17	John	10:1-18
Sept. 18	John	10:19-30
Sept. 19	John	10:31-42
Sept. 20	John	11:1-16

Graham Warns Of Uncertainty Of Church's Future

Lake Junaluska, N. C.—Evangelist Billy Graham warned here that "if the Church does not meet its responsibilities in this generation, it may go into an eclipse in the next generation."

The internationally-known evangelist, who starts his next crusade Sept. 21 in Charlotte, N. C., spoke to a crowd of 3,000 which overflowed the Methodist Assembly auditorium on a Sunday night recently and to more than 2,000 the following morning.

Citing Communism as the chief threat to Christianity, he said "the communists have become the greatest missionaries and evangelists in history, having reached the whole world in 40 years."

Dr. Graham said "the writings of Lenin are more widely distributed than the Bible, and in every country I have visited I have found the communists hard at work . . . they are on fire, and the Church needs to catch fire in this most challenging moment of history."

He called upon the Church to "speak out in this time of emergency . . . we have neglected to prepare people to meet God, and our time may be very short."

He said he didn't believe "the sins of the Russians are as great as our sins" because:

"We have churches on nearly every corner and are free to preach the Gospel daily, and yet we are perhaps the most sinful nation of all time. The Bible says to whom much is given, much is expected. Therefore, our responsibility is greater than that of the Russians who do not enjoy freedom of religion and of worship."

Dr. Graham said the question he is asked most frequently relates to the world crisis and the end of the world as foretold in the Bible.

"I don't know when the Judgment Day is coming—it may be a thousand years. But the end of the world for you will be when you die — just as much as though the world had exploded in your face."

Christians, he said, "should live as though Christ may come tomorrow and work as though he may not come for 1,000 years."

Urging more interdenominational cooperation and "less sniffing by theological bloodhounds," he said that "since we won't be labeled in Heaven, what a difference it would make here if the world could see the Church united in Christian love."

As for his own theology, he said "some of my fellow-Baptists call me a fundamentalist and some call me a modernist . . . why can't we forget about terminology, love one another and work together for the Kingdom of God?"

Calling attention to the "signs of the times," he reminded his audience that Jesus forecast that "But as the days of Noah were, so shall also the coming of the Son of Man be," and cited these similarities:

1. "A world in which marriage is abused, immorality is widespread and there is an undue emphasis on sex. Our music, art, literature, television and motion pictures—all are saturated with sex."

2. "A world in which violence prevails. The threat of war is ever

(Continued on page 15)

World-Wide Com. Day Set For October 5

New York, (NC) — From tropic isles to the snowy outposts of the 49th state, Alaska, Christians will come together at Communion services for the 19th annual observance of World Wide Communion Sunday on October 5.

Although the Christian church is divided into many segments, the observance is a graphic illustration of the basic unity of all Christians, noted the Rev. Dr. H. H. McConnell in announcing World Wide Communion Sunday. Dr. McConnell is acting executive director of the National Council of Churches' Department of Evangelism which sponsors the day.

"That basic unity is best expressed through the Christ we worship, and our fellowship with Him in Holy Communion," Dr. McConnell said.

The observance throughout the United States parallels similar services in some 50 countries around the world, starting at sunrise in the Fiji Islands and New Zealand on the other side of the international dateline and continuing westward with the sun to Alaska and the Aleutians.

In some churches new members are received on World Wide Communion Sunday, and Holy Communion is taken to shut-ins and patients in hospitals and institutions. Other churches have every-member visitations prior to the day.

Started by a small group of Presbyterian, U.S.A., ministers in 1936 in an effort to meet spiritual needs during the depression, the observance was carried abroad and spread to other denominations. In 1940 the Federal Council of Churches became the sponsor on a world-wide basis, and the observance steadily increased over the years. It came under official sponsorship of the National Council of Churches in 1950.



Education Leader Reports On Japan's Internat'l Meeting

Nashville, Tenn. (MI)—Christianity seems to be progressing well in Japan, but at least two trends appear to need immediate attention—a "non-church Christianity" movement and the increasing activity of "independent" missionaries.

This is the opinion of the Rev. Walter N. Vernon, Nashville, who spent most of August in Japan. He is a staff member of the Methodist Board of Education's Editorial Division and editor of general church school publications.

"The 'non-church Christianity' movement is, as I understand it, made up largely of Japanese who seem to have lost faith in the church as a means for propagating Christianity," said Mr. Vernon. "It may be, to some extent, a reaction to certain missionary practices."

"I don't know whether the movement is strong enough to be alarming," he said, "but certainly it is something to be studied so that the church can see where it has failed, if it has."

Mr. Vernon said the increasing activity of "independent" missionaries—those not sent by any denomination—is causing confusion in the minds of some Japanese.

"Major Protestant denominations, including the Methodists, united in Japan several years ago, and the union, the United Church of Christ in Japan, seems to be quite successful," he said. "However, when the 'independent' missionaries come in and establish competing churches it looks like divisiveness to many of the Japanese."

Mr. Vernon went to Japan to attend the fourteenth interdenominational World Convention on Christian Education, August 6-13 in Tokyo, and to work for several days in other parts of Japan in the interest of Christian education.

He and the Rev. Dr. Leon M. Adkins, Nashville, were responsible

(Continued on page 15)

Bishops Answer Questions On Work Of Methodist Episcopacy

LAKE JUNALUSKA, N. C. (MI)—Are Methodist bishops overworked? Do they stay in one Area too long? Do they favor big churches with the best pastors? Why are bishops the chairmen of most general boards and agencies?

These questions were fired at two bishops during the annual summer meeting of 650 Methodist laymen of the Southeastern Jurisdiction here July 31-August 3.

On the receiving end were Bishops John Branscomb of Jacksonville, Fla., and Nolan B. Harmon of Charlotte, N. C. The occasion was a "What Would You Like To Ask Your Bishop?" panel with five laymen plying the questions for the group.

A summary of the answers of Bishops Branscomb and Harmon is as follows:

Yes, bishops are overworked in many instances. But so are conscientious pastors, district superintendents, board executives and lay leaders. The main reason is the church's ever-increasing program. Administrative responsibilities leave too little time for serious study and planning. Hence, the spiritual leadership of the church suffers.

Perhaps some bishops have been retained too long in the same Episcopal Area, but it is usually due to "popular demand." There is considerable belief, apparently increasing, that a bishop's tenure of office should be limited to eight years in any one Area if at all possible. Both bishops said they favored such a restriction as a general policy, believing that most bishops could accomplish their chief objectives in eight years. They stressed the need for exception, however, point-

ing out that it might be unwise to move a bishop who was in the midst of an important program, or who was particularly suited to a certain Area, or who had only four more years to serve.

Big churches do get the leading ministers in a great many cases—because they need them more. This does work a hardship on many of the highly qualified, younger ministers who deserve promotion. Also, some of the big churches encourage their ministers to "homestead" their pastorates for 15 or 20 years.

All in all, however, the Methodist system of appointing pastors annually is more advantageous to both churches and ministers than the system of any other denomination. The power of appointment—and the responsibility—rests solely with the bishop, but with the guidance of his district superintendents he is able to give special consideration to every church, large and small.

There is no good reason why able laymen should not serve as chairmen or president of more general boards and agencies of the church, except in the few instances where The Discipline stipulates that a bishop preside.

"This practice would help relieve the bishops of some of their administrative obligations," the bishops agreed, and provide more opportunity for lay leadership.

They also stressed the need for more lay speakers in all aspects of church life, and the opportunity for laymen to serve churches that do not have fulltime pastors.

Archaeologists Locate Ancient City Of Sardis

Cambridge, Mass. (RNS)—Discovery of the ancient city of Sardis, once the capital of wealthy King Croesus and later seat of a Christian bishop in Roman times, climaxed two months of excavation by a team of six American archaeologists in Turkey.

The expedition was sponsored by Cornell University, Ithaca, N.Y., the Fogg Art Museum of Harvard University, Cambridge, Mass., and the American Schools of Oriental Research, Jerusalem and Baghdad, with the support of the Bollingen Foundation of New York. Prof. George M. A. Hanfmann of Harvard University was field director of the Cornell-Harvard expedition.

Sardis, site of one of the "seven churches which are in Asia" mentioned in the Book of Revelation, was one of the foremost cities of the ancient world. It flourished from the late Stone Age until its destruction by Tamerlane in 1402.

Prof. Hanfmann said the discovery showed that the ancient city of King Croesus lies under the ruins of the Roman city and disposes of the old theory that it was located in the side valley of the river."

Sociologist Proposes Scientific Study Of Prayer Healing

Seattle, Wash. (RNS)—A scientific study of the power of prayer in healing the sick was proposed at the 59th annual meeting here of the American Sociological Society by Stuart C. Dodd of the University of Washington.

The Dodd proposal calls for the "matching" of 10,000 sick persons, half of whom would be the subject of prayer. Those to be prayed for would be matched, ailment for ailment, with those whose recovery would not be sought in prayer.

Prof. Dodd suggested that the subjects of prayer be divided into seven groups. Members of one group would know they were being prayed for, while members of another group would not. Members of a third group not only would know they were being prayed for, but would be strong believers in prayer themselves. Members of still other groups would participate in prayer themselves, sometimes together with their "prayer partner." Prayer in still other groups would be offered by loved ones of the subjects.

"Such a study not only could demonstrate the results of prayer, but could reveal to us which types of prayer are the most effective," said the Seattle Professor.

Prof. Dodd's proposed study would find little support among theological students, judging from a survey of first-year students in 11 seminaries in the Chicago area. J. Oliver Hall of Michigan State University reported that 37 per cent of the students expressed themselves as extremely opposed to using the scientific method in the study of human behavior. Only 34 per cent placed high value on the scientific approach while the remaining students thought the methods of the social sciences had some usefulness but with degrees of reservation.



MEMPHIS, Tenn. (RNS) 'PEE WEE' BALL STARS PRAY BEFORE GAME—Youngsters on the Methodist All-Star Pee Wee baseball team pray before playing against the Episcopal All-Stars here. (P.S.—The team won, 8 to 3.) (RNS photo)

Charges Schools Are Being Used To Promote The Sale Of Liquor

WASHINGTON, D. C. (RNS)—Alcoholic beverage agencies are attempting to use public institutions, including schools, to increase sales, the president of the National Woman's Christian Temperance Union charged here.

Mrs. Glenn G. Hays of Ransom, Kan., told delegates to the union's 84th annual convention that the agencies are pressing for slanted "alcohol education" in the schools to assure "future customers for the liquor sellers."

She named Licensed Beverage Industries, Inc., as one of the agencies. This group, she said, maintains an "education director" to get its materials into the schools.

It also makes "increasingly aggressive attempts to force state education departments and school systems to adopt an educational approach favoring moderate drinking," she said.

Claiming that pressure by the liquor agencies on teachers and school administrators was "enormous," Mrs. Hays charged that the industry presses for use of pro-drink texts which contends alcoholism is a disease with no relation to "the normal use of alcohol."

Mrs. Fred J. Tooze of Portland, Ore., Union corresponding secretary, charged that alcohol was a factor in half of the crimes, traffic accident and divorces in the country.

"The drink problem," she said, "has become more than a personal, moral or religious issue. Drink and drunkenness currently are a threat to our national and personal existence and safety."

Mrs. C. V. Biddle of Knoxville, Tenn., Union vice-president, declared that nearly one-fifth of alcoholics committed to hospitals have permanent brain damage.

Citing statistics compiled by the National Institute of Mental Health, she said that 24,188 of 139,600 alcoholics hospitalized from 1953 to 1955 were found to have "acute brain syndromes."

She said the figures "demonstrate that the problem of alcoholism, under unrestricted drink promotion and sales, far exceeds that of opium, heroin, or other narcotic drug addiction in our country."

Mrs. Jennie Ray English of San Gabriel, Calif., declared that "wide open" drinking in the armed services had resulted in a large in-

crease in the number of alcoholics in veterans' hospitals.

Veterans Administration statistics show an annual total of 19,208 alcoholics in VA hospitals, she said. This was an increase of more than 2,600 a year, she added.

Reports 30 Per Cent Decrease In US Drinkers

Washington, D. C. (RNS)—Despite mounting alcoholism and arrests for drunkenness, the number of drinkers in the U.S. has decreased 30 per cent in the last 10 years, the executive committee of the National Woman's Christian Temperance Union was told here.

Mrs. T. Roy Jarrett of Richmond, Va., WCTU recording secretary, and president of the Virginia WCTU, said the trends indicate a "growing reaction" against alcoholic beverages that "may lead to a new era in temperance."

"Most dependable polls," she said, "indicate that non-drinkers now total about 45 per cent of adults, as compared with 33 per cent ten years ago."

In addition, she said, consumption of beer was down 2,000,000 barrels and hard liquor 1,000,000 gallons last year.

"We may expect drinkers to become a minority in the next decade," she asserted.

However, she added, the number of alcoholics has grown to over 5,000,000, including 1,000,000 women, and arrests for drunkenness, not including drunken driving, total more than 1,250,000 annually.

Educator Stresses New Calling Of Acad. Community

Montreat, N.C. (RNS)—The academic community in the United States is undergoing "a new sense of calling" in Christian life, a prominent Methodist educator declared here.

Dr. Richard N. Bender, director of religion in higher education for the Methodist Board of Education, Nashville, Tenn., spoke on the subject, "The Academic and Christian Communities," before some 250 delegates at the annual convention of the Southeastern States Faculty Conference and the Presbyterian Educational Association of the South.

The conference, held in cooperation with the faculty Christian Fellowship, was sponsored by the Boards of Education of The Methodist Church and the Presbyterian Church in the U.S. (Southern). The Fellowship is an interdenominational program of church-related colleges and universities throughout the country.

"One of the most exciting facts of our day," Dr. Bender said, "is the extent to which scholars of standing are involved in the re-examination of our culture from the perspective of the Christian faith. He named "a recovery of the sense of vocation—of divine calling—in scholarship," as "tangible benefits" which can accrue to the academic community from its relationship with Christian life.

"The Christian community," Dr. Bender said, "must witness to the claim of God upon the academic community; a claim upon its libraries; its laboratories; its scholars; and its students."

Dr. Bender explained that a scholarly community, when acting under divine imperative, must have a re-established and sharpened sense of social responsibility. In this connection, he voiced the need for skilled and devout cultural leadership in the Christian community. "If the community takes seriously its role as mediator of the love of God to a culture seeking to recover meaning and direction," he said, "this kind of leadership is indispensable. Even the highest motives will be frustrated in the complexities of modern life without technical competence."

In another address, Dr. James G. Leyburn, professor of sociology at Washington and Lee University in Lexington, Va., told the delegates that "if we are to be an academic community, it will be because of our two great commitments of the spirit—to the intellectual life, and to Christianity."

Speaking on "The Academic Community in Relation to the Contemporary Situation," Dr. Leyburn said, "We have steadily transformed Christianity into a conservative rather than a revolutionary force, so that most of us would be appalled by the demands of the sort of life lived by Christians in the century when men still remembered the living Christ."

"I wonder," he said, "whether any one of us Christian intellectuals has ever really borne a cross for the sake of Christianity. I wonder whether any one of us would dare lay down his life for the Kingdom of God."

Helping To Spread The Word

WE have heard from time to time of projects designed to further the distribution and use of THE UPPER ROOM, daily devotional magazine published by Methodism's Board of Evangelism. Practically all of these projects have had to do with a wider distribution here at home. We have just learned of the ambitious work of a Louisiana Methodist layman of Winnfield who has successfully promoted the circulation of the UPPER ROOM among armed service personnel, some American but mostly Korean in Korea. Rufus R. Rogers has been at this project for several months now and through his efforts many service men in Korea have been blessed spiritually.

A quotation from a letter to Mr. Rogers written by an Air Force chaplain who formerly served in Korea indicates something of the value of the service rendered. Chaplain Thoburn Speicher wrote Mr. Rogers, "I can wholeheartedly say that the distribution of the UPPER ROOM is one of the simplest and most effective ways of strengthening Christians and winning others to Christ . . . About the time of my departure from Korea the Korean edition of the UPPER ROOM was resumed. I am sure that it is meeting with a ready reception among the many, many new converts as well as among older Christians . . . From experience I would say that copies of the UPPER ROOM will probably be read until they are worn out."

Mr. Rogers is endeavoring now to provide chaplains in Korea with 1000 copies of the Korean edition of the UPPER ROOM. In the past the Winnfield church and the First Methodist Church of Natchitoches have helped in this project. Other churches and individuals wanting to have a part in this project may send contributions to H. Burnham Kirkland, Treasurer of the Division of World Missions, 150 Fifth Avenue, New York 11, N. Y., designated for the "Korean Chaplains' Assistance Fund."

World's Most Popular Person

READERS of Popular Photography magazine recently chose Dr. Albert Schweitzer as the most popular world figure. The holy city of Jerusalem is leading all other places in a poll of the modern seven wonders of the world, with such cities as Paris, Rome, London, New York, Hiroshima, Athens and Mecca trailing behind Jerusalem in popularity.

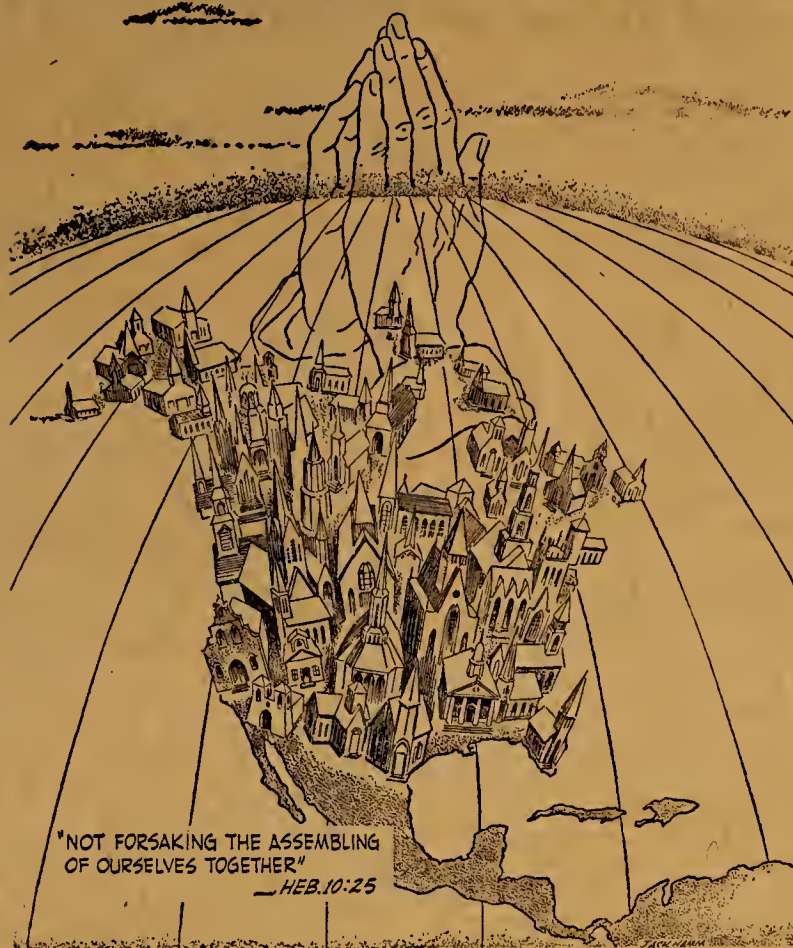
Albert Schweitzer and Jerusalem. There may be hope for a world which recognizes the noted missionary, theologian and organist as the world's number one citizen. Rather odd, too, that in a day when international tensions have been running high and so much of what is happening is bound up in the lives and activities of personalities, that one of these personalities was not chosen to head the list of the most popular person.

As a matter of fact Dr. Schweitzer is now quite apart, at least geographically, from the great centers of population and places of government where much of today's history is being written. In the heart of equatorial Africa, Dr. Schweitzer is where he has been for most of the time for several decades, fulfilling a dedication of life made many years ago to serve the medical and spiritual needs of the Africans.

On occasions he returns to his native Europe or comes to America to raise funds to continue his medical work. His writings in the field of theology and religion have been the means of understanding, enlightenment and inspiration to uncounted millions. He won renown as an organist before dedicating his life to Africa. His accomplishments have been many, but that which has captured the imagination of people is his humble, dedicated ministry to the spiritual and physical needs of Africans.

The Living Scriptures— by Jack Hamm

Prayer-Power of a People



Strange in a way that in this day of racial tension in so many places in the world that one who has spent a lifetime serving those of another race should head a popularity contest. Although we have heard of no polls being taken in equatorial Africa, one would know that Dr. Schweitzer is the number one man among those he serves.

We suggest that in this day when television brings the world's citizens into one's living room, including diplomats, athletes, stars of stage and screen, and bebop musicians, all of whom have their day, there is something most hopeful in anybody's poll coming up with Albert Schweitzer as the most popular figure in the world.

Church School Administration Conference

THESE are days when many opportunities are being provided for further training of local church school workers. Next week, the regional "Teach Louisiana About Christ" rallies will be held in Shreveport, Alexandria and Baton Rouge, rallies which will be a source of inspiration and information to many Christian workers.

Many of these same workers should also plan to attend and participate in the state-wide Conference on Church School Administration scheduled for October 4 and 5 at Camp Brewer near Alexandria. For several years the Louisiana Conference Board of Education sponsored a Conference for Church School Superintendents. Because of the repeated success of the school, the program is now being expanded to include other areas of administration in the local church school such as commission on education chairmen, superintendents of membership and cultivation, secretaries, librarians, and religious education directors.

The conference represents the practical approach to these responsibilities. Every church in Louisiana should have several representatives of their church school at Camp Brewer the first weekend in October to take advantage of this unusual opportunity.

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The Philosophy Of The Jurisdictional Structure

By Bishop Costen J. Harrell

(Editor's Note: This article is a digest of an address given recently by Bishop Harrell (retired) of Decatur, Ga., at the annual meeting of Methodist ministers of the South-eastern Jurisdiction at Lake Junaluska, N. C.)

I HAVE BEEN asked to speak to you concerning a matter that has been before the Church since the last General Conference, and that many of us thought had been settled twenty years ago—the question of jurisdictions in the administration of the work of The Methodist Church.

It has been seriously proposed by responsible persons that the whole jurisdictional pattern of administration be discarded and that we return to the pattern of an all-powerful General Conference after the likeness of the body set up by the Church in 1784 and 1808. Other proposals are being made that on their face look innocent enough, but in my judgment they would so undermine the jurisdictional idea that our jurisdictions would in a few years fade out.

The word "philosophy" in the title suggests that we are to look at this matter calmly and objectively, and I think we should. We must plead no narrow sectionalism in its defense. We must not permit any prejudices to becloud our thinking. God forbid that I should use any of the devices of the demagogue to defend an institution in the Church. Let us think together, without confusion, clearly. And let us think in terms of the whole Church, not any part of it. We are members of The Methodist Church, and are concerned that it shall be an institution that God can use in every part of the world.

Above any section or division or jurisdiction I love The Methodist Church. I rejoice in her vision, her daring, her leadership on the American scene and beyond, and in the great multitude of the faithful who are included in her fellowship. Let no part of the Church and no individual ask for a privilege that is not for the good of the whole.

Much Has Been Forgotten

I was not a little shocked to learn recently that since unification a new generation has arisen in the Church, who have no recollection of the considerations, the discussion and the debates that preceded the coming together of three branches of American Methodism. The years have slipped by faster than I realized. This new generation must inform itself concerning the issues that were involved, and the reasons for the structure as now we have it, else we may lose what I regard to be one of the most magnificent church organizations conceived in this modern era.

What are the reasons that undergird the Jurisdictional structure?

Are they relevant to our present situation and need?

The plan of union, which is our present constitution, came up out of the history of the Church. It is rooted in the long past.

Division And Unification

In 1828 the Methodist Protestant Church was organized on the issue of lay representation. In 1844 the Methodist Episcopal Church was divided as between north and south. The occasion was slavery—an institution for which there is no defense. The cause of the division was a General Conference that claimed for itself sweeping powers. There is no gain to us to revive the debate of an hundred years ago.

Across the decades the conviction grew that we should not be separated, these three branches of American Methodism that at the first had been one. But unification was not achieved by mere sentiments of brotherly esteem and affection, but waited upon a plan by which the rights and opportunities of every part and party would be guaranteed. The Plan of Union was the way by which a worthy objective was reached.

The commissions that labored across many years faced five difficulties, and unification became a fact because they found a way out of all of them.

Questions To Be Resolved

(1) They faced the question of lay representation, which had caused the division of 1828. They met this by making provision for equal lay representation in the Annual, Jurisdictional, and General Conferences. This is the great contribution of the Methodist Protestant Church to the Church of today.

(2) There was a second issue: What body should interpret the constitution and law of the Church? It was an old and troublesome question. The Plan of Union made provision for the Judicial Council, after the pattern of the Southern Church.

(3) The administration of our work overseas has been an ever-present problem. Our brethren there were demanding greater autonomy in the administration of their affairs. Provision was made for Central Conferences. That was a contribution of the Methodist Episcopal Church.

(4) A fourth question required a just and brotherly solution: What should be done with the Negro membership of the united Church? The Plan of Union made provision for the Central Jurisdiction, made up of the Negro Annual Conferences of the Northern Branch of the Church, and administered as separate racial units. This was a contribution of the Methodist Episcopal Church. As a result our Negro brethren have larger representation and participation in the life of the Church than in any interracial

church in Christendom. They constitute approximately three per cent of the membership of the Church and representatives from the same Jurisdiction constitute approximately sixteen percent of the membership of the general boards and agencies. This is a just and generous provision. By the amendment recently approved, churches and conferences may under certain conditions transfer to other jurisdictions if they so elect. I cannot envision a better solution.

(5) The fifth question that confronted them was: What powers should be vested in the General Conference? The Plan of Union gives to the General Conference legislative powers in all matters connectional. To the respective Jurisdictional Conferences is reserved the right of administration in matters of regional nature—much as the federal constitution gives to the states of the Union power to legislate in matters that concern the state. The Jurisdictions elect their bishops, name their representatives on the General Boards and agencies, and promote the work of the Church particularly related to each.

Three of these five issues find their solution in the jurisdictional structure. The Central Conferences are Jurisdictions overseas, and the powers vested in them are almost identical with powers vested in the Jurisdictions on the American continent. I have never heard an answer to the question whether those who propose to discard Jurisdictions include in their proposal the Central Conferences. And, if not, why not?

Plan of Union A Covenant

The Plan of Union, adopted with enthusiasm by large majorities by each of the constituent churches, is more than a constitution. It has the force of a holy compact and covenant among brethren. It was the only basis on which union was possible. In the discussions in this part of the country our people were assured that certain rights were guaranteed them under the constitution, and on that assurance voted overwhelmingly for approval. More than that, we of the South consented to become a minority because our privileges were safeguarded. We had equal representation with the Methodist Episcopal Church in the Uniting Conference, but following that we took a minority status because on the jurisdictional level we could administer our affairs. The understanding by which alone a thing can be done, and without which it cannot be done, is a covenant. A moral question poses itself: Can a covenant be abrogated without the consent of both parties there to? I leave you to answer.

Unity In Diversity

A second element in the philosophy of the jurisdictional structure

is the widely-recognized principle of unity in diversity. An effective instrument by which men live and work together must not destroy the individuality of the parts. There must be room within the larger unit for initiative and self-expression. Precisely this is what the jurisdictional structure does.

This is a large country. We have a diversity of people with different gifts and graces and points of view. Commercial and promotional institutions of all kinds recognize this, and they organize their work on a regional basis. One who closes his eyes to the fact of regionalism in America does not know his country. The Methodist Church has been wise enough to recognize it and to capitalize on it. The jurisdiction is a modern and progressive idea, a fact that must not be overlooked when it is suggested that we go back to the pattern of 1784.

This difference in point of view and temperament makes it possible for every region to make its particular contribution, under the jurisdictional structure. For instance, the South has a strong evangelistic tradition. The regions to the north of us have a strong tradition in emphasis on the social Gospel. We need both of these emphases—the evangelistic and the social. And under the jurisdictional structure the distinctive contribution of each region continues to enrich the Church. It is a sound philosophy that gives each jurisdiction room and opportunity to develop its own gifts and graces.

Representation and Participation

The Jurisdictional structure guarantees to every region proper representation, and its rightful participation in all the work of the Church. Each Jurisdiction elects its own representatives on the general boards and agencies of the Church, and when they are otherwise elected it is done on a jurisdictional basis. Each Jurisdiction elects its quota of bishops and assigns them to their field of labor. Equality of participation is a very important principle in the work of the Church, and I have heard of no device by which this can be guaranteed except by means of Jurisdictions.

The purpose of the arrangement for Jurisdictional representation is not to protect the southern region of the Church from the slight majority that the other regions have in the councils of the Church. Every jurisdiction is a minority, and the purpose is that each shall be assured its rightful participation. That is what a constitution is for—to guarantee the rights of minorities. And how, tell me, would one be able to judge the qualifications of men over the whole nation when choosing bishops?

Harmony Since Unification

We have had remarkable harmony in the Church since unification. Our harmony has been most largely due to the fact that every region has been guaranteed its rightful participation in the life of the whole church. We have moved along in peace because of this covenant under which we operate, guaranteeing to every part of the great Church equitable and just representation. The Jurisdiction is the keystone of the arch, holding the whole in harmonious proportion.

I think we must agree that the
(Continued on page 12)



LIFE'S DULLNESS

Let us consider one of the common situations which cause life to lose its luster. The first and perhaps the simplest is that wherein the shine of newness is worn off. Life comes to us with the shine on. In the darkest tenement there is a light in the child's eye; in the playrooms of abandoned foundlings there is laughter. And most of the experiences which we encounter along the way have a luster when they are new.

After a while, however, repeated contact tends to wear off the shine. If a person has no resourcefulness or power of renewal in himself, he soon begins to weary of his situation. He feels that things are rubbing him the wrong way simply because they are rubbing him the same way. The boy may think his father's household so dull and intolerable that he runs away from home; and the man may acquire the habit of running away from home, as did Ralph Barton, the clever American artist who some years ago left a suicide note in which he confessed he had run from home to home, and from country to country in his effort to escape the monotony of life.

The childish, superficial way of trying to keep life fresh is by running after the new. It is the weakness which the writer of Proverbs had in mind when he said, "The slothful man roasteth not that which he took in hunting, but the substance of a diligent man is precious." Even a lazy person will keep on chasing after new things, but it is the diligent who takes pains to develop what they have into the precious substance of life.

Let us be realistic enough to admit that new possessions and a change in external surroundings often do help brighten a situation. A new suit gives a lift to the man who is down and out. A new car gives a new zest in driving. An occasional new hairdo adds to the romance of marriage.

About a century ago Oliver Wendell Holmes was visiting the fashionable summer colony at Newport. While there he overheard this remark: "After all, when a woman is well dressed, she has a peace of mind which no religion can give." But the old Yankee poet realized that peace of mind is very insecure when it rests on the feeling of being well dressed. Fashions change so frequently and style shows make for dissatisfaction with what we have.

We are ever talking about "the new look." Granting the value of freshening up appearances, we should see that the better way of brightening things is to develop a new look, that is, a new way of looking at old things.

In this common chase after glittering novelty, the Psalmist bids us remember that with God is the fountain of life, and in His light do we see light. When we feel the presence of God, we get a fresh light on ourselves. The sense of God opens those inner springs of enjoyment which can well up with satisfaction, even though, like Bunyan, we be in prison. By renewing a right spirit within us, God gives us a fresh view of the things around us, a new value in things which are old.

We make the discovery which a certain woman of Samaria made at the well of Jacob. This woman had been skimming the surface of satisfactions afforded by pleasure and indulgence. She had flitted from love to love, for she had had five husbands.

But life for her had lost its zest. Sullen and depressed, she had come down to the well to draw water. There she met the Divine Gentleman of Nazareth who told her about a well of water deep down within herself, from which she might quench her recurring thirst. In short, He opened for her the fountain of life. He turned on her a divine light in which she saw light.

Yes, men do find in God that power of inner renewal which keeps the luster on life when the shine of newness has worn off. Men do find in Him a light which gives a mellow radiance to a golden anniversary—more beautiful than the ecstatic brightness of the wedding day. Some long-suffering persons have through God's invisible comradeship kept their spirits as fresh as if they were sailing the high seas on a voyage of discovery. The explanation is to be found in the Psalmist's words, "In thy light shall we see light."

When Gilbert Chesterton was asked to write something for the opening of the great Chicago Exposition of the 30's he wrote that men will never starve for want of wonders but they may starve for want of wonder. In this age of science, wonders of invention multiply so fast that they cease to thrill us.

But if we are to keep the shine on life, we must keep our capacity for wonder—at the daily newness of nature's beauty, at the simple pleasures of little children, at the ever unfolding mystery of love, at the uncounted miracles of every day which we can see in God's light.

I

Saw

A Pool of
Clear Water



By
Rev. R. A. Teeter

when I was extremely thirsty. But it was a sore disappointment for it was lukewarm. I had eaten a big slice of country ham and with a companion had gone on a fishing trip in hot weather without our water jug. So we drank this clear, clean but lukewarm water. Soon we felt just like the big fish that swallowed lukewarm Jonah. And as the fish "cast him out," so did we—ham, water and all else. That doesn't make an elegant story, but it is artistic. For truth is art and this certainly is the truth.

Somewhat strange that water, which is essential to life, should become so useless at times. But it

does. What lukewarm water cannot do successfully would fill an eight column page and what it can do would occupy about one printer's em.

And it is about that way with a lukewarm man. He never heads a chamber of commerce or any other community development program. In politics they either build a fire under him or count him out of party activities. In society the leaders freeze him out by getting cold toward him and leaving him to his own lukewarmness.

The Lord said to the church at Laodicea: "Because you are neither cold nor hot I'll spue thee out of my mouth." You are spiritually nauseating. If you were hot I could use you. If you were cold I could build a fire under you and you wouldn't resent it. You say, "I have prospered, I need nothing," not even a fire.

We too speak the language of prosperity. Everything is a success. But do we really have up steam? Are we moving things upward? It is something to think about and a good point at which to examine ourselves.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Message To Some Special People

Sometimes a fellow has to wrestle with a number of ideas before he can come at one with enough merit for development into a column such as this. Once in a while an incident or an experience will furnish a good context for some observations which may end up as a weekly column. These are the easy times. It is oftener that one has to hammer out a thought, write and re-write it, then perhaps throw it into the wastebasket. But it is not always like this. Usually one can begin by thinking of some of the readers who might be interested in what he has to say. Then, as he sits at his typewriter, the construction of the column becomes sort of a personal letter to the readers.

A very heartening fact is that friends have told me a number of times that they read this column. I hasten to make them members of the PRLC (Patient Readers of The Layman's Column). Seriously, however, I am constantly and continuously appreciative of the kind words that come from readers in Arkansas and Louisiana. You're a wonderful group of kindly and understanding people. Of course, as it is with every writer, my readers are not always friendly to what I say. Let me write my Christian convictions on a controversial subject and there are always those who have an answer . . . often a not-too-kind one. However, the bitter comes along as well as the sweet.

Probably the readers whom I appreciate the most are the shut-ins. It was recently brought to my attention that several people who cannot leave their homes are loyal

readers of this column. There are others who cannot see to read, and who must ask friends to read it to them. This is the nicest and the most touching compliment that I could have. Some of you may be permanently unable to attend worship services. Others may be on the temporary "sick list." In either case, this is to recognize and to thank all of you.

This special message is sent to all of you who are shut-ins and who read this column as it appears every week. I wish it could be possible to visit with every one of you, and to have a word of prayer with you as I have done on many occasions with others. I remember now a lovely lady in a northern Arkansas town who is blind. When her pastor and I visited her, we were blessed by her spirit, and especially by the radiance of her face. She asked that the Bible be read to her. We also had prayer together. It was a very rewarding experience. But there are thousands of others whom I have not seen. Please accept this as a message of Christian love, and of hope that you will always feel the comforting presence of God's Holy Spirit in your lives day by day.

Now here is a short message to able-bodied lay people who read this column. Why don't you set aside an hour this week and visit at least one shut-in in your community? Don't stay very long because some of them tire easily. Take your Bible and read a few verses to them. Ask to have a word of prayer with them. You will find a joy in this that you can't match in other Christian activities. You also will find that whatever troubles you had are not nearly as important as you thought they were.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for September 21, 1958: JUSTICE FOR THE NEEDY AND NEGLECTED

READ: FOR BACKGROUND, DEUTERONOMY 15:7-11; 24:19-21; MATTHEW 9:35-36; I John 3:11-24. SELECTIONS FOR LESSON TEXT: ISAIAH 58:6-8; LUKE 4:16-24; HEBREWS 13:1-3.

MEMORY SELECTION: If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? I John 3:17. (RSV)

Today we study the fourth of the five lessons in Unit X which presents five different phases of "Justice In Our Daily Life." These lessons, in a very pointed manner, present the need for justice in everyday living. Our subject for today's lesson is, "Justice For the Needy and Neglected."

The first scripture selection in our lesson text is taken from the writings of Isaiah. The prophet, in this selection, is writing about a time in Judah's life when the Assyrians were the dominant power controlling Judah. The people of Judah needed many things material but the prophet felt that the thing the masses needed more than anything else was justice at the hands of its leaders.

As a result of the many laws and ceremonies outlined by Moses to govern the life of the Israelites, their legal and religious obligations were so numerous that the observance of them degenerated largely into forms and meaningless rituals. Israel tried, literally, to obey the law without much thought of vital worship or close fellowship with God.

Early in the life of Judah and Israel the prophets saw the sham and hypocrisy that had grown up and repeatedly cried out against it. They pleaded for a heart service to God and sincere justice in relation with each other.

Religious Formality and Practical Religion

To better understand the selection from Isaiah 58:6-8, it is necessary to read the first five verses of the chapter.

In these verses the Lord commands Isaiah to "Cry aloud, spare not . . . and show my people their transgressions." The "House of Jacob" made pretense of being very righteous. After going through their various forms of worship and fasting they appear to be disappointed that the Lord had not poured out on them great blessings. In their formal worship they had fasted and "afflicted" their souls. They had performed many physical contortions as a substitute for sincere worship.

Isaiah tells them that such meaningless, purely ritualistic acts of worship were valueless in God's sight. The selection from Isaiah in our lesson text outlines the character of worship and service that is pleasing to God and helpful to others. As a part of their worship and as a result of sincere worship they were told to:

(1) Loose the bands of wickedness. (2) They should undo heavy burdens and free the oppressed. (3) They should give bread to the hungry and shelter the outcasts. (4) They should clothe those who needed clothing.

These words of Isaiah have full meaning for our day. No one would feel that the church spends too much time in worship services at the church. We need these times of spiritual refreshing. Nevertheless, if the church spent as much time among people who need its help in actual, practical, work-a-day religious activities, as outlined above, as it does in planning for and engaging in worship services, we would find the church increasing its usefulness and effectiveness many fold.

Too often, like the worshippers in Judah, we feel and act as if we have met all religious obligations by attending church services.

Church services have been largely meaningless for those who attend unless they go out from the church with greater zeal and a more earnest desire to be of service to those about us in need.

Rewards of Unselfish Service

Verse eight, in the selection from Isaiah, tells what happens to those who religiously and unselfishly minister to the needs of the world.

The results of their services for others overflow back into their own lives and "Then light shall break forth as the morning . . . health shall spring forth speedily and thy righteousness shall go before thee. The glory of the Lord shall be thy reward." The word "reward" is translated "rear guard" in the Revised Standard Version.

Anyone who has spent much time in unselfish, Christian service understands something of what Isaiah is saying. We do not go about religious service looking to the rewards that may come from such service. If so the service we render will be of limited value and spiritual rewards will be lacking.

However, when we go about a needed service in a self-forgetful manner and minister to people in need, the deep gratitude they show, their efforts to express that gratitude and the inner consciousness of having performed well a needed service does cause a sense of inner joy that is like the "light breaking forth as the morning."

Christ Reveals His Mission And Himself

Near the beginning of His Galilean ministry, Jesus returned to His home town of Nazareth. "As his custom was he went into the synagogue on the sabbath day."

When Jesus "stood up for to read," someone in the synagogue, as was their custom, gave Him a Book. It happened to be the Book of Isaiah and Jesus read the first and part of the second verse of the sixty-first chapter. He closed the Book, gave it back to the minister and sat down to speak, as speakers in the synagogue usually did.

So far as the Record goes, this was the first time Jesus had volunteered to read or speak publicly in the synagogue at Nazareth. The passage He read was very significant since Jesus declared that it was being fulfilled in Him that day. In the words of Isaiah, Jesus was saying that His mission among them was:

(1) To preach the gospel to the poor,
(2) To heal the brokenhearted,
(3) To preach deliverance to the captives,
(4) To recover sight to the blind and
(5) To preach the acceptable day of the Lord.

Here, in the presence of his townsmen, Jesus reveals something of His mission on earth. Not only did He reveal His mission, He went further and declared that this prophecy from Isaiah referred to Him and was being fulfilled that day in their presence.

Having known Jesus for the years as a native of Nazareth, the son of Joseph a carpenter in their midst, the people were for the moment amazed at such statements by one of their own citizens. Their amazement soon turned to murderous wrath "And they rose up, and thrust him out of the city, and led him unto the brow

of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." Luke 4:29-30.

Much of the life of Jesus was in accord with the words He spoke to His fellow countrymen that day. Jesus did minister to the needy and neglected people of His day and demonstrated, by His life, something of the importance in God's sight of dealing justly with the needy about us.

Justice Must Precede Charity

Before we are able to help people to any large degree with our charity, we must lead them to believe that we are dealing justly with them.

One reason that the billions of dollars we have given to underprivileged nations, since World War II, has not brought the loyalty and friendship we seemed to expect is the fact that these underprivileged people have felt that our gifts were efforts to buy their friendship and support without concern as to whether we have dealt justly with them in other ways.

As a result of this feeling, they have accepted our gifts but many of them have resented our attitudes and, in vital tests, have given evidence that they have little friendship for us.

This same principle works in everyday life about us. If we offer charity to people without showing real concern for conditions that have brought them to need charity, they may accept our gifts but they resent the smug way in which we hold ourselves aloof from the larger needs of their lives.

The Church Has Surrendered Too Many Of Its Functions To Others

One of the greatest handicaps the church has suffered across the years has come as a result of the fact that the church has surrendered so many of the natural, normal functions of the church to many organizations about us not officially related to the church.

It was Christ's purpose for the church that it minister to the needs of people wherever those needs exist. As matters now stand, a large number of the needs of people are met by organizations outside the church. They are good organizations and, under present conditions, the world would be much poorer without them. Nevertheless they are organizations outside the church. We mention a few of these organizations, by way of commendation rather than criticism. We have the Boy Scouts, the Campfire Girls, the Y.M.C.A. and the Y.W.C.A. We have Temperance Leagues and the W.C.T.U. We have the Red Cross and the Salvation Army, Alcoholics Anonymous, Community Chests etc.

These and other similar organizations minister to the needs of people at the point of their greatest need, while the church gives hearty approval and continues to emphasize its program at the church. As a result the church has lost God-given opportunities for helpful contacts with the masses for which nothing we can do at the church can atone.

Standards By Which We Are Finally Judged

It was Jesus who drew back the curtain and gave us a preview of the surprises that will come to many at the judgement. Jesus talked about people who were hungry and thirsty, strangers and needing clothing, the sick and imprisoned that had been overlooked by some who felt that they were very righteous. Jesus adds "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

In this glimpse of the judgement, nothing is said about many of the things we boast about in our religious lives. Judging from these words of Jesus, the basic standard by which our lives are to be judged is our relation to those in need about us. According to Christ, the needy about us not only represent opportunities for service, they represent Christ Himself. We cannot neglect or overlook them without, at the same time, being guilty of neglecting and overlooking Christ.

Service Born of Love

Our last scripture selection in our lesson text is taken from Hebrews. In this selection we are taught that love is the motivating factor in a right relationship with strangers and any who may be in adversity. We are to think of these adversities as if they were really our own.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP PAUL E. MARTIN will speak on the topic "Reaching More People with Better Teaching" in connection with the Christian Education emphasis. The service will be held at the First Methodist Church of Alexandria, Sept. 17, at 7:00 p.m. All teachers and interested persons have been invited to attend. Dr. Guy M. Hicks is pastor of the host church.

REV. JAMES A. McLEAN, director of religious activities at Centenary College, was guest speaker Sunday, August 3, at the morning worship service of the First Methodist Church of Many. His sermon topic was, "God's Specifications." Rev. John B. Koelemay is pastor of the church.

DICK PARISH, January candidate for a music degree from Southwestern Louisiana Institute, acted as organist during the summer months at First Methodist Church, Jonesville. Mrs. W. C. Beard resumed her duties as organist the first of September. Rev. A. P. Smith is pastor of the church.

REV. JAMES T. HARRIS, superintendent of the Monroe District was evangelist in revival services at the First Methodist Church of Homer. Rev. Wm. V. Sirman, pastor of the Curtis Park Methodist Church, Bossier City, was in charge of the song services. Rev. W. P. Fraser is pastor of the church.

REV. JAMES A. McLEAN, director of religious activities at Centenary College, has been notified that "Youth" magazine will publish two series of his cartoons in forthcoming issues. His cartoons have appeared in many nationally-circulated publications. "Youth" is a publication of the United Churches of Christ.

MRS. SUE BOYDSTON, pre-registration counselor at Centenary College, was among the speakers last week at a meeting of the Methodist Youth Fellowship from the Shreveport-Ruston Districts. The meeting was held at the Methodist camp on Caney Lake with Rev. L. J. Futch, pastor of the Marion Methodist Church, as dean.

REV. ROY E. MOUSER, pastor of the Cedar Grove Methodist Church, Shreveport, was the guest minister for Youth Activities Week at the First Methodist Church of Lafayette, Sept. 7 through 11. All Methodist Churches in Lafayette participated. General theme of the week was "Meet Yourself." Rev. Fred S. Flurry is pastor of the church.

THE PALMETTO METHODIST CHURCH is sending letters of invitation to all former ministers of the church to attend the first annual homecoming which will be held at the church October 12. Homecoming will open a week-long revival, according to Janet Morgan, who says that plans are also being formulated to make the homecoming an annual event. Former members are also urged to attend, she said.

REV. D. W. POOLE, superintendent of the Baton Rouge District, preached at the Loranger Methodist Church on Sunday, Aug. 31. Ollie Brown, Loranger Lay Leader, conducted services in Cooper's Chapel Methodist Church the same Sunday. The pastor, Rev. J. C. T. Cotten, was attending Pastor's School in Shreveport and did not return home until the following week. Mrs. Cotten accompanied the Rev. Mr. Cotten.

REV. J. M. ALFORD, retired member of the Louisiana Conference and now living in Shreveport, was guest preacher for both the morning and evening services at the First Methodist Church, Natchitoches, Sunday, August 17. The Rev. Mr. Alford has a special interest in the Natchitoches community because two of his daughters live there. Mrs. A. C. Masingill and Mrs. L. M. McClelland. Rev. George F. Pearce, Jr., is pastor of the church.

REV. JOHN LEE, pastor of the Wesley Memorial Methodist Church, Shreveport, is the guest evangelist in a series of revival services now being held at the Selma Methodist Church on the Pollock Charge. The services began Sunday, Sept. 7 and will continue through Friday, Sept. 12. Owen Brown, minister of music at the Columbia Methodist Church, is in charge of music for the services. Rev. Martin H. Hockenhull is the pastor of the charge.

MRS. ROBLEY DAVIS, Conference Secretary of Missionary Service of the Louisiana Conference Woman's Society, addressed the entire Adult Division of the Vivian Methodist Church recently on the subject of "Church-Related Vocations for Young People." This was sponsored by the Committee on Christian Vocations, who felt that adults needed to be informed about this subject in order to guide the youth. Rev. James C. Whitaker is pastor of the Vivian Church.

THE ANNUAL BREAKFAST MEETING of the Men's Club of Noel Memorial Methodist Church, Shreveport, was held at 6:30 a.m., Wednesday, Aug. 27, in the Fellowship Hall of the church. Chief Cook Carl Stephens provided a tasteful meal; Chief Bottle Washer Gene Goss promised "no boring business." Rev. Fred Shirley gave the devotional in the Chapel before the breakfast. Dr. B. C. Taylor is pastor of the church.

MISS ANN DESHAZO of Dallas, Texas, has been chosen as the initial winner of a new Centenary College scholarship established by the Shreveport Civic Opera Association. The value of the scholarship is in excess of \$500. The opera group established the award to encourage young singers to obtain broad educations. Miss DeShazo is coed vice-president of the Centenary College Choir and has done solo work at the Noel Memorial and Broadmoor Methodist churches in Shreveport.

THE MEN'S CLUB of the Winn Memorial Methodist Church, Shreveport, met for the regular monthly meeting on Aug. 26. In the meeting the members shared the fellowship and Christian witness of three laymen: E. J. Dedman, Douglas Westmoreland and Hector Espinosa, from Mexico City, Mexico. Mr. Espinosa is a Bible teacher in the Interdenomination School in Mexico City. J. R. Britton is the reporter for the club and Rev. Kenneth G. Rorie is pastor of the church.

FERGUSON MEMORIAL CHAPEL, Belmont Methodist Church, Nashville, Tennessee, was the scene of the marriage of Miss Freddie Henry to Dr. John Q. Schisler recently. Dr. John W. Rustin, pastor, officiated in the presence of a limited guest company. After a brief wedding trip to the Smoky Mountains, Dr. Schisler and his bride will reside on Overton Road. The bride is an editor of Methodist Church School literature. Dr. Schisler was, until his retirement, an executive officer of the Methodist General Board of Education.

REV. W. D. MILTON, pastor of First Methodist Church, West Monroe, preached in a series of revival services at the Southside Methodist Church, Monroe, August 17-24. The Rev. Mr. Milton is the Monroe District Secretary of Evangelism. Services were held each morning at 9:30 and each evening at 7:30 for adults with the youth services beginning each evening at 6:30. Services for the Children's Division were also held each evening at 6:30. During the week the six choirs of the church participated in the services. Rev. Lea Joyner is pastor of the church.

SUNDAY, August 31, was "Senior Day" in First Methodist Church, Shreveport, in honor of the young people who were leaving the Senior High Department and going to college this fall. The day was also promotion Sunday into the College and Older Youth Department. Senior Day climaxed a summer of preparation, during which each of the graduates has

REV. R. S. WALTON DIES

Rev. R. S. Walton, 86, superannuated minister of the Methodist Church and a resident of Hammond for many years, died Wednesday, August 27, at the Wiginton Memorial Hospital. His health had been declining for the past few months and he entered the hospital several weeks ago.

The Rev. Mr. Walton was teacher of the Men's Bible Class of the Hammond Methodist Church for several years and witnessed the growth from less than a dozen to a membership of more than 50 at the present time.

Funeral services were conducted Friday, Aug. 29 at the First Methodist Church, with Rev. Edward Thomas, pastor, officiating, assisted by Rev. A. D. George, also a superannuated minister and close friend of the deceased, living at Independence. Burial was at Baton Rouge.

Besides his wife, the Rev. Mr. Walton is survived by two sons, Dr. Robert P. Walton, Charleston, S. C., member of the medical school faculty of that city, and Dr. Warren Lewis Walton of Schenectady, N. Y., both of whom attended the last rites.

prepared himself spiritually for his entrance into college. Special features of the day included a talk by the pastor, Dr. D. L. Dykes, Jr., in their department just before the promotion. The evening worship service in their honor was conducted by Rev. Barry Bailey, associate pastor, and the seniors sat in a reserved section of the sanctuary. Following the service a reception was held in the church parlor for the group.

REV. LARS BROADUS, assistant pastor of Broadmoor Methodist Church, Shreveport, was guest preacher for the evening worship service of the Cedar Grove Methodist Church, Shreveport, on Sunday, Sept. 7. Prior to the Rev. Mr. Broadus' appointment to the Cedar Grove church, he was a student at Emory University, Atlanta, Ga., and held a pastorate in the Memphis Conference of the Methodist Church. The pastor of the Cedar Grove church, Rev. Roy E. Mouser, was guest minister for Youth Activities Week in First Methodist Church, Lafayette, at the time.

DR. BENTLEY SLOANE, executive secretary of the Methodist Board of Education, Shreveport, spoke at the First Methodist Church, Natchitoches, Sunday night, Sept. 7, on the subject "Bible Lands and The Arab World." This was an illustrated lecture with colored slides made by Dr. Sloane while travelling in the Middle East in the summer of 1956. He briefly described the Arab world of today with special attention given to the state of Israel and the refugee situation in Gaza. The pictures shown included the Acropolis and Mars Hill in Athens, Baal-Bek in Lebanon, Mosques of Cairo and Damascus, the Pyramids, Jerusalem and the Dome of the Rock, Mount of Olives, Golgotha and the Tomb of Jesus, the Galilee country, Samaria and modern Israel. Rev. George F. Pearce, Jr., is pastor of the Natchitoches church.

REV. L. W. CAIN of Monroe celebrated his 91st birthday on August 10. He was honored Sunday afternoon, Aug. 10, with a reception at Memorial Methodist Church, where hosts of friends greeted him. The Rev. Mr. Cain was born Aug. 10, 1867, at Iuka, Miss. He married the daughter of a Methodist minister from Alabama, and has two sons in the ministry: Rev. Ralph Cain, pastor of Memorial Methodist Church, Monroe; and Rev. Jerome Cain, pastor of the Istrouma Methodist Church, Baton Rouge. Mr. Cain served appointments in four states: Mississippi, Texas, Oklahoma, and Louisiana. In Louisiana his posts in later years were Parker Memorial Methodist Church, New Orleans; District Superintendent of the Baton Rouge District; Park Avenue Methodist Church, Shreveport; First Methodist Church, Winnsboro; and First Methodist Church of Bunkie. Mr. and Mrs. Cain had eleven children, eight now living. He has 36 grandchildren, 58 great-grandchildren, and one great-great-grandchild.



Rev. Benedict A. Galloway, pastor of First Methodist Church of Homer, Louisiana, and treasurer of the Louisiana Annual Conference Pastor's School, checks class registration figures during the school with Bishop J. Ralph Magee of Evanston, Illinois. Bishop Magee, a retired Bishop of the Methodist Church, taught a course on stewardship at the recent session of the pastors school which met on the Centenary College Campus, August 25-29.

Swedish Girl Is First To Get M. L. Bath Scholarship

Helena Ida Ragnhild Spanberg of Saltsjobaden, Sweden, who will enter Centenary College as a freshman in September, will be the first girl recipient of the M. L. Bath Rotary Scholarship.

Dean Leroy Vogel said the coed was selected as this year's recipient of the award by a joint committee of Centenary officials and members of the Shreveport Rotary Club.

The scholarship was endowed by Mrs. M. L. Bath of Shreveport in memory of her late husband, M. L. Bath, prominent businessman and member of the Rotary Club. Mrs. Bath concurred in the selection of Miss Spanberg as the 1958-59 winner. The scholarship will pay all Miss Spanberg's tuition, room, board and fees and also will provide her with a stipend of \$25 per month for spending money.

The Swedish girl is a 1957 graduate of Saltsjobaden Samskola, the equivalent of an American high school.

Barteld van Lingen of Amersfoort, Holland, held the Bath scholarship last year, and the previous year's winner was Niels Ebbe Hansen of Copenhagen, Denmark.

CHURCH SCHOOL CONF. TO BE HELD OCT. 4-5

(Continued from page 1)

Among the program leaders for the conference are Miss Jeannie Youngblood, of Nashville, Tennessee, staff member of the Board of Education who will serve as a resource leader of the conference.

Other leaders include Tennive V. Severtson, program chairman; G. E. Boggs, conference chairman; and C. O. Foyl, secretary and treasurer.

Dr. Sloane request that pastors or church school superintendents of each church send a postal card to him at Box 4156, Shreveport, giving the number of persons from the church who will attend.

Students Enter Centenary Under Various Scholarships

Three students will enter Centenary College as freshmen in September under scholarships established by various donors.

Vice President R. Leonard Cooke, chairman of the scholarship committee, said Harry Leon Rawls, son of Mr. and Mrs. George Rawls of the Quinn Church Rd., has been granted the Centenary Woman's Club Scholarship, carrying a valuation of \$100 per semester.

The Melanie Jeanne Perot Scholarship, established by Dr. and Mrs. Jules J. Perot of Morristown, N. J., in memory of their late daughter, has been awarded to Knoxville June

Simpson Church Plans Building of Two Units

Simpson Methodist Church is making plans for the building of two units to her master plan. They include additional educational space and a sanctuary. The present sanctuary will be converted into the Parish Hall.

All educational space opens out on large porches. The Children's Division will eventually be built around a large playground patio. The Youth Division will open out on a spacious lawn equipped with recreational facilities. Open porches, car ports and covered walks will benefit the congregation in bad weather.

The sanctuary will follow the contemporary type of existing architecture. The front will have a spacious porch and the narthex wall will be of clear plate glass. The nave will have laminated beams with colored glass running completely along the upper part of both side walls. The interior will be of St. Joe brick. The chancel will be shallow with the altar and reredos central. The choir will be in a transept to the side. The seating capacity will be 400. Preliminary plans have been accepted and the architects, Dunn & Quinn, are working on construction drawings. The general estimate of the additions is \$100,000.

Louisiana Conference Wesley Society Will Hold Meeting On Sept. 15-16

METHODIST YOUTH HOLD MEETING AT DePAUW UNIVERSITY

(Continued from page 1)

missions, the National Methodist Youth Fellowship Commission, elected the following national program area chairmen: Christian Outreach, Darrell Smith, Hot Springs, Ark.; Christian Fellowship, Miss Sandra Morris, Washington, D. C.; and Christian Faith, Thomas F. Adams, Somerset, Ky. Rodney Wilmouth, Lincoln, Neb., was elected the commission's representative to the United Christian Youth Movement.

Darrell Smith is a Junior and ministerial student at Hendrix College. Darrell has been active in the Fellowship Teams operating out of Hendrix as well as Youth Activities Weeks this summer.

Previous to holding this national post, he has served as chairman of both Christian Witness and Christian Outreach in the conference council. Darrell is a member of the First Methodist Church in Hot Springs.

THE UPPER ROOM BEING PROVIDED TO ARMED FORCES OF KOREA

(Continued from page 1)

to H. Burham Kirkland, Division of World Missions, 150 Fifth Avenue, New York 11, N.Y.

All gifts will be acknowledged by The Upper Room. Memorials will be accepted, stating whom in memory of and to whom to send memorial card.

Truly little things can mean so much.

Please consider giving your special Thanksgiving offering to The Korean Project.

Quick, daughter of Mr. and Mrs. Earl Preston Quick of Shreveport. Also a Fair Park graduate, Miss Quick will receive \$106.24 for the school year and will enter Centenary as a freshman.

The Martha Cappel Memorial Scholarship, carrying a valuation of \$150 per semester, has been granted to Alice Virginia Bobbitt, daughter of Mr. and Mrs. Joe R. Bobbitt of Coushatta. Miss Bobbitt, a graduate of Coushatta High School last spring, also will be a freshman at Centenary in September. The Cappel scholarship was established in 1956 by Dr. and Mrs. J. T. Cappel of Alexandria in memory of their daughter, who was killed in an automobile accident in 1939.

The charter meeting of the Wesley Society of the Louisiana Conference will be held September 15-16 at the University Methodist Church in Baton Rouge. The meeting will begin at 7:30 p. m., September 15, and close at noon, September 16. All Louisiana ministers are invited to attend. Housing will be provided if desired, either in private homes or in a dormitory at LSU. Accommodations may be obtained through writing the host pastor, Dr. W. E. Trice, 3350 Dalrymple Drive, Baton Rouge.

The Wesley Society is a national organization which, according to "Motive" magazine, "began on January 31, 1955, with an informal meeting of a small group of Methodist ministers, teachers and students in Christ Church, New York. They were brought together by the common concern over the lost voice of Methodism in theology and in the ecumenical movement. The New York gathering was a first attempt to explore how widely this need might be felt within the ranks of ministers and members of the Methodist Church, and how those who "cared" could be linked together." From this small beginning, Wesley societies have begun to spring up all over the United States in an effort to recover our lost Wesleyan heritage.

The Louisiana Wesley Society proposes to become a vital part of this effort to study and critically evaluate the Wesleyan heritage. At its first meeting, three papers will be presented on key Wesleyan themes, as follows: "Wesley's Doctrine of the Church as Reflected in American Methodism," by the Rev. C. Ebb Munden, pastor of St. Matthew's Church of New Orleans; "The Doctrine of Christian Perfection and the Life of the Contemporary Church," by Dr. Ben Oliphant, pastor of St. Paul's Church of Monroe, and "Justification by Faith in Wesley's Time and Ours," by the Rev. L. Ray Branton, pastor of St. Luke Church of Lake Charles. Following each paper there will be a period of discussion and evaluation.

These sessions should be both lively and stimulating. Best of all, they should give us all a more clear understanding of what it means to be a Methodist in our day. If one would be a Methodist, he must know Wesley. Most of us do not. Those coming to the Wesley Society do not pose as experts. But we do propose to make a beginning inquiry concerning who we are as Methodists in our generation. All ministers who are so concerned are urged to be present.

GROUND BREAKING SERVICE for the new parsonage for the Lecompte-Cheneyville Charge was held at 4:00 P. M. August 31.

The following members of the Building Committee participated in the service, pictured left to right, they are:

Rev. Frank M. Stage, Dr. D. M. Carlton, Messrs., D. G. Hoyt, Barter Robison, Jr., A. A. Watson, Minor Jones, H. A. White, Will Robison, and W. H. Jones, Jr., Chairman.



Gossard Named To Post With NCMY

Nashville, Tenn. (MI) Edgar A. Gossard, Nashville, was named a projects secretary of the National Conference of Methodist Youth at the organization's annual meeting, August 14-21 at DePauw University, Greencastle, Ind.

Mr. Gossard has been managing editor of *Concern*, national publication of the youth group, for the last eight months. He will continue this work and take on some administrative duties.

The Rev. Charles H. Boyles, Nashville, is the other projects secretary, or administrative officer, of the conference, which has its national headquarters here.

Mr. Gossard's election will become official when the youth group's nomination of him has gone through the formality of being approved by the Board of Education of The Methodist Church.

The National Conference of Methodist Youth links more than 1,500,000 high school and college age members of the Methodist Youth Fellowship and the Methodist Student Movement.

WITH THE SUB-DISTRICTS

Delta

Officers, sponsors and counselors of the Delta Sub-District met at the Parkin First Methodist Church with twenty-three present.

The meeting was called to order and Buddy Tailor of Crawfordville gave a report on the M.Y.F. beyond the local church. The purpose of the meeting was to make plans for the program and activities of the Sub-District for the coming year. The treasurer gave the report as \$75.23. The meeting closed with the M.Y.F. benediction.

On August 25 the Delta Sub-District met at Marion with West Memphis First Church in charge of the program. Slides were shown of Methodist Missions and their plan of work as Miss Zoila Val di Miese told about them. This was followed by questions from the group concluded with Miss Val di Miese singing "My God and I" in Spanish, her native language. There were 79 members of the sub-district present and ten visitors from Tyronza. Following the program refreshments and recreation in the church basement were enjoyed by all. Glynda Farris, Parkin, reporter

Keener

A counsel meeting of the Keener Sub-District was held at Crossett August 11th for the purpose of planning the Sub-District programs and projects. Our president Buddy Johnson presided. After the business meeting the Crossett MYF served the counsel supper.

The Keener Sub-District met at 4 o'clock August 25th at Eudora for a watermelon feast. The feast was enjoyed by all the MYF youth from Eudora, Wilmot, Parkdale and Lake Village. The youth met at the Eudora Methodist Church and then were taken to the picnic grounds which were located on a bluff near the Mississippi River southeast of Eudora. The next meeting will be held September 22nd at Parkdale.



EDGAR A. GOSSARD

The program will be on the MY Fund. Publicity chairman, Betsy Pylate.

Yarboro

The meeting was held at the Yarboro Church with 84 members present. The program was a film about the new Methodist magazine, *Together*. We decided to sell *Together* magazines with each church keeping \$1.00 from each subscription sold. Programs were given out, telling who and where the meetings this year are to be. We collected dues of \$.50 per member. New officers are: Elizabeth Tidewell, president; Buddy Holly, vice-president; Betty Blackman, secretary; Tommy Saliba, treasurer; Leroy Brownlee, counselor; Sandra Hiley, faith; Betty Carol Wren, outreach; Shelby Speck, witness; Ann Herndon, citizenship; Jo Ann Balch, fellowship; and Jeanie Smith, reporter.

Grace Curtis

The Grace Curtis Sub-District M.Y.F. met on Monday, August 11 at St. Francis Church. Recreation and refreshments of sodas and cookies preceded the meeting.

The business meeting was called to order by President David Gatlin. The minutes were read and call of the churches were read by Linda Stallings, secretary.

Bob Jones from Piggott was in charge of the program. There was a panel discussion on integration vs. segregation. There was a lot of audience participation in the discussion. The M.Y.F. benediction closed the meeting. Margaret Clark, Marmaduke, publicity chairman.

Methodist Team Arrives In Prague

Prague (RNS) — Prague Radio reported that a group of officials of The Methodist Church in the United States arrived here on a visit of Czechoslovakia.

The radio said the churchmen were here "to learn of the real conditions for world peace existing in our country."

Led by Dr. Charles F. Boss, Jr., of Chicago, general secretary of the Methodist Board of World Peace, the group was on a month-long tour of Eastern Europe to meet with church and government leaders. The team came here after visits in Yugoslavia, Romania and Finland.

Youth Convocation Held In St. Louis

The Methodist Youth Convocation of the St. Louis Area took place August 4 to 8 at Lincoln University, Jefferson City, Missouri. The Convocation was centered around the theme "The Role of Youth in a Responsible Society".

Among the topics discussed were "Youth in a Responsible Society"—"Count on me." "What is a Responsible Society?" "Discovering Myself in a Responsible Society." "The Problems of a Responsible Society in Keeping the World's Peace", "Witnessing Through Talent in a Responsible Society," etc.

Among the leaders from the colored race were Bishop M. W. Clair of the St. Louis Area, Dr. Maceo Pembroke assistant to Bishop Clair, Dr. James S. Thomas of the Methodist Board of Education, Rhoda Jordan who was guest Solo Actress. She will appear as the Egyptian Princess in the Movie "The Big Fisherman" written by Lloyd Douglas.

Among the white leaders were Dr. Marcus Birrell of Nashville, Tenn. Rev. Larry Eisenberg of Virginia, Dr. Howard Smith of Michigan, Dr. Carl Soule of the General Board of World Peace of the Methodist Church, Dr. Lou Hilbert distinguished Organist of America, Miss Betty Brant of Michigan, Miss Mable Criswell of Kentucky, and H. W. Jinske of Arkansas.

Mr. Jinske was sent by the Board of World Peace in Chicago to take the place of Dr. Soule who found it impossible to attend. He conducted group discussions on World Peace.

25 states were represented with an attendance of some six hundred college students.

Youth Activities

Carlisle

The M.Y.F. of the Carlisle Methodist Church observed Youth Emphasis Week for four nights beginning July 29 thru August 1. The youth of six churches of the Grand Prairie Sub-District participated. We enjoyed the attendance of approximately 100 youths each night.

Our program began each evening at 6:30 with a sack lunch. Rev. John Haspler conference youth director, lead the senior group in the discussion, How To Build A Better M.Y.F. Miss Agnes Huck, conference fellowship chairman, lead the intermediate group in recreation. Rev. DeVane Baldrige, pastor of Hamilton Methodist Church lead them in the discussion on Learning To Be A Christian. The entire group enjoyed a period of recreation before going into the sanctuary at the close of the meeting for a very inspiring worship program led by Rev. Maurice Webb, associate pastor of Asbury Methodist Church, Little Rock.

Our M.Y.F. has been increasing and going forward in the work of the church since the observance of a youth rally last year under the direction of our superintendent of youth, Mrs. Truman Jennings, and our M.Y.F. president, Pat Clyburn. We are very grateful for the interest of the youth of our church and community and are looking forward to a good year with plans for better programs and increasing in-



REV. ANDY FOREMAN

Southeast Sub-Dist. Holds Youth Rally

Rev. Andy Foreman, pastor of St. Mark's Methodist Church, New Orleans, La., was the guest speaker on Tuesday Sept. 9, 1958 at the Youth Rally sponsored by the Southeast Sub-District of the Methodist Youth Fellowship of the New Orleans District.

The theme of the Rally was "This Is Your Hour." The Napoleon Ave. Methodist Church, Rev. Don Alverson, pastor, was the host Church. Miss Muriel Vanderhaar, sub-district chairman on faith and witness, and her committee have planned to make this an outstanding event for all youth.

Rev. Mr. Foreman an outstanding evangelist in the conference has just completed a youth-led, church wide revival in Dequincy, La. He is a former president of the State Methodist Youth Fellowship which gives him an understanding of youth that made the Rally a success.

Miss Glenna Schoen, southeast sub-district president, urged all the local Methodist Youth Fellowship in the New Orleans District to attend this Rally.

terest through the remainder of the church year.

The M.Y.F. had charge of the Sunday night service in the absence of our pastor, Rev. O. E. Holmes. Jimmy Miller, reporter.

Marianna

The summer activities of the Marianna M.Y.F. were reviewed and previewed this week. Guiding the M.Y.F. through the summer months were Rev. H. J. Couchman and Mrs. Wilson Kell.

The activities began in June with a swimming party held at Bear Creek Lake. After the swim the youth settled down to enjoy a picnic supper.

Youth Activities Week was the highlight of the summer. A dollar-a-plate breakfast started the week. \$50 was made from the breakfast. A meeting was held each night during the week. The meetings consisted of talks by local people and afterwards refreshments and recreation. In the middle of the week the youth participated in a work day. Various odd jobs were done in return for a donation. Approximately \$40 was made from this project. To climax the week of fellowship the group conducted a two day retreat to the Methodist Youth Camp

(Continued on page 11)

Youth Activities

(Continued from page 10)

at Bear Creek Lake. About fifty youth attended.

Choral readings were given by the M.Y.F. on several occasions to the Methodist Men's Club and the Wesleyan Guild.

Throughout the summer a Bible study has been conducted by Miss Dottie Zeiger, a college student. The course is participated in by a number of senior M.Y.F.'ers.

An activity which created a lot of excitement was tournament night. Contests were held in badminton, table tennis and shuffleboard. Twenty-two youth vied for prizes and honor of first place. This activity is hoped to become an annual affair.

Recently the M.Y.F. conducted a lightbulb sale. This was another fund-raising activity. A profit of twenty dollars was made. After the sale the youths congregated at the church for refreshments and recreation.

The last activity of the summer is yet to come. A spaghetti supper has been planned to honor the Methodist college students. Twenty-five students will be invited. A complete supper with dessert will be served, afterwards everyone will take a part in recreation.

Plummerville

The Plummerville M.Y.F. journeyed to Lake Nimrod July 31, for the first outing this summer. The many activities included swimming, contests, and volleyball. After a picnic supper and watermelon the group went to a quite spot along the shore and had their devotional service at sunset. Led by Mrs. Farrell Hatch. Mr. and Mrs. Jack Wilbanks, Rev. Farrell Hatch and wife accompanied the M.Y.F.'s.

The Plummerville M.Y.F. were the guests of the young people of the Springfield Methodist Church, Sunday evening Aug. 10. The Plummerville youth led games and other recreational activities. The Springfield youth provided refreshments and afterwards they all gathered on the steps of the historic church for group singing.

The Plummerville youth then presented a very impressive devotional service on nature. The group sat on the lawn around a crude cross entwined with an ivy vine.

Springfield does not have an M.Y.F. program; however, since both churches are on the same circuit, efforts are being made to bring the young people from Springfield into Plummerville on Sunday evenings.

Rayville

The Rayville, La. Methodist Church has just completed its summer program, which was led by Oscar Cloyd. During the summer many outstanding things have been accomplished by the young people of the Rayville Methodist Church. They started their summer's work in June with a plan that would carry over into the school year, therefore they have completed but one phase of their program.

During this period just ended many interesting and beneficial accomplishments were made. A full Sunday worship program was held each Sunday for the Seniors, Intermediates, and Juniors, along with a youth choir practice on each Sunday afternoon. The emphasis was placed on attendance and a full under-

standing of the youth department and each individual's responsibility. Many recreational activities were provided for all age groups. The Senior Methodist Youth Fellowship held a Teen Club on every first and third Thursday night, and on the off Thursday night had skating, swimming, and watermelon parties. The Intermediates had a fun time on Tuesday afternoon of every week. For the Juniors there were Vacation Church School and various types of planned parties. All of these activities were supported by the young people wonderfully, and the adults with their interest and aid when needed.

Beginning on July 18 and continuing through July 22 a very successful Youth Week was held for all the young people of senior and intermediate ages. The Reverend Wally Baker, minister of the Oak Ridge Methodist Church, was the speaker for each evening. The theme for this week was "This Is Your Life". This inspirational week was ended with a banquet and communion. For the youth week the youth served, and were in complete charge. Many committees were established and each one served to make this the outstanding week enjoyed by all.

Plans are now under way for the fall when new emphasis will be made in the youth division. It is the desire of the Rayville Methodist Church to give to its young people every opportunity possible to advance in physical and spiritual ways.

New Orleans

New Orleans, La. M.Y.F. Group of First Methodist Church was guest of the Parker Memorial Methodist Church M.Y.F. Group on August 10th. The fellowship and devotional was very much enjoyed by both groups.

Parker Memorial M.Y.F. was a very fine Host to our group. Refreshments were served, games were played, after which a devotional led by Linda Stanley: "What Can Life Mean to Us", which was very inspirational in all enjoyed by everyone.

The Parker Memorial M.Y.F. has been invited to be our guest in the early fall.

We are going on Sept. 12-13-14th to a Spiritual Life and Planning Retreat at the Sea Shore Methodist Assembly at Biloxi, Miss.

The Counselors who accompanied us to an evening with Parker Memorial Methodist was Mr. and Mrs. W. Wigle, Mr. Evans, Mrs. Vanderharr, Bro. Art Baker, Asst. Pastor and Mrs. Ruckert. Reported by: Wilmer A. Ruckert, Pub. Chairman M.Y.F., First Methodist Church, New Orleans, La.

Raymond

Seventeen youth of the Raymond MYF enjoyed a spiritual retreat which was held at the McDonald School of Missions at Houma, Louisiana recently. The program of the retreat included talks on "What We Believe" by their minister, the Rev. C. B. Krumnow and talks on the program now being carried out at the Recreation Center serving the Dulac Indians by the director, Mr. Carl Brunsen. The Youth led their own devotions each morning and evening of the three day program. Mr. and Mrs. Alfred Marshall acted as adult leaders on the trip and during the program.

Woman's Society of Christian Service

Arkadelphia District Fall Seminar

The Woman's Society of Christian Service of the Arkadelphia District held its Fall Seminar Tuesday, August 26 in St. Paul's Church, Malvern, with 108 attending.

Mrs. John Rushing, district secretary of missionary education, opened the meeting and presented Mrs. T. T. McNeal, who gave the devotional.

With the theme "Prepare Ye the Way" in mind, the program was presented as follows: Christian Concerns of North American Neighbors, Mrs. Milton Teague; The Middle East, Mrs. Rushing; Understanding Other Cultures, Mrs. Garland Clark; and A Study of Isaiah, Mrs. Horace Fisher.

Mrs. J. B. Batts, local president, extended the welcome to the group from the local society. A lovely luncheon was served at noon in the dining room of the church.

Mrs. J. C. Oslin, Conference secretary of missionary education, spoke concerning her work.

Mrs. Horace Fisher, district president, closed the meeting with a reminder of the Spiritual Life Retreat to be held at Aldersgate October 28-30.

United Church Women To Hold Assembly

New York, N.A.—How the Christian idea of freedom can be applied to national and international unrest will be aired by some 3,000 women church leaders at the 8th National Assembly of United Church Women, to be held in Denver, Colo., October 27-30.

Human rights, freedom from conformity and political freedom for all are among the many aspects of Christian freedom to be examined by delegates from virtually all of the nation's 2,300 Councils of Church Women and from denominational and interdenominational bodies.

The issues to be formulated will become a platform for 10 million women in Protestant churches represented by United Church Women, a general department of the National Council of Churches. The resolutions which emanate from 12 work groups will be based on phases of Christian freedom upon which local council women seek action. A poll of local councils is now in progress to determine those phases.

World figures such as Rajkumari Amrit Kaur of India, a leader in the Indian independence movement who suffered imprisonment for her activities, and the Right Rev. Chandu Ray, recently elected Bishop of the Anglican Church in Pakistan, will take part in the triennial Assembly. Women active in the newly independent nations will attend as special guests of honor.

Outstanding church leaders and men and women in public life will address the Assembly on the dimensions and responsibilities of Christian freedom. Among those announced so far are: Dr. Edwin T. Dahlberg, president of the National Council of Churches; Dr. Walter G. Muelder of the Boston

Lafayette District Represented At School

The Louisiana Conference of the Woman's Society of Christian Service held its School of Missions at Centenary College in Shreveport, Louisiana, August 11-15, with the following officers and members representing the Lafayette District:

District Officers:

Mrs. M. A. Reber, President
Mrs. Eloi Girard, Vice-President
Mrs. Leslie Morris, Secretary Missionary Education
Mrs. Beldon Fox, Missionary Personnel
Miss Claire McKinnon, Christian Social Relations
Mrs. Willard Barnhill, Spiritual Life Conference Officer
Mrs. P. D. Lambert, Missionary Education District Secretary of Wesleyan Service Guild
Miss Marie White

W.S.C.S. Members:

Mrs. Paul Lasseigne
Miss Olive Hartwell
Mrs. O. L. Golson, Jr.
Mrs. E. A. Moise
Mrs. Eva Stagg
Mrs. Edward Burleigh
Mrs. K. O. Houston
Mrs. Woodrow Hearn

W.S.G. Members:

Miss Marilyn Carter
Dr. Matteye Boagni
Miss Helen Sullivan
Mrs. Margaret Lanier

LR District Guild To Meet

"The Little Rock District Wesleyan Service Guilds will have a District Meeting and Seminar at Winfield Methodist Church, Friday, September 19, 1958. Dinner will be served at 6:15 p. m. Miss Mary Florence Scobey our District Chairman of Missionary Education and Service will be in charge of the program."

University School of Theology; and Rajkumari Amrit Kaur.

A delegate to the UNESCO Conference in London in 1945 after her release from prison, Rajkumari Amrit Kaur was a founding member of the ALL-India Women's Conference and has served as its president and social section secretary. She has also been India's Minister of Health and a member of the cabinet. A devout Christian, she was Gandhi's secretary for 15 years.

The award of citations for outstanding public service to a group of ten notable American women will be a special feature of the Assembly.

Panel discussions on issues highlighted at the Assembly will be led by specialists, with Miss Anna Lord Strauss of New York as moderator.

Music, drama and the arts of the South Seas will contribute to a South Sea Island evening. This program will emphasize a new World Community Day project through which a women's work specialist will be sent to the South Seas to train island women in leadership. The project is sponsored by UCW, working with the South Pacific Commission.

Book talks and an Indian-American program are also scheduled. One precedent will be shattered at the 1958 Assembly when husbands will be heartily welcomed for the first time and invited to attend all sessions.

(Continued from page 5)

jurisdictional structure rests on sound philosophy. Sometimes those of us who stand for a strong jurisdictional organization are called reactionaries. But as a matter of fact we are the progressives. Those who propose to go back to the pattern of 1784 or of 1844 are proposing that we return to the horse and buggy days. In 1844 when the tragic division came, the entire Methodist Episcopal Church was not as large as any one of the four larger Jurisdictions in our present structure.

In order to make the principles I have mentioned effective the Plan of Union made provision for a strong and independent Jurisdictional Conference.

The Jurisdictional Conference

Let it be emphasized that every right and duty that the constitution bestows upon the Jurisdiction adheres to the Jurisdictional Conference. Who elects the bishops? The Jurisdictional Conference. Who selects the representatives on the boards? What body sets up organization and devises plans to take care of the needs of a region? What body speaks for the Jurisdiction? The Jurisdictional Conference in every case. It is the hands and arms of the Jurisdiction. Without it the Jurisdictional Structure is no more than an idea. It follows, therefore, that anything that affects the Jurisdictional Conference affects the jurisdictional structure for good or ill.

It has been proposed that the Jurisdiction retain all the privileges and duties it now has, but that changes be made in the Jurisdictional Conference. Let the Jurisdictional Conference, they say, meet during the session of the General Conference, and transact business. Removing the Jurisdictional Conference from the people destroys the purpose that inspired its existence — to root the work of the Church in the soil of every region. The work of the Jurisdiction would in that case be directed by what is tantamount to a committee of the General Conference.

Or let the Jurisdictional Conference meet prior to the General Conference, they say. That would cancel out the place and function of work and plans of the General Conference. Moreover it would impair the independence of the General Conference, for the Jurisdictions would then have opportunity to settle its mind on many questions, and would be inclined to tell the General Conference, as in a strong and independent Jurisdictional Conference.

Three principles stand out and undergird the whole magnificent idea of our Jurisdictional system: (1) Unity in diversity, permitting resiliency and initiative; (2) Equality of representation and participation, and the avoidance of the friction that invariably arises in this field unless the rights of minorities are guaranteed; (3) A strong and independent Jurisdictional Conference, by which alone the idea may be effective.

William G. Phelps, An Appreciation

David loved to evaluate the fortifications of Jerusalem. Israel challenged the world to walk around Zion and mark well her bulwarks.

Why not apply this process to great men? Centenary College, Shreveport and Louisiana, have recently lost a great man, Prof. Wm. G. Phelps.

What made him great? An early decision and dedication: he would be a teacher!

This involved a tremendous renunciation of wealth and ease. It meant long nights and years of toil in broad and thorough preparation.

Born in Ohio, where every home looked out upon a steeple of church, college, or university, young Phelps could not escape the upward pull of a cultural and religious atmosphere.

Especially since he was descended from a long line of note-worthy pious forebears—all sturdy, honest, dependable.

Hence, he hurdled nearby college and university, then off to other graduate centers, as the long arduous preparation continued.

Still athirst for more knowledge, he chose to dig down to the roots of our civilization; therefore he must negotiate the classics!

Phelps must bathe in the Greek tradition! With his beloved wife, the former Miss Margaret Beaman, an honored alumna of the University of Tennessee, herself a teacher of note, he sailed away to Germany, Greece and Rome.

Hand in hand these two walked the streets where Caesar, Cicero, Vergil and Horace walked. They studied at the American Academy there. Then they drank in the echoing eloquence of Demosthenes, the philosophy of Socrates and Plato and were transfused by the Greek art and mystery.

Back home Prof. Phelps was so thrilled he must commission his pen to assist him in the Classic overflow.

That pen had the actinic ray! It brought him recognition from scholars in academic circles far beyond Louisiana.

How he found time to do heavy teaching of Latin, Greek and Classical Literature in Centenary College for 25 years and also to write the many scholarly articles read before learned societies in other states, we'll never know!

But from his gifted pen, in rapid succession came:

"The Glory That Was Greece"
"Socrates — Moral Teacher of Greece"
"Athens—Violet Crowned"
"The Areopagus (Mars Hill)"
"Memories of Elusis"
Then,
"Three Roman Poets" and
"Lessing: Champion of Human Brotherhood"

As a result of these writings Prof. Phelps was made an honorary life-member of National Literary Societies, such as the Mark Twain Society and the Eugene Field Society, and others.

Though the classroom was his throne and teaching youth his master-art, still he was in great demand as a civic and church leader.

He was a Mason, Knight Templar and Shriner. He was a veteran Y.M.C.A. director, an outspoken Temperance worker, a director of the National Conference of Christians and Jews and for years a popular teacher of Men's Bible Classes, of womens' classes too and mixed classes also.

Amazingly, from early manhood to old age, Prof. Phelps was never detached from Sunday School. When not a teacher, he was Superintendent, often both!

Moreover, during world war II, when many pastors were away, he being an able Bible student and forceful speaker, filled a vacant pulpit almost every Sunday!

Throughout the years, wherever he went Prof. Phelps was made a member of the official Board of his church.

A man of commanding presence, nature gave much to Wm. G. Phelps and he returned it with usury, in loving service to his day and generation. Now he belongs to the ages!

Surviving are his widow, a son, William B. Phelps, two granddaughters, Margaret and Doris Ann Phelps, four nieces and two nephews.

**FINANCIAL REPORT FOR
JUNE, JULY AND AUGUST 1958 OF THE
RETIRED MINISTERS HOMES BOARD INC., BOX 175 LOGANSPOET, LA.**

(Pastors please keep this report so as to report the amount raised at 1959 Conference)

ALEXANDRIA DISTRICT	
Olla, Rev. W. H. Carroll	\$ 10.00
BATON ROUGE DISTRICT	
Slaughter Church	\$ 50.00
Slaughter W.S.C.S. Memorial gift	10.00 60.00
LAFAYETTE DISTRICT	
Abbeville, Mrs. V. W. Caldwell	25.00
Crowley, Friendship Bible Class	10.00
MONROE DISTRICT	
Monroe, Southside Church	5.00
SHREVEPORT DISTRICT	
Holly Springs Church	\$ 10.00
Mansfield Church	\$100.00
First Ch. Shreveport—Mr. E. L. Farrar	10.00
First Ch. Shreveport—Brotherhood Class	85.00
	\$205.00
	\$315.00
Rev. James B. Grambling, Chairman	

**Sees Religion
Decreasing As Church
Membership Gains**

Washington, D. C. (RNS) — An America which numbers practically all its population as members of some church but which is nevertheless "religiously powerless" is foreseen for the future by a Seventh-day Adventist editor.

Raymond F. Cottrell, associate editor of the Review and Herald, official organ of the Church, said in an article entitled "A Form of Godliness" that "as more of the

American people take up the forms of religion, religion itself seems to exert progressively less power over their lives.

In 1870 only 18 per cent of the population of the United States belonged to any religious organization, he said. "Today three times as many Americans hold church membership as then," he pointed out.

"If church membership could be considered an accurate index to the seriousness with which Americans take their religion and apply its principles in daily life, we might expect this nation to be fully three times as religious today as it was

approximately a century ago," Mr. Cottrell said.

"We seriously doubt, however," he continued, "that the most optimistic churchman would venture such a claim. Among other things, the statistics on crime, divorce, and juvenile delinquency are against it. Influence peddling in Government, alliances between law-enforcement agencies and the underworld, the consumption of alcohol, sour race relations, and many other facets of contemporary America give little evidence of an increased impact of religion on the thinking, morals and conduct of the nation."



NA Conf. Notes

Rev. Robert Clemmons Is Resource Leader For Adult Leaders' Conference

The North Arkansas Conference was fortunate in having Rev. Robert Clemmons, Director of Adult Work of the Methodist Church, as the Resource Leader for the Adult Leaders' Conference, Hendrix College, August 30-31.

Saturday afternoon was given to a period of general discussion with the whole group working together for a period; then divided into groups for additional work.

Saturday night Mr. Clemmons led the group in a teaching demonstration.

Sunday morning was given to a class period with two groups having a Sunday School lesson. This was followed by an evaluation period. The morning worship was held at eleven with the message brought by Mr. Clemmons.

The Sunday afternoon period was given to general discussion.

Rev. A. C. Brannon was present for part of the program and presided as Conference Director of Adult Work. Mr. Jim Wiseman, Rev. George Meyer, and Mr. Charles Mabry, District Directors of Adult Work were in the conference and assisted with the program.

Each district of the conference was represented in this meeting.

The date of August 29-30, 1959 has been suggested as the date to meet next.

Senior Adult Conference

The Senior Adult Conference was held September 2-4. Those who have attended a number of these Senior Adult Conferences indicated that they thought this was the best of these conferences. The program was developed to bring many interests to the group.

There were three special periods on aging: Aging and Health, led by Dr. C. A. Archer of Conway; Aging and Welfare, led by Mr. H. A. Baldwin of Little Rock; Aging and the Church, led by Rev. I. L. Claud of Marion.

Brother Claud did a fine job of leading the general activities of the entire conference.

Rev. C. N. Guice of Conway gave excellent leadership with the music.

Rev. Raymond A. Dorman of Fayetteville was the splendid leader of recreation, bringing with him a number of types of game equipment.

The oldest person present was Mr. Flowers of Quitman, who is 93 years of age. He has not missed a one of these Senior Adult Conferences.

Dr. Eller in Bible Schools

Dr. Meredith F. Eller of Fayette, Mo., was with us for six Bible schools this summer, completing the last school on August 29. Schools were held as follows: Waldron, Huntington, Russellville, Cotter, Ozark, and Siloam Springs. About three hundred people took part in these schools, with near two hundred course cards being given in the schools.

Church School Rally Day

Many of the church schools of the North Arkansas Conference have made good plans for the observance of Church School Rally Day. A large number of our church schools

have secured the Church School Rally Day program, "On The First Day." The conference office is ready to send any North Arkansas Conference church school five copies (free), if such church has not already been provided copies. If your church does not have copies of this program please write us at once and begin plans for Rally Day.

Rally Day is to be observed on September 28. It is most important that this program be carried out this year. This should be a time for expanding the program of the church school. Also Rally Day offerings make possible much of the conference and district program of Christian education. More funds are needed this year for promoting the special emphasis on Christian Education. Churches are not being asked to make any other financial contribution as a special for this Emphasis. It is to be paid for out of the regular funds, but Rally Day offerings help with the total program each year.

No quotas are given churches. We hope that no church will do less than last year. Many could and should do more than last year. The decision is with the church.

Harrison Christian Education Rally

Due to the fact that a number of churches in the Searcy, Fayetteville, and Batesville Districts are a long way from any of the three Area Christian Education Rallies being held in North Arkansas Conference plans have been made to have an additional rally at Harrison. The district superintendents of the three districts are to share in this rally. Rev. E. G. Kaetzell will preside, Dr. Paul M. Bumpers will lead a worship period, and Dr. Roy I. Bagley will give the address.

Seventy-two persons from the North Arkansas Conference took credit in the Arkansas Pastors' School. A number of others attended part of the time.

More than one thousand course cards were issued to persons in North Arkansas Conference churches during June, July and August. This is a new record for this period in our conference.

Vacation Church Schools

New Orleans

The Algiers Methodist Church of New Orleans held one week of Vacation Church School August 18-22. There were 167 enrolled.

On Sunday August 24th a program was held in the sanctuary of the church with the children of the Bible school giving the program. There were 227 present for the exercises.

Mrs. E. E. Coyard was in charge of the school.

Jonesville

First Methodist Church, Jonesville, La., conducted an enthusiastic and profitable Vacation Church School the week of August 18th under the direction of Mrs. Kelly Breithaupt. Daily attendance was above ninety with the study theme entitled "Jesus, Saviour". Twenty-one workers cooperated to make this one of the best schools conducted in years. Rev. Alvin Smith is the pastor.

Humphrey

"Jesus" was the theme for vacation church school at Humphrey Methodist Church which closed with a program in the sanctuary Wednesday morning, August 20.

Each morning Rev. Eugene Rushing, pastor of Humphrey-Humnoke charge, gave the devotionals using ways God manifests his love for men through Jesus' life and death.

The Junior group led by Mrs. Lawrence Wilson studied "Jesus Is His Name". Each day a member of the group portraying a traveler from the Far East told a Bible

Youth Camps

Texarkana

The College Hill Methodist Church, Rose and Kirby Streets, Texarkana, Arkansas, has completed their annual three day Junior Day Camp held at Camp Preston Hunt. The Rev. James A. Simpson is pastor, Mr. S. C. Stone, Church School Superintendent, and Mrs. Weldon Smith, Department Superintendent.

Counselors for the camp were Mrs. Bart Mullins, Mrs. Jake Lingo, and Mrs. Weldon Smith. They were assisted by Judy Schneider, Judy Wright, and Karen Wright. Jimmy Nicholas and Vernon Watson, Explorer Scouts of Post 8, were in charge of the nature hikes and served as life guards at the swimming pool. Mr. and Mrs. Curtis Robertson were dieticians for the camp. Twenty-four Juniors were enrolled.

The text studies used were: "Juniors in God's World" and "God at Work in His World". The children made terrariums, wooden plaques, spatter paint prints of leaves, fairy gardens of nature, and studies in insect and plant life.

story.

"Jesus went about doing good" was the idea carried through by the Primary and Kindergarten classes which were directed by Mrs. W. E. Ellis, Mrs. W. A. Mouser, Mrs. J. B. Terrell and Mrs. E. Mulloy, Jr.

Mrs. D. K. Roberts was general chairman for the school. Senior girls Donna Roberts, Alice Osborne and Irene Mouser assisted with the handicraft and music. Mrs. P. H. Mathews was refreshment chairman.

Western Round-Up Held At Ingleside

This year instead of having our annual Christian Witness Mission at Ingleside Church, Baton Rouge, La., we had a western round-up and tried primarily to round up our inactive members. Our round-up was held all day Saturday. Visitation during the morning and afternoon and recreation at night. We had 4 groups with 3 in a group visiting. These groups made some 50 calls. The people visited were told of our future plans and our need of them. All were invited to church for supper at 6:00 P. M. and recreation following. The church annex was decorated in the western style with hay adding authentic atmosphere. A simulated chuck wagon designed by Stan Routh was used. Western food, hot dogs, baked beans, pink lemonade, was served from the wagon. Mrs. Ed. McQueen was in charge of food, and Mrs. Henry Pylant and Mrs. Ralph Newell were her helpers. There was plenty of food for all 30 people. After supper we had a vesper service led by Charles Knight. The topic of vespers was "What Do You Want Out Of Life". The picture of Christ placed on several bales of hay with lighted candles on each side formed our wor-

ship center. After vespers we had over 30 people present and we moved right along into recreation with Musical Bingo. Rock and Roll hits were used as music and Miss Lee Earle Hines was the winner of this contest. The Texas Shatice followed. When we were thoroughly tired out Bill Dunnham entertained us with some songs and music with his guitar. A skit was presented next. Members of the cast were Billy Irving, Frances Clanton, Tommy Dunnham, Elsie Irving, Kaye Evans, Donald Mills, Lewis Cook, and Charles Knight was narrator. The game that followed was "A What" which everyone enjoyed greatly. Next we wore ourselves out doing the Virginia Reel. Our last game was "Who Sir, Me Sir". After that we were all glad to be seated and watch one of the current Cisco Kid television stories furnished by the Holsum Baking Company of Baton Rouge. At 10:00 P. M. we entered the Sanctuary for a communion service led by Rev. W. R. Irving, Jr. The song service was conducted by Mr. Earl Redding, our choir director, and Mrs. Earl Redding sang a solo, The Lord Is My Shepherd. We closed at 10:30 p.m.

Candlelight On The Middle East

By Mae Hurley Ashworth

When the sensational best-selling novel *The Sheik* was published almost forty years ago, its hero was a fairly faithful representation of the average Westerner's concept of the Bedouin Arab. This dubious character was fierce and vengeful, passionate and unpredictable. He lived in primitive opulence in his strife-ridden desert, racing the wind astride a horse much nobler than himself.

Scholarly books about the Middle East were being written then, as now, but few Americans cared to read them. Romance was more exciting than reality, and possibly few sheiks could compete for charm with the great screen lover, Rudolph Valentino, who made his film role as *The Sheik* memorable to millions.

For a time, while the novel enjoyed a brisk circulation, theater marquees induced enormous crowds to view the Valentino version of life in the desert, and the nation hummed the tune of "The Sheik of Araby," the Middle East was a topic of interest to Americans. But it was a mythical Middle East that had been born in the fertile brain of a British novelist. It had little relation to the geographic area occupied by the Arabs, an overwhelming number of whom lived in prosaic poverty.

After this brief flurry of attention, Americans effectively forgot about the Middle East. Now and then, when a news item brought it inescapably to their attention, they pulled out of the backs of their minds the old misconceptions of the Middle East as a place strange and exotic, not to be understood. But for the most part, they simply did not think about it.

These past few years have brought shock therapy for the West's abnormal division of the world into the known and important (the West and certain portions of the Far East) and the unknown and unimportant (all the rest!). The Middle East has been making headlines. It has been proving its likeness to the Western world in its national aspirations, its desire for a place in the sun, and its search for a way of life.

It is important, in this period when the Middle East is resurgent and making its forceful impact on the reshaping patterns of international relations, for Americans to understand the people of the Middle East and their renaissance. It is particularly important for Christians to comprehend the mission of the church in the area and the opportunity open to it to act as the catalyst in helping to form the revitalized societies.

The Commission on Missionary Education of the National Council of Churches, acting as an agency for twenty-eight affiliated denominations, has published a comprehensive program of materials to interpret The Christian Mission in the Middle East. Because, during the years when the countries of the Middle East were almost forgotten lands, Christian missions maintained both their interest and their work in the area, the Commission has had available to it in preparing this study informed authors and authoritative consultants—the missionaries. The result is a range of publications rich in content and high in the sort of interest created by intimate detail. These materials, published under the imprint Friendship Press, include books for all age

groups and a stimulating variety of other resources.

Through the use of Friendship Press publications, local churches will undertake a study of the Middle East, using a number of missionary education techniques. These will vary according to the size, location, and circumstances of the churches.

Many, perhaps, most, churches will elect to make the recommended six-session study, following (with adaptations to local need) the Friendship Press and denominational guides prepared particularly for the course. Others, because of special circumstances, will prefer a more expanded study or will find it necessary to condense the course into fewer sessions. Some will have separate study groups for men and women, young people, and children.

Others will make an all-church study, meeting together as families, and dividing into age-group classes following a short general period of devotions. In some churches the mission study will be integrated into the regular church school curriculum. For instance, a men's class might decide to read selected Friendship Press books and discuss them during their class period. The teacher of a children's class might utilize the stories for this age group in her program and base group activities on the picture set and work map.

You and your friends will want to determine the plan that will be best for your own local church and then devise ways of making the study as vital as possible. You may want to start promoting the study by using the colorful Middle East wall map as an attractive "come-on" that will later become a valuable study resource. You will almost certainly want to use some of the available program display aids.

Sometime during the study you will probably want to have a special feature to attract the interest of those not actively involved in the course. This might be a church supper or party, using the table mats and place cards that have been prepared to brighten such occasions, and the suggestions contained in *Fun and Festival from the Middle East*. Or your special event could be an all-church or community program, using the film, filmstrip, or play.

Because the Middle East is vast and complex, this study should be undertaken thoughtfully. A new age is being born throughout the world, and nowhere is the newness more evident than in the Middle East. The obligation of every church member is to understand the significance of what is happening, deeply and fully, to the end that the Christian claim to the new age may be staked before the lands are lost.



What Is Crop?

CROP—Christian Rural Overseas Program—is the community appeal of Church World Service which enables the people of Arkansas to share their food with those in other countries who are facing hunger.

Church World Service, which carries out a cooperative relief program in behalf of 34 Protestant and Eastern Orthodox church bodies, plans and directs the food distribution.

Protestant missionaries and church agencies set up the local Christian committees which actually distribute the food gifts. In all this CROP serves as a very important link between the Arkansas farmer and the orphan in Korea or the displaced farmer in Greece.

The Arkansas CROP Committee, on which serve representatives of the churches, agricultural agencies, farm groups and public service corporations, plans and conducts the harvest campaign in all 75 counties.

State officers are seated left to right: Marvin Vines, Radio Station KTHS, publicity director; Karl Munson, Agricultural Extension Service, secretary; H. W. Robertson, Arkansas Farm Bureau Federation, vice chairman; Ross Mauney, Arkansas Power and Light Co., chairman; and Rev. Robert Scott, Ar-

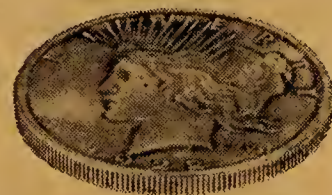
kansas Council of Churches, treasurer. Standing left to right are members of the Executive Committee: Bill Davey, Soil Conservation Service; John Kincaid, Mid-South Director; M. J. Mills, Farmers Home Administration; Clyde Lieblong, Agricultural Stabilization Commission; and C. A. Vines, Extension Service.

In each county, a committee has been set up and is making plans for the fall canvass. The CROP campaign will culminate in a farm-to-farm canvass under the direction of town and community chairmen who recruit canvassers with the help of churches and participating organizations. Each canvasser will call on ten families. In this way, each family will be given the opportunity of sharing some of their abundance with those in need. Giving is truly a part of Christian living.

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Obituaries

KAUNG—Bishop Z. T. Kaung, administrator of the Peiping (China) Area of the Methodist Church, and the clergyman who baptized Generalissimo Chiang Kai-shek as a Christian, died on August 23, in Peiping. He was 72 years of age.

Bishop Kaung had a remarkable career both within the Methodist Church and in the field of religious education. Though born into a well-to-do non-Christian family, he early attended mission primary schools in Shanghai, and at the age of fifteen he became interested in Christianity. When nineteen, he was baptized despite the objections of his father and mother, and the persecution of his community. Later his mother and other members of the family were received into the Methodist Church.

While a student in the Anglo-Chinese College of the Methodist Church in Shanghai, he was licensed as a local preacher, and soon became superintendent of the Sunday school in Shanghai's famous Moore Memorial Church.

WALKER—The recent passing of Mrs. L. L. Walker, Searcy, Arkansas, formerly of Higginson, ended the career of one of the most prominent and outstanding religious workers in the state, particularly in White County, in the past half century.

Mrs. Walker served the Methodist Church in Higginson for many years as Sunday School teacher, superintendent and youth counselor prior to the time that ill health prevented her active service. She received numerous citations from religious organizations throughout the county recognizing her outstanding achievements as a youth leader in religious activities, not only in her immediate community and county, but throughout the state.

It is in sincere appreciation and

humble praise that this tribute is made to one who spent such a great part of her life endeavoring to promote the cause of Christ and whose influence as a religious leader has been so widely felt. — Rev. J. W. Howard, her former pastor.

EDUCATION LEADER

(Continued from page 2)

for accrediting United States Methodist delegates to the convention, which had about 4,000 delegates and an attendance of as many as 16,000 persons at some meetings.

Dr. Adkins, general secretary of the Methodist Board of Education's Division of the Local Church, said he thought the convention made at least four important contributions to the delegates:

1. New insights and enthusiasm.
2. Greater awareness of the place of dramatic elements in teaching.
3. A new sense of unity among all Christians.
4. A new understanding of the basic relation of evangelism to Christian teaching.

Mr. Vernon said he thought the convention, with delegates from 63 countries, was the most representative body of its type ever to meet. He said he was impressed by the

fact that persons from many different countries provided leadership.

"U. S. leaders did not push themselves to the front nor appear to dominate the meeting in any way, and I think this was good and wholesome," he said.

The Methodist Church had the largest representation of any denomination, with about 110 delegates from the United States and approximately 50 from other countries. Delegates representing other branches of Methodism brought the total Methodist representation to about 200.

As has been reported previously, Methodist Bishop Shot K. Mondol,

Delhi, India, was elected president of the World Council of Christian Education and Sunday School Association, which sponsored the meeting.

Most of the delegates were Christian education leaders or missionaries.

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On A Wide Circuit

W. W. Reid

Memo to General Conference, 1960 (Part I)

My philosopher-friend, Benjamin Caulfield, who has been marvelling at the development of that phenomena called Methodism for over half a century, was suggesting how he thought the General Conference of 1960 ought to act on both religious and church-organizational problems. I fear the enactment of some of his suggestions, even if desirable, might face the long route of constitutional amendment.

"It seems to me," mused Mr. Caulfield, "that the Methodist Church has been dissipating its real strength these recent quadrennii by a year's 'drive' after this, the next year a 'campaign' for that; followed by an 'emphasis,' and 'effort,' and a 'mission' for other equally good 'causes' in succeeding years. The Church seems to be a great religious supermarket, with special sales in one department on Tuesdays, in another on Thursdays; and on some Wednesdays it is offering trading stamps and premiums. Emphasis on the mechanics of a project can rob it of spiritual values.

"We need to reassert the central objective of our Christian religion; to rediscover the purpose for which the Founder of the faith lived and died; to reaffirm the plan of salvation which the fathers of Methodism proclaimed. We need to stop shifting 'emphasis' to meet each new 'crisis'; we need to so empower and condition the decisions and actions of men with Christian understanding and purpose that crises never arise. Our churches are not to be little relief trucks running hither and yon as emergencies break out, but a teaching and preventive force that eliminates the possibility of any disaster . . ."

Mr. Caulfield observed that "almost unnoticed by the general church membership," there has been a shift in the "center of power" in Methodism since unification; adding that while not all this shift is bad, "the church ought to see where it is going."

"Before 1940—and especially in the northern Church—the boards of the Church were the centers of new movements and the heart of most advances in all fields," he noted. "More and more the boards and agencies have found themselves exercising less initiative and leadership while the bishops are proposing and directing most new programs. That might be a very healthy condition—if all the bishops were selected and trained for that type of leadership. Some, of course, are. But I fear the agencies are losing their old and effective leadership of the churches (1) because they are being overly held in uniform check by the interlocking directorate of the episcopacy; and (2) because the membership on the boards is now based on geographic—and in some instances probably church-political—representation rather than upon the members' vital concern for the 'cause' the agency advocates. Once the members of a board were chosen because of their proven interest in that area of the Church's life—proven perhaps by their gifts to the

After Sunday, October 5, World-Wide Communion Day—

I Will See You At Work

By Frank C. Cartwright*

By "you" I mean individual Methodists who on World-wide Communion Sunday, October 5th, will kneel at your church altars. You will there join Christians of many races and nations in Holy Communion. Many of you will make special offerings of money to our Lord in the Fellowship of Suffering and Service. A goodly share of that giving will, through the Methodist Committee for Overseas Relief, go to work in your stead in meeting human misery.

You Have Already Been At Work

While you are partaking of bread and wine here in the United States, I expect to do the same with brown-skinned Christians and Dutch missionaries some place in Indonesia. But between now and that date, and for four weeks after it, I will see you at work through your money given previously through communion offerings, your money administered by missionaries and national Christians.

Often and in many places have I already seen you at work—and

cause, their knowledge of the field, or by their service. Now they may represent only a cross-section of the Church's lukewarmness to the issues involved. That may appear democratic, but it is not necessarily constructive or even healthy.

"There is another related situation in which Methodism seems to be more uncertain than it used to be in decision making. Did you notice that the last two General Conferences really 'ducked' the making of some very important and time-value decisions by appointing commissions to brood over them for four or more years? It will be interesting to see what will hatch out after all this settin' and broodin'—and delay. Don't be disappointed if 1960 shows nothing but fuss and feathers—and some crowin' and cacklin'—and then back on the nest for another quadrennium.

"It really might have been worth the dollar cost for the Conference to have debated some of these issues another week or two—and help set the Church straight in its thinking and doing concerning some very vital and timely issues. Neither the individual nor society makes much headway by running away from issues just because they are disagreeable or difficult of solution. It is coward's advice that 'He who fights and runs away, will live to fight another day': he just never comes back. And it is quite possible that Methodism can miss its great mission to all ages by now adhering to the counsel of 'tackful delay.'" (to be continued)—1958

my heart was thrilled at the sight. A year and a half ago in a dozen Asian lands, also as in 1953, and back in the immediate postwar period (1945) in China and in other lands scattered over Asia, I saw you at work. You Methodists have worked in our own church program, but you have been much broader in interest than that. For example, you have given largely of money through this same offering to Church World Service through which Christians of many denominations minister to appalling human need among Arab refugees, among Europeans scattered and hungry and almost helpless because of the ravages of the war and of postwar military action. Yes, I saw you at work. And I thanked God for you.

How You Have Been Working

For example—

In 14 countries in Asia, in 10 countries in Europe, and 6 countries in Africa and the Near East, in the name and spirit of our Lord, you have been busy.

Korean amputees, victims of the war and—even more to be pitied—children who stumbled upon landmines unexploded during the war, are being fitted with inexpensive artificial legs or arms and are being taught to earn a living.

In that land some of the widows and orphans blighted by war have been gathered by you into homes where they are being rehabilitated and taught. In Indonesia I saw a splendidly run institution where not only orphaned children but poverty stricken old men and women are lovingly cared for—not through your gifts or money but by Indonesian Christians who feel the contagion of your example and that of your missionaries.

Great heaps of surplus foods from America have been seen by me partly provided by your money, being sorted and distributed in the name of Christ "without regard to race or creed." Vitamin tablets, and dried milk, and multi-purpose foods, these are merely *things* as I name them. But in truth they are *you* insofar as you gave money for for them and sent up prayers to God to add power to your gifts.

I will see you again, shortly before you open your hearts and purses on World-wide Communion Sunday, see you in the unspeakably crowded and pestilent squatter quarters of Hong Kong. Hundreds

* Dr. Frank C. Cartwright is associate secretary of the United Board for Christian Higher Education in Asia and executive secretary of the Board of Founders of Nanking Theological Seminary.

of thousands of refugees from Communism on mainland China are still living in abject misery on rooftops and in shacks made of tin and scrounged boards and even cardboard, along the sides of open sewers. Among such sights and smells of horror, I will see Christians in the name of M.C.O.R. or of Church World Service establishing milk-bars for little children, and also small and inadequate—but crowded—play areas and kindergartens. I will see you, through your money and your missionaries and your Chinese Christian colleagues, building Wesley Villages. Here in clean, sanitary, inexpensive quarters some hundreds of refugees have moved up a long, long step toward rehabilitation. A school is there. A church is being born and nurtured. A Woman's Society of Christian Service is ministering to other Chinese in need. You are at work there.

I will see you at work in another area. On Formosa—Taiwan as it is properly called—a horde of refugees live in a crowded center where, since their evacuation from Communist threatened islands, they have been given land and a chance to breathe free air. No medical care—except that which is given by you Methodists from your M.C.O.R. contributions and which was administered, when I was there, by a frail yet devoted missionary. In steaming heat, or winter's cold rains, in fair weather or typhoons, he went twice each week to help *you* at your work.

In Sarawak, Borneo, I will see you at work through cattle sent out by you through the Heifer Project, and in other areas I will see you farmers at work in CROP—the Christian Rural Overseas Project—in which many Methodists participate.

And as I kneel with brown-skinned friends and partake of Holy Communion on October 5th, and as we make our offerings over there, I will in imagination see you at work in still other lands—India and Pakistan, Kenya and other areas of need in Africa, and in European countries where refugees are not a mere "problem" to be faced but thousands of otherwise homeless, hungry brothers and sisters.

Yes, I will see you at work; and once again I will thank the loving Father for our Methodist Committee for Overseas Relief and for Church World Service. And even above organizations, I will thank Him for *you*, individuals who in remembrance of Christ pour out your prayers and your gifts on World-wide Communion Sunday.

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Louisiana Methodism

VOL. X

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No. 37

Charles Wilder To Receive Meadows Scholarship

Charles Wilder of Eros, one of the outstanding young Methodists on the Centenary College campus, has been chosen initial recipient of the recently established Mary Frances (May) Meadows Memorial Scholarship.

The scholarship was endowed last year with an initial gift of \$5,000, which has been invested to provide income for the award. Miss Atlanta Meadows and Miss Eunice Meadows, both members of the Trinity Methodist Church of Ruston, established the scholarship in memory of a third sister, the late Miss Mary Frances Meadows.

They indicated at the time that they wished the scholarship to go, whenever possible, to a ministerial student from the Ruston district of the Methodist Church. Young Wilder is a member of the Antioch Methodist Church in Eros and is a ministerial student at Centenary. He will be a senior student this year.

The son of Mr. and Mrs. Charles R. Wilder, he is currently president of the Student Senate on the campus. He has served as president of the Methodist Student Movement and as a member of Kappa Chi, society for ministerial students. Young Wilder also was active in promoting "Quest," the daily devotional for students of all denominations. He is a member of the Centenary College Choir, active in intramurals, alternate to the honor court and member of many other campus organizations.

The scholarship will carry a valuation of \$300 for the year.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Sept. 18-Sept. 27 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Sept. 18	John 10:19-30
Sept. 19	John 10:31-42
Sept. 20	John 11:1-16
Sept. 21	John 11:17-37
Sept. 22	John 11:38-54
Sept. 23	John 11:55-12:8
Sept. 24	John 12:9-19
Sept. 25	John 12:20-36
Sept. 26	John 12:37-50
Sept. 27	John 13:1-11

President Eisenhower Calls Upon All To Observe National Day Of Prayer

1959 Miss America Is Active Methodist

When 25,000 attendants in the Atlantic City auditorium and 40,000,000 television viewers saw a lovely young woman from Mississippi crowned as Miss America they were at that moment admiring an enthusiastic, working Methodist.

The new Miss America is a soloist in the church choir in the little town of Brandon, is active in youth work and before she left for college, was a Sunday school teacher.

"Known for her radiant smile and sincere friendliness even more than for her beauty and talent, she is the pride of her townsmen," is the way the Rev. John C. Speed describes his now, world-known parishioner, Miss Mary Ann Mobley.

The 1959 Miss America is 21 and a senior in the University of Mississippi. She was selected September 13 from among representatives of the several states to typify American young womanhood for the coming year.

Her family, who were introduced to a television audience, estimated at one fourth of the nation's population, are loyal Methodists. Miss America's mother, Mrs. David Williams, has also been a church school teacher. Her twelve-year-old sister, Sandra, is a soloist in the girls' choir. Mr. Williams is an attorney.

Washington, D. C. (MI)—President Eisenhower has called upon all Americans to observe Wednesday, October 1, as a National Day of Prayer.

"In our time, buffeted by unprecedented changes and challenged by an aggressive denial of Divine Providence, we have continuing need of the wisdom and strength that come from God," the President said in his proclamation.

The observance was established by Congress in 1952, providing "that the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

Publication Board To Hold Annual Meet

Nashville, Tenn. (MI)—The Board of Publication of The Methodist Church will have its annual meeting October 29 at the Park Sheraton Hotel in New York City.

The 45-member board directs the publishing interests of The Methodist Church and has jurisdiction over the Methodist Publishing House. Its membership consists of ministers and laymen from every section of the country.

William Swiggart, Nashville, is chairman of the Board of Publication.

Carrie Lena Myrick To Begin Home Mission Service

New York (BM) — Miss Carrie Lena Myrick, Jamestown, Louisiana, is one of 22 young men and women who are beginning this fall two years of home mission service for the Methodist Church.

Miss Myrick, daughter of Mr. and Mrs. John R. Myrick, will go to the Bethlehem Center, a Methodist institution in Memphis, Tenn., as a social group worker.

The group, known as "US-2's," will serve in Methodist home mission areas throughout the United States. Six will teach in mission schools, 10 will do town and country church work, four will do social work in community centers, and two will work in children's homes.

The US-2's represent 16 states. Most are 1958 college graduates. All but one will serve under the Woman's Division of Christian Service of the Methodist Board of Missions. One will serve under the Board's Division of National Missions.

From July 19 through August 29, the group was at National College, Kansas City, Mo., participating in a special training course designed to prepare for their missionary vocation.

Born in LeWard, Texas, Miss Myrick attended high school in Castor, La., and studied four years at the Northwestern State College, Natchitoches, La. She is a member of the First Methodist Church of Bossier City, La.



At 11 o'clock Sunday morning, September 14, the Formal Opening services for the new Vidalia Methodist Church were conducted by the Rev. James T. Harris, Superintendent of the Monroe District, and Rev. Harold Hine, Pastor of the Church. A large crowd was in attendance at the special service. A time of fellowship was enjoyed during the covered dish luncheon which was served at noon.

The new church located in a new addition of Vidalia, is of brick veneer construction and contains 7000 square feet of floor space. It is a modern, complete plant including year-round air-conditioning. The educational department houses all the class rooms from the Nursery through the Senior department, plus the pastor's study, Church School Superintendent's office,

a modern kitchen and adequate rest room facilities. The sanctuary will seat approximately 250 people; additional space can be obtained by using the Fellowship Hall which is separated from the sanctuary by modern-fold doors. The sanctuary features the divided chancel with all wood-work and furniture in light oak finish. The focal point of interest is a large glass cross located over the altar, with the entire worship center illuminated by flood-light.

The Vidalia Church has had a full-time resident minister for only 9 years: during that time it has tripled its membership. Located in the Southeast corner of the Monroe District, in a growing community, the new Vidalia Methodist Church is now in a wonderful position to help advance the cause of the Kingdom.

Protestants Hold First Religion-Law Conference

Chicago (RNS)—Some 200 lawyers, judges, students, theologians and clergymen attending American Protestantism's first nation-wide Conference on Christianity and the Law here were told that the Church is threatened by the use of law to help create beliefs which are antagonistic to those of Christianity.

Prof. Harold Berman of Harvard Law School said that in response to this threat "the Church must teach civil disobedience to laws which infringe on Christian faith, must seek reform of oppressive laws, and must attempt to strengthen the Christian will and conscience of all who influence legal development."

He addressed a session of the conference, sponsored by the National Council of Churches' Faculty Christian Fellowship and the United Student Christian Council.

The delegates also heard a sharp denunciation of capital punishment by Prof. Wilber G. Katz, an Episcopal layman and former dean of the University of Chicago's Law School.

He said the necessity or usefulness of capital punishment as a deterrent to crime "has never been demonstrated."

"Christian principles forbid the use of any penalties which serve no purpose, which neither deter nor rehabilitate," he said.

Another speaker, Prof. Markus Barth of the University of Chicago's Federated Theological Faculty, declared that the teachings of their faith give Christian lawyers a clear mandate "not to shie away from getting their hands dirty by taking so-called dirty cases."

"Since Christ interceded for sinners, Christian lawyers therefore obey Christ's fulfilled law by pleading for sinners—that they may live and receive what is right for their salvation under God," he said. "This means that the Christian lawyer is duty bound to take hopeless cases, as Christ did for us."

Prof. Berman stressed that the world today is "ruled by people for the most part avowedly non-Christian and in many cases anti-Christian."

In view of this, he continued, the law should "help to create conditions under which virtue and brotherhood may flourish. Law is needed to give love its structure in society, for without the motive power of Christianity, secular morality becomes lukewarm and ineffectual."

While attacking capital punishment, Prof. Katz noted that through necessity there must be "harshness" in the law and that "this is clearly God's will."

"But there are limits to harshness," he added, "and one of them is capital punishment. There is no justification for this form of retribution, scientifically or theological-ly."



Washington, D. C. (RNS)—WCTU SCORES ALCOHOLIC BEVERAGE ADVERTISING. Mrs. Glenn G. Hays of Evanston, Ill., was re-elected for the sixth consecutive year as president of the Woman's Christian Temperance Union at its 84th annual convention here. Among principals at the meeting were left to right: Mrs. George A. Cook, District of Columbia WCTU president; Mrs. Hays; Dr. Caradine R. Hooton of Washington, general secretary of the Methodist Board of Temperance; and Mrs. H. Cecil Heath of London, WCTU world corresponding secretary. (RNS Photo)

Methodists Designate Crusade Scholars

Washington, D. C. (RNS)—Graduate students from eighteen countries, here under the auspices of The Methodist Church, are busy absorbing the American way of life at American University.

The 35 students have been designated "Methodist Crusade Scholars" and will shortly leave Washington to begin their studies at the colleges they have chosen. All honor students, The Methodist Church has granted them full tuition scholarships with room and board and transportation from their native land in order that they might study in the United States.

The students are learning about social conditions in this country, the American educational system and the organization of federal and state government. In addition, they are finding time for sight-seeing in the nation's capital.

Religious Center Planned for Houston U.

Houston, Texas (RNS)—A \$500,000 non-denominational religious center will be built on the University of Houston campus here. A campaign to raise the funds has begun in area churches and synagogues.

A. D. Bruce, university president, said the center would include a 200-seat auditorium, conference rooms, and 16 offices for campus religious organizations.

Houses nearby and a section of the university's recreation center are now being used by religious groups. Construction of the new center is expected to begin early next year.

New Evangelism Book Explains Membership Growth In U. S.

"Evangelism in Germany" by H. H. Ulrich—price \$50.
"Evangelism in the United States" by George Sweazey.
price \$50.

Review copies available on request.

The growth in U.S. church membership comes neither from "Pealism" nor "suburbia" according to a new booklet, "Evangelism in the United States," published for the World Council of Churches.

Dr. George Sweazey, author of the 32-page booklet, says that neither accounts for very much of the gain in church membership.

"Statistically, the greatest increase has come among those who do not live in the suburbs or ever see a book by Dr. Peale," he says.

Two things that are certain about the upsurge in church membership according to Dr. Sweazey are:

1. It is a fearful danger for the Church. "If church joining in America becomes 'the thing to do,' if it happens too easily and too fast, the Church might be turned over to those whose religious experience has not much more significance than the firehose baptisms of that gaudy cultist, 'Sweet Daddy Grace'."
2. The second certainty is that the churches are being given a sacred opportunity. "If the churches are real churches, then those who come for all sorts of reasons may remain to pray to the God they find through Jesus Christ."

Methodist

Navy Chaplain Has Rock-Dirt Collection On Chapel Altar

The hobby of a Methodist navy chaplain has nothing to do with water—it's a collection of rocks and dirt from around the world.

Chaplain Malcolm A. Carpenter, now serving at the U.S. Naval Station in Puerto Rico, has a collection of dirt and rock samples which represent 232 separate geographical locations in 111 countries, and every state and territory in the United States.

They include volcanic ash from the boots of a Marine who stormed ashore at Iwo Jima; rich earth from around the roots of a Christmas tree in Holland, kept alive inside a house of a Dutch family all winter and then replanted in the spring; and dirt from the top of Mount Sinai.

Chaplain Carpenter started his collection last year after a sermon on the catholicity of the Christian religion and its world-wide sharing of beliefs and experiences. He felt a need for materialistic symbols, and thus was born his amazing collection.

He requested dirt samples through *Together* and the *Newsletter* of the Methodist Commission on Chaplains. The first sample he received was from Texas, and this was followed by bits of rock and soil from around the world... rocks and sand from the Antarctic, a portion of sand from Mecca in Saudi Arabia, dirt from a flowerpot in Sweden, sand from the Euphrates River.

The dirt samples will be mixed together with rich Puerto Rican soil in two planters to grow luxurious Caribbean flowers, and placed on the chapel altar to symbolize Christianity's world-wide outreach.

Chaplain Carpenter holds the rank of Lt. Commander. A member of the Troy annual conference, he has served in the chaplaincy for 10 years.

Dr. Sweazey is a former evangelism executive for the Presbyterian Church, U.S.A. He is currently pastor of the Huguenot Memorial Church, Presbyterian, Pelham, New York.

The booklet is one of two new titles in the "World Evangelism Today Series". The booklets sell for \$50 and are available from the World Council of Churches, 156 Fifth Avenue, New York 10, N.Y.

"Evangelism in Germany" is another new title in the series. This ecumenical survey by H. H. Ulrich is a digest of a comprehensive study.

Dr. Ulrich presents the situation of the Church in Germany today against the background of Hitler and the present situation in East Germany. Included are such new forms of evangelism as the post-war German "academies" where laymen examine the problems of the modern world.

The role of the large-scale campaign, the German Evangelical Kirchentag or "church-day," is outlined. Dr. Ulrich claims that this event, which has drawn as many as 600,000 people from East and West Germany, is not "a sort of military review of Protestantism" nor an imitation of secular mass movements.

Published by Lutterworth Press in England for the Department of Evangelism of the World Council of Churches, the series is edited by Dr. D. T. Niles of Ceylon, head of the department.



Buford, Ga. (RNS)—MOTEL CHAPEL IS TRAVELERS' RETREAT. This tiny chapel, nestling behind a motel on a well-traveled highway near here is believed to be the first motel chapel in the country. It was built by motel-owners Mr. and Mrs. Charles Wilkerson for tourists who want a place for prayer and retreat after a day on the highway. Complete with steeple, the simple Gothic-style chapel has three walnut pews and an altar with a Bible and a cross. Dr. Charles Allen, Atlanta Methodist minister, recently dedicated the unique little chapel. (RNS Photo)

Couples Found More Concerned With Religion, Today

Washington, D.C. (RNS)—A 20-year study of changes in married couples showed a shift toward more favorable attitudes concerning religion, a University of Michigan psychologist reported here.

Prof. E. Lowell Kelly, chairman of the university's Bureau of Psychological Services, presented his findings to the American Psychological Association, of which he is a former president.

He said that studies by others have shown that the shift toward higher religious values was not a function of aging, but reflected a real shift of cultural values during the last two decades.

The couples studies showed a significant shift in their attitude that certain factors were "more essential" for an ideal marriage, Prof. Kelly said.

These factors included: that husband and wife should be of the same religious faith, and that children should be given religious instruction.

Couples in the study were first tested between 1935 and 1938 and were tested again in 1953 and 1954. Participating were 116 men and women who married shortly after the first test and remained married during the following 20 years.

Temperance Leader Scores TV Commercial

Washington, D. C. (RNS)—Television commercials teach children to recognize beer brands at the age of three, the general secretary of the Loyal Temperance Legion said here.

Miss Jean Hansen, of Evanston, Ill., urged mothers to tune out programs sponsored by beer manufacturers. The Legion is the affiliate for children of the National Woman's Christian Temperance Union, which is meeting here.

Urges Continued Aid To Korean Churches

Minneapolis, Minn. (RNS) — Korea's churches will continue to need outside aid for years to come despite the fact that they are stronger than ever, a Minneapolis pastor who has served as director of Korea Church World Service said here.

Back home after 3½ years in Korea, the Rev. James Claypool said that continued aid will be needed because of widespread unemployment due to Korea's difficulty to become self-sufficient.

Tuberculosis control is one of the largest programs of Korea Church World Service, Mr. Claypool reported.

Although it has hundreds of thousands of TB victims, Korea has few sanatoria or hospitals for them, he said.

To aid them, Korea Church World Service instituted its program, which includes home hospitalization, visiting nurses who give medication and education, and the bringing of patients to clinics at three month intervals for X-rays and examinations by doctors.

Church World Service has employed doctors and nurses for the program, supplied X-rays and medicines, and food and clothing.

Episcopal Bishop Defines Layman's Role In Church Work

CHICAGO (RNS) — Protestant Episcopal Bishop Gerald Francis Burrill of Chicago said here that too many laymen think their church operates like a vending machine.

"They think if they put a certain amount of time and money into church every Sunday morning, a certain amount of grace will be returned to them," he said.

Bishop Burrill addressed 350 delegates to the 75th anniversary convention of the Brotherhood of St. Andrew here. The Brotherhood is a service organization of more than 7,000 men and boys in the Protestant Episcopal Church.

The Laymen's role in the church, Bishop Burrill said, "is not limited to paying the bills, painting the guild hall and ushering . . ." He stressed that laymen

should be evangelists who "live the faith, are learned in the faith and tell others about the faith." Laymen, he said, had made important contributions to theology in the past.

Bishop C. Avery Mason of Dallas, Tex., addressing the delegates on prayer, said, "Before our prayer can be the tremendous means of power it was intended to be, we must get our picture straight."

The wrong picture, he said, occurs when "intellectually men believe in God the way they believe in the drug store . . . When we want pills we go to the drug store; when we want religion we go to God."

This misconception of man's relationship to God, he explained is the result of placing self, rather than God, as the center of life.

'Saturday Evening Post' Accepts Wet Ads

A very radical change in policy was made by the Curtis Publishing Company in Philadelphia on August 27, 1958 relative to the SATURDAY EVENING POST, America's oldest magazine, by throwing out its ban against alcoholic beverage advertising, which it had held since 1897.

This change, coming 25 years after the repeal of the eighteenth amendment, was declared by Robert E. MacNeal, president of the Curtis Publishing Company, "to be appropriate at this time, and compatible with the viewpoint of the vast majority of its present and potential audience." He said the move had been "periodically considered" by the board of directors.

Support Parish or Join Other Church, Says Pastor

Hudson, N.Y. (RNS)—A Hudson pastor challenged members of his congregation to attend services and support the parish financially or else join another church.

In his church bulletin, the Rev. Charles A. Melano of First Methodist church said:

"It is an unfortunate fact that membership for some goes no further than having their names on the church roll. This type of member does not support the church with his presence or his gifts.

"Under the circumstances, it would be far better for the church and this person if he withdrew his membership and joined a church he is willing to support.

"Your pastor seriously recommends this action. Then the active church members would know exactly what they have to do to support the church and the church program year by year."

Sealantic Fund Grants \$1½ Million For Theological Center

Atlanta, Ga. (RNS)—A grant of \$1,500,000 by the Sealantic Fund has made possible immediate construction of buildings for the new Interdenominational Theological Center here.

Dr. Harry V. Richardson, president of the Center, announced the gift, which is in addition to a Sealantic grant of \$250,000 for endowment. The fund was established in 1955 by John D. Rockefeller, Jr. to strengthen and develop Protestant theological education in the U.S.

The Center will combine the educational functions of Gammon Theological Seminary (Methodist), the graduate faculty of religion at Morris Brown College (African Methodist Episcopal), the graduate program in religion at Morehouse College (Baptist), and the Phillips School of Theology at Jackson, Tenn. (Christian Methodist Episcopal).

Each of the cooperating denominations will provide supervision of

The POST received nearly \$91,000,000 in advertising revenue last year without alcoholic beverage advertising, yet could not avoid looking with envy on LIFE'S \$13,942,000 and LOOK'S \$5,769,000 receipts from alcoholic beverage advertising.

The POST, with a circulation average in 1957 of 5,301,000, began its move toward alcoholic beverage advertising in early 1957 when it accepted ads of the Froedtert Malt Corp., Milwaukee, which makes malt beverages. Even though, strictly speaking, the product advertised was not beer, yet beer showed up regularly and prominently in the ads. Later POST decided to accept Owens-Illinois no-deposit, no-return beer bottle inserts.

Dr. Caradine R. Hooton of Washington, general secretary of the Methodist Board of Temperance joined with temperance executives of two other national organizations in an appeal to the Post that it reconsider its decision to accept liquor advertising.

Until now, the Post and the Readers Digest have been the only two major general magazines refusing to accept liquor ads.

Joining in the appeal with Dr. Hooton were Clayton M. Wallace of Washington, executive director of the National Temperance League, and Mrs. Glenn G. Hays of Evanston, Ill., president of the Woman's Christian Temperance Union.

In a letter addressed to Mr. MacNeal, the temperance leaders charged that by accepting liquor ads, the weekly "will be doing its share in recruiting new drinkers of alcoholic beverages," thereby helping to increase the five million alcoholics now in America.

The letter said the Post will be opening its pages "to an industry whose advertising is basically false and misleading, and whose products are damaging and destructive to health, happiness, and to human personality and character."

denominational instruction and housing for its students. The Center will provide faculty instruction, a library, chapel and other buildings for general use.

A Freedom In Danger

WE have been interested for sometime in the Communists' attempt to control what their people may hear via radio from outside Russia and China. This controlling is done by "jamming" outside radio broadcasts considered non-beneficial to the communist cause. "Jamming" is the broadcast of a sustained static sound on the same wave length and frequency as the undesired program so as to make impossible reception by radio listeners.

Recently, however, the inevitable happened, and listeners heard the wrong side of an issue. In one of the debates on the Middle East crisis, the long harranging of the Soviet delegate, Andrei A. Gromyko, which Communist leaders wanted Chinese people to hear was "jammed," but the forthright statement made by President Eisenhower, not intended for Chinese ears, went through, clear as a bell. Seems someone got their signals crossed, and the right man's speech got the works, and the wrong man's speech was heard.

We make a great deal of freedom of speech and press, the right of every person to be able to say what he wants and to have the facts about what is going on in the world. Church people add another freedom, that of the pulpit. This involves the freedom of the man in the pulpit to shed what he sincerely believes is the light of the Christian gospel and Christian conscience upon any subject he feels led to discuss.

There is a sense in which this freedom is in danger today. There are Methodist preachers in Arkansas and Louisiana who are being "jammed" by well meaning persons who do not want their preacher to discuss certain matters in or out of the pulpit. We are quite aware that pulpit freedom can be abused as indeed any freedom can be, but that is hardly reason enough to gag the preacher. If he can be stopped on one issue, who is there to say he can't be hushed up on other issues.

If the pulpit merely reflects the point of view of the pew, what makes the pulpit any different than a noonday luncheon club where members receive a verbal pat on the back and are sent on their way to make more friends, and, incidentally, more dollars?

We are persuaded that any preacher who conscientiously and prayerfully prepares his sermon should feel perfectly free to deliver that sermon and be respectfully and gladly heard, regardless of whether his subject matter is popular or unpopular.

No Easy Answer

THE question "What Would Jesus Do" as it applies to individual or group action in the Little Rock crisis or any similar situation is not simple to answer and calls for the best in any person or group to come up with a satisfactory answer. Furthermore, that answer among Christians would not be the same in every instance. Sincere people differ.

On one occasion a group came to Jesus seeking to put Him on record regarding a highly controversial matter, which allegiance is greater—to Caesar or to the God of the prophets. Jesus neither side-stepped the question or avoided it. Calling for a coin, He asked concerning its image and superscription. On being told that it was Caesar's, He settled their crafty question by saying "Render to Caesar the things that are Caesar's and to God the things that are God's." All three synoptic gospels carry the account of this incident, suggesting that the gospel writers attached great importance to this saying.

One can conclude from this incident that there are certain obligations to the state which should be fulfilled. The same Jesus who said, "Render . . . to God the things that are God's" also commanded, "Render to Caesar the things that are Caesar's." Jesus recognized that when people are members of a society which fos-



ters a government and enjoy its benefits, they in turn are obligated to support the government's laws and tax programs.

On the other hand, Jesus recognized that there are instances where there are higher principles involved. He Himself was arrested and condemned as the head of a movement which had as its final allegiance not a state but God. This He never denied, and His own race called for His death. The Christian movement has recorded as martyrs many who were faithful witnesses to God and Christ, and for their faithfulness were put to death when the state demanded they compromise their convictions.

What would Jesus do if He were in Little Rock today? The answer obviously is not an easy or simple one. Sincere, committed people will and do differ in their answers. We doubt He would resort to violence or the use of force in any instance, although here again opinions differ. Last week, two high Presbyterian officials urged the use of guns and tanks, if necessary, to carry out court orders on this issue.

We know that Jesus would not allow room for prejudice, hate, ill-will to enter His life as He dealt with the issue. His opinion about the whole matter would doubtless differ with others, but He would find it in His heart to deal kindly, understandingly, and lovingly with those with whom He differed or disagreed. We also doubt if His mind would be closed to one point of view although certain fundamental principles such as the dignity of human life and ultimate worth of the human soul would never be compromised.

What would Jesus do with a Little Rock situation? The Protestant tradition leaves that answer to each individual person who in sincerity and with courage seeks for an answer. Responsible people in a responsible society can find the answer if they earnestly seek it out. When irresponsible people act in an irresponsible way, their very actions work to the ultimate hurt of all concerned and their own eventual fall. May each Christian face up to what he or she believes to be Jesus' way and with courage make that way his or her own.

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Program Of The Annual Conference

By Earl B. Emmerich, Lake Charles

Part I

THE Annual Conference has become the pivot in the Methodist Church about which all the activities of the church rotate. Many of the procedures come from the early days of the Wesleyan movement. The question mark could be the symbol of its activities. The conference has largely been built around the ministry because it has been the deciding factor in all his relations to the church. It examines his fitness. It ordains him. It appoints him to a charge. It superannuates him. While higher qualifications are required for entrance into a conference today, the earlier conference probably examined the minister's service with more exacting eyes. As the church grew, the part of the layman grew. However, it was not until unification that the laymen received equal representation in a conference. Today, the annual conference has become the channel through which all the great interests of the church reach the local churches.

While we have roots that go back to the early days of the Methodist Church, we have had changes taking place in our conference programs. Many of us can remember when each minister made a report to the annual conference. We still hear over the years, "Bishop, we have had a good year on Blank charge." We remember how the making of reports became a means of extending the length of a session. Each minister would vie with the others in telling of his work in glowing terms. So there was a sigh of relief over the conference when reporting by individual ministers was discontinued. While the Discipline calls for a session to review the work of the previous year, little has been done to fulfill this paragraph of the Discipline. There was a time when the District Superintendents made a report of the work of the districts—this, too, has been discontinued, possibly because of the abuse of the privilege. Times have changed the annual conference in many respects. While we may sing, "And are we yet alive," we do not ride off into the wilderness on our horses, but we step into our high-powered cars (some even air-conditioned) and drive out on super highways.

Everywhere one may look these days, we find that the mind of man is exploring and studying to make improvements. Sometimes the improvements have come from areas where everything seemed settled and fixed for long periods of time. With this spirit abroad, we feel that the time is ripe for asking questions concerning the work of the church. Are we making the annual conferences the instruments of power in achieving greater goals for Christ and His Church? Have our annual conferences united our people and given them a feeling of being a part of a great work? Have our delegates been inspired and challenged in such a fashion that they could not help sharing the inspirations and challenges with the local church? Have our conferences been of such a nature that we have desired to bring our best lay leadership to them in order that they would be better trained men in the church?

No one is qualified to answer these ques-

tions. No one could adequately direct an inquiry alone, but I would like to make some comments concerning the program of the annual conference. Some of the comments come out of the suggestions of friends, some from the experiments tried in other annual conferences. A few have come as we have raised questions about various portions of the program of the conference.

Early Board and Commission Meetings

Let me first share an idea tried in several other conferences. Of those I have been able to contact, I have found six annual conferences that have meetings of all boards and commissions at least thirty to ninety days before the date of the annual conference and prepare their reports. These are then mailed to the secretary of the conference and he prepares them into a booklet called "PRELIMINARY REPORTS TO THE ANNUAL CONFERENCE." I have four of these preliminary reports, three are printed and one is mimeographed. Probably the most thorough piece of work to reach my hands is the PRELIMINARY REPORT OF THE CALIFORNIA-NEVADA ANNUAL CONFERENCE. These reports are mailed to the preachers, each preacher receiving an extra report for his lay delegate.

I have had only a few comments concerning these early board meetings. In an article in the NEW CHRISTIAN ADVOCATE, June 1958 issue, Dr. Robert O. Smith, tells of a plan in the California-Nevada Conference to secure the participation of all members. The title of the article is, "A Conference Tries for Democracy." Dr. Smith says little about the early meeting of boards, but as I mentioned in the previous paragraph, it is a well planned "Preliminary Report." He indicates in his article that the conference is well pleased with the changes made. I would suggest that you dig up your copy of the June issue and read this article. In a recent letter to me, Bishop Paul E. Martin said, "Let me suggest to you a plan used in the North Arkansas Conference in which they have mimeographed before the conference convenes a 'Pre-Conference Report,' which contains the reports of the various Boards, etc. These are placed in the hands of all delegates, and they follow the reports without difficulty. I believe it contributes to the interest of the sessions."

The Nebraska Conference, under the direction of Bishop Watts and a large Committee on Conference Program and Entertainment, prepared a preliminary booklet for the conference. This not only included the reports of the boards and commissions to the conference, but gave a daily schedule for the program of the conference sessions.

The Central Texas Conference's Preliminary Report for 1958 demonstrates its value, in that two types of legal papers were presented to conference members before the conference so that they could be studied and accepted at the conference.

The North Arkansas Conference mimeo-

graphed its report to the annual conference, neatly bound with printed cover, which offers a cheaper and quicker method of presenting the report.

Nominating Committee

Since I mentioned the article by Dr. Smith in the NEW CHRISTIAN ADVOCATE, I would like to take notice of the unique method the California-Nevada Conference used in making their conference more democratic. Here is what is reported:

"Our Conference has done some pioneering that may help you in your conference. The nominating committee keeps a record of the number of groups on which each conference member serves, and he is strictly limited. Traditionally, our conference nominating committee is strictly independent of both cabinet and conference boards. To quote our current nominating committee chairman, Shirley T. Sherrill, "The committee seeks to distribute equally the leadership and responsibility. According to its own ground rules, no one person is nominated for more than one major board. Each board and committee, except as otherwise provided in the Discipline, is made up of an equal number of ministers and laymen. The committee itself is made up equally of laymen and ministers who serve in classes of not more than three years-in succession."

This nominating committee of the conference must continue its actions through the entire quadrennium, because we find that just before the conference each member of the annual conference receives a listing of the various divisions of activity in the conference, listed as follows:

Section One—Membership, evangelism, and related reports.

Section Two—Education and related reports.

Section Three—Missions and related reports.

Section Four—Finance and related reports.

Section Five—Administration and related reports.

Section Six—Christian social action and related reports.

By return mail the delegate gives first and second choices of sections he would like to work with. After looking over the boards and commissions in this conference I find some of them much larger than we usually find in other conferences. The Commission on Worship, which has a splendid report, had thirty-one members; the Board of Missions, sixty-five members. It is most interesting to see how all the committees and commissions fit into the six divisions listed above. Not only were the usual listing of boards and commissions made in these sections, but many others that are not included in our conference business.

The Conference Meeting In Different Sections

A few minutes after hearing a layman remark, "I do not get much out of our annual conference," I was in the conference listening to the report of the Board of Ministerial Qualifications. A vote was taken, and the Bishop noted that the laymen were voting and he remarked that the Discipline called for only the ministers to vote, but that he welcomed all the delegates to join with the ministers in voting. The thought came to me, "I wonder if the laymen could not have a separate meeting while these reports are being made, and be given some orientation into the program of the annual conference?" I have since found two annual conferences that have separate meetings, the Northwest Texas Conference and the Nebraska Conference. Of course, there is the usual "Laymen's Dinner" in most conference programs. Both the Northwest Texas Conference and the Central Texas Conference held an Evangelistic Workshop in which the conference was divided into three sections for better participation. Members of the General Board of Evangelism led these workshops. The manner in which the California-Nevada Conference holds its boards and commissions representing everyone present at the conference, constituted separate meetings of the conference. The Mississippi Conference had special days in their conference to emphasize "Men's Work" and "Women's Work."

(Continued next week)



LIVING A FULL LIFE

One characteristic of greatness is that it never feels finished. When the writer of the Epistle to the Hebrews leads his readers through Israel's Hall of Fame in that immortal eleventh chapter, he stops before Abraham, Jacob, Joseph, Moses, David and others to point out their glorious achievements, but through the account runs the refrain, "These all died in faith, not having received the promises."

And he ends the chapter with these words, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Note first this fact, the "received not the promises." So far as this earth can see, even the best life seems unfulfilled.

Charles Evans Hughes, the late Chief Justice, paid a tribute to the late Justice Oliver Wendell Holmes when the latter finished his ninetyeth year, rich in honors, ripened in powers, still in possession of life's enjoyments. At that time Chief Justice Hughes said of Justice Holmes that he had attained "the most beautiful and rarest thing in the world . . . a complete life."

Yet with all the seeming completeness of such a well-rounded life, Justice Holmes wrote a letter of thanks to the Federal Bar Association at that very time saying, "Life seems to me like a Japanese picture which our imagination does not allow to end with the margin. We aim at the Infinite and when our arrow falls to earth it is in flames."

Thus even at 90, with seemingly about all the honors and blessings that earth could shower upon him, the "Yankee from Olympus" still felt there were heights not yet climbed.

We are created with hungers which earth cannot satisfy. We cannot be completely self-contained in this world. If we use our lives as containers and pour into them the richest treasures of earth, we are likely to get "fed up" but that does not mean that we are satisfied.

The lad looking in the confectioner's window may think that if he could just have all the candy he wanted, he would be content. But even a boy's stomach has a limit to its capacity, and if he greedily keeps on eating candy, the result is hardly to be called contentment. Our physical senses cannot give us the full life.

At the opening of the academic year, the dean or president of a school may tell the entering class that life's deepest satisfaction lies in the accumulation of knowledge. If that statement helps to induce study, one should not criticize it too much; but really it makes too great a claim for knowledge.

The mere acquiring of information does not assure peace of mind. If it did, then it would follow that the most learned are the most content, but they are not. They are not, because the knowledge of earthly facts does not give the fullness which the heart craves.

What conclusion shall we draw from this incompleteness, this fact that even our most joyful moments are not without pain or brokenness. Shall we let it leave us disillusioned and disappointed, saying with Vicki Baum in her story "Grand Hotel": "The real thing is always going on somewhere else. When you are young, you think it will come later. Later on, you think it was earlier. When you are here, you think it was there."

No, this world is no mere Grand Hotel through which we pass like transient guests, here today, gone tomorrow, still restless, looking for change. God has a purpose in not giving us here and now the full realization of life's promises.

Suppose that a person did reach a point in his earthly career where he could say: "My life is now complete. I have perfected it. I cannot improve it." Such a person would be insufferable to others and intolerable to himself. We know how unpleasant some smug, self-satisfied people are.

"Our reach must exceed our grasp, else what is heaven for?" A life can never be fulfilled unless it is linked to something longer and larger than itself, something which goes on after the individual dies. For this reason we must give ourselves to good causes in our community services, in local and national politics, in religious enterprises. Then it can be said of us: "His works do follow him."

And remember, as our Scripture says, it is through us that our fathers' lives are made perfect. What son or daughter does not feel honor-bound to carry on the work and hopes of father and mother? What parent does not feel honor-bound to leave for his children a world better than he found?

As Edmund Burke said, life is a compact between the living, the dead and the great unborn.

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I Saw

A
"How To Live"
Directive



By
Rev. R. A. Teeter

on my TV screen. A handsome boy and a beautiful girl, pictured in the flesh—more flesh than clothes—broke out a pack, fired up, puffed a few times and said "live modern". "Smoke etc., etc." Then they faded out and the main show went on.

The force of the suggestion was, of course, in its appeal to the modern idea. We all want to be up to date. No one likes to be outmoded even in the small things of the day. Even so I have my own way of being modern slightly different from the one suggested. Walter Raleigh and a Longchamp pipe keeps up with the day for me better than the latest smoke. You see I'm not out to dig smokers. Maybe we all are due a jibe or two but I'm not in the mood for doing that right now.

But I am in the mood to skin the argument. It is entirely false. Smoking isn't modern. It's not as modern as long pants for men and short skirts for women. They were doing it when men wore knee pants with silver buckles and women wore skirts down to the ankle. Who would do that now and call it modern? I'm for clothes as they are, and smoking too if you like. But it isn't modern any more than tea in China and vodka in Russia.

A better directive is "live more than modern". Live ahead of today's latest. Get a few jumps on the gadgets, conveniences, luxuries, and latest inventions and discoveries. That is, use them today in such a way that we can do without them tomorrow and be happy about it. For the day is surely coming when we will "have no pleasure in them", as the Bible says. That is not sounding a discord in the music of today—it is just a plain fact. Then the "latest" will be out of date for it can no longer serve us. Unless we take account of that fact we will become, as the poet Bryant put it, "like the quarry slave at night scourged to his dungeon" of failure and frustration, with a sense of having missed the best in grasping at the latest.

The Layman's Column

By Charles A. Stuck
Lay Leader, North Arkansas Conference



A World Full of Books

The last verse in the Gospel of John reads:

"But there are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written."

This has impressed many readers down the years as being an exaggeration, which has always been a favorite custom of oriental peoples. After all, how could there be a person so great or important that billions of books and parchments would be produced about him? What would there be to tell about that had not been already told? That statement simply can't be true.

Or can it? There are seven hundred million persons in the world who are members of Christian churches. This does not imply that all of them are active and witnessing Christians, but if they were, what a wonderful world we would have. Furthermore, if every one of these millions of Christians were to write a book or even a pamphlet, telling of the joy of his Christian experience, we'd have nearly a billion books about Jesus and His redeeming grace; about Jesus and His love. That is only our present generation. Consider the generations that have lived since the days of Christ on earth. There must have been at least 65—maybe as many as 100 generations. If every Christian who ever lived on the earth had written a story of what Jesus has meant to him or to her, we can

begin to believe that the apostle John was not exaggerating a bit when he said that the world could not contain all the books about Him if they all should be written.

This is not intended to be simply a bit of theorizing. After all, every Christian cannot write a book or even a pamphlet. Many who may call themselves Christians are not willing to take the time to write down what Jesus means to them. Many have not had a close enough walk with Him to have a real and vital story to tell to others. This does not have anything to do with the education that the Christian might have. Some of Christ's best witnesses have been among the illiterates of every generation. What I am thinking of is that every person who claims Christ as his Saviour and Lord should be a walking book of testimony. Someone has said that our lives are the only Bibles that many people will read. And Certainly the world is not over-run with walking Bibles these days.

If everyone who calls himself a Christian were to become a sharing witness of his or her faith, one cannot conceive the impact that it would have on today's world. Yet we still would not have too many witnesses. In these days of hate and bitterness, many who call themselves Christians are either running for cover or are becoming walking testimonies of discord. It might be a little crowded for the devil and his cohorts, but the world could stand being filled these days with books about Jesus Christ, or with witnessing Christians, or with both.

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for September 28, 1958: JUSTICE AND JUDGEMENT

READ: FOR BACKGROUND ISAIAH 1:10-20; AMOS 7:7-9; MICAH 2:1-3, 6-8; MATTHEW 7:15-27. SELECTION FOR LESSON TEXT, MATTHEW 25:31-46.

MEMORY SELECTION: *The LORD knows the way of the righteous, but the way of the wicked will perish.* Psalms 1:6 (RSV)

For three months we have been studying "Principles of Social Justice." In July we studied, "The Meaning and Significance of Justice." Through August our general subject was, "Justice and the Nations." Through this month our general subject has been different phases of "Justice In Our Daily Life." Today we have the last of these thirteen lessons on Justice. The subject, quite properly, is "Justice and Judgement."

This has been a rather extensive study of the principle of justice as it relates to life. However, anyone who has given real attention to this series of lessons must now have a better understanding of the place justice plays in man's relation to man and God's relation to man. We have learned that justice is a principle which lies at the foundation of all proper human relationships and must be a foundation-stone of all good character. Justice is also an inherent characteristic of the nature of God.

It seems quite appropriate that a lesson on "Justice and Judgement" comes at the close of this study since a time of judgement is a natural, normal part of the processes of justice.

There Will Be A Day Of Judgement

A man once said to the writer that he could not be a member of The Methodist Church since The Methodist Church, as he said, teaches a general judgement. He declared that, through Bible study, he had discovered that there will be seven judgement days at the end of time.

Personally, we are not too much concerned about whether there is to be a general judgement day, at which time all mankind is to be judged, or a series of judgement days adapted to various groups to be judged, or a time of judgement for each individual who, for himself, will stand in the presence of God to be judged. In our opinion, the "how" of judgement is unimportant when compared to the fact of judgement.

If the Bible, and especially the New Testament, teaches anything, it teaches that there will come a day when, "We must all appear before the judgement seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10. The 25th chapter of Matthew, from which our lesson text is taken, is composed of three parables all spoken by Jesus. Each of these parables, with a little different approach, teaches a time of probation followed by a day of judgement when the characters in the parables receive rewards, either good or bad, according to the way they had used the opportunities given them.

The teachings in the New Testament, regarding a final judgement, are of such a varied and complex nature that anyone is very presumptuous who attempts a dogmatic description of the nature of the judgement day, about which Jesus and New Testament writers had so much to say.

It should be sufficient for all of us to know that, after some fashion of God's own choosing, we are all to be justly judged, at the end of life, by Christ the Lord and be accepted or rejected, according to the life we have lived. Anything in addition to that which we may learn about the judgement day, or think we learn, will have little if any practical value.

Judgement Day Surprises

One thing that Jesus very definitely teaches us in today's lesson text, and in the other two parables of this chapter, is that there are to be many surprised people at the time of judgement.

In our lesson text, the good and the bad are to be divided by the Master. The good were placed on the right side and the bad on the left side. The Lord then proceeded to explain the reason for the division.

Those on the right hand, out of a heart of love, had rendered unselfish, self-forgetful service to humanity without thought of personal reward. They were surprised to learn that, in such devoted service to people, they were rendering direct service to Christ himself. It was unconscious goodness which is goodness of the highest order and which deserves and receives the highest rewards.

Those on the left hand, who seemed to feel that they were as good as anyone, had selfishly overlooked or by-passed people in need without realizing the importance of the opportunities they faced. They were surprised, at the judgement, to learn that each of the persons in need represented an opportunity to do something for Christ himself. This was an evil of which the person was hardly conscious at the time. Nevertheless, it was an evil of the worst kind since it was the result of a bad, selfish heart that was so evil that it would sin with eyes wide open and not be conscious of it.

What Is Vital Religion?

James 1:27 tells us that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

In our lesson text, which is the parable of the Last Judgement, Jesus made practical service to humanity a vital standard at the judgement. In the mind of the Master we must not only "be good," we must be good for something.

Too many people measure their religion by what they do not do. They do not curse, they do not drink liquor, they are not immoral etc. It may be possible to measure what we call a "moral man" by such standards. However, the Lord is not only concerned that we keep ourselves "unspotted from the world"; He is even more concerned that we "let our light so shine"; that we "Present our bodies a living sacrifice." When Jesus said, "Wist ye not that I must be about my Father's business," He was not only stating the purpose of His own life, He was giving us an example of the character of life God wants us to live.

Let us be sure that Jesus, in this parable, was not teaching "humanitarianism" as such. The Christian religion means much more than to minister to the physical needs of humanity. All we may do in such service is only of temporary value unless we go a step further and bring those in need into a right, spiritual relationship with God.

How To Pay The Debt We Owe To Christ

Without question each of us owes Christ a debt that a lifetime of service cannot pay. We frequently talk of serving Christ. The fact is that there is no way that we can be of direct service to Christ. We can love Him, worship Him, reverence Him and surrender our lives to Him but the only way we may be of service to

Christ is by serving people in need, in His name, and by being of service to the causes for which He died.

Paul said "I am debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise." The debt Paul owed these people was not for something they had done for him since, up to that time, they had done everything to him but kill him and later they did that. Paul's indebtedness was not for something these people had done for him; it was for something Christ had done for him which he thought had brought him under obligations to all men everywhere. We may attempt to pay our debt to Christ by unselfish service to others.

Is There Justice In Eternal Punishment?

Since we are finite creatures who live but a short span of years, we recognize immediately that we are "over our heads" when we attempt to discuss matters that have to do with the eternities. Consequently about the only thing we can do about the matter is to attempt to interpret the revelation of Christ and New Testament writers regarding the future.

All Christian people readily accept the fact that Christ and the apostles taught that the righteous people of earth are to have an endless existence in a better world than this; a world where "former things have passed away," that is all "former things" that in any way detracted from the happiness of life.

This truth is taught in each of the three parables in the chapter from which our lesson text is taken. In the parable of the Wise and Foolish Virgins, the wise virgins went into the marriage feast and the wedding "and the door was shut" leaving the foolish virgins outside. In the parable of the talents the men who made proper use of their opportunities received the reward of the Master, "Well done, thou good and faithful servant . . . Enter thou into the joy of thy lord." In the parable of our lesson the reward of the righteous was, "Come . . . inherit the kingdom prepared for you from the foundation of the world."

While we all accept the teachings that the good are to live forever with God and all that is good, it is not so easy to accept the idea that those who reject God's will and plan for life are to be banished from God and all that is good for all eternity. Nevertheless, the one seems to be taught just as definitely as the other. The last verse of our lesson text, in the King James Version of the Bible reads, "These shall go away into everlasting punishment: but the righteous into life eternal." Since the words "everlasting" and "eternal" are exactly the same words in the original, the Revised Standard Version translates the verse, "They shall go away into eternal punishment, but the righteous into eternal life."

It is difficult to feel that anyone could really do enough in this short life to justly merit the joys of eternal life. It is just as difficult, and even more so, to believe that one can be bad enough in this life to justly deserve to suffer punishment eternally.

Consequently, these matters that have to do with the eternities are beyond our human powers to grasp. We may be sure of one thing; it is that God is just and that we may, with confidence, trust Him to do for the good and bad that which in His eternal wisdom is proper and right. It was Abraham, back in that early day, who challenged God, in Genesis 18:25, with the question, "Shall not the Judge of all the earth do right?" An affirmative answer to that question has been a vital part of human faith all down through the centuries.

We Determine The Degree At The Judgement

We ourselves, by our personal lives, determine whether we shall hear the word "go" or "come" at the judgement. The decision there is not arbitrary. It is the normal result of the manner of life we have lived.

Our lesson text says of the wicked, "These shall go away." The wicked are not necessarily driven from the presence of God. They "go away" in an effort to get away from the unbearable presence of God and the character of life God honors. The righteous, with a sense of humility, wait the invitation "come" before they are ready to enter into the joys of the heavenly life.

As free moral agents, it is ours to decide whether we will hear "go" or "come" in that great day for which all days were made.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP PAUL E. MARTIN preached at the morning worship service of the Rayne Memorial Methodist Church, New Orleans, on Sunday, Aug. 31. Dr. A. M. Serex is pastor of the church.

DR. WM. E. TRICE, pastor of the University Methodist Church, Baton Rouge, was the speaker in the regional rally Sept. 16, in conjunction with "Christian Education Month." The rally was held at First Methodist Church, Shreveport, where Dr. D. L. Dykes, Jr., is pastor.

REV. E. W. DAY, pastor of the First Methodist Church, Thibodaux, writes: "I wish to take this opportunity to express my sincere thanks and appreciation for the cards that were sent during my recent illness. I also received many letters which made my heart glad."

DR. GEORGE IVEY, former vice-president of Centenary College and now pastor of the Springdale, Ark., Methodist Church, preached in revival services held at the Coushatta Methodist Church, August 20-29. Rev. Fred Schwendimann is pastor of the Coushatta Church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Gretna Methodist Church, awarded Life Membership pins to Miss Eulah Cato, Mrs. Lester Harper, Mrs. Frank Van Hees, and Mrs. Jack Womack in recognition of their loyal and faithful service. Rev. A. B. Cavanaugh is pastor of the church.

REV. HENRY A. RICKEY, superintendent of the New Orleans District, preached at the Carrollton Methodist Church, New Orleans, Sunday evening, Sept. 7. The Rev. Mr. Rickey served as pastor of the Carrollton Church during the years 1951 through 1955. It was during his pastorate that the educational building was erected. Dr. J. Henry Bowdon, Sr., is pastor of the church.

THE MEN'S CLUB of the First Methodist Church of Franklin, were in charge of the September meeting held on Wednesday, Sept. 17. They are as follows: William Groover, president; Horace McGraw, vice-president; Francis Colletta, secretary-treasurer; and Gus Behling, program chairman. Dr. Albert S. Hurley is pastor of the church.

REV. DEEN THOMPSON, a ministerial student at Centenary College, preached Sunday, August 17, at both worship services in the First Methodist Church, Eunice. The Eunice Church is his home church and he was recommended by the Quarterly Conference for his license to preach. Rev. Wilson L. Watson is pastor of the church.

THE THIRD ANNUAL Monroe District Layman's Retreat will be held at Camp Chemina-Haut, near Bastrop, Sept. 20-21 this year. The Retreat is promoted by the Monroe District Board of Lay Activities, for all Methodist Laymen of the District. Dr. Harry Denman, general secretary of The General Board of Evangelism, will be the keynote speaker.

REV. L. D. HAUGHTON, superintendent of the Methodist Home-Hospital in New Orleans, was guest speaker at the morning worship service of the First Methodist Church, Vinton, Sunday, Sept. 14. During the Sunday School hour the Rev. Mr. Haughton spoke to the combined adult classes of the church in a "question and answer" period. Rev. W. F. Howell is pastor of the Vinton church.

REV. JAMES E. CHRISTIE, pastor of the Elysian Fields Methodist Church, New Orleans, was the Minister of the Week at the Church House of the Greater New Orleans Federation of Churches the week of Sept. 7. Rev. W. Spencer Wren, pastor of St. Luke's Methodist Church, and Rev. Don W. Alverson, pastor of Napoleon Avenue Methodist Church, were two of the five counselors for the week.

REV. JAMES HODGES, pastor, was assisted in revival services at the Independence Meth-

odist Church by Rev. A. D. George, retired member of the Louisiana Conference, now residing in Amite, and Rev. Frank Danley, minister of music. Special music for the services included selections by Miss Jan Batte of Amite; George Fuhrman of Loranger; the Amite Baptist and Methodist Choirs; the Independence Baptist Choir; the Natalbany Baptist Choir; the Boone Quartet from Columbia, Miss., and the Rev. Mr. Danley. Hymns played softly on an electric guitar by Mrs. Norman Robertson opened the services each evening.

FIRST SERVICES in the new St. Matthew's Methodist Church, New Orleans, were held Sunday, Sept. 7, with worship services at 8:30 and 11:00 a.m., and Sunday School at 9:45 a.m. The \$72,000 first unit-structure includes church school classrooms and a fellowship hall, the latter to serve in a dual capacity as fellowship hall and temporary sanctuary. The congregation was organized on Aug. 11, 1957, with the Rev. Ebb Munden III appointed as first pastor. Members of the building committee participated in the inaugural services of the new edifice. They are Dick Porter, chairman, Owen Brown, Douglas Morgan, Ralph Pass, Tim DeVane, and Mrs. M. C. Baldrige.

THE AMITE METHODIST COMMISSION ON EDUCATION brought a climax to the summer vacation season by having a Church-wide family picnic at the V.F.W. Park on Tangipahoa River. The chairman of the planning committee was Mrs. Peter Dietrich. Refreshments were supervised by Mrs. Lillian Koepp. Mr. and Mrs. L. P. Batte were in charge of arrangements, and about 100 were present to enjoy the food, fun and fellowship. Following a swim, and the picnic supper a bonfire was built and those present gathered around for a camp fire songfest led by Mrs. Tom Sanders. As a very fitting close, Mrs. Messer, wife of the pastor, Rev. G. R. Messer, sang the Lord's Prayer. The pastor pronounced the benediction.

HOMECOMING DAY will be observed at the Blackwater Methodist Church at Baton Rouge, on Sunday, Oct. 12. Rev. Roy Mouser, pastor of the Cedar Grove Methodist Church, Shreveport, will be the guest speaker for the day and also for the revival services which will be held Monday through Friday, Oct. 13-17. The Rev. Mr. Mouser is a former pastor of the Blackwater Church and Rev. W. O. Lynch is the present pastor. All former pastors have been invited to share in the homecoming. Cottage prayer meetings will be held in the homes of members during the weeks preceding the revival under the direction of Jack Davis. The Commission on Visitation and Evangelism, J. H. Eiland, chairman, is making the arrangements for the revival services.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Carrollton Methodist Church and the Parker Memorial Methodist Church, both of New Orleans, began the Fall Mission Study on Monday, Sept. 8, with an overflow crowd. The subject is "Middle East Pilgrimage." Classes will be held at the Carrollton church for four consecutive Tuesdays. Mrs. Norma D. Levy, a member, and Sunday School teacher at Carrollton, is the teacher. Mrs. Levy is a Local Preacher, ordained a Deacon in the Mississippi Conference in 1956. She is a former principal of rural schools in Washington County, Ala., and in Pearl River, Miss. Dr. J. Henry Bowdon, Sr., is pastor of the Carrollton Church, and Rev. E. J. Barksdale is pastor of the Parker Memorial Church.

MRS. LILLY BELL JORDAN, chairman of the Commission on Missions of the Woman's Society of Christian Service of the First Methodist Church, Franklin, spoke at the Fellowship Supper at the church on Sunday evening, Sept. 7. Mrs. Jordan has been attending a workshop for Commission Chairmen at the Western Methodist Assembly Grounds, Mount Sequoyah, Ark. With the exception of the Senior MYF the church has had no Sunday evening program since June 22.

The W.S.C.S. of the church were in charge of arrangements of the tables and serving. A particular invitation was extended to college students to attend the Fellowship Supper. According to Mrs. Doyle Coffelt, W.S.C.S. Student Work Secretary, 19 young people of the church are planning to enroll in college this fall. Dr. Albert S. Hurley is pastor of the church.

BY A RISING, UNANIMOUS VOTE of all members, The Official Board of the First Methodist Church, Franklin, elected Mrs. James Lunny as Church Treasurer. Mrs. Lunny succeeds her late husband, James Lunny, who until his death, July 28, 1958, faithfully performed the duties of this office. Mr. and Mrs. William Groover succeeded Mr. and Mrs. Donald Lilly as Senior MYF Counselors at the church. The following officers of the MYF have been elected: president, Carol Pulis; vice-president, Hoyt Ayers; secretary, Mary Kirk Kelly; treasurer, Henry McElroy; and publicity chairman, Charlotte Tibbs. Beginning in September, Mr. and Mrs. John Coleman will serve as Intermediate MYF Counselors of the church. They replace Mr. and Mrs. Groover. Mrs. M. Keenze is the church reporter, and Dr. Albert S. Hurley is pastor.

THE METHODIST YOUTH FELLOWSHIP of the First Methodist Church of Winnsboro, under the direction of Bob McCaley, were in charge of "Youth Day" observed at all services of the church on Sunday, Aug. 24. The fifteen Sunday School classes were taught by M.Y.F. members, with the exception of one, who had to be replaced within the last few hours before class time. Assisting Mr. McCaleb as counselor of the Intermediate Department is Pete Bradfield. Counselors for the Senior Department are: Mrs. W. H. Bengtson, Mrs. Ruth Moore, and Pershing Robinson. The morning sermon was by Pete Moore, who used as his subject, "We Belong To The Church." The evening sermon was by Judy Smith on the subject, "Secrets of Happiness." A brochure was prepared for "Youth Day" by Mr. McCaleb. Rev. W. H. Bengtson is pastor of the church.

CHRISTMAS IN AUGUST was observed in a most effective manner when the Woman's Society of Christian Service of the Wesley Methodist Church, DeRidder, met at the home of Mrs. Elmer C. Neely on the Merryville Highway, the evening of August 5. The program, on Christmas with Christ at its center, was led in song, story and quiz, by Mrs. Normand Terry, Mrs. J. C. Skinner, Mrs. B. F. Wood and Mrs. Mid Cole. Mrs. Skinner and Mrs. Terry offered prayers. The Christmas theme was carried out in the living-dining area. The worship setting featured a beautiful miniature lighted Church. A dainty white and gold Christmas tree centered the dining table and as members entered they placed gifts of toys, in Christmas wrappings, around this tree. Mrs. Maurice Williams, secretary of Supplies, later shipped the toys to the Sager Brown Home in Baldwin, La., to add to the happiness of the children there at Christmas. Mrs. Neely and Mrs. Williams were co-hostesses for the event. Rev. J. C. Skinner is pastor of the Wesley Church at DeRidder.

MRS. C. F. LEARNER, Baton Rouge district director of children's work, and the superintendent of the children's division of First Methodist Church, Baton Rouge, was recently elected dean of the 1959 Baton Rouge Christian Workers' School for Methodist Church School Teachers at a meeting held at First Church. The Board of Managers of the Christian Workers' School re-elected Marshal Paine chairman. Mr. Paine is a member of the Official Board of the Ingleside Methodist Church, Baton Rouge. Rev. Ruel Allen, pastor of the Winbourne Avenue Methodist Church, was elected secretary, and Rev. William R. Irving, pastor of the Ingleside Church, was re-elected treasurer. The School will be held February 8-14, 1959. This year laboratory-observation classes will be offered for every age group. The laboratory-observation class provides an opportunity for church school teachers to learn teaching skills through practice in using them. Church school workers enrolling will have the opportunity of observing persons with training and experience actually work with a typical class of children or youth. With the instructor they will evaluate each class session and share in planning the work for the next day.

Ministerial Scholarships Awarded To 44 Centenary College Students

Ministerial scholarships have been awarded to 44 Centenary College students, the majority of them Methodists, for the 1958-59 academic year.

The scholarships carry a valuation of \$150 each and are restricted to students who maintain satisfactory grade averages and who intend to enter full-time religious work upon the completion of their educations. In the event the students decide to enter some other field of endeavor, they are required to refund the scholarship value to the college.

Castle Manor Church Holds First Service In New Building

First services were held on Sunday September 7 in the recently completed first unit of the Castle Manor Methodist Church in New Orleans.

Located at 4500 Gawain Drive, the new structure will serve for the present as an educational building and sanctuary.

The Castle Manor congregation was organized in October, 1956, under the leadership of Rev. S. P. Emanuel who was pastor of the Second Methodist Church of New Orleans.

Rev. Robert L. Potter was appointed the first full time pastor of the Castle Manor Church at the June session of the 1958 conference. Rev. Mr. Potter delivered the sermon at the opening service, using as a theme "The Bland Leading The Bland." Rev. Mr. Emanuel assisted the pastor in their services.

Ground was broken for the new building on Sunday, October 6, 1957. The new structure is completely air-conditioned and has accommodations for approximately 150 people. It was filled to capacity for the opening service. A floral arrangement was placed on the altar for the opening service by Mr. and Mrs. Edan Dorr in memory of recently deceased Ellen and Kelly A. Guy who until their death were active members of the church.

Lake Charles Dist. Has Educational Seminar, Sept. 9

The Lake Charles District Educational Seminar was held Sept. 9, 1958 at the First Methodist Church, Iowa, La. with 124 persons in attendance. 21 of the 29 societies in the District were represented.

The opening meditation was given by the host pastor, Rev. R. R. Miller. Miss Dee Cline of Lake Charles presented the study: The Middle East. Mrs. P. D. Lambert, Conference Secretary of Missionary Education, spoke on Christian Concerns of North American Neighbors. Mrs. W. W. Paxton, Conference Secretary of Spiritual Life, presented a Study of Isaiah. The other study, Understanding Other Cultures, was presented by Mrs. Roy Dugas and Mrs. S. W. Plauché, District Vice-president. Mrs. Plauché presented the program materials also.

The Literature Bookroom was under the supervision of Mrs. John Burns of Lake Charles, District Secretary of Literature and Publications. She was assisted by Mrs. Ralph Pettigrew and Mrs. Sidney Leger of the local church.

Comments by the various women who had attended Conference School of Missions were interspersed with the remainder of the program.

Selection Of 22 New Centenary Choir Members

Dr. A. C. Voran has announced selection of 22 new members for his internationally recognized Centenary College Choir for the 1958-59 school year.

The new members were chosen after final auditions conducted at the annual summer training camp, held at Hodges Gardens, near Many, and just concluded.

Dr. Voran said the 22 new members, plus the 33 former members who are returning to the campus this year, will give the 49-voice aggregation a group of six alternates to fill in when illness or campus demands forced absences of some members.

New members of the soprano section are Dalna Worley and Ruth Velotta, both of Shreveport; Kay Cooper, Sulphur; Zollene Bennett, Texarkana, Ark.; Diane Holloway, Magnolia, Ark., and Martha Dollar, Jonesboro. New bass singers are Jim Valentine of Shreveport, Michael Brooks of DeRidder and Austin Temple of Leesville.

Seven new members have been added to the alto section. They are Ann McMillen, Gladewater, Tex.; Mollie Harbert, Bossier City; Judy Hughes, Benton; Janet McClelland, Little Rock, Ark.; Shirley Cook, Shreveport; Janet Gholson, Atlan-

Larry Robertson, Bossier City; Terrell Wayne Rourk, Berwick, and Magaly Ruiz, Cuba.

Sara Del Stevens, Magnolia, Ark.; Charles Payne Strong, West Monroe; Leonard Deen Thompson, Eunice; Grayson Bernard Watson, West Monroe; Patricia Watts, Kilgore, Tex.; Barbara Jean White, Paris, Tex.; Billy Gene Williams, Henderson, Tex.; Roger Hurst Williams, Natchitoches, and Jerry L. Woods, Tyler, Tex.

Logansport Church To Hold Homecoming Day, October 12

The Logansport Methodist Church has set Sunday October 12th as Homecoming Day with Rev. W. R. Wendt, who served as pastor from November 1944 to November 1947, as the guest speaker at the 10:55 a.m. service. Dr. B. C. Taylor, who served as District Superintendent for the past six years, will speak at the 7:00 p.m. service. An old time family covered dish dinner will be served at the noon hour. A cordial invitation is extended to all ex-members and friends.

ta, Tex., and Virginia Bobbitt, Coushatta.

The new tenor members are Barry Nelson, Shreveport; Paul McMahan, Paris, Tex.; Noble Dickerson, Carthage, Tex.; John Goolsby, Gilmer, Tex.; Fred Schwindeman, Coushatta, and Terrell Rourk, Berwick.

Accompanists for the choir this year will be Linda Walters of Shreveport and Abbie Terry of El Dorado, Ark., both of whom also served as accompanists during the past year.

Church Furniture FOR SALE

- Communion Rail • Choir Rail
- 11-12 Ft. Oak Pews
 - 28-8 Ft. Oak Pews
 - 3-6 Ft. Oak Pews
- 33 Choir Chairs—\$4.00 Each •

Will Sell All or Any Number

First Methodist Church
Benton, Arkansas



North Highlands Methodist Church of Shreveport is currently expanding its Education building with construction underway to provide an additional 4000 square feet of Sunday School class rooms. Shown are representatives of the church and Allen Construction Company of Shreveport which has been awarded the contract. Seated from left to right: N. B. Hampton, chairman of the official board; G. W. Hedgcock, trustee and member of the building committee; H. T. Traylor, chairman of the building committee and member of the official

board; L. C. Allen, Sr., owner Allen Construction Company and J. W. Patton, Sr., trustee and member of the official board. Standing from left to right: H. C. Winn, member of the official board and building committee; J. B. Norman, construction engineer on the project and member North Highlands Methodist Church and Rev. Beverly E. Bond, the pastor. Not shown is E. L. Kelly, member of the official board and building committee. It is expected that construction will be completed and additional facilities in use by the first of the year.

New M. Y. F. Group Is Organized At The Haughton Methodist Church

Youth Activities

Little Rock

The Senior High and Older Youth Departments of the Highland and St. Luke Methodist Churches, Little Rock, conducted a joint Youth Activities Week at St. Luke August 17-21.

Rev. Clint Burleson, pastor of the Wesley Methodist Church in Pine Bluff, was the inspirational speaker for the series of meetings. Miss Lynn Hansen, the director of Activities at the Methodist Children's Home, led the recreation and singing.

The theme of the meeting was, "Youth MUST Face Its Social Problems." Each night there was a discussion group on some problem that the youth of today are having to face. The discussion groups and their leaders are as follows: "Youth and Alcohol," led by Joe Crain, the Conference Chairman of Christian Citizenship; "Youth and Race Relations" led by Rev. Charles Ramsey of Altheimer; "Youth and World Peace" led by Rev. John Ross of Little Rock; "Boy-Girl and Parental Relations" led by Mr. Winston Faulkner, Director of Activities at the First Methodist Church, Little Rock; and "How Can I Be A Christian Witness in My Vocation?" panel moderated by Mr. Paul Griffin of Little Rock.

Rev. Joe H. White is the Director of Christian Education at the St. Luke Methodist Church.

Dumas

With the singing of "Longing for Jesus," Youth Activities Week in the Dumas First Methodist Church came to an effective close. The five-night affair became the first of its kind in the church's history, and is destined to become an annual function.

Tommy Brewer, 22-year-old youth director at the First Methodist Church in McGehee, who conducted the service, called it "one of the most successful shows of youth participation that I've seen."

Said Brewer, "This revival definitely was a success on the standpoint of youth participation. Although there were several denominations represented, we all realized one spirit."

The youthful Brewer, a one-time Baptist who gesticulates freely with both hands while in the pulpit, holds a social science degree from Hendrix College, Conway. Hailing from Phillips, Texas, he is a ministerial student at Duke University during the fall.

Brewer explained that being a preacher has been his desire since high school days.

"At first," he said, "I thought about being a doctor, but ever since I received my license to preach in 1953, there has been no doubt about my career. To preach to people about Jesus Christ is the greatest gift I can give."

Crowds increased nightly for the worship services with a resounding majority of the young people rededicating their lives to Christ. The sermons coincided with discussions conducted in the workshop period

The Young People of the Haughton, La., Methodist church met Sunday night, September 7th, to organize an M.Y.F. There were 25 young people present in the Senior group. The following were elected to serve as officers—

President—Leonard Butler
Vice-Pres.—Miss Karen Biering
Sec.-Treas.—Miss Dorothy Alford
Song Leader—Misses Becky Ramsey and Jonnie Lynn Roberts
Commission Chairmen — To be elected later.

Sponsors are:
Mrs. Ben Ramsey
Mrs. W. E. Cole
Mrs. Gunnar Biering

The Juniors organized with eight present, and selected Mrs. W. B. Hickman, and Mrs. H. A. Horton as their sponsors.

The Beginners met with Mrs. Nolan McMullan as leader. Other leaders will be selected later.

The Adults will meet at the same time that the M.Y.F. meets, for a study of the Methodist church. The pastor conducting the study.

At 7:30 the entire group will assemble in the Sanctuary for a short Devotional Service. (The Young people occupying the choir.)

held before the worship service. Films on Christian faith, outreach, and citizenship were shown to the group.

Their titles included "Faith of a Guy," "I Found a New World," "Big Enough to Tackle," and "How Wide is Our Circle."

All of these dealt with current problems facing youth, the MYF, and daily living.

After services, refreshments were served and a recreation period prevailed. Mary Wheeler Prewitt, McGehee, an ardent MYF worker, acted as director.

She pointed out that those present should all take part in the recreation since it was a vital part of Youth Activities Week.

Immediately following recreation, the group gathered on the lawn for a thirty minute singing session. Since youth of more than one denomination were present, new songs were learned and swapped by the group.

Definitely the highlight of the revival was the altar service at the close of the sermon. Walking en masse to the altar, the entire group prayed side by side. The sanctuary was completely silent and the Lord was surely in His holy temple.

Termed successful by all who attended, Youth Activities Week is slated again for next summer.

Pine Bluff

The Intermediates of Lakeside Methodist Church, Pine Bluff, held Christian Adventure Week August 17-22. To begin the week worship in the chapel was conducted by Rev. John M. McCormack followed by a fellowship supper with Mrs. G. E. Snuggs, Jr. in charge. Miss Ida Ruth Isom was in charge of recreation.

On Monday, August 18, the group journeyed to Stuttgart for a district meeting. Tuesday, study, worship and refreshments were had at the

WITH THE SUB-DISTRICTS

Poinsett

The Poinsett Sub-District met August 14 at 7:30 with Marked Tree as host Church. The emphasis was on Recreation.

The meeting began with group singing led by Carol Kay Moore from Jonesboro. Recreation, which consisted of folk games, was led by Rev. Dan Robinson from First Church in West Memphis.

Jeanie Emrich, president, called the business meeting to order. During this meeting we selected as a project buying a hot water heater for Wayland Springs. Each local Church in the Sub-District was asked to pledge five dollars for this project. The "Together" campaign was also presented by the president. Selling "Together Magazine" is a District project. The business meeting was closed with the MYF Benediction.

The group went quietly to the sanctuary while the organist played quiet music. The devotional, which was given by Rev. Robinson, was very inspiring.

After the devotional the group went back to the Fellowship Hall where delicious refreshments of assorted sandwiches, cake, and cokes were served by the ladies of the host church.

The next meeting will be at Tyrone and Vocations will be the program emphasis.—Charlotte Dale, reporter

church. A snack supper was had on Wednesday, after which recreation was led by Miss Rayanne Heien and group singing by Miss Mariowen Olcott. Study and worship followed this.

A swimming party and fried chicken supper was had Thursday at Oakland Park. Group singing was led this time by Miss Mary Lou McCarthy. On the final day, Rev. Mr. McCormack told of the "Highlights from England" about his recent pastoral exchange in Britain.

Jacksonville

Well, we left Jacksonville about nine o'clock Monday morning, August 11. The scenery is the most beautiful you'll ever see. By the time we reached Jasper, which was about ten o'clock, we were quite a tired group of teen agers and grown ups. We split up between the two best restaurants in Jasper—I might add, the only two! After lunch we pushed on to Diamond Cave, which took about two hours. If you're ever up that way, you should take time to see it, especially if you have a lively imagination.

By the time we got out it was about five o'clock and we proceeded to our camp site. We had a lovely place to camp — right on Buffalo River where we could swim. That night I'd say we were all in bed by 12:30, but it was quite a bit later before we were all quieted down and asleep.

The next morning we were up at the crack of dawn, and it's a good thing too, because no sooner had we finished eating breakfast than it started raining. But, in no time everything was put away and we were ready to be on our way.

We reached Lost Valley about ten o'clock that morning, and for the first time since we had reached the

Amite M.Y.F. Takes Annual Trip To Ponchartrain Beach

The First Methodist Church M.Y.F. of Amite, La., as a combined group took its Annual trip to Ponchartrain Beach in New Orleans on Monday, August 18th. There were 34 young people led by Miss Neville Kemp, president, who took the trip. The group enjoyed a swim in Beach Pool and then spent afternoon and evening on beach rides, eating hot-dogs and enjoying themselves.

Rev. and Mrs. G. R. Messer, Mrs. Lillian Koepf and Mr. Jeff Easley made the trip as counselors.

mountains we were attacked by mosquitoes. They simply swarmed over us, so a mad rush was made for the mosquito repellent. Then we were on our way again, but this time on foot. We walked for a mile and a half and then came upon a small water fall which we climbed up and over, then through a small cave and there you were—in Lost Valley! It really isn't much until you reach the second small water-fall where there is an enormous cavern that our whole church sanctuary would fit into. After lingering for awhile to explore and find relics, we made our way back to civilization, so to speak, and lunch. Then we were on the road home.

We got to the church at eight o'clock that night and a happier group you've never seen. Jacksonville never looked better to us. We were happy because we were home, but also because we had a memory we would not soon forget.—Judy Webb, reporter

Crawfordsville

The Senior and Intermediate MYF of the First Methodist Church, Crawfordsville, Arkansas, held their Youth Activities Week, August 4-8.

Speaker during the week was Rev. James Elam of Wynne. Rev. Mr. Elan along with our pastor, Rev. Luther K. Wilson, helped plan YAW and also assisted with the recreation.

The Saturday preceding YAW, the MYF had hobo day to make money to pay for the speaker. During YAW the group cleaned the church and the grounds.

This was the first attempt at a YAW but it was thought to be very successful. The week was well attended and a valuable experience for all.

Ruston

The first Intermediate Camp of the Ruston district, July 7-12, had as their theme "Stewards in God's World" and as a part of their stewardship sent an offering to Meals for Millions which amounted to 250 meals. Miss Ann Fox, one of the counselors at camp was chairman of this project and received the following acknowledgement:

"In behalf of the hungry children who will be fed through your generous contribution, we express our thanks and appreciation to all of you who made this gift possible. Shipments of Multi-Purpose Food are going to many countries of the world and you may be sure Methodist Missions will benefit whenever possible."



Edith Martin Reports On Conference

M.M.C.C. Tunda Station,
par Kibombo, Congo Belge,
July 11, 1958.

Dear Friends,

I returned from Annual Conference this morning where we had a good time talking about the blessings of the past and made plans for the future. The reports were very encouraging. There was an increase in the number of Christian leaders, preaching places, and in self-support. The Lodja District has 174 ministers and the tithe more than paid all the salaries and had some to pay on the car for the district superintendent! They cannot have cars until the district is self-supporting.

We are sending two W.D.C.S. Workers into the growing city of Kindu where more than 35,000 people come from all over the Congo to live and work. The women have no gardens to keep them busy; therefore, it is necessary to help them use their leisure time and prepare to meet the challenge of these days.

All of the districts have African Superintendents and four of the Station Primary Schools have African Directors. One of the Girls' Boarding Schools has a very efficient Otetela woman to head it up.

On the last night of the Conference, Bishop Wickey from West Virginia asked the ministers and delegates to share some of their experiences with him.

One of the district superintendents said, "When we were asked to assume the financial responsibility of our Church, we wondered how we could do it, but as Africans and missionaries have worked and walked together, we are having the pleasure of doing it. We want the missionaries to continue to work and walk with us that our people may find the light which we can have in Christ. Even though we are assuming more responsibility, we want the parents to keep their eyes on the children."

Another said, "We are grateful for life and light, for schools to teach us how to read, for hospitals to help us have strong bodies. We thank the missionaries for teaching us how to work. Before they came we were lazy, but we are learning to work. We are grateful for the fellowship in Christ. We do want to build the Kingdom of God, but we do not know much about it yet. We know a little about government and business, but the Kingdom of God is not easy to understand. We are full of mistakes and errors, but the missionaries see some good in us and they are helping us to grow. They do not throw us away. They lead, train, and work with us. We are grateful for their patience and perseverance."

A Christian woman said, "We are so grateful for what the women missionaries are doing for the women. Our women were under the men. They lived in darkness and sin. They were not happy. They lived in fear and superstition, but now they are learning to live the good life. Men and women are equal now. The women can do many things. They can work and get a salary like men. They can make a better home, read, write, lead services, teach, help the children to be clean, sew, and nurse the sick."

Another District Superintendent said, "We are grateful for the Church and its institutions. We are grateful that it is removing fear and superstition. We are grateful that some brought guns and have killed leopards and lions. In the old days when a person had sleep-

Russellville Sub-District Holds Retreat

The Woman's Society of Christian Service of the Russellville Sub-district met in the Wesley Church for a 24-hour Prayer Retreat August 28 and August 29. Dr. Casteel's book, "Renewing the Spiritual Life Through Personal Groups" was introduced.

Devotional studies were taken "The Acts of the Apostles" as interpreted by William Barclay. Fifteen women attended the retreat.

Mrs. F. L. Hilliard is president of the host society. Mrs. Eulan Coffman is secretary of Spiritual Life Cultivation.

ing sickness, he built a house by the water and lived there. Sometimes lions and leopards entered the house and ate him, but now we have hospitals, with good nurses and doctors and medicine to heal people. Now we have no fear."

"We are happy that the first girl to pass the entrance into the secondary school is one of our own Tunda girls. As soon as school closed, she came to seek work to help pay her way through this school. We are happy that the women there and here have made it possible for her to attend this school.

I am so grateful to each of you for helping us send Uya Julienne to the secondary school (high school). She is capably studying along with the young men.

We hope to have the Interdenominational Sunday School lessons ready for use in the near future. The first draft of the Old Testament has been completed and we are waiting until a specialist in languages returns from Belgium with the approval of the spelling of the Otetela language. We hope that the Government, Catholics, and Protestants can use the same spelling, thus making it possible to have more books for the people to read.

May God bless each of you.

Yours in His service,
Edith Martin.

Miss Harton To Work In Camden District

Miss Mary Joyce Harton started September 1 as a rural worker assigned to the Camden District by the Little Rock Conference Woman's Society of Christian Service. Miss Harton will live in Magnolia, with her office in the First Methodist Church, and for the next few months will be working with the Columbia County Group Ministry. Officers of the District Advisory Committee are: Rev. C. Ray Hozendorf, Chairman; Mrs. R. H. Cole, Vice-Chairman; Marybeth Wetzig, Secretary; and Mrs. A. C. Hale, Treasurer.

Miss Harton, a native of Columbus, Georgia, attended Columbus public schools, and graduated from Andrew College, a Methodist Junior College in Cuthbert, Georgia. Upon graduating from Andrew, she became secretary to the Dean of Wesleyan College in Macon, Georgia. After two years there, she decided to return to college and entered Scarritt College for Christian Workers at Nashville.

At Scarritt she majored in Religion and minored in Church and Community. She gained experience by working in churches in and



MISS MARY JOYCE HARTON

near Nashville during the school year, and summer service work with a rural worker in Wayne County, Tennessee.

Miss Harton received her A.B. degree in August, 1958. She is a Deaconess Candidate and plans to be commissioned in January, 1959.

Malvern Guild Meets

The Camile Watson Guild of the First Methodist Church of Malvern held its August meeting with Mrs. Camile Watson of Hot Springs at the lake home of Mrs. Jauquita Cranfill. Nineteen members and guests were present for the picnic.

The business session was conducted by the President, Mrs. Hattie Chamness. Miss Cassie Swafford gave the devotional. The Program Chairman, Mrs. Nancy Ruthertford, presented Mrs. Watson, who introduced Mrs. H. King Wade of Hot Springs. Mrs. Wade gave a very interesting discussion and quiz on the different times in the Bible when Jesus spoke to women.

The Camille Watson Guild was named in honor of Mrs. Camille Watson, the wife of the late Dr. W. Caldwell Watson, a former pastor of the First Methodist Church in Malvern. A Guild Life Membership Pin was presented Mrs. Watson recently in honor of her devoted service in organizing and working with the Business Women's Guilds in Malvern.

John Wesley Sub-District Has Meeting

The John Wesley Sub-District of the Arkadelphia District of the WSCS met Tuesday in the Rock Springs Methodist Church with delegates from Dalark, Sparkman and Manchester churches being represented. Mrs. T. T. McNeal, Mrs. Alvin Stone and Mrs. Allen Gannaway represented the Arkadelphia Church. Mrs. W. F. Amis gave the devotional. Her theme was "Let Live While We Are Alive". The group sang "I'll Live For Him", accompanied by Mrs. McNeal at the piano. Mrs. McNeal gave an interesting topic, "Four Great Ene-

Marguerite Harris, WDCS Treas., Wed

Miss Marguerite Harris has resigned as treasurer of the Woman's Division of Christian Service, Board of Missions of the Methodist Church.

On August 9, Miss Harris was married to Dr. V. C. Gillispie, physician, of Wilmore, Ky. They will live in Wilmore, of which Miss Harris is a native.

Miss Harris had been treasurer of the Woman's Division since January 1956. From 1953 to 1956, she was assistant treasurer of the Division. The staff of the Division honored Miss Harris at a luncheon in New York in June. A successor is yet to be named.

mies of the Times", followed by a panel discussion led by Mrs. Stone on "Regrets of Our Christian Lives". A very interesting report on the School of Missions at Mt. Sequoya was given by Mrs. Stone of Arkadelphia and Mrs. W. A. Lea of Dalark. Mrs. Gannaway gave an interesting part on "Ways to Develop Our Prayer Lives." Mrs. Clarence Daniel presided over the meeting.

At noon a delicious lunch was served. At 1 o'clock p. m. the group assembled for the business session with Mrs. Daniel presiding. Mrs. Amis, secretary, read the minutes of the last meeting. Mrs. Guy Shiron was elected chairman and Mrs. R. H. Daniel as co-chairman. Plans were discussed to attend the Seminar at St. Pauls Methodist Church in Malvern on August 26th. Mrs. E. E. Fohrell gave a report on Children's Work and Mrs. W. A. Lea reported on Youth Work. The next meeting will be Nov. 11th with Manchester Church.

Ministry To Migrants

The Migrant Ministry program for 1958 is in full swing. This program has been in operation in Louisiana and Arkansas for several years. Miss Cassandra Stockburger is the director of the work in these two states. Mrs. Harold E. Farbes of Baton Rouge is chairman of the State Migrant Committee in Louisiana, Charles E. Cathey of Ft. Smith is chairman of the program in Arkansas, sponsored by the Arkansas State Council of Churches in cooperation with United Church Women. The following article was prepared by staff writers of the National Council of Churches concerning the Migrant Ministry program in the United States, and is offered here that Methodist of Arkansas and Louisiana may have a greater understanding of what this ministry means to migrants and their families.

MARIA LOPEZ is a two-year-old charmer who daily tucks away a hot lunch planned to help small bones grow straight and strong.

She had mid-morning and afternoon naps, a big glass of milk at snack time, lots of warm affection from dawn until dark, and fun-time with other youngsters from neighboring cabins.

Maria might be one of the casualties in the lives of one million agricultural migrants and their children were it not for the new child-care center. She could easily be a sickly child lying uncared-for in a shack or in the hot sun beside the vegetable rows.

The Migrant Ministry of the churches gives many Marias and their brothers tender care and an opportunity to play and learn together in a center during the 10 to 15 hours a day when their mothers work in the fields picking America's food.

As the 1958 migrants and their families move from their winter crop areas in the southern states toward the northern fields many citizen committees are helping local church groups, Councils of Church Women and the Migrant Ministry of the National Council of Churches—all a part of the Migrant Ministry—maintaining such centers. San Jose, California, which shelters Maria, has a citizens' committee made up of growers, canners, fruit processing unions, grange and service club members and others. School and health officials are active.

The center in Hendersonville, N. C.—the first in the state from migrant children—was launched by the Welfare Council. Civic-minded groups in Springdale, Ark., aid in the first center in that state. Committees help operate seven centers in Florida. The Navajo Tribunal Council will give a hand when the Arizona center for their pre-schoolers opens this Fall.

Trends and facts about migrants and efforts to help them, compiled in the annual nation-wide Migrant Ministry survey were announced by Miss Edith Lowry, national director of the ministry for the 33-denomination National Council of Churches. They reveal that:

1. The Federal government, states and communities are waking up to the plight of homeless, exploited migrants and are pressing for action on housing, transportation, education and health fronts.
2. Mexican nationals are being brought into this country to tend the crops in such numbers—almost half a million this year—that jobless

domestic workers in some sections feels threatened by consequent lowered wage scales.

3. Spanish-speaking migrants who usually winter in Texas and summer in Western and central states, are being pushed by the Mexican-nationals influx into many other states. Florida had 3,000 in one camp earlier and a group is now in a Virginia Eastern Shore camp.
4. The Migrant Ministry is carrying out a broad-gauge education curriculum project in cooperation with state education authorities, in order to make available to public schools a teaching guide geared to migrants' life experiences.

As to housing, Miss Lowry reported that only 10 per cent of the 700 farm labor camps in the teeming central San Joaquin Valley in California remain sub-standard after two years of intensive law enforcement. This is the recent estimate of the California State Division of Housing, she noted. New York State is engaged in a stringent camp improvement campaign, too.

To discover transportation conditions first-hand for the President's Committee on Migratory Labor, an experienced Migrant Ministry chaplain-social worker traveled with a crew of migrants from Perrine, Fla., to Cape Charles, Va., in May, Miss Lowry stated. His report showed that 33 persons carried by bus for four days and four nights with no rest stops except for emergency repairs and the arrest of the driver charged with having no horn nor signal lights. The travelers who were without money to buy food, were fed cold beans and sandwiches only twice en route and the baby but one bottle of milk. To quiet her, the mother kept the bottle re-filled with a cola drink.

Across the country from each other, two states where the migrant thrust is sharper year by year, have 1958 Ministry plans of new magnitude, Miss Lowry disclosed. West Virginia will see a Migrant Ministry established for the first time; a chaplain will serve two labor camps. In Washington, where 75,000 migrants are harvesting, two teams are bringing education, worship, crafts and recreation to five neighborhoods.

Volunteers are the heart of the Migrant Ministry, Miss Lowry noted. They're now an army of 10,000, including 6,600 regular trained volunteers—this figure almost doubled in the last three years—and more than 3,000 members of migrant committees. This season 448 summer and 50 year-round Migrant Ministry staff will reach approximately 143,000 migrants in 319 areas within 32 states.

In Idaho 50 community women teach migrant mothers to sew and in California several trained corps give illiterates the rudiments of reading and writing. A Red Cross nurse provided lessons in home nursing in Spanish to mothers in Louisiana. Students from Vanderbilt, Scarritt and Peabody colleges in Nashville, Tenn., helped with the summer program and in Waco, Texas, 169 women from 34 churches worked in relays around the clock in a welcome center. Ministry leaders in Oregon acclaim the youthful team from First Presbyterian Church of Stockton, Cal., who will help Oregonians build a migrant center.

New York State has five volunteer service units, two Mennonite, one Presbyterian, one Episcopalian and one American Friends' Service Committee. Mennonite service teams work with the Ministry in Michigan, California, Florida, Arizona and New York. Brethren Service units serve in several states.

These young people, supported by their mission bodies, staff the child-care centers. They keep the Maria Lopez and their small brothers from being forever deprived of some things necessary in the lives of all children.

On A Wide Circuit

W. W. Rold

Memo to General Conference (Part II)

Mr. Benjamin Caulfield continued his "suggestions" to the General Conference of 1960 with even more specific ideas:

"No one seems to have stopped to realize that the cleavage in ideas and purposes and points of view normally existing between Methodists living under the impress of the various 'regional cultures,' is being widened now by the absence of any common channel of communication in the Church. The preachers have their trade paper—the *New Christian Advocate*; there is a common approach to program and methodology for local churchmen in *The Methodist Story*; and the Church's family monthly gives us some pleasant articles. But there is no publication that gives the news of all sections to the Church, or that helps to mold their opinions. We hear that we need to 'know Russia' and 'know the Middle East'; but no one seems concerned about the Methodism of the American East knowing the Methodism of the Middle West, or of drawing together the North and the South in religious and social thinking.

"Methodism desperately needs a weekly publication, featuring news and opinion, and drawing the various areas, and divergent ideas, and even cross-purposes into one functioning whole. It seems ridiculous that we should have the highly-trained and efficient staff of *Methodist Information* gathering news, yet not giving it a channel of its own for disseminating that news among Methodists: it is now dependent upon the too-few conference papers and the uncertain public press."

Mr. Caulfield suggests that the Methodist Church, acting with other churches, work to remove the military-naval chaplaincies out from government control and pay—making them a voluntary, denominational-paid, civilian service to men in uniform. It is not a new proposal, but he thinks one necessary under peacetime compulsory service.

"Our boys need the best we have of Christian ministry," said Mr. Caulfield. "But they need it from men not in uniform, men not enjoying officer privileges. If the parish minister must constantly strive to keep himself in tune to the level of his people, so must the chaplain who would minister with understanding and sympathy to homesick, immature, and sorely-tempted boys. Of course there are chaplain-majors and chaplain-colonels who can be father-counsellors to teenage privates, but for many a boy the rank is a real bar to communication.

"Even more ominous is the fact that the chaplaincy gives a subconscious Christian approval to the whole war-system and the war-economy. I have yet to hear of any chaplain who has been sufficiently critical of any Army or Navy practice to warrant even suggestion of court-martial. But there have been many statements from congressmen, clergy, educators and others that I doubt a chaplain could have 'safely' made. I suppose they have been too carefully screened for that."



West Lake M.Y.F. Holds Planning Retreat At Camp Brewer, Recently



Members of the Methodist Youth Fellowship of the West Lake Methodist Church and the adult counselors who attended the retreat at Camp Brewer.

From left to right, first row: Virginia Self, Mrs. S. R. Burch, Mrs. Marvin Brossette, Marvin Brossette, Bertha Louise Adams, Lois Cheryl Butts, Albert Colvin, and Jerry Robertson. Second Row: Jim Benham, Mrs. Fred Fanta, S. R. Burch, Daniel Roberts, Hilton Allen, Omerine Butts, Linda Allen, Ken Anderson, Fay Jones and Doug Anderson. Third Row: Fred Fanta, Patricia Self, Margaret Ann Smith, Ray Squyres, Mrs. H. P. Self and Gay Jones.

Elaine Charge Doubles Vacation School Attendance

The Elaine Charge launched out into a larger Vacation Church School program this year by having two Vacation Church Schools instead of one. It has long been a custom to have only the one school on a charge-wide basis at the Elaine Church. This year the Mellwood Church had its first school with a total enrollment of 78 boys and girls and 20 adult leaders. Mrs. Holly Wood served as the dean of the school and Mrs. James Countiss Jr. gave great leadership to the school as a result of having worked in the Elaine school before going to the Mellwood school.

Other adult teachers included: Mrs. Emmitt Keith in the Kindergarten Class; Mrs. R. P. Beith the Primary Class; Mrs. Elnora Nees and Mrs. H. F. Clay Jr. in the Junior Class; Mrs. Holly Wood and Mrs. Joan Ringer in the Intermediate Class.

In the Elaine School Mrs. Carl Huber served as the Dean of the school where there were 72 boys and girls and 16 adult workers. Mrs. J. M. Countiss Jr. taught the Juniors; Mrs. Ralph Kyte Jr. and Miss Peggy Wilks taught the Primaries; Mrs. Carl Huber and Mrs. Pete Stallings worked with the Kindergarten. Mrs. Ray James helped in the area of music for the Elaine School and Mrs. Jack Ringer helped in a similar capacity at the Mellwood School.

In the Elaine school the closing program included a play written by

Committees were formed and programs and parties were planned for the year by members of the Methodist Youth Fellowship of the West Lake Methodist Church at a retreat held recently at Camp Brewer.

The adult counselors, Mr. and Mrs. Fred Fanta, were assisted by Mr. and Mrs. S. R. Burch, Mr. and Mrs. Marvin Brossette and Mrs. H. P. Self.

Three committees were formed and chairmen appointed. The committees were fellowship with Gay Jones, chairman; faith and witness with Fay Jones; and outreach and citizenship with Bertha Louise Adams serving as chairman. Committee meetings were held and reports heard at group meetings.

A devotional was held Saturday morning at 7:30 with the MYF president, Patricia Self, Fay Jones and Bertha Louise Adams participating.

A vesper service was held with Marvin Brossette singing "Above the Hills of Time" with a burning cross in the background.

A Sunday morning worship service was conducted by the Reverend Jimmy Donaldson of Lake Charles, director of the Wesley Foundation at McNeese State college.

Various forms of recreation and good meals were enjoyed by the twenty-six (26) persons participating in the retreat.

N.A. Conf. Notes—

Membership And Attendance Reports Need To Be Made

Each church school of the North Arkansas Conference is to be asked to make four reports during the conference year, by May 1. The district superintendents in a recent meeting with Bishop Martin discussed this and decided that four reports would be wise.

Report forms will be provided for each church for each of these reports. The reports are to go to the district superintendents of the respective districts. The purpose of these reports is to keep this program before the church throughout the year.

No church is being given a quota. It is hoped that each church will set its own quota for membership and attendance. This should be done after a careful study has been made as to the prospects for church school membership. Do not set your goal too low. Make it big enough to challenge your people. Please do not use awards to get increase in membership or attendance. Contests are not the best motivation for Christian education.

the Junior Boys and Girls exemplifying Christian Character. The play was stated to be one of the most inspirational ever presented in the church.

Blackwater Church Holds Church-Wide Mission Study

A Church-Wide Mission Study is being held the four Sunday nights in September at the Blackwater Methodist Church, Baton Rouge, using the textbook: "Methodism in Alaska and Hawaii" by Dr. W. Vernon Middleton. Mrs. George Willis, chairman of the Commission on Missions presented the first study on Alaska at the class session, Sept. 7th. Mrs. W. O. Lynch taught the class for the Intermediate and Senior MYF and Mrs. John Hausy and Mrs. J. W. Wunstel were teachers for the class for Juniors and Primary. Mrs. L. L. Burkhalter and Mrs. Joyce Forbes were in charge of the Nursery. The Fellowship Class of the Church School served as hostesses at the Sandwich supper which preceded the class sessions. Mrs. F. G. Carpenter gave a short devotion for the entire group. Members of the various classes expressed enthusiastic praise for the study and are looking forward to the next sessions. Sept. 14th a film strip will be shown of the Methodist work in Alaska and a film on our work in Hawaii will be shown on the 27th. Mrs. Keith Heltzel will present the study of Hawaii for the adult group on the 21st.

Schedule for the Mission Study:
6 p.m.—Supper and informal social time

6:30—Devotion period for the entire group

6:40—Class Session

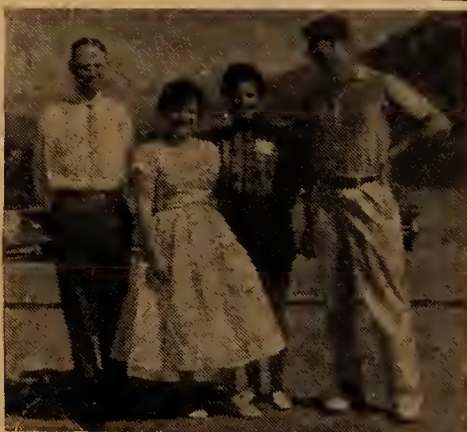
7:30—Evening Service

Rev. W. O. Lynch is pastor of the church and Mr. George Hicks, Choir Director.

Commission on Missions
Mrs. George Willis
Mrs. T. H. Montgomery
Mrs. J. W. Wunstel

Lake Charles Has Annual Youth Retreat

Lots of fun and excitement was in store for the Youth Division of



Rev. Bob Collie and Mrs. Carey Collie are shown here at the beginning of the Rocky Mountain Trail Hike, sponsored by the General Board of Education. They are pictured just below the Maroon Belles which tower over 12,000 feet high.

Carrollton Church Names Director Of Education

The new Director of Religious Education for the Carrollton Methodist Church is Mrs. Linda Fields (nee Hensley) of 1909 Napoleon Avenue, New Orleans.

Now 23 years old, Mrs. Fields received her AB degree from Transylvania University at Lexington, Ky. in 1956 and from there went to Perkins School of Theology of Southern Methodist University in Dallas, Tex. where she finished in June 1958. Her job at Carrollton Methodist is her first, although she has served previously in both Dallas, Tex. and in Tennessee.

Mrs. Fields is a member of Phi Beta and Chi Omega sororities. Her husband, Dr. James Fields, is serving his internship at the New Orleans Public Health Clinic on Short Street.

First Methodist Church, Lake Charles, Louisiana. They crowded into cars and took off for Camp Brewer for the Annual Youth Retreat August 22-24. Sixty-one youth and adults attended.

The program included a hike, worship, swimming, recreation, discussion groups and Bible Study. The Bible Study was led by Rev. Don Guynes and members of a class which had been meeting all summer as part of a weekly Youth Night series.

One of the highlights of the retreat was the talks given by Miss Magali Ruiz, who is studying at Centenary College. She is a native of Cuba and hopes to return to her own country to do missionary work.

Other resource persons were Rev. Henry Bowden, Jr., platform speaker, Rev. Jack Winegeart, recreation director.

The Retreat closed with an inspiring devotional and friendship circle. Afterward the youth returned home uplifted and renewed for another year of service.

SUMMER ACTIVITIES IN THE FIELD OF RELIGIOUS EDUCATION—Louisiana Conference directors of Religious Education are shown here at the National Conference of Directors held this year at Estes Park, Colorado. The directors are at left: (left to right) Rev. Estill Allen, Noel Memorial, Shreveport; Lee Boudreaux, First Church, Lake Charles; Mrs. Carey Collie and Rev. Bob Collie, Rayne Memorial, New Orleans.



New Churches Serve India's Industrial Centers

By the Rev. Halsey E. Dewey
Asansol, West Bengal, India

The Christian church has followed the laboring man in India into the industry of his choice. It has found him out, and it is finding him out in and at his task in mine, or factory, in shop or mill. It has searched out in the bustee and in the apartment house, in the city and in the quiet village hamlet. Too often it has found him alone, facing the new conditions of a rapidly developing industrial community, without his family, and without any of the natural religious conditions to which he has been accustomed.

The church has found for the Christian laborer a new congregational environment. Many times it has been the environment of a Christian home, for in Christian homes most of our new churches have been born. Fortunately there have been consecrated laymen and laywomen to work alongside the ordained visitor. There are not enough ordained ministers in the industrial areas of India today to more than touch the hem of need for the effective organization of an adequate church.

Methodist Aim—Goodwill and Cooperation

The church to be effective has had to be a united church in its approach to the industrial community. It has not been the aim of the Methodist Church, placed by circumstances in the midst of a cosmopolitan Christian community, to change Anglicans, or Baptists, or Presbyterians, into Methodists. It has been rather an aim to create an atmosphere of goodwill and cooperation in which the Kingdom of God on earth may grow and prosper, goodwill and cooperation in the caring for the thousands of Christians who come seeking employment, goodwill and cooperation in the proclamation of the Gospel of Jesus Christ among the millions who have not yet come to claim our Lord as their Master and King.

Seeking The Answers

What and where are the churches which today are having such an important part in the Christian impact on industry? What have been the circumstances which called them into being, and which have endowed them with opportunities for service and God and to His people? What difference do these churches make in the total impact of the church on its community? Let us seek answers.

New and Larger Churches

Kulti and Burnpur have long been centers of the iron and steel industry in the Asansol Area. And the Indian Iron and Steel Company, and its close relative the Steel Corporation of Bengal, built for Christians in their employ two churches, back over forty years ago. The communities grew, the churches became too small to care for the congregations which would worship in them, and at the time of my approaching the authorities, asking permission to build new, more adequate sanctuaries, I was met with such an expression of appreciation or the work of our pastor and laymen, that I readily accepted the offer of new and larger churches, and in the case of Burnpur, a parsonage as well. Probably nearly half a lac of rupees have been expended in the two projects with the Kulti



Industrial Burnpur, near Asansol, India

Church already in use and the new plant at Burnpur soon ready.

Gift From The U. S.

Chanch is the site of fireclay and pottery manufacturing, and for many years Christians living round about have had none other than Christian homes as church gathering places. It was a non-Christian manager of the works who gave the plot on which a new church and parsonage might stand, and it is this same manager and his co-workers who hope the church may accept responsibility to take buildings contributed by the company, and carry on a school for all the children of the community. Christians from several villages and many scattered homes gather from Sunday to Sunday in the new church which has become a reality. It was built through a gift from the United States, and the help of many laymen of India.

Six Denominations

Panchet is the site of one of the new hydro-electric plants of the Damodar Valley Corporation. A village of a few mud-walled houses has become in a few years a modern city with the nearby dam backing up the waters of the Damodar River to create a reservoir expected at its completion to cover over thirty square miles. The water is to be used not only to make electric power, but also to irrigate hundreds of thousands of acres of farming land and help make possible the canal from Durgapur to Calcutta. As Christians moved in, a church was built and organized, and members of six denominations are cooperating in evangelistic work, while six days a week over one hundred children find schooling privileges under the Christian staff provided through our efforts. The school is self-supporting. The church gets from us but twenty-five rupees a month toward its running expenses, contributing the remainder itself, and facing toward early self-support. Six denominations and six language areas are represented in the congregation which has services through the help of earnest laymen in Bengali, Hindi, English, and Tamil tongues.

Nearing Self-Support

Sindri is the premier fertilizer production center in India. In the very beginning of work there, a consecrated British officer, interested in a place of worship for all the Christian employees, was able to get the Company to allow meetings to be held in an old corrugated bar-

racks building. That building, standing near the center of the industrial holding, became the regular church which was improved and wired for lights and fans. Interested members of the congregation, which here hailed from eight different denominations and from all parts of India, began laying aside funds to build a new church on land given by the Company officials, and fenced by them as well. Visits by Methodist missionaries and ministers led to the building of a parsonage and the appointment of a Jubbulpore Theological College graduate as pastor, and the increase in the congregation to the point that there was a membership of over 250 within three years.

Extension Work Employed

Bokaro boasts the largest thermoelectric plant in India, and is, like Panchet, a part of the Damodar Valley Corporation. The maintenance engineer is a consecrated Christian layman who six years ago opened his home for weekly worship services for Christians employed in the works. Into this center, and into this home, I went one Sunday afternoon, and after a service which was very much an inspiration, plans were laid for the immediate building of a church and parsonage. Friends, non-Christian as well as Christian, made their contributions and the company itself helped materially in the supply of so-called excess materials. Two years later a fine church costing in the neighborhood of Rs. 20,000, with another Jubbulpore graduate as pastor, was found on the border of the D.V.C. holding, a border which is no longer that as the expansion for more industrialization placed our land in the center of a rapidly growing community. The purchase of added land provided room for a primary school which may become a neces-

sity. India's second Five-year Plan, bringing as a part of that plan one of the major steel plants to Bokaro, bids to make this church one of the large churches of this part of India in a very short time. Extension work in several Christian communities round about the center only makes more forceful the evangelistic activities.

Six Miles To Church

Chittaranjan is India's locomotive construction center, now turning out thirteen engines a month, preparing itself to turn when needed to the production of Diesels and electric locomotives. Since it is a government concern, the building of a church center at the center of the 15 square mile holding was impossible and the new church which arose to be dedicated in 1957 was built just outside the road marking the works border. An even dozen denominations might be said to be represented, in the membership of 200 who have found their way already into this church. Again we find an able Jubbulpore graduate in charge. Five regular worship services in five sections of the widely scattered "railway community" share with the Sunday community. Chittaranjan Union Church certainly was born in the Christian home in a number of Christian homes; and the fact that some of the members have to go six miles to church has strengthened the evangelistic nature of the whole effort.

Worship In Homes

Bermo, ten miles from Bokaro is another cosmopolitan area, this time served by one of the Santals mentioned above as half of the Christian community found round about is Santal. The church, long outgrown, is helped by many Christian homes in an effort to find places to which all the Christians may find their way for worship services at least once a week. The fact that near at hand a new coal seam, in places over 150 feet thick, has been discovered may help to turn new industries in that direction. The church has purchased land for a parsonage and a new church when funds are available.

Need For Churches

And so the work goes on. The list before us of new centers needed is formidable. Our present plans reach out to still another dozen places. It would seem that we are making progress. But as I write the new Durgapur industrial area is springing into life with nineteen major industries already planning for their work, with promises that within another fifteen years four million people will occupy a forty-square-mile area below Asansol and toward Calcutta. If these who come are to be cared for, many churches will have to rise, thousands of men and women must be won, and put at work for Christ.



The homes of people who work in the Burnpur industries

OBITUARY

WALTON—In the death of Rev. R. S. Walton on Wednesday evening, August 27, at the Wiginton Memorial hospital, Methodism lost one of its consecrated "Soldiers of the Cross." Had he lived until November he would have rounded out 86 years, 50 of which were spent in the ministry. His superannuation caused him and his devoted wife to select Hammond as their future home. His first pastorate was at Hammond, dating back to 1908, as was referred to by the Reverend A. D. George of Amite, also on the superannuated list. Both had applied for entrance into the ministry at the same time, some 50 years ago.

Rev. Walton's career was one of great activity in the cause of the ministry, which embraced the foreign mission field, evangelism and



REV. R. S. WALTON

in education. He taught school for awhile at Centenary College, then located at Jackson, La. Later he taught at Clinton. He assumed the ministry of the Methodist church

here when services were held in the old building on North Cypress street. He taught the Bible class here for several years, being instrumental in its growth from less than a dozen to more than a half hundred at the present time.

Rev. Walton was a prime factor in establishing Sunday schools. It was noted that he had been instrumental in establishing several Sunday schools, notable among them being Zenobia, a few miles east of Hammond. He joined the late Dr. Lucius D. McGehee in getting Zenobia started, which up to this time has enjoyed a successful career. Sunday schools in the rural area near Amite were established by Rev. Walton while he served the Amite charge and the Kentwood charge.

No greater influence for good was more pronounced than that envisioned by Rev. Walton. He was never too busy to assist a worthy cause, a cleaner community, a better world in which to live, touching foreign nations through his impressive prayers.

A man who had devoted 50 years in seeking sinners and pointing to them the way of life, should forever be cherished in the hearts and minds of those who came under his magnetic influence.

Rev. Walton died peacefully, though critically ill for a few days prior to the dissolution. His physician, Dr. M. C. Wiginton, held out no hope for his recovery, hence friends were informed that the "soldier of the cross" could not linger long. A song was on his lips, as it were, when he passed over the great divide. His pastor, Rev. Edward Thomas, detected the words of an old familiar hymn as Rev. Walton lay at the point of death, though able to sing words that implied his great faith in the eternal life.

A tribute to him could well be reflected in the following lines inimical of the thoughts innermost in his mind:

"If we could do what we wanted to
We would sprinkle over the earth
the dew

Of love and joy and hope and peace,
And make all dark dissensions cease,
We would put in every mouth a
song;

We would burn the very seed of
wrong;

We would make life sweet and glad
for you

If we could do what we wanted to."

Rev. Walton lived in appreciation of the following from the Good Book he always carried with him to services. "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God."

Such were the principles which characterized the life of Rev. R. S. Walton, who on last Friday received the reward which he so richly deserved. Regardless of what one's standard of morals might be, our friend measured up to those requirements. When moral issues were involved, those who knew him did not have to inquire as to his position. In his long, religious life, he was always an active supporter of the Methodist church, an institution which, more than any other, has made the greatest contribution to the advancement of civilization. His home life was one of devotion and loyalty, and to his descendants he has left a heritage of which they may be proud. "May the breath of summer sing to the stars of his goodness; may the snows of winter fall lightly on his last resting place."

Impressive funeral services were held last Friday afternoon at 3:00 o'clock from the church where he had worshipped for a long period and where his presence proved an inspiration to those present.

Rev. Edward Thomas, pastor, was assisted by Dr. Marvin O. Sansbury, retired minister of the First Christian church, and Rev. A. D. George of Amite, both of whom offered prayers. It was Rev. Walton's request that his close friend, Rev.

George, be present at his funeral and explain the close relationship between them. This was done in an impressive manner. Rev. George, as stated herein, was with Rev. Walton when they applied to the Louisiana conference for admission to the ministry. The prayer of Dr. Sansbury carried heart-throbs to loved ones of the deceased. Rev. Thomas carried out the last wish of Rev. Walton. Both had come in contact quite often, especially near the end of life for the superannuated minister.

The Thomas Funeral Home made all arrangements and the following close friends of Rev. Walton served as pallbearers: W. J. Wylie, Dr. Roy Hyde, Robert M. Allen, Dr. Norval Garrett, Paul Kornegay and Dallas Shaw.

The burial was in Magnolia cemetery, Baton Rouge, where the body of the eldest son in the Walton family is buried. Aside from the pallbearers, a few friends accompanied the remains to Baton Rouge.

Surviving Rev. Walton are his devoted wife; two sons, Dr. Robert P. Walton, Charleston, S. C., member of the medical school faculty of that city, and Dr. Warren Lewis Walton of Schenectady, N. Y., both of whom attended the last rites.

Hammond is made richer by the exemplary life led by Rev. Walton, and heaven is richer by his entrance into the Brighter Life.

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METHODIST COMMITTEE FOR OVERSEAS RELIEF,
COMMISSION ON CAMP ACTIVITIES AND COMMISSION ON CHAPLAINS

The Work Of The Commission On Chaplains

By John R. McLaughlin

General Secretary, Commission on Chaplains

Sometime ago a letter came to my office containing a very frank question, "What do you do to deserve the right to ask support by the church?"

Although it has been some time since the letter came and was answered, it will long be remembered by our staff. The wording was frank and challenging and it left two impressions with me. First — every person and agency receiving support from the offerings might well ask the question, "What do we do—or I do—to deserve the support of the church?" Secondly — it convinced us that others in the church are equally unaware of the mission of the Commission on Chaplains. It is to explain this that these words are being written.

Put in the legal language of *The Discipline*, paragraph 1571 says: "There shall be a Commission on Chaplains which shall represent The Methodist Church in the recruitment, endorsement and general oversight of all Methodist ministers serving as chaplains in the Armed Forces, Veterans Administration and other Federal agencies; in industry and in State and local public and private institutions, other than those of The Methodist Church. The Commission shall render such other services to these chaplains as may be referred to it by the Council of Bishops."

The basic reason for the church to support our work is to be found in the fact that we help to provide one of the essential ministries of the church. Defined more accurately, the Commission, through the chaplains on duty, extends the ministry of The Methodist Church to thousands of persons who are displaced by reason of military necessity in the Armed Forces, for crimes and misdemeanors in our correctional institutions and by illness in our hospitals (except those served by our own Board of Hospitals and Homes). This service is made possible through the lives and labors of some six hundred Methodist ministers who have dedicated them-

selves to this work either for a lifetime or for a few years. It is our duty to discover and screen these men and act as liaison between them and the church.

It is in the definition of the terms that the complications become more apparent.

"Recruiting" is not a term properly descriptive of the process of filling the chaplaincy positions open to Methodists. It has connotations of pressure and other types of persuasion tending to compel a man into some unwanted predicament. "Discovery" is a more apt term. When a staff member visits a seminary he can but tell the story of the need for the pastoral ministry, of which the chaplaincy is a part, and offer his services as a counselor on vocations. Since the starting salary in most chaplaincies is below the guaranteed minimum salary in many of our Conferences, he cannot offer more than the fact that there is a job to be done, and to present the challenge of the work.

Fortunately, every member of the staff has had experience as the pastor of a local church; two have been district superintendents and one served in the administration of one of our colleges.

We think we know the manpower needs of the church and in our work try to help each man to find his place in one of the many facets of the ministry. Some have gifts fitting them for the local pastorate, or for urban work, some the rural ministry, some, teaching or administration. Happy is the day when we find one whose bearing has the marks of a good chaplain. It is a discovery worth the voyage. And through your contribution to our agency, you are there.

Endorsement is the certification of the worthiness of a minister to represent The Methodist Church in the chaplaincy, a cutting edge of the Ecumenical Church. This endorsement comes only as a result of most careful screening. We bring

together the considered judgments of those who have known him best; his college and seminary (for he must have finished his schooling to the extent of having degrees from both college and seminary). His district superintendent and bishop must give permission for him to enter this ministry, for we will not endorse a man without the consent and approval of his superiors. We must have word from his Conference, for he must be a traveling elder in full connection. This is to say that he is a Methodist minister who has qualified under the strictest and highest standards of the church.

The term "supervision," interpreted by the present staff, does not carry the same connotation of authority given to the superintendent of a civilian district.

A chaplain is under appointment by his bishop. He is a member of an Annual Conference and subject to the same rules and regulations laid down for pastors of local churches.

Having been "made a minister" and appointed to a chaplaincy, he then takes an added responsibility to the regulations and authorities of the agency he serves, be it civilian or military.

The Commission and its staff stand in a liaison relationship between these two authorities, protecting the chaplain's rights, reminding him of his responsibilities, counseling him in his perplexities and trying to be a pastor to him. We try to interpret the church to the agency and the agency to the church.

In order to function in an orderly fashion, the Commission on Chaplains maintains an office in the Methodist Building at 100 Maryland Avenue, N.E., in Washington, D.C. Being in the nation's capital, we keep in close contact with the various headquarters of the Armed Forces and Veterans Administration, in which organizations we have the greatest number of men. An attempt is made to keep one member of the ministerial staff in the office at all times to greet chaplains who come through the city on duty, change of station (often going overseas or returning) or on leave. The home telephone of the General Secretary is listed with that of the office in order that he, like any pastor, might be "on call" at all times. In all their moving about, we feel that the chaplains should have a "home base" which is identified with the church.

Again, as any pastor, we are required to visit our flock. Many of these men are serving in places of isolation, away from the regular contact with the church and, in some instances, other ministers. The ideal is for one visit per year with those who are in the continental United States and every other year for those abroad.

In the fall of 1957, a visit was made to the Far East, Alaska, and the islands of the Pacific. In 1958, trips will be made to the Middle East, North Africa, and Europe. We were unable to visit the man at the South Pole and those in the far north and, so far, the Caribbean. The importance of this phase of the work becomes apparent in its entirety when one participates in it. Those who have served in isolated

spots will be able to imagine it more fully than others.

Reports are required of the chaplains, showing the extent of their ministry. Beginning on July 1, 1958, these will be requested quarterly with a copy being sent to the chaplain's bishop. A narrative report is expected at the end of the calendar year. In addition to these regular reports, every Pastoral Act (that is, baptism, weddings, confirmations, etc.) is reported to us and filed for future reference.

The Pensions

Most chaplains are appointed "without annuity" in their Conferences. On the other hand, few agencies, including the Armed Forces, provide pensions until after a certain number of years of service have passed. It is incumbent upon the Commission on Chaplains, through the Board of Pensions, to co-operate with the man to provide a pension for these uncertain years. This is done on a very inadequate basis at the present time, through a joint contributory fund — the chaplain and the Commission paying equal amounts into the fund year by year. Over a fifth of our budget goes into this fund. More will probably be needed if these pensions are to be brought up to the level of their brethren in home Conferences.

Interdenominational Works

This is an ecumenical ministry and we help to maintain the General Commission on Chaplains in order that Protestants might speak as a united voice. Participating in this on the basis of our size as a denomination, another sizable portion of our budget (about 8%) goes to this cause. The General Commission also develops certain literature and programs for work among the Armed Forces personnel whom our chaplains serve.

Retreats

This year we initiated a program of Retreats for our men. Bishops Oxnam, Kennedy and Tippet gave us a spiritual feast at Oiso, Japan, for the chaplains in the Far East. Three such gatherings were held in the United States in 1958. We plan to repeat these from year to year, co-ordinating our program with interdenominational groups. As every minister knows, it is very important for those who must "give out" continuously to "receive" from time to time. Spiritual refreshment will be the main emphasis in these programs.

What Do We Do?

These are our activities and this is our work. Why is it important and why do we ask for support from the church? In order that the gospel might be preached to those who are sick and in prison and to those who are caught up in national responsibilities across the face of the earth. To provide church school training for the young, counseling for those in trouble, and the sacraments of the church to those who desire them. To create an atmosphere conducive to Christian living for those far away from home. To evangelize those who would otherwise be lost for the lack of our efforts and to help these ministers to live among their people lives of sacrificial service, secure in the knowledge that wherever they may go, the church and its good people are with them.

The Louisiana Methodist

“Serving ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA”
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, SEPTEMBER 25, 1958

No. 38

Conf. Holds Three Regional Rallies

Several hundred church school leaders in Louisiana Methodist attended each of the three regional rallies held in the state last week as the Area program “Teach Louisiana and Arkansas About Christ” was presented.

Bishop Paul E. Martin addressed the final rally, held in the First Methodist Church of Baton Rouge on Thursday evening, September 18.

Dr. W. E. Trice, pastor of University Methodist Church of Baton Rouge, was the inspirational speaker for the other two rallies, which were held on Tuesday and Wednesday evenings at the First Methodist Church of Shreveport and the First Methodist Church of Alexandria, respectively.

Another feature of the rallies was the holding of four group meetings for an hour proceeding the mass meeting. These group meetings were under the general direction of staff members of the conference board of education including Dr. Bentley Sloane of Shreveport, executive secretary of Conference Board of Education; Mrs. E. L. McKay of Grand Cane, conference director of children work; Miss Louise Sharp of Shreveport, conference director of youth work; and Rev. George F. Pearce, Jr., pastor of First Methodist Church of Natchitoches, conference director of adult work. Mrs. McKay, Miss Sharp, and Rev. Mr. Pearce led group meetings with church school workers in their respective fields, while Dr. Sloane discussed the program with pastors and local church school administrative officers.

Conference leaders expressed satisfaction with the response of local church school leaders to the series of rallies.

College Level School Begun By Meths. In Louisiana

A new departure in higher education is seen with the announcing of plans for the organization of the Wesley School of Religion in Louisiana. This school has been incorporated under the laws of the state of Louisiana and its purpose has been announced as that of “The teaching of courses of religion on a college level.”

Incorporators include all directors of Wesley Foundation programs on or near campuses of state schools in Louisiana, Methodist pastors at these schools, and the following Baton Rouge business men, L. Emory Smith and L. W. Eaton, Jr.

According to Dr. W. E. Trice who has been working with others on this project for more than a year, “The Wesley School will accept credits from colleges rather than

Centenary College To Hold Week-Long Celebration Oct. 5-12 In Observance Of 50 Years Of Service For Louisiana Methodism



PRESIDENT AND FIRST LADY of Centenary College are Dr. and Mrs. Joe J. Mickle, pictured above in their home at 3000 Centenary Blvd. Dr. Mickle assumed the presidency of the college in 1945, and most of the major building projects have been completed during his tenure. Among these are the Science Building, T. L. James Memorial Dormitory, Hardin Memorial Hall, the cafeteria, the Moore Student Center and the Marjorie Lyons Playhouse.

ask colleges to accept Wesley School credits, and after issuing credits earned for completed courses in religion will grant degrees in religious education.”

Classes in the Wesley school will be on or near the several state colleges and the university, but the Wesley School will maintain a central office for the state at the Wesley Foundation in Baton Rouge. Every effort will be made to keep the quality of work on a high level, according to Dr. Trice. Qualifications for instructors in the school include a masters degree or a bachelor of divinity degree from an accredited theological seminary. The leaders of the school expressed hope that within a few years, the

(Continued on page 9)

Bishop Paul E. Martin Is Guest Speaker At Dedication Ceremony

A gala week-long celebration has been planned in observance of Centenary College's fifty years of service to Shreveport, to the Methodist church and to the youth of the Southwest. The observance, expected to bring thousands of visitors to the campus, will take place the week of Oct. 5 through 12 and will be preceded on Thursday, Oct. 2, by a special rededication ceremony at which Bishop Paul E. Martin will be guest speaker. This ceremony, during which the college will be re-dedicated to the Christian principles and Methodist ideals responsible for its growth, will take place during the regular weekly assembly hour. It will be held at 9:25 a.m. in the Brown Memorial Chapel, and many Methodist leaders of the Shreveport area are expected to attend.

On Sunday, Sept. 28, outstanding students from Centenary will speak in area churches, where they will explain the anniversary program and discuss the fifty years of progress Centenary College has made in its home community. The students also will extend invitations to members of the churches to attend the various anniversary events on the campus.

Centenary College of Louisiana, whose proud history is inextricably entwined with the equally proud history of the Methodist church, soon will mark the completion of a half-century in Shreveport.

The college, now boasting an endowment of approximately four and one-half million dollars and a physical plant valued at more than six million dollars, long ago surpassed the fondest dreams of the early church leaders responsible for its establishment as a Christian educational institution. Its rolling, beautifully landscaped campus, dotted with modern brick buildings and formal gardens, bears little resemblance to the humble collection of frame structures termed a “college” many years ago.

“Space Age” Exhibit

The celebration itself will be highlighted by an extensive “Space Age” exhibit, featuring space exploration equipment, missiles and satellites from the U.S. Navy, Army and Air Force. This exhibit will be erected in the Haynes Memorial Gymnasium and will extend through Saturday, Oct. 11. The Centenary College Army ROTC Battle Group will participate.

An exhibit of 115 works of American primitive, or untrained, artists also will be a feature of the celebration. This exhibit, which will include nine works of the well known

(Continued on page 9)

1958 Daily Bible Reading Schedule

Below is the schedule for the period Sept. 25-Oct. 4 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Sept. 25	John 12:20-36
Sept. 26	John 12:37-50
Sept. 27	John 13:1-11
Sept. 28	John 13:12-20
Sept. 29	John 13:21-30
Sept. 30	John 13:31-38
Oct. 1	John 14:1-14
Oct. 2	John 14:15-24
Oct. 3	John 14:25-31
Oct. 4	John 15:1-11



The Call to Prayer in North Africa

Methodists Meet Moslems

Next to Christianity, the largest body of organized religionists in the world is Islam—the name given to the followers of the 7th Century prophet, Mohammed. There are about 322,000,000 Moslems (or Muslims) in the world. Of these 256,000,000 are in Asia; 61,000,000 in Africa, mostly in countries along the Mediterranean; and about 4,000,000 in Europe.

Mohammed — who was prophet, judge, spiritual and military leader to the people he gathered under his banner—founded a religion of simple ceremonies, and one making few ethical demands upon its adherents. The Koran is the Islamic bible; there is nominal acceptance of the Old Testament; Jesus is one in a long line of prophets, of which Mohammed is the last; the creed is repeated three times a day: "There is no god but Allah; and Mohammed is his prophet."

Spreading out from old Arabia, and led by a military genius, the "Moslem hordes" were the bitter foes of Christian forces. These two cultures fought the successive "Crusades" for the Holy Land. With deep antagonism against Christians—due largely to centuries of war—the Moslem has been all but impossible for missionaries to reach with the Christian Gospel.

The Methodist Church, in its worldwide missionary adventure, comes in contact with the Moslem in several fields — and is making some slow progress in winning some for Christ. In the Dominion of Pakistan, recently carved out of former British India, there are between 50,000,000 and 60,000,000 Moslems, and Methodism faces them throughout all West Pakistan. Among the Malays who centuries ago invaded Sumatra (now Indonesia), and the Malay Peninsula, and the Philippines, Methodism is conducting hospitals and clinics, schools and churches. In North Africa, Methodists minister among Moslems in Algeria and Tunisia—and sometimes in central Africa. And there are still other Moslem millions in India, even after "partition."

World Order Sunday To Be Observed This Year On October 19th

NEW YORK (NC)—Church-goers in thousands of churches across the country will be called on October 19, World Order Sunday, to do everything in their power to ensure human rights and fundamental freedoms for everyone on earth.

In this year when many millions of men and women around the globe are demanding freedom and equality, the National Council of Churches urges congregations to assure to every member of the human family, without discrimination, "the fullest opportunity to know and to fulfill God's will."

"Christians are concerned for human rights and responsibilities," the annual message to be read from pulpits on World Order Sunday, declares.

Christians hold that the observance of these rights "is an essential witness to faith in God," the message points out. "Christians feel impelled to cooperate with all who sincerely seek to promote these rights and freedoms throughout the world."

World Order Sunday is sponsored yearly by the National Council of Churches through its Department of International Affairs. The observance was begun in 1944.

This year the department is calling thereafter a special conference—the fifth World Order Study Conference—in Cleveland, O., Nov. 18-21. There leading churchmen and laymen will consider critical international problems facing mankind and try to find some workable Christian solutions.

Bible Schools Are Not Always Held At Church

Fort Lewis, Wash. (MI)—Not all Vacation Bible Schools are held in churches.

For example, the school this summer at Fort Lewis had an attendance of 266 children and 57 staff members.

It was directed by a Methodist chaplain, Maj. Milton B. Crist.

The school was so large that the departments had to be run on a two-class system for effective teaching. The Kindergarten group studied "Our Church," the Primary Department "Our Bible," and the Juniors concentrated on "Learning to Know the Old Testament."

In addition, there was a 150-member choir, a class in dramatics, instruction in Biblical handicraft, and a series of films on how people lived 2,000 years ago.

Chaplain Crist, a member of the Baltimore annual conference, has been in the chaplaincy for 11 years.

"His work at Fort Lewis is typical of the all-round ministry our chaplains are providing for servicemen and their families at military bases around the world," commented the Rev. Dr. John R. McLaughlin, general secretary of the Methodist Commission on Chaplains, Washington, D. C.

Clergy To Conduct AF Preaching Missions

Washington, D. C. (RNS)—Nine clergymen are participating in the U. S. Air Force's ninth annual series of overseas preaching missions and convocations.

Chaplain (Major General) Terence P. Finnegan, Chief of Air Force Chaplains, said the missions and convocations "provide our personnel of all faiths with an opportunity to reaffirm their religious beliefs and obligations."

Protestant preaching missions will be held at bases of the Pacific Air Force from Oct. 5 to Nov. 3 by four civilian clergymen. They are Dr. Owen M. Geer, First Methodist Church, Long Beach, Calif.; Dr. Myron C. Cole, Central Christian Church, Indianapolis; Dr. Sterling Price, University Baptist Church, Abilene, Tex.; and Dr. Edward M. Pennell, St. Francis Episcopal Church, San Francisco.

Five-day preaching missions will be held at five Air Force bases in Greenland, Labrador and Newfoundland by Dr. Richard J. Davey of St. Paul's Methodist Church,

Church-goers will be looking toward this conference as they hail the 10th anniversary of the United Declaration of Human Rights on World Order Sunday. Emphasis at special worship services, study forums and panel discussions, held by state and local church councils aided by the National Council of Churches, will be on the thesis of the Declaration — that recognition of the dignity and rights of all men must be built into the foundation and the structure of world order.

Peace, understanding and a democratic society can only be achieved, the World Order Sunday message emphasizes, when a growing world conscience is alerted to violations of human rights and presses for redress.

"In the Nuclear-Space Age, the attainment of individual and collective human rights, as set forth in the Declaration of Human Rights and in the Genocide Pact," the World Order Sunday message says, "depends not only on the commitment of individuals, but also on the development of responsible organization to meet the needs of the world human family."

The Christian is told that his first task is "to begin by putting his own house in order."

"Where are we falling short in human rights in our local church and community, in our nation, and in our international relations?" the message asks.

It encourages church use of the Declaration. It calls on Christians to note that "the moral force of world opinion can make some impact upon sovereign nations. No government can consistently flout that power . . . Methods of war and coercion can yield to processes of persuasion and of appeal to reason and conscience."

"In prompting respect for and observance of human rights, including the right to live, we promote world peace — with order, justice and brotherhood."

Niagara Falls, N. Y. The Rev. DeWitt M. Safford of the United Presbyterian Church, Portland, Ore., will conduct missions at three bases in Alaska.



SPRINGFIELD, ILL. (RNS) — PASTOR USES CLIPPINGS IN TRAFFIC SAFETY SERMON—The Rev. Albert H. Sonius, pastor of the First Methodist church here, illustrates a sermon on traffic safety by displaying more than 50 feet of auto accident clippings which he attached to a rope and pulley in the church. Rather than give the congregation a lot of statistics, he said he chose the clippings because "they would give a graphic illustration and leave a lasting impression." (RNS photo)

Methodist Leaders Ask Review of China Policy

Chicago (RNS) — Three officials of the Board of World Peace of The Methodist Church have wired President Eisenhower asking for a review of the nation's China policy.

They also urged that the U. S. delegates to negotiations with Red China's representatives in Warsaw "adopt a conciliatory and flexible attitude." Projected talks in Warsaw between Jacob D. Beam and Wang Ping-nan, American and Red Chinese Ambassadors, respectively, to Poland, were scheduled to begin as soon as the latter returned to Warsaw from Peiping.

The telegram was signed by Rev. Daniel E. Taylor, Rev. Carl D. Soule, and Herman Will Jr.

United Church Group Scores "Right-To-Work"

Cleveland (RNS) — So-called "right-to-work" laws banning the "union shop" were opposed here by the Council for Christian Social Action of the United Church of Christ on the grounds they would harm "sound industrial relations."

In a statement adopted at its annual meeting, the council said such laws would give "unfair advantages to anti-union employers and irresponsible labor leaders and penalize both management and unions desiring to make fair agreements in an orderly way and abide by them."

The council stressed that union membership as a basis of continued employment "should be neither required nor forbidden by law," but left to agreement by management and labor through the process of collective bargaining.

Noting that some union officials have been guilty of "socially irresponsible conduct," the council, however, said that most union members and leaders "have placed a high value on the privileges of democratic unionism and have sought to exercise their economic power with restraint."

In this connection, the church group reaffirmed its strong opposition to corruption in labor and management and deplored the failure of Congress to enact legislation designed to curb labor racketeering.

"Finally," the statement declared, "we recognize the important function of both management and labor organizations in our modern economic life. Power must be restrained not only by balancing power, but also by a sense of accountability to God and man. For all our social institutions must constantly be held up to the redeeming judgment of the mind of Christ, in whom we find reconciliation and true community."

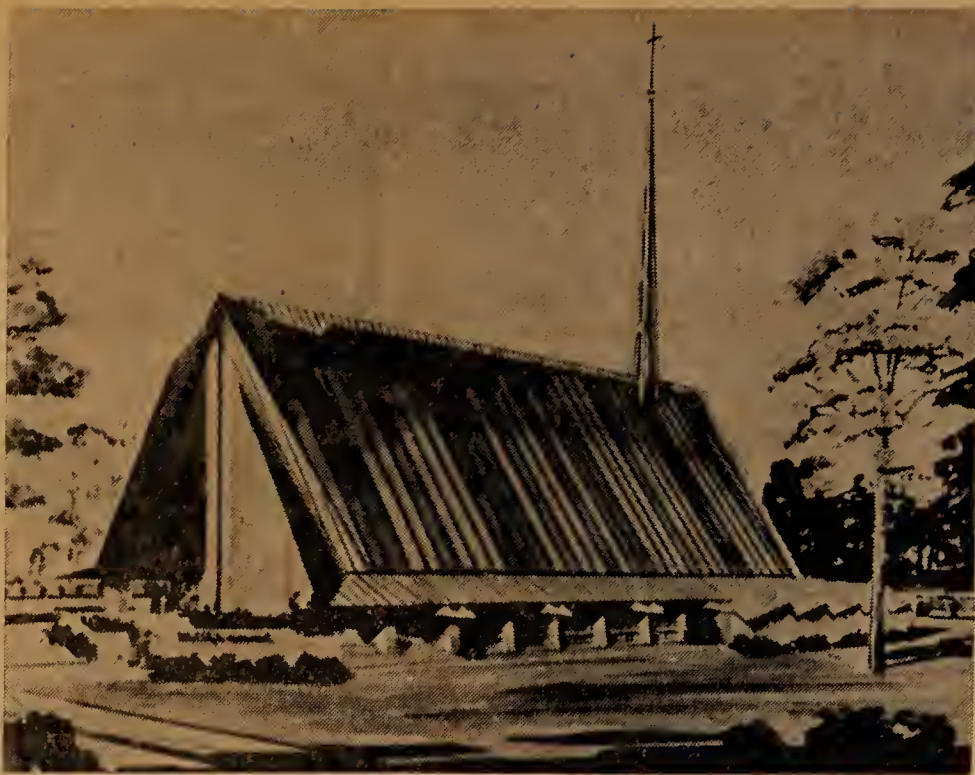
Clergymen Score Gov. Lindsay Almond For High School Closing

Front Royal, Va. (RNS)—Thirteen Protestant ministers released a statement here criticizing Gov. J. Lindsay Almond Jr., of Virginia for closing Warren County's only public high school rather than to permit enforcement of a court order allowing Negro students to attend.

In an announcement released an hour after the governor ordered the school closing, the ministers warned that they "would not countenance" any use of church buildings for private schools as a "means of evading federal law."

The clergymen, representing all major churches in this city, demanded that schools be left under local control and that they be kept open under any circumstances.

"The alternative of no public schools is unthinkable," the ministers declared in the statement which was released by the Rev. Paul L. Stagg, pastor of the First Baptist Church of Front Royal.



MASSAPEQUA, L. I., N. Y. (RNS)—NEW CHURCH SUGGESTS "PRAYING HANDS"—This striking new edifice, with arched front suggesting Albrecht Durer's famous "Praying Hands," has been designed for Grace Episcopal church here. To be built in the near future, the structure is designed to seat 500 and will provide additional space for Sunday school and other activities. Through the plastic skylight ridge worshippers can view the 120-foot-high gold cross atop the wood fleche. (RNS photo)

Protestant Panel Sees No Objection To Election Of Catholic President

Chicago (RNS)—A Panel comprised of a theologian, a judge, and a U. S. Assistant Attorney, agreed at a press interview held in connection with American Protestantism's first nation-wide Conference on Christianity and the Law here that there should be no objection to the election of a Roman Catholic for President.

Dr. Joseph Fletcher of the Episcopal Theological School, Cambridge, Mass., said he sees "no intrinsic nor strong expedient objection" to such action. The theologian said the attitude of people on this issue has changed "very considerably." He noted that "there is much less bigotry" today than in the past and added that "we're becoming more culturally mature."

Echoing this sentiment was Judge Morton C. Jaquith of the Second District Court, Worcester, Mass., who stressed that the only important thing was to have a man of religious faith in the Presidency.

Another member of the panel, William S. Ellis of New York, an Assistant U. S. Attorney, said the selection of a President should be based mainly on the candidate's public record and experience as an administrator. He warned that people should "avoid the danger of sweeping generalizations" concerning the question of religion and the Presidency.

On the subject of making public funds available to parochial schools Dr. Fletcher and Judge Jaquith said that such funds should be used to provide bus transportation, hot lunches, health and other "non-educational" services for children attending Catholic as well as public schools.

Asked about artificial insemination, Dr. Fletcher said he favors

the practice "if both parties agree" that it is a solution to a childless marriage problem. He said he sees no theological objection to artificial insemination "any more than adoption . . . The two are essentially the same."

Little Rock School Superintendent Lauds Clergymen

Washington, D. C. (RNS)—School Superintendent Virgil E. Blossom of Little Rock, Ark., praised the role clergymen of that city have played in trying to preserve peace during the crisis over school integration.

Mr. Blossom told Religious News Service in an exclusive interview that "the clergy have played a very constructive role."

"I think they have been unjustly criticized in some quarters," he added.

Asked if he would appeal to ministers for help in averting new racial violence if public schools open on an integrated basis, he said, "We will be happy to accept the help of all people of good will who will help us to preserve our opportunity for the education of our children."

Mr. Blossom made the observation as he left the United States Supreme Court where he and Richard C. Butler, attorney for the Little Rock School Board, heard the nine justices unanimously order integration to continue without further delay at Central High School. Mr. Butler said he hoped time would be granted "for tempers to cool" and expressed the hope no violence would be instigated.

Atheistic Material At New High In East Germany

Berlin (RNS)—The output of atheistic literature published by East German Communists has reached an unprecedented height in recent months.

In addition, Soviet Zone security police have purged some parish and clergymen's libraries and private lending libraries, confiscating large amounts of literature.

The atheistic publications comprise both new books, brochures and booklets by contemporary East German Communist authors, as well as reprints of "classics" by Germany and foreign atheists.

Titles of the new publications, written in pseudo-scientific style, include The Secrets of Religion, The Vatican and the 20th Century, Man Created God According to His Image, and Natural Science and Religion.

Most of them assail religion in general as medieval superstition aimed at blindfolding the masses. A smaller number concentrates on attacking both the Evangelical and Roman Catholic Churches, especially in West Germany, for alleged warmongering, exploiting the workers, and pursuing a policy harmful to progress and the working population.

In a recent purge of libraries, a particular target of East German police were books published in West Germany after World War II and during the Nazi regime. Reports said that in some municipalities Communist functionaries confiscated up to 50 per cent of the library stocks.

Soviet Zone Communists are even deleting all religious references from traditional fairy tales. For example, a passage in the original version of Cinderella reads: ". . . when the woman . . . felt she was dying, she called her little daughter to her bedside and said: 'Dear child, remain pious and good, then God will always help you and will look upon you from Heaven.'" The Communist version reads: "Dear child, always be good whatever happens to you."

Southern Presbyterian Moderator Hits Forced School Integration

Richmond, Va. (RNS)—Philip F. Howerton of Charlotte, Va., moderator of the Presbyterian Church in the U. S. (Southern), said here that the use of force "can accomplish nothing but chaos" in the South's school integration crisis.

The 55-year-old layman said he "heartily disagrees" with a statement made earlier by two top officials of the United Presbyterian Church in the U.S.A., which backed the use of federal troops and tanks "if necessary" to enforce integration in Little Rock, Ark. The officials were Dr. Theophilus M. Taylor of Pittsburgh, Pa., the Church's moderator, and Dr. Eugene Carson Blake of Philadelphia, its stated clerk.

Threats And Counterthreats

THIS past week has seen the atmosphere at home and abroad filled with threats and counterthreats, so much so that all participants have about shouted and written themselves into positions from which someone will have to back down or threats and counterthreats will become a reality. It seems that regardless of where the Communists choose to test the East-West line, sooner or later the matter results in a series of notes and verbal battles between Moscow and Washington, with an occasional assist from London, Peking and Formosa.

We can be thankful that all of these exchanges thus far have remained in the cold war stage although at times the situation warms up with a show of armed troops, escorted convoys and zooming jet planes. It is altogether possible that threats and counterthreats are strictly propaganda munition set off for the benefit of the homefolks. If so, we can imagine that the time will come when these moves will have less and less effect in prompting support on the home front. That time may already be here.

On the other hand it is difficult to imagine responsible leaders indulging in issuing threats and counterthreats for the simple purpose of bluffing each other with no intention of ever making good if the occasion demands real action. Everybody knows, or should know by now, that another war will be for keeps with everybody losing. The people of the world don't want that, even though someone's face has to be saved.

The point is that threats and counterthreats contribute little to the stability of the world. Certainly by now, everybody knows where everybody else stands. We are not interested in seeing our own position weakened, and we certainly believe that no move should be made which would weaken the position of the free world and free people. It is possible that the position of the West would be strengthened by engaging in less threatening and by more affirming of our positions on disputed issues.

The Church School's Practical Results

NEXT Sunday marks the beginning of Christian Education Week for churches in Arkansas and Louisiana. Sunday will also be Promotion Day for many church schools, with children and young people being advanced from one year's work and classes to a new year and a new class. Many churches will likewise observe Church School Rally Day, holding up the general work of the church school for emphasis, with special reference to district and conference work and its contribution to local church school programs. We suggest that some serious consideration be given to the fundamental responsibility undertaken by church school leaders and the possible practical results of church school work.

The program of Christian education in local churches is an indispensable arm of the Christian church. Ever since Jesus gave the great commandment, "Go . . . teach," the Christian church has used teaching as a means of communicating truth.

Indeed, life itself is a learning process, and teaching is a means used to direct individuals' learning experiences in a creative way. Christian teaching is the means employed to bring to bear the best of Christian tradition upon the learning experiences of individuals.

As a practical matter, Christian education programs in local churches are having at least two results. Local church school programs are one of the means of leading persons to an experience of commitment to Christ and the church. As a matter of fact, more

The Living Scriptures— by Jack Hamm Investment with Divine Dividends



additions to churches on profession of faith in Christ are being made through the work of church schools than any other means. The exact number will vary from year to year and from church to church, but last year 68% (5,639) of those received on profession of faith (8,286) in Arkansas and Louisiana Methodist churches were members of local church school programs. In this sense, the church school is an evangelistic agency. That is, of course, as it should be, for those who profess faith in Christ and who come into church membership after benefit of Christian teaching are likely to make better church members than those who come into membership with little or no experience of Christian learning.

Of equal importance is the continued participation in the ongoing fellowship of the church, so vital to the proper development of the Christian experience. An examination of membership rolls of many churches will reveal many whose relationship to the church is very casual. Members of this group attend church infrequently and scarcely ever participate in the real life and program of the church. At this point, it seems to us, the church school has a great opportunity to influence the experiences of those who take less seriously their church membership. One of the practical results of the church school's work, we believe a study would show, is that those who are participating in church school activities are those who, for the most part, participate in many other activities of the church's program. If this be true, a greater effort should be made to expand the membership of the church school. This would not only result in reaching more persons for first commitments, but would also result in more persons sharing in the total ongoing program of the church.

This is, of course, one of the objectives of the "Teach Arkansas and Louisiana About Christ" program now in progress in this Area. Let us make next Sunday one of the great Sundays of the conference year as this great emphasis is lifted up for all to consider and appreciate.

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WORLD-WIDE COMMUNION

OCTOBER 5, 1958

*Your Gift Supports
The Fellowship of Suffering & Service*

METHODIST COMMITTEE FOR OVERSEAS RELIEF,
COMMISSION ON CAMP ACTIVITIES AND COMMISSION ON CHAPLAINS

Let Us Be

Good Samaritans!

By Bishop Richard C. Raines

Hundreds of millions of people in almost every land under the sun will unite in the observance of World-wide Communion Sunday on October 5th.

The fuzzy-wuzzies of the Fiji Islands begin this endless line of reverence. Then, as the earth turns, men and women in Australia, former head hunters of Borneo, disciples in Thailand, Burma, Africa, Europe, and finally America, will unite with Christians everywhere in celebrating holy Communion.

The circumstances will be amazingly varied — from lofty-arched cathedrals in America to wind-blown tent-churches in Korea. Elegantly robed priests in Europe and barefoot African pastors in remote areas of Africa will bless and distribute the bread and wine.

Persons speaking hundreds of languages and dialects will repeat the sacred ritual. Men of every color, culture, and costume will eagerly respond to the invitation command of Christ, "Do this in remembrance of me."

Grateful hearts prompt us to bring an offering when we celebrate Communion, each according to his ability. The widow's gift is not insignificant. Raindrops make a river. It is almost incredible how much is accomplished in His name through our gifts.

Methodist Committee For Overseas Relief

Milk and vitamins for Korean orphans; cloth for widows to make into salable clothing and thus be enabled to keep their children with them; food, medicine, clothing for refugees in the Middle East; thousands kept from starving in India. "The least of these," the victims of war, political revolution, flood and earthquake, and the dispossessed, Christ's brothers and ours, reach to us empty, appealing hands.

All this and more you make possible through the Methodist Committee for Overseas Relief (MCOR) which receives one-half of what we give on World-wide Communion Sunday. Wherever it is advisable, MCOR works through Church World Service and the World Council of Churches—interdenominational channels of efficient helpfulness.

Chaplains

Thousands of Methodism's sons and daughters are in the armed services and many hundreds more are in institutions. We are wisely concerned to follow them with the

message and ministry of their church.

Military service and hospital days can be constructive opportunities. They can also be personal disasters. These young people are without the influence of home, pastor, neighborhood friends, teachers, and they are beset with all kinds of temptations.

The chaplain is a minister of Christ who has heard a call to go with our young people, leading them in worship and Bible study, encouraging them to find strength through spiritual discipline, counseling with them to prevent and to solve problems. I have seen the chaplains at work and I have known them by the hundreds. I cannot put into words my full appreciation for their Christian character, devotion, and effective service to our service personnel and their families.

Camp Activities

Our gifts help hundreds of churches near military camps by adding to their programs personnel and activities which will attract young men and women when off duty—a church home away from home. These gifts also make possible guidance to local churches in providing pre-induction counseling to young people facing possible military or alternate service, and in keeping touch with them while they are in service. What better investment could we make?

One half of our gifts on World-wide Communion Sunday makes it possible for the Commission on Chaplains and the Commission on Camp Activities to provide Christian fellowship for our sons and daughters in military service at home and abroad and for those in many types of institutions. These two agencies are joined with MCOR in the Methodist Fellowship of Suffering and Service, which is supported by Communion offerings throughout the year as well as on World-wide Communion Sunday.

Methodist brethren, wherever you are in the World Parish, let us be good Samaritans, proclaiming the persuasive gospel of "deeds of love and mercy." Here is our opium's warm heart and sensitive concern. Here, too, on World-wide Communion Sunday we can unite with all others who will do so in gathering about Christ's table in a Fellowship of Suffering and Service.



Rev. Tracy Arnold, pastor of Shreveport's new church, St. Luke, is shown above pointing out one of the proposed sites for the location of the first unit of the church's building program. St. Luke is the current 1000 Club project of the Louisiana Conference. Charter Sunday was observed last Sunday as 61 members were received. With Rev. Mr. Arnold are Rev. George Harbuck, pastor of the Broadmoor Methodist Church, Shreveport, and Rev. Jolly Harper, superintendent of the Shreveport District.

1000 Club Church Holds Charter Sunday

Charter Membership Day was observed at the St. Luke Methodist Church, in Shreveport, on last Sunday at which time the first 61 members of the new church were received. Rev. Jolly Harper, superintendent of the Shreveport District, was assisted by Rev. Tracy Arnold, St. Luke pastor, in conducting the Charter Membership Day services.

St. Luke church held its first service on Sunday, August 3, in the Broadmoor Theater where services are being held temporarily. Since that date a church school has been organized with teachers from the First Methodist, Broadmoor Methodist and Noel Memorial Methodist churches being used on a "loan" basis under leadership for the new church has been established.

Plans call for the holding of a church conference on Tuesday, September 30, for the purpose of electing various officials of the church and making a decision on the new congregation's permanent name. The congregation has also several possible building sites in mind. After a decision has been reached on a building site, the purchase will be made by the Shreveport District Board of Missions. The budget for the first year's operation has been underwritten by First

Church, Broadmoor and Noel Memorial churches.

St. Luke will serve the Southfield, South Broadmoor and Pierremont developments where a survey made last spring revealed more than 400 Methodist families are living. Broadmoor Methodist is the nearest Methodist Church to the area to be served by St. Luke. Rev. George Harbuck, Broadmoor pastor, and other Broadmoor leaders are cooperating to the fullest in helping the St. Luke church get started, according to Rev. Mr. Arnold and Rev. Mr. Harper.

An architect will be employed following the purchase of the site for building and it is hoped that construction will begin on the church's first unit by spring. St. Luke leaders expect the church to be self supporting by the next session of the annual conference.

The 1000 Club program of the Louisiana Conference which will be making a \$10,000 grant to the new Shreveport church is an organization which has enrolled more than a 1000 Methodist laymen in Louisiana who contribute \$10 not more than three times a year to new church projects selected by the 1000 Club committee and which show unusual promise of becoming self supporting within a short period of time.

Shown below is a picture of the parsonage recently acquired by the St. Luke Methodist Church of Shreveport. The parsonage is located at 255 Roma Drive.





TAKING OUR CHANCES

What part does the element of chance play in life? That is a question which has long been heard. Long centuries ago a realistic writer looked out upon his world and came to this conclusion: "The race is not to the swift nor the battle to the strong, neither yet bread to the wise nor riches to the man of understanding, nor yet favor to the man of skill: but time and chance happeneth to them all."

No doubt most of us could parallel those observations of Ecclesiastes with some of our own.

Consider this situation: Two young men finish their schooling with about equal ability. They return to their home communities and begin work. To the town where one lives, there happens to come a man of important affairs. Meeting the youth, the man opens for him a channel into public service, through which the young fellow rises to high public office.

The other, not happening to meet any personage of similar stature, remains in his job on a modest income. Perhaps the latter in the long run lives just as satisfying a life as the former who becomes prominent, and certainly God measures men by their inner worth and not by their social station.

Nevertheless, in the eyes of the public, the diverging fortunes of these two men serve to confirm the popular saying, "It's not what you know but whom you know, that counts."

How much do chance contacts affect our careers? Certainly our life courses are shaped in part by the events which befall us and the places in which, as we say, our lot is cast.

How the questions multiply. Our lives are affected by accidents. We know, of course, that many accidents can be averted, but some do occur even to the most careful. Jesus reminded His hearers on one occasion that the persons on whom the tower of Siloam fell in Jerusalem had not brought the tragedy on themselves by any fault of their own.

If we define chance as "the unknown or undefined cause of events that to us are uncertain or not subject to calculation," then I think we have to say with Ecclesiastes that, "time and chance happeneth to all."

Now having said this, there is a second thing we can also say: The way we face this factor of chance helps to determine the spirit and quality of our lives.

On the one hand, we may so treat this element of chance or luck that it weakens our characters. This happens, for example, when we count on chance in lieu of preparedness and honest effort.

Walk through the gambling casinos of Europe or watch the people in America who habitually play the gambling rackets, and you will see the demoralizing effect of the gambling spirit. It imparts an unhealthy, feverish expectancy which is always looking for something to turn up instead of going out to turn things up.

The prevalence of the gambling spirit is to be seen on every side. Some governments overseas raise revenue through lotteries. Some churches in America use gambling games to raise money. There are few more subtly dangerous destroyers of morals than the gambling spirit, and there are few tendencies of our time which need closer watching.

But on the other hand we may so treat this fact of chance that it strengthens us rather than weakens us.

Perhaps you recall how Louis Pasteur discovered the principle of vaccination. He had been studying the diseases of sheep and hogs. He had taken the serum containing germs from infected animals, and was developing the cultures in his laboratory.

During a vacation season his assistant failed to feed the cultures properly, and on his return Pasteur found them in a half-dead condition. The assistant in chagrin was proceeding to throw the cultures away, when Pasteur stopped him, saying, "Let's see what they will do."

Taking those enfeebled germs, Pasteur injected them into healthy animals, and discovered the principle of vaccination. His critics taunted him, saying that he had stumbled on it. "It came by chance," they mocked. Pasteur replied simply, "True, but chance favors the trained mind."

The farmer takes chances, but not like the gambler at the roulette table. The gambler is counting on chance, while the farmer is trying to conquer chance. And in his effort the farmer develops his patience, his resourcefulness and his wisdom.

In the struggle against drought and dust storms, against floods and tornadoes, brave and resourceful farmers have lengthened their perspectives, expanded their programs and strengthened their characters.

I Saw

**A Flashy
Bread
Salesman**



**By
Rev. R. A. Teeter**

delivering his product to a very small country store in a remote area. His delivery truck was painted in three bright colors with the name of his company standing out in bold letters. He wore a neat uniform topped off by a jaunty cap with his name on it. He had a pleasant smile and his work was marked by deft efficiency and courtesy. "Bread by showmanship" might well have been his slogan. Through him bread was available for all who wanted it.

When Jesus said: "I am the bread of life," he did not speak in an academic sense. He had in mind the practical service that he wished to do for every man. And by superb showmanship he carried his

product to the remote areas and the humblest person of his native land. Of course he did not have the flashy colors nor use the trick action that modern showmanship depends on so much. But his message flashed out in a great personality and charming speech. He was a showman with much to show.

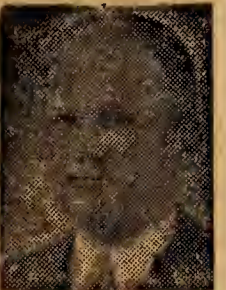
Close by this small store was a small country church. It and its members and minister were salesmen for the Bread of Life. They lacked some of the props of modern showmen, but they had the master product and people bought it. The churches have done and are now doing a good job in making that product available to all who want it.

It is the quality of the product that counts most, not the color of the package it is wrapped in. That flashy salesman would lose business quickly if his bakery put out inferior bread. But even so good bread sells better in a good package handled by a good salesman. So it is with religion. Every Christian doubles as a wrapping and a salesman for the Bread of Life. Let us make it as attractive as we can—be good showmen—and at the same time keep up the quality.

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Second Call For Witnesses

A few weeks ago this column carried an invitation to its readers to join in a "New Kind of Thousand Club." It asked that any one who would try to win one person to Christ during this Conference year would please write me and join our fellowship. The response to that first invitation was more than I had expected. Of course we want as many witnesses as we can get in this fellowship, yet I hardly expected as many replies as have come. It proves that our lay people are definitely interested in doing something definite for the Kingdom.

I still am hoping that we might have at least a thousand persons from our entire episcopal area who would be willing, first, to write and commit themselves, and second, to engage in an active effort for a period of time to help at least one other person to find Christ. It has no elements of a contest in it. There are to be no stories of high praise for the one who brings in ten, and blame for the person who was unable to reach one. For once this is an effort which we are making that will not be saddled with committees, public promotions, and charts. All of these promotion gimmicks have been very valuable at times. But they also have been instrumental in helping us sometimes to lose our perspective of being servants of God, and stewards of holy things. For once I want to find out if the Kingdom can move forward on the wings of prayer and dedicated, quiet service instead of church suppers and light-hearted bally-hoo.

Please forgive me for being so

frank. But the times are too serious to be filled with more posters than prayers. This new fellowship of personal witnessing has been dubbed, "The Order of Andrew." Would you like to have the abiding joy of helping someone to find Christ? Then write to me at Jonesboro, Arkansas, and tell me. You will receive some helpful materials which should be useful as you go about trying to make more Christians. Also, your name will be listed with the others who have made this same promise, and there will be letters mailed from time to time to you and to the whole list. Now bear in mind, we are not just looking for people to "join the Church." Of course we hope that every person who makes a profession of faith will join our church. It may be, though, that he or she will join another church than the one where you worship. Maybe the new convert will feel more at home worshipping with another congregation. This is not too important. The important part of this adventure is to help people to find Christ. By doing this you will find a new joy in your Christian experience. You also will begin to search your own life more deeply and perhaps find habits that you can well afford to put away from you if you are to be truly valuable to God.

On our list we have the names of friends from three states, and from teen-agers to golden-agers. You are neither too young nor too old if you really want to be a witnessing Christian. Why not write me today and start a new, wonderful chapter in your Christian life?



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for October 5, 1958: INTRODUCING THE GOSPEL

READ LUKE 1:1-4, 3:1-14.

MEMORY SELECTION: *When the time had fully come, God sent forth his Son.*
Galatians 4:4 (RSV)

With today's lesson, we begin a six months' chronological study of "The Life of Jesus Christ." The scriptural background for these lessons will be the Synoptic Gospels, Matthew, Mark and Luke. These three Gospels are written, in general, from the same viewpoint, hence the word synoptic. They present the work of Jesus, to a degree, in chronological order. These three Gospels are quite different in style from the Gospel of John.

While the three Synoptic Gospels do have the same general viewpoint, they do vary some in style and content in keeping with the purpose of the writer and with regard for those for whom the Gospel was especially written.

The Gospel of Matthew was written from the Jewish standpoint and apparently addressed primarily to the Jews. In accord with the purpose of Matthew to present Jesus as the promised Messiah, Matthew quotes frequently from the Old Testament, using passages which the Jews commonly accepted as prophecies concerning the coming Messiah.

The Gospel of Mark, generally thought to be the first of the Gospels to be written, seems to have been addressed to the Gentiles. It presents Christ as One with power to meet the most desperate situations. Some think, because of the emphasis on power in Mark's Gospel, that it was written especially for the Romans who all but worshiped power.

The Gospel of Luke, who was a long-time companion of Paul, presents Christ as a compassionate Saviour whose love reaches even to those deepest in sin. It is commonly believed that all of the Synoptic Gospels were written before the writing of the Gospel of John, which came toward the end of the 1st century.

Our subject for today's lesson is, "Introducing The Gospel." In beginning the study of the period covered by the Gospel writers, it might be well to think some of the nature of the Jewish world into which the Gospel was being introduced.

We sometimes talk of the Pharisees, the Sadducees and the Scribes, so often mentioned in the New Testament, without thinking much about the meaning of these terms.

The Pharisees of the day constituted the nationalistic group of the Jewish nation. They were always restless under the rule of Rome or any other overhead authority. They wanted to be free and even closed their eyes to the fact that they had been under bondage to practically every great nation of earlier times and were then ruled by Rome. It was the Pharisees who said to Jesus, "We be Abraham's seed and were never in bondage to any man." John 8:33. The Pharisees were the strict legalists who observed the letter of the law without much regard to the spirit of either the law or righteousness. They were the orthodox Jews.

The Sadducees were the opposition party to the Pharisees. They were usually of the wealthy, educated class. They were much more favorable to the rule of Rome than were the Pharisees. The Sadducees did not believe in the resurrection or in rewards or punishments after death. They believed that, for individuals, everything ended with death.

The Scribes were the writers, students and interpreters of the law. In the New Testament, they were sometimes referred to as lawyers.

There was another group numbering about

four thousand, at the time of Christ, called the Essenes. They are not mentioned in the New Testament but were very influential in Jewish life. They were the ascetics of the day. They were very exclusive and devoutly pious, as they saw piety. Many think that John the Baptist was a member of this group.

What Is The Gospel?

In Luke's record of the birth of Jesus, the angel of the Lord said to the frightened shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

In the early Christian church the gospel was, in the words of the angel "Good Tidings." It was the story of the birth, life, work, death and resurrection of Jesus Christ. Nowhere, in the New Testament, is the gospel thought of in terms of a book, as it is now with reference to the four Gospels.

For the disciples, the story of the Gospel was a movement based on an historical fact. It was a new system of beliefs about God and the Messiah He had promised. For the disciples, as for us, it was a new way of life which gave larger meaning and value to life. The gospel embodied the hope for a better world here and now. For the disciples, and for all Christian people since that day, the gospel carried the thrilling hope for a larger, better life in the world to come.

While our study, for the next six months, will be based on a Book, let us remember, in this study today "Introducing the Gospel," that we are dealing now, and will be throughout these months, with an historical fact of which the Gospels are a record.

Luke The Gospel Writer

In studying the Gospels, let us keep in mind that they were written by men whom we can trust. They were eye witnesses or companions of eye witnesses of the things they have recorded in the Gospels.

Since earliest times, Luke has been credited with writing the Gospel of Luke. It is generally agreed, also, that he is the author of the Acts of the Apostles. Both of these writings are addressed to Theophilus. Some think that he may have been a Roman official since Luke addresses him as "most excellent." Luke was a Gentile and, according to Paul, a "beloved physician."

In his introduction to the Gospel he wrote, Luke gave some of the reasons which prompted his writing.

Luke was aware of many accounts being circulated about the life of Jesus. These were written by people who had "Taken in hand to set forth in order a declaration of those things which are most surely believed among us." Luke does not discredit these writings. However, he does not seem to be entirely satisfied with them. Consequently he declares that it seemed good to him to write "in order" a record for Theophilus that he might "know the truth" (RSV) about the things of which he had been hearing. In the words "know the truth" there seems to be an indication of some uneasiness about some of the records that had been written.

Luke writes after a careful investigation and "perfect understanding" of the circumstances about which he writes as they had come to him from eye witnesses of the facts. We

need but read Luke's introduction to his Gospel to feel that he has complete knowledge about the things he records and an unquestioned sincerity of purpose which inspires him to write.

Know The Certainty of These Things

Anyone who believes that the Apostles and other immediate followers of Jesus were soft, gullible enthusiasts, should read the Gospels. No apostle or immediate follower of Jesus would believe that Jesus had risen from the dead until he had stood face to face with the risen Christ. So it was with other matters. The followers of Jesus believed in Him and in his works because proof was so convincing that they could not disbelieve.

So it was with Luke in writing his Gospel. He was reporting matters in this Record about which he "had perfect understanding." He also wanted Theophilus to have a sure foundation for faith in the things wherein he had "been instructed."

"When The Time Had Fully Come"

Our memory selection for today reads "When the time had fully come, God sent forth his son." (RSV) The writer of Galatians is saying that, at the most opportune time of all times, God sent Christ into the world. There are some reasons which we shall mention which seem to make this the time of times for Christ to come.

(1) Failures of the world opened the way for Christ's coming. The civilizations of the world had failed to produce a satisfying life. The philosophies of earth had failed to answer the big questions of life. The religions of the world had failed to satisfy the longings of the human soul.

(2) Prophecy had created a spirit of expectancy in the Jewish nation.

(3) Under the rule of Rome there was universal peace. This made travel easier.

(4) The conquering Greeks had spread their language throughout the known world. Consequently there was one language which was practically universal. This made it easier to preach the gospel in different countries. There were always some who would understand.

(5) There was a universal government which made it much easier for messengers of the gospel to go from one country to another.

(6) There are yet some of the remains of great Roman roads that went out from Rome like spokes in a great wagon wheel. These roads made travel easier from one place to another.

(7) Under Roman rule there was religious tolerance. In the beginning of the Christian religion, Romans paid no attention to it. This gave Christianity an opportunity to grow. Only when it had become strong, and taught obedience to God above the laws of Rome did Rome try to destroy Christianity.

(8) As the result of the dispersion of the Jews, at the time of Christ Jews were found in all the nations about Palestine who knew of the prophecies of a coming Messiah. This opened the way for the preaching of the gospel.

As a result of these and other situations that existed, this was the time when the mission of Christ had its largest opportunity to succeed.

"There Was A Man Sent From God"

In John 1:6 we have the statement, "There was a man sent from God, whose name was John." This was John the Baptist the forerunner of Christ.

Luke goes to great pains to tell of the exact date of the preaching of John. He gives the name of the ruler of Rome, the governor of Judaea, the king of Galilee and the high priests at the time John preached.

Jesus said of John, "Among them that are born of women there has not risen a greater than John the Baptist." John said of himself that he was a VOICE. There have been many echoes in the world's life but not so many VOICES. John was a voice like Christ, and Paul, and Martin Luther and John Wesley were voices. Most of us do well to properly echo the great voices of earth. John was a voice.

The character of John, the mission of John, the message of John and the death of John are each of such vital importance that no one Sunday School lesson could begin to cover the full significance of any one of them. The truthfulness of the words Jesus spoke about John become more evident with the study of this great life that, like Christ, accomplished so much in such a short time.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. GEORGE ROSS, pastor of the Caddo Heights Methodist Church in Shreveport, was the guest evangelist in a series of revival services held at the Winnfield Methodist Church. The services began on Sept. 21. Rev. R. H. Staples is pastor of the church.

CLAUDIUS MAYO used as his subject, "Methodist Men and the Church Program," in a speech to the Men's Club of the First Methodist Church of Lake Charles, Wednesday evening, Sept. 17. Dr. Carl F. Lueg is pastor of the church.

REV. KEN JACOBS, associate pastor of the Carrollton Avenue Methodist Church, New Orleans, was Director of Youth Activities Week at the First Methodist Church of New Orleans the week of August 18-23. Dr. Nathaniel H. Melbert is pastor of First Church.

REV. JAMES E. McLEAN, director of religious activities at Centenary College, Shreveport, was guest speaker Sunday, August 3, at the morning worship service of the First Methodist Church of Many. His sermon topic was, "God's Specifications." Rev. John Koelemay is pastor of the church.

DR. STUART C. HENRY, associate in the department of religion at Southern Methodist University, Dallas, Texas, was guest preacher at both morning services of the Lake Vista Methodist Church, New Orleans, Sunday, September 14. His sermon was entitled "The Flesh Made Word." Rev. Clyde C. Frazier, Jr., is pastor of the church.

REV. FRED F. GENSLER of First Lutheran Church, DeRidder, was guest speaker for the Intermediate Fellowship of the First Methodist Church of DeRidder, Sunday evening, Sept. 14. The Rev. Mr. Gensler spoke on "Lutheran Heritage." This was the first of a series of talks on different faiths to be given at the Fellowship meetings. Rev. Robert H. Jamieson is pastor.

A. T. LONG, JR. has completed the necessary requirements and received his license to preach. He is married and has five children and is a resident of Shreveport. A member of Morningside Methodist Church, Shreveport, Mr. Long has been active in various phases of church work including the choir and the educational program. Rev. G. Eldred Blakely is pastor of the Morningside Church.

LAMAR ROBERTSON, who has been serving as Youth Director of the First Methodist Church of Lake Charles, was honored at a reception held at the church following the evening worship service Sunday, Sept. 14. Mr. Robertson was leaving to attend Scarritt College in Nashville, Tenn., in order to prepare further himself in the field of church music. Dr. Carl F. Lueg is pastor of the church.

REV. AND MRS. EDWARD R. HAUG of Sulphur announce the arrival of their first grandchild, Catherine Maxine, on Sept. 14. The parents are Mr. and Mrs. John R. Monk, Jr., of Natchitoches. Mrs. Monk is the former Miss Lynette Haug. Mr. Monk is a recent graduate of the L.S.U. School of Forestry and is connected with the U. S. Forestry Service in Natchitoches. Mr. and Mrs. J. Roark Monk of Leesville are the paternal grandparents.

REV. DALTON R. BURCH, Jr., assistant pastor of Munholland Memorial Methodist Church, New Orleans, led the Noontide Services, Monday through Friday, Sept. 15-19, at the Church House. His theme for the week was "Making Life Worth Living." The services held from 12:10 to 12:30 p.m. weekdays, included organ music, prayer, Scripture, meditation and a brief sermon, under the auspices of the Greater New Orleans Federation of Churches.

REV. ROBERT ED TAYLOR, pastor of the Zachary Methodist Church, will be the guest evangelist in a series of revival services to be held at the First Methodist Church of Natchitoches October 12-17. Rev. Tracy Arnold, pastor of St. Luke Methodist Church, Shreveport, will be in charge of the song services during the revival. The revival is youth-sponsored, and committees are at work making plans. Rev. George Pearce, Jr., is pastor of the church.

THE FELLOWSHIP CLASS of the Caddo Heights Methodist Church, Shreveport, met for the regular monthly meeting, August 29, on the lawn at the home of Mr. and Mrs. R. S. Moncrief. There were 23 present. Charles Orton presided at the business meeting. The group enjoyed fellowship and fun by playing games led by Mrs. Moncrief. Watermelon was served to the group. Rev. George W. Ross is pastor of the Caddo Heights Church.

ANNUAL LAYMAN'S DAY will be held at the Louisiana Memorial Methodist Church, Opelousas on Sunday, Oct. 12. A committee composed of the pastor, Rev. R. E. Walton, B. A. Rose, and Jack Sharp was appointed to secure speakers and make plans for the program, it was announced at the meeting of the Men's Club of the church. The Rev. Mr. Walton, who attended a convocation on evangelism of the Methodist Church as a Lafayette District representative, gave a short report on the meeting.

ALBIN P. LASSITER, District Attorney, spoke on the subject, "Are You Working At Your Religion?" at the meeting of the Men's Club of the Gordon Avenue Methodist Church, Monroe, Monday evening, Sept. 8. Since this was "Ladies' Night" it was a special event. M. F. Hill is president of the group. Plans are in the making for the annual Church fellowship and vespers at "Camp Ki-Ro-Li." The young people of the church will be in charge of the program. Rev. W. M. Allen is pastor.

MRS. R. O. COORPENDER gave a report on the Fifth Assembly of W.S.C.S. held in St. Louis, Mo., at the regular monthly meeting of the Baton Rouge University Methodist W.S.C.S. on Tuesday morning, Sept. 16. The Theme of the assembly held in August was "Christ's Message for Today." Mrs. W. A. Cooper, the program leader, introduced the speaker. The devotional was given by Mrs. W. G. Parker, and the business was conducted by the president, Mrs. Kenneth Swartwood. Dr. Wm. E. Trice is pastor of the church.

REV. C. D. PINKARD, pastor of Lasseigne Memorial and St. John Churches, Norco, reports that he spent a delightful vacation in South America in July. Since that time he has been very busy showing pictures of the Area he visited and of Protestant mission work there. He has shown pictures and spoken at Krotz Springs, Rev. C. J. Thibodeaux, pastor; Magnolia, Rev. John Keller, pastor; Broadmoor of Baton Rouge, Rev. Phil Woodland, pastor; and has engagements at Luling, Rev. Tom Crosby, pastor; and Lockport, Rev. John Zerangue, pastor.

MRS. V. B. STORY, director of Religious Education at Pulaski Heights Methodist Church, Little Rock, Ark., spoke and showed pictures at the First Methodist Church of Denham, La., Sunday evening, Sept. 7. Mrs. Story showed pictures of her recent tour of Japan, Alaska and Hawaii with the Conference of Directors of Religious Education. At the Sunday morning service Mrs. Story witnessed the baptism of her infant granddaughter, Karen Story, daughter of Mr. and Mrs. Jack V. Story. Mr. Story is director of the Denham Springs church choir. Rev. Ned Stout is pastor.

MRS. LINDA FIELDS, wife of Dr. James Fields, is the new Director of Religious Education at the Carrollton Methodist Church, New

REV. W. B. HOLLINGSWORTH SUCCUMBS

Rev. W. B. Hollingsworth, retired member of the Louisiana Conference who resided in LaCombe, passed away on Saturday evening, September 13. Funeral services were held in the LaCombe Methodist Church on Tuesday morning under the direction of Rev. N. D. Pearce, LaCombe pastor, and assisted by Rev. W. H. Giles of Slidell and Rev. Henry Rickey of New Orleans. Interment was in the Graham Cemetery near Van Cleve, Miss.

Bro. Hollingsworth is survived by his wife, three sons, one daughter and an adopted daughter. He has been a member of the Louisiana Conference since 1938, and prior to that time was a member of the South Mississippi Conference.

Orleans. Mrs. Fields received her AB degree from Transylvania University at Lexington, Kentucky in 1956. She was youth director at the First Methodist Church in Galveston, Texas in 1957. In June, 1958 she received her Master of Religious Education Degree from Perkins School of Theology of S.M.U. Mrs. Fields was chosen to participate in "The Church at Work in the World" Seminar in New York City in 1955. Dr. J. Henry Bowdon, Sr., is pastor of the church.

DR. JOE J. MICKLE, president of Centenary College, delivered his annual address to the students Thursday morning, Sept. 18, at the opening chapel program of the 1958-59 academic year. The program was held in the Brown Memorial Chapel on the campus. Dr. Mickle's topic was, "A College Freshman Asks Why." Charles Cole of Marshall, Texas gave the invocation, and Jeanette Crocker of Memphis, Tenn., gave the Scripture reading. The prayer was led by Jerry Woods of Tyler, Texas. Dr. Mickle was introduced by Charles Wilder, present of the Student Senate, a senior from Eros. Special music was under the direction of Dr. A. C. Voran, and William Chandler Teague was at the organ. Dr. Mickle's address traditionally opens the weekly chapel series each fall on the local campus, and chapel is held on each succeeding Thursday morning throughout the year.

MRS. J. B. MOUTON, Lake Charles District president of the Woman's Society of Christian Service, was guest speaker at a meeting of the Simpson Methodist Church W.S.C.S. held on Thursday, Sept. 11. She was introduced by Mrs. Fran Boisture. Mrs. Mouton spoke to the group on the fifth assembly of the W.S.C.S. of the Methodist Church held in St. Louis in August. The meeting was opened with a short prayer at the altar and group singing of the fifth assembly theme song. Mrs. Tessie Hickman presented the worship service. Business discussed during the meeting included a sandwich donation to be made to the Wesley Foundation on the McNeese State College campus for their open house held on Wednesday, Sept. 17. Mrs. Curtis Cady dismissed the group with prayer. Rev. Cleburne W. Quaid is pastor of the church.

REV. L. D. HAUGHTON, superintendent of the Methodist Home-Hospital for Unwed Mothers, and a minister for 30 years, spoke at the Carrollton Methodist Church, New Orleans, Sunday, Sept. 21. He used as his subject, "Abiding and Bearing Fruit." Mrs. Haughton is a member of the Carrollton Church, and the Rev. Mr. Haughton has spoken in the church a number of times. The new soloist for the Carrollton Church is Miss Janet Walden, a graduate of La. State School of Music where she majored in voice. She has had experience as a church soloist in both New Orleans and Baton Rouge. She has worked with the New Orleans Opera Association and the Loyola Workshop. She sang "The Twenty-Third Psalm" Sunday, Sept. 21. Rev. Robert Potter, pastor of the Castle Manor Methodist Church, New Orleans, will be the preacher at the Carrollton Church Sunday evening, Sept. 28. The Rev. Mr. Potter graduated from Centenary College in his home town of Shreveport and received his B. D. degree from Perkins School of Theology of S.M.U. Dr. J. Henry Bowdon, Sr., pastor of the Carrollton Church is participating in a Methodist evangelistic mission to Bolivia, Chile and Peru.

CENTENARY'S 50 YEARS' SERVICE CELEBRATION

(Continued from page 1)

contemporary painter, Anna Mary Robertson "Grandma" Moses, will be placed in the Moore Student Center in time for the opening of the celebration on Sunday, Oct. 5. It will remain in place until Thursday evening, Oct. 9.

Students Present Programs

Centenary College students will present the programs at meetings of Shreveport civic clubs throughout the celebration week, and high school science students from within a 100-mile radius of the city will visit the campus during the entire week to inspect the space exhibit. Art classes from the high schools of Arkansas, Louisiana and Texas also have been extended invitations to visit the art exhibit.

A special eight-page section in The Shreveport Times will be circulated on Sunday, Oct. 5, and will acquaint area residents with the events of the celebration program as well as with the various phases of life at the college. The special section will include articles on Centenary's history, its religious activities, its contributions to community life and its plans for the future.

Time Capsule Ceremony

The Shreveport Chamber of Commerce is participating in the observance by placing a campus marker and sun dial in front of the Brown Memorial Chapel on the campus. This ceremony, including the placing of a time capsule in the marker, is scheduled for 10 a.m. Tuesday, Oct. 7, and will be open to the public.

Music Festival

For music lovers, a music festival, featuring all musical groups connected with Centenary College, will be held in the outdoor amphitheater on the campus at 8 p.m. Tuesday, Oct. 7. The Centenary College Band, choir, opera workshop group and other musical aggregations will combine forces to present this program under the direction of Joseph Running, head of the music school. The Shreveport Symphony Orchestra will present a concert at 8 p.m. the following day, Thursday, Oct. 9, also at 8 p.m. in the outdoor amphitheater. Marjorie Lawrence, former star of the Metropolitan Opera Company and now active in the musical life of New Orleans, will be featured as guest artist.

Talk By Vanguard Director

The Thursday program also will be highlighted by a visit of J. Paul Walsh, deputy director of the U.S. Navy project, Vanguard, in Shreveport as the guest of Centenary College. Walsh will address students from 9:30 to 10:30 a.m. in the chapel and then will hold a press conference at 11 a.m. in the Washington-Youree Hotel. He will speak to the combined Kiwanis Clubs of Shreveport and Bossier City at noon in the hotel, and at 2 p.m. will be feted by the Centenary Faculty Club on the campus. The reception will be attended by invited science teachers from the area as well as the Centenary faculty.

Homecoming Day

Friday, October 10, has been designated as "Homecoming Day" and will be marked with a student-alumni dance in the Moore Student Center at 8 p.m. The dance music of Charlie Spivak will provide background for dancing, and it is hoped that Miss Eurlene Howell, a Centenary student recently chosen

"Miss USA", will be on hand to reign over the homecoming court.

Charles Wilson To Speak

Friday also will be marked by a visit from Charles E. Wilson, former Secretary of Defense and president of General Motors, Inc., who will speak at a meeting of the combined Rotary Clubs of the area at noon in the Washington-Youree Hotel. Members of the College Board of Trustees and Miss Howell, if she is able to be present, will be special guests.

Wilson also will hold a press conference for local news people at 10:30 a.m. at the Shreveport Club and at 11 a.m. will be honored at a reception at the same place. His address to the Rotary Clubs will be televised by Shreveport station KTBS-TV.

Ford Foundation Speaker

Concluding event of the celebration will be the address of Dr. Henry Heald, president of the Ford Foundation, before faculty in academic garb and friends of the college. This event will be held in the outdoor amphitheater Sunday evening, Oct. 12.

Historical Exhibit

A special historical exhibit also is being prepared by Dr. George Brown Davis, head librarian, for the week. This exhibit will be highlighted by a diploma awarded to Dr. John L. Scales of Shreveport, member of the Board of Trustees of Centenary and life-long Methodist leader, on June 1, 1892. Dr. Scales has presented the diploma to the college for its permanent archives, and the diploma will be the oldest one in the permanent record collection of the college.

Centenary History

Centenary College of Louisiana resulted from the merger of the College of Louisiana, founded by legislative act in 1825 at Jackson, and Centenary College, established by the Mississippi Conference of the Methodist church at Clinton, Miss., in 1839 in observance of the centennial of Methodism. The merger took place at Jackson in 1845, and the names of both colleges were preserved in the title, "Centenary College of Louisiana", the official name of the college today. The college was moved to Shreveport shortly after the turn of the century, when Jackson, by-passed by the railroads and lacking in cultural advantages, no longer could meet the demands of the changing times.

The Atkins Land Company of Shreveport offered a tract of forty acres in thriving Shreveport for a campus, and in 1908 the college opened for its first session in Shreveport. Since that time, it has been owned by the Louisiana Conference of the Methodist church and operated by a Board of Trustees nominated by the Board and approved by the Conference. The support of the Methodist Church has been one of Centenary's most invaluable assets, and Centenary's faculty includes a number of ordained Methodist ministers and others who take an active interest in the affairs of Methodism in the Shreveport area.

The tall spire of the Brown Memorial Chapel, raising the cross high above the campus, serves as a reminder of the fact that Centenary is a church-related and Christian institution where both spiritual and intellectual growth are stressed in the student program.

COLLEGE LEVEL SCHOOL BEGUN BY METHS. IN STATE

(Continued from page 1)

school will be accredited by accrediting agencies.

A course in Old Testament will be offered with the opening of the fall's work at Baton Rouge, Lafayette, Lake Charles, and Hammond. Wesley Foundation programs are also under way at Tulane in New Orleans, Monroe, Ruston, and Natchitoches.

Rev. Robert E. Parrott, director of Wesley Foundation at Baton Rouge, is presently serving as dean of the school. In addition to teaching a class in Baton Rouge, Rev. Mr. Parrott will maintain an office to record registrations and to handle the issuing of credits. Most courses offered will be three hours credit either on a semester or term basis depending on circumstances. "Courses will have the same requirements as comparable courses in colleges of arts and sciences. Course requirements will include outside reading, papers, and final examinations. Actually, the Wesley School expects to have requirements above the average to keep the whole program above standard," according to Dr. Trice.

School leaders expect an initial enrollment of between 80 and 100 students in the four locations beginning with classes.

The school's calendar year will coincide with the calendar year of

the state schools where the program will be in operation.

Students are expected to be drawn from three groups. These include Methodist ministers who have not had an opportunity to attend theological seminaries, but who desire to continue their education. This is expected to include many local preachers serving churches near state schools. A second group will include undergraduate students in state colleges and the universities who would have no opportunity to take courses in religion. The Wesley School will be primarily for Methodist students but not restricted to them. This group also included those students who are interested in obtaining degrees in religion. A third group expected to be interested will be lay persons in college and university communities who are interested in advanced study in Bible and related fields.

All work in Wesley school will be strictly undergraduate work.

It is expected that courses will be offered in Old Testament, New Testament, religious education, and pastoral administration and homiletics.

Leaders hope that it will be possible to award degrees within four years. They point out that it will be possible for a student to receive an A. B. Degree with a major in religious education by receiving credit for 24 hour's work in the Wesley School and 96 hours work in the state school. The 96 hours would be transferred to the Wesley School which would then grant the degree.



TANGIBLE INDICATION of Centenary College's effort to stress spiritual, as well as intellectual, growth in its program is the beautiful Brown Memorial Chapel, above, which raises the cross high above the campus. One of the loveliest structures on the campus, the building was the gift of Paul M. Brown and his brother, S. Perry Brown, in memory of their parents.

Methodist Youth Activities Weeks

Rector

Last week the Methodist churches of Rector, Ark. sponsored a Youth Activities Week. Both intermediates and seniors attended.

The theme for the week was: "Becoming More Christlike." We had a different devotional speaker each evening: Bro. J. Albert Gatlin on Tuesday night, followed by Bro. J. D. Lawrence, Bro. Vann Hooker, and Bro. Byron McSpadden. The intermediate discussion group was led by Bro. Harold Spence and the senior group had for their leader, Bro. H. L. "Pop" Robinson. Mrs. Jimmie Graves of Rector First Church was general chairman of the YAW and she was assisted by Mrs. Vann Hooker, Martha Lynn Deniston and Carol Carter. The WSCS and Guild of First Church assisted with the evening meals. There were youth from St. Marks (Paragould), Piggott, Simmons' Chapel, and Boydville who attended during the week.

New Orleans

The MYF of the First Methodist Church of New Orleans had a full and exciting week of Aug. 18th through the 23rd.

They attended the Southeast Sub-district Youth Activities Week which was held at the Carrollton Methodist Church.

Rev. Ken Jacobs, associate pastor at Carrollton Ave. Methodist Church, was the Director of Youth Activities Week which was well attended by the members of the Sub-district.

Directly after the program Friday night the First Methodist MYF left by truck for Grand Isle, La. On arrival there camp was established on the beach. A big bonfire was made and burned throughout the night.

At 5:30 a.m. all hands started to fishing and crabbing. Breakfast was served at 6:30 a.m. After breakfast large pots were placed on the fire and a crab boil was started. At 9:30 after about five bushels of crabs were gathered the group broke camp. Just as the truck pulled out it began to rain. It rained all the way back to New Orleans but did not dampen the spirit of the group.

Those attending the outing were: Walter Sikes, Eddie Shearer, Billy Shaw, Bill Ruckert, Bill Norwood, Raymond Vonderhaar, Gary Johnson, Billy Johnston, Freddie Ruckert, Carl Selenberg, Mary K. Ferguson, Regena Shaw, Carol Shearer, Martha Ferguson, Muriel Vonderhaar, Claudia Thomas, Mary Rooks, Francis Lynn, Vicky Simmons, Jean Clements, Tommy Baker, and Michiel Baker.

Counselors and adults going were Mr. and Mrs. Norman Wigle, Mrs. Margaret Ruckett and Rev. Art Baker, associate pastor. Rev. N. H. Melbert is pastor of First Methodist Church.

Harrison

Sunday evening, August 31 marked the end of the Methodist Youth summer activities of the Harrison, Ark. Methodist Church under the capable direction of Miss Julia Anderson of Conway, Arkansas.

All during the summer both the Intermediate and Senior Departments of the MYF held open house one night during the week for Fun

Night, which included such activities as a hayride to Pruitt and a swimming party followed by a weiner roast; a watermelon party; game nights at the church; a scavenger hunt; a Fix-It night in which game equipment was repaired; a hobo-party; and once a group left early in the afternoon to explore Diamond Cave before meeting the others at Pruitt for swimming and a sack supper.

The Intermediates had a "come-as-you-are-breakfast" one morning. To pay for the food they assessed a penalty of ten cents for each item of clothing that was removed or each item that was put on before leaving home. The Seniors planned a "Sunrise Service" followed by breakfast.

Other activities sponsored by the MYF throughout the summer were: A tennis tournament; a ping-pong tournament; a program for the Methodist Men's Club; the Intermediate MYF, with the cooperation of their mothers, served dinner to the Methodist Men's Club one evening which netted them \$45.00. The largest undertaking was a Hamburger Fry from which \$130.00 was cleared to cover expenses of the MYF through the summer and winter months.

The high-light of the summer came during the last week in July, when Youth Activities Week and Christian Adventure Week were combined; the theme being, "The Well-Rounded Christian." To carry out this theme a different program area was emphasized each evening. The inspirational speaker for each evening was the Reverend Sam Auslam, from Augusta Methodist Church, who delivered heart-felt messages each evening centered around the emphasized program area. The week ran as follows: Monday evening included the Ozark Sub-district meeting, featured emphasis on Christian Faith and a discussion group on "Christian Beliefs" led by the Pastor, The Reverend H. M. Lewis. Tuesday evening Christian Citizenship which featured a discussion on "Democracy Today" led by the Reverend Ed Willis of the Christian Church in Harrison. Wednesday evening, Christian Fellowship featured a hayride to Co-Eta Falls, weiner roast and a camp-fire service. Thursday evening, Christian Outreach was emphasized by a presentation of the play "Windows of the World" and fun songs and recreation from different countries. Friday night concluded YAW with Christian Witness, featuring a discussion group on "Christian Vocations" led by Mr. Wayne Kendall; following the inspirational talk in the sanctuary a dedication service in which many of the young people dedicated their lives to Christ and service in His church.

The councils in both Intermediate and Senior Departments held planning retreats at the first of the summer to plan for the summer's activities, and at the close of the summer to plan for the winter activities. The first retreat was held at Marble Falls, following a Sunrise Service and breakfast. The latter ones were held at Kamp Kaetzell for both the Intermediate department and the Senior Council. Following the Sunday evening

WITH THE SUB-DISTRICTS

Alfred Wasson

The Rev. Ronnie Bagley, a senior at Hendrix College, was the principal speaker for the annual picnic of the Alfred Wasson Sub-district M.Y.F. A total of 98 members and counselors attended the meeting, which was held at Springdale.

The theme of the meeting was "Christian Witness" with Charlie Horton, chairman of Christian Witness in charge of the program. Buzz sessions were led by selected youth on the "Christian Witness Mission." The Sub-district is urging each local church to conduct a Christian Witness Mission during October or November.

The officers for the Sub-district are: Steve Boone, Bentonville, president; Frank Ivey, Springdale, vice-president; Helen Mayers, Springdale, recording secretary; Sylvia Adams, Bentonville, corresponding secretary; Chris Hackler, Rogers, treasurer; Ira May Persing, Gravette, citizenship; Charlie Horton, Gentry, Christian witness; Charlie Roberts, Fayetteville, faith; Marsha Wilson, Fayetteville, outreach; and Sandra Lee, Siloam Springs, fellowship.

Sam Steel

The Sam Steel M.Y.F. Sub-district met Monday, September 8 for the purpose of discussing division of the sub-district. About 55 young people and adults from Urania, Lewis Chapel, Jena, Belah-Trout-Tullos, Olla, Winnfield and Mt. Zion-Atlanta were present.

Led by pastors at first, the young people vigorously discussed the proposed division and finally voted not to separate at the present time. However, several suggestions were made for reactivation of the M.Y.F.'s in the 17 churches of the sub-district.

After business, ladies of the W.S.C.S. of the host church in Urania provided refreshments and some recreation, which was enjoyed by all. The youth closed the meeting with a friendship circle.

worship service, August 31, a surprise shower was given Miss Anderson. She has returned to Hendrix, where she will be a Junior this year.

Wilmot

The Wilmot M.Y.F. had eight members to attend their local Spiritual Life Retreat, held at Camp Keener, September 5-6. Rev. Ralph Sewell started the retreat with the class studying the Methodist Church.

That night we enjoyed camp-fire Bible stories led by Betsy Pylate, Katy Lou Waggner and Mrs. A. B. Come.

The next morning our president Katy Lou Waggner presented the programs and goals of the year.

The group felt that they had received a blessing from this quiet time. Jerry Janes, reporter.

THE YOUTHFUL ACCENT

By Hoover Rupert

A Look At Tomorrow

If you are a student in high school, take a look around you at school tomorrow. If you have an average school, about 40-48% of your fellow students will not graduate. Now don't assume this is a message of doom and that I am trying to cast a pall on the possibilities of your securing that somewhat elusive sheepskin. But from just about every study and survey I have heard anything about, the truth is that nearly half the students who enroll in high school never stick around long enough to graduate.

The most recent figures I have seen are those that come out of a study made in New York State by the State Board of Regents advisory council on readjustment of high school education. Their study was designed to determine why pupils drop out of high school. 781 principals of high school answered the questionnaire with the following factors, listed in order of importance. 1. Low intelligence. 2. Falling behind in studies. 3. Attraction of a job. 4. Dislike of school. 5. Social maladjustment. 6. Broken homes. 7. Parental attitudes. 8. Excessive absence. 9. Teacher's failure to understand pupils. 10. Dislike of certain courses. 11. Need to earn money. 12. Lack of vocational courses. 13. Failure of teachers to stimulate the pupil's interest.

Chances are that in just about every case more than one of the factors were involved in the stoppage of school participation. At any rate, these factors are those responsible for the failure of 47% of those who entered high school in the State of New York, to graduate. Here is a state that offers the finest in educational tradition, philosophy, and facilities and yet nearly half the youth don't get through high school! That's an alarming fact to anyone interested in the future of youth, not to mention the future of the nation.

An analysis of these factors that cause drop-outs, indicates there are three major bearers of responsibility. There is the individual student himself whose lack of interest, failure to have the perspective of the long look at life, or sheer laziness leads him to cut off his educational nose to spite his face. Then there is the parent of the student whose attitude toward school, or whose failure to provide the factors that make for satisfactory life-adjustment, leads a youth to quit school. Finally, the failure of some teachers to understand the pupils or to stimulate their interest. Frankly, I think I have listed these individuals in the order of their responsibility for the 47%. Because I think in the modern day, the youth himself is the number one responsible person. There are exceptions, but in most every instance, he could stay in school if he is willing to pay the price of work and sacrifice. Parents and teachers for the most part are co-operative and helpful.

Which is simply to say that today's teen-ager has the best chance at education any generation of youth ever has had. If he doesn't make the most of it, pretty likely it will be his own fault. Say, how are you doin' on that homework?



DISTRICTS HOLD ANNUAL FALL SEMINARS

Batesville

The Woman's Society of Christian Service of the Batesville District held its Fall Seminar Wednesday, September 10, in First Church, Batesville, with 74 attending.

Mrs. L. T. Zarub, District President, opened the meeting and greeted those present, and presented Mrs. R. E. Connell, District Secretary of Missionary Education, who introduced the Rev. James R. Chandler, Pastor of Central Avenue Methodist Church, who gave the devotional.

The Rev. T. J. Nation of Cave City reviewed the church-wide study, Alaska and Hawaii; followed by Mrs. Marcus Harris presenting The Middle East; and Mesdames Womack and Magness discussing Understanding Other Cultures.

Mrs. R. E. Connell explained the study program for the year.

A delicious luncheon was served in the church dining room by the ladies of the local society.

The session reconvened at 1:30 p.m. with the singing of an opening hymn; followed by a review of program materials for 1958-59 by the District Vice-president, Mrs. Kathryn Besson.

Mrs. Zarub outlined the Study of Isaiah, followed by a skit relative to that study.

Mrs. Besson gave the closing devotional.

Camden District

"Prepare Ye The Way" was the theme for the Camden District Seminar of the Woman's Society of Christian Service that met at Vantrease Methodist Church, Sept. 9th with 162 registered.

Dr. W. Neill Hart, District Supt. opened the meeting with prayer. Mrs. J. F. McKinnon gave the meditation which was the presentation of the Emphasis of the 5th Assembly, reading Scripture Acts 1:8 and her topic, "Ye Are Witness."

The Missionary Studies for the year were presented through Book Reviews—their purposes and plays. "Christian Concern For North American Neighbors" was given by Mrs. John G. Rickey, Mrs. A. L. Davis, and Miss Kathrine Lide. Concerns for these neighbors were lifted up and the play, "Under One Roof" presented. "Middle East" was reviewed by Mrs. A. M. Cupp and a skit by Mrs. W. C. Farley, Mrs. Howard Elder, Mrs. Doyle Williams and Mrs. H. R. Calkins.

"Understanding Other Cultures" given by Mrs. Calkins, Dist. Sec'y. C.S.R. "Isaiah"—the theme—purpose and resources given by Mrs. V. R. Wicker and a play, "Behold Your God" by members of the 1st church society of Magnolia, Ark.

Presentation of Program Materials, Mrs. Cliff Wright, Mrs. W. C. Farley, Mrs. J. S. Ripley, Mrs. W. P. Reasons, Mrs. E. W. Sewell and Mrs. Carl Miller — showing the wrong and right way of preparing programs for the society and the circles.

Preview of Studies and Credit Recognition was given by Mrs. J.

C. Oslin, Conf. Sec'y Missionary Education.

Mrs. M. E. Scott, Pres. of the L.R. Conf. W.S.C.S. spoke briefly and introduced Miss Mary Joyce Horton, Rural Worker for the Camden District.

Mrs. C. A. Proffitt was in charge of the sale of literature.

Mrs. J. M. Davis, Dist. Sec'y of Missionary Education presided during the day. At the registration desk was Mrs. P. L. Tucker and Mrs. W. C. Lea. Lunch was served by the host society, Mrs. Perry Bolding, pres. The benediction was given by Mrs. Floyd Babel.

Fayetteville District

The Fayetteville District Woman's Society of Christian service held two Seminars in September. One was held Sept. 10 at Huntsville and one Sept. 11 at Prairie Grove. The studies for the year were well presented with Mrs. Lillian Fountain, district president, presiding.

Mrs. Elmus Brown was in the district for the Prairie Grove meeting and brought the inspirational message. Mrs. Jeff Brown brought the opening worship at Huntsville, using Isaiah 40 for the text.

Mrs. Lillian Holt was in charge of the meeting and introduced the theme for the day, "Christ for the World We Sing," then gave a preview of the 1958-59 study plans.

"Christian Concerns of North American Neighbors" was presented by Mrs. Fountain using a choral reading with maps and charts.

Mrs. E. D. Thigpen presented the theme and text "A Study of Isaiah." Mrs. Joe Crumpler, Mrs. Carl Watson, Mrs. Alma Dodd, Mrs. Elmus Brown, Mrs. Bob Johnson and Mrs. Arch Thompson were in the skit.

Mrs. Joe Crumpler gave the theme and text "Understanding Other Cultures" in a skit using Mrs. Sam McNair, Mrs. Ernest Standley, Mrs. Dodd, Mrs. Raymond Dorman, Mrs. Watson, Mrs. Merle McKinney and Mrs. Thigpen.

Mrs. Holt and Mrs. Brown spoke on publicizing the studies.

Roll call showed present four ministers, one deaconess, one U. S. 2, three conference officers, twelve district officers and one hundred twenty-five local women.

Mrs. Fountain explained the use of love offering in the district.

Each hostess church served a delicious lunch, at which time Mrs. Dorman had a literature sale.

Mrs. McNair and Mrs. Dorman presented the program book and Worship Booklet using a large chart and notes of the theme song—"Christ for the World We Sing." All literature and publications were presented in a colorful wedding with Mrs. McNair in charge.

The theme and text "The Middle East" was presented by Mrs. McNair using a skit "The Beirut Bazaar" with Mrs. Dodd, Mrs. Standley, Mrs. McKinney and Mrs. Crumpler as characters.

At Huntsville Mary Chaffin gave the closing worship, and at Prairie Grove Mrs. Brown gave the closing.

Forrest City District

The Forrest City District's annual fall Seminar was held in the Wynne Methodist Church, Wednesday, Sept. 3, with more than 125 members and officers attending. The School of Missions theme, Prepare Ye The Way, was repeated for the day's program presided over by Mrs. Rod Bryan of Forrest City, the District Secretary of Missionary Education and Service.

The hymns and special music used during the day were based upon Scripture from the Book of Isaiah. Organ meditations opened the meeting and were played by Mrs. Joe Dugan who accompanied Mrs. Ben Horne, violinist, playing "Pastoral Symphony." Other special numbers were vocal solos. Mrs. Erskine Falls, contralto, sang "He Shall Feed His Flock Like a Shepherd," from The Messiah, with organ accompaniment by Mrs. Dugan. Jack Boyle, baritone, sang "O Thou That Tellest Good Tidings to Zion," also from The Messiah, and was accompanied by Mrs. W. P. Mathis, pianist.

The opening worship was directed by Mrs. J. H. Johnston of Wynne, who is District Secretary of Promotion. Mrs. John Bumpers acted as secretary in the absence of her mother, Mrs. H. O. Jernberg.

The study courses were presented as follows: Understanding Other Cultures, by Mrs. Joe Carmichael of Forrest City; The Middle East by Mrs. Hugh Mixon, Sr., of Marianna; Christian Concerns of North American Neighbors by Mrs. Everett Hood of Earle; Isaiah by Mrs. Arthur Weeden of Wynne.

Mrs. W. J. Trail of Haynes, District Secretary of Literature and Publications, had charge of the literature display and sales. Mrs. John Sikes, president, and other District officers gave brief announcements. Mrs. Charles Lewis of Parkin, vice-president, used posters to give emphasis to the program theme for the year, and was assisted by Mrs. H. P. Sisk. The offering received totaled \$60.72, and was allocated to the District's pledge on furnishing for the student building at Jonesboro State College, and to a love gift for Dr. Irma Highbaugh, missionary to China.

The Wynne Woman's Society of Christian Service, under the supervision of Mrs. C. T. Gibbs, Sr., chairman of Local Church Activities, served lunch to the group. Tables were decorated with harvest season arrangements of flowers, fruit and vegetables.

In the sanctuary tables were arranged to hold displays of crafts, a variety of books, magazines and leaflets for use with each study. The four tables were in the pulpit area and had posters and maps as background. These aids were arranged by Mrs. H. E. Pearce of Wynne, Conference Recording Secretary. Mrs. Elmus C. Brown of Hughes, Conference Secretary of Missionary Education was resource person during the day's program. Twenty-four Woman's Societies were represented at the meeting.

Louisiana Executive Committee To Meet

The Mid-Year Executive Committee meeting of the Louisiana Conference Woman's Society of Christian Service will be held October 8, 9, 10 in Opelousas with Mrs. L. B. Kilpatrick, president, presiding.

The Executive Committee is composed of the officers, the district presidents, district treasurers, district secretaries of promotion, members of the Woman's Division and Jurisdiction officers living in Louisiana.

NEWS IN BRIEF

The Woman's Society of the Bull Shoals M. E. Church met at the church Thursday evening with 14 members and ten visitors present.

Mrs. Florence Zarub gave a report of the Assembly she attended at St. Louis in May and showed pictures of the assembly.

It was decided to give a community dinner Oct. 21.

The next meeting will be at Mrs. Sample's Oct. 9 with Beulah Crawford as leader.

Mrs. W. H. C. Goode Dies

Mrs. Ida B. Goode (Mrs. William Henry Collier Goode), a retired high school principal and for 14 years, president of the Woman's Home Missionary Society of the former Methodist Episcopal Church, died recently at her home in Sidney, Ohio. She would have been 100 years of age on October 4.

Her last public appearance was in St. Louis, Mo., in May when she was honored by 10,000 Methodist women at their quadrennial assembly.

In 1926, Mrs. Goode, then a widow, became national president of the Woman's Home Missionary Society which in 1940 was merged into the Woman's Division of Christian Service of the Methodist Church. Under her presidency from 1926 to 1940, the Society had its period of greatest growth—including the organization of two colleges for women, and many hospitals, settlement houses, homes for children and aged, deaconess homes, etc. Her name was for years synonymous with "home missions."

Church Construction Up For August

Washington, D. C. (RNS)—Church construction jumped to \$79,000,000 in August, an increase of \$4,000,000 over the July figure, the Departments of Commerce and Labor reported here.

While one million short of the \$80,000,000 for August, 1957, last month's increase brings total church construction for the first eight months of 1958 to \$543,000,000. At the same time last year religious building was valued at \$555,000,000.

The Minister's Letter

By Rev. J. Kingsley Sanders

The following is a letter by Rev. J. Kingsley Sanders to his congregation upon his return from America. Rev. Mr. Sanders was in Pine Bluff, Ark. under the Pastoral Exchange program, while Rev. John McCormack, pastor of Lakeside Church in Pine Bluff, was exchange pastor of Mr. Sander's church in Pinner, Middlesex, and England.

It is interesting to note the things that caught the attention of this English pastor concerning the American way of life and difference in church procedures.

Dear Friends,

It has been a rich and memorial experience to go to Lakeside Methodist Church, Pine Bluff, Arkansas, in exchange with the Rev. John McCormack who has taken my place at Pinner during June and July. I shall always think of it as a great privilege given to me not just by the World Methodist Council but even more by you at Pinner. You agreed to let me go and from all that I have heard of the success of Mr. McCormack's ministry and the great welcome you gave him and his family and the pleasure you had thereby you do not regret your kindness. Mr. McCormack is greatly loved in Pine Bluff. He is the friend of all and the enemy of none in the true Methodist tradition, and from what you have seen of his great friendliness and approachability you will understand what people there think of him. I know too how you have appreciated his preaching and his interest in the music of the Church. His family too have endeared themselves and will long be remembered.

I know that it is difficult to thank by name all who have contributed to the success of the exchange in entertaining the family, taking them about to see historic places and telling them about our Methodist customs but I am sure that whilst a general "Thank you" must be offered a special word must be said to Mr. and Mrs. Roy Lloyd who have done a tremendous amount of work and have borne the responsibility for what has been a most successful exchange. Few if any of us know what they have done: the whole church is in their debt.

For our own part, my wife and I have had a most enjoyable experience in America. We sailed in the Mauretania and came home in the Queen Elizabeth but our days between the voyages were very full. We had a few hours in New York on going out and coming home, seeing the famous New York skyline from the sea and looking down upon the great city from the Empire State Building at night, when in every direction one could see the lights, bright and coloured, and realise something of the city's vastness and the millions who live within its boundaries. We flew by American Airlines from La Guardia 1,500 miles to Little Rock, coming down en route at Washington, Nashville and Memphis, and being able to see something of the great open spaces, trees and rivers down below the clouds. We flew back again on our return.

We received a very warm welcome from the Methodists of Lakeside Church who were the essence of kindness and generosity towards us. They opened their hearts and their homes to us, took us wherever we wanted to go by car and set themselves out to see that we saw their great State of Arkansas. We saw cotton and rice fields, great timber forests, the Ozark mountain country where fruit and vines are grown, Lake Catherine and some of the other lakes and were taken many hundred miles to see Dallas, Texas, one of the great modern cities of the world, and also New Orleans in Louisiana, one of the oldest cities in the American Continent. But our greatest delight was in being allowed to share in the life of the Church, seeing the great Sunday morning Sunday School of 400-500 adults and children in their lovely new rooms, sharing in the worship of the great sanctuary and the little chapel used for evening services, attending circle and fellowship meetings and finding much enjoyment in some of the social activities connected with these, venturing to eat cat fish and "hush-puppies" at "fish fries" and learning to appreciate Coca-cola and iced tea. In many homes we shared in barbecues and enjoyed fried chicken and hamburgers.

Sometimes after the day's services in Lakeside were over we were taken to other churches for later services and I preached in large Methodist Churches at El Dorado and Little Rock, and country Churches at "Prosperity" and Crigler. Nothing was thought of going 50 or 100 miles each way to do this. The roads are wonderful and the cars fast and many of these are air-conditioned, something necessary in a summer where temperatures in the nineties or hundreds are common.

Our impression of the religious life in America is that it is vigorous and purposeful. Nearly everyone claims some church allegiance and the financial giving is generous. I was tremendously impressed by the lovely Church buildings, many of them entirely new with nothing spared to make them beautiful and effective for their purpose. We were impressed by the numbers of married men and women who teach in the Sunday schools and we were interested to find in session on our arrival at Lakeside a Vacation Bible School in which a number of Church members give to children on holiday from day school several days of Bible teaching by the best modern methods. Other churches do the same. The church as a whole sets itself to see that its children and young people are instructed in the Faith and there is much that we could learn from their ways of doing this.

It was a joy to my wife and to myself to be welcomed back to Pinner at a spontaneous gathering after the evening service on August 10th, but a tea and meeting have been arranged for this purpose on Saturday, September 6th, to which all are invited. At this I shall hope to speak about American Methodism and to outline proposals for the new winter's work. Of one of these I want to give notice now. I have been thinking for some time that we have no definite course of Bible Study open to the whole church and that we ought to find time to run one. So on alternate Tuesday nights at 8 p.m., beginning on October 14th, I hope a large number will gather, bringing their Bibles with them, to study St. Luke's Gospel. The Methodist Church accepts the New Testament as the supreme rule of faith and practice and what better could we do than set ourselves to study afresh this most attractive and interesting gospel?

On A Wide Circuit

W. W. Reid

"40,000,000 Good Turns"

We Americans like "big figures"—I mean mathematical figures. We may not be able to visualize 1,000,000,000 or even 1,000,000—but somehow we get the general impression they mean "many" and are important. I suppose our fascination with figures comes from our society's obsession with "much money and many things."

Anyhow, when my newspaper announced the other day, "Boy Scouts will do 40,000,000 good turns on October 11," I was "all eyes and ears" for details. It seems that this particular Saturday is Civil Defense Day and also the last day of Fire Prevention Week, so most of the 3,500,000 Boy Scouts of the nation will call on some 40,000,000 families, give each a handbook on safety in the home and ask them to check their residences for safety, etc. And the report goes on to say that while the campaign will take only a few seconds at each door, "it will mean that within a few hours the equivalent of almost 225 years in time will be invested in safety."

One boy . . . 12 good turns . . . part of one day. As I tried to visualize something of this impact for safety, my mind turned to my local church (or any local church you know) to try to grasp something of the extent and importance of the voluntary services—the "good turns"—that go on within the parish and the community day after day, year after year. And multiply that by 40,000 Methodist parishes—or by the 300,000 plus parishes which serve in the name of Christ—and the total is truly tremendous. It is the steady doing of these "good turns" (or acts of love and devotion, if you prefer) that reveals the heart and pulse—the life—of the church.

The hours given by the church school teacher and by parents (and the hours of preparation) to tell the gospel story and to implant Christian purpose and motivation in the minds, and hearts, and wills of "the neighbor's children" is a part of this continual "good turn for Christ." And the friendly ringing of doorbells during the week—who can measure their importance: flowers left for the ill; query about the absentee; invitation to the W.S.C.S., the M.Y.F., or the M.M.

Or who can count the daily unrecorded "good turns" the pastor performs as he shepherds his flock? The counsel to the boy "in trouble"; the help given the widow and the orphan; the hospital bed or the home found for the ill; the clothing and food quietly given the unfortunate family. There is no measuring rod, no calculating machine, for these "good turns." But what would life or America be without them?

You are right, of course, when you tell me "Christianity is more than doing 'good turns.'" But read your New Testament again: Jesus' ministry began with "good turns" ("service to others"); that was what people could understand. His teaching and "philosophy" came later—and were based upon his acts. So may we all do!



N.A. Conf. Notes

Educational Rallies Are Well Attended

By Ira A. Brumley

A large percentage of the churches of the North Arkansas conference were represented in the four area rallies: North Little Rock, Jonesboro, Ft. Smith and Harrison. The closing rally was at Harrison on Monday night, September 15. The reports from these rallies indicate that much interest is being shown in the Christian Education Emphasis for this conference year. The Inspirational Speakers: Bishop Martin, Dr. Monk Bryan, and Dr. Roy I. Bagley all brought challenging messages. Every district superintendent of the conference and most of the ministers of the churches were in the rallies, along with a large number of church school superintendents and other church school general officers and teachers.

Reports of Progress

Many church schools are indicating that they are making progress in increasing membership and attendance.

A note from the pastor of the Magazine Charge, Ft. Smith District, indicates that they have had a gain from eight to ten per cent in the Magazine Church School.

Rev. Charles Lewis of Parkin writes that Parkin had the best average attendance the past quarter they have had since he has been pastor in Parkin.

We would be glad to have any reports of progress from church schools.

Rev. Earle Cravens of Wilson reports that they have had no summer slump in their program this summer.

It is time to make church school membership prospect list, where such have not been made. There are a number of prospects near most Methodist church schools in the North Arkansas Conference. Some of these can be enrolled in your church school, by hard work. It will be worth it.

Training Schools

Almost every day our office gets request about training schools, or applications for training schools.

A series of set-up meetings for training schools have recently been held in the Batesville, Jonesboro and Paragould Districts. The Fayetteville and Ft. Smith Districts had already set up a number of schools.

A large number of local churches are carrying on week by week training schools for the development of their own staff of workers.

Coaching Conference

Plans are being worked out for a coaching conference on the course on How To Teach In The Church School. This session will be held in Conway on Monday and Tuesday, November 10-11, with Rev. J. Irvin McDonough of the Department of Leadership Education, General Board of Education Staff, being our Resource Person.

This program has been planned to help a number of persons who plan to offer this course on Sunday

mornings or evenings in their churches for the purpose of training prospective church school teachers. Others are also being invited.

Any church that would like to send a lay person to this program with the idea of preparing such a person to lead this course in the local church should contact Board of Education, Hendrix Station, Conway, Arkansas.

Siloam Springs-Gentry Area School

A three unit training school was held at Gentry, September 22-24:

Working with Primary Children, Miss Anna Rose Miller.

Work of the Local Church, Rev. Edwin Dodson.

Interpreting the Bible to Youth, Ira A. Brumley.

Educational Seminars Are Held In Searcy Dist. During Sept.

Two Seminars were held in the Searcy district, one at Bellefonte and the other at Augusta during the month of September. Both proved very helpful and inspirational. In the absence of the president, Mrs. J. B. Kitrell whose sister passed away recently, the meetings were presided over in a gracious manner by our new vice-president, Mrs. Howard Johnson from Clinton. Mrs. W. H. Herrod from Jacksonville, new Secretary of Missionary Education presented in an informative manner, the purpose of the Seminar, the kinds of studies and classes, etc. Mrs. Arthur Lewis of Clinton, assisted by Mrs. John Pate and Mrs. Howard Johnson, presented the study of the Middle East. Mrs. C. C. Hunnicutt from Bald Knob spoke on Understanding Other Cultures and was assisted in a skit by Mrs. Williams, Mrs. Ladd and Mrs. Overstreet, all from Bald Knob. Christian Concern of North American Neighbors was previewed by Mrs. W. R. Griffin of Heber Springs and Mrs. C. V. Olmstead of Beebe. The program material was illustrated with a wedding skit by Mrs. Johnson, assisted by Mrs. Pate and Mrs. Lewis. Fortunate to have with us Mrs. Elmus Brown, Conference Secretary of Missionary Education, she gave A Study of Isaiah. Honoring Mrs. Walter Jimerson, Sr., who has served both in the district as well as the Conference in various offices, the district presented her with an Honorary Life Membership pin.



DR. J. T. CARLYON

Annual School For Christian Workers To Be October 12-16

The Annual Training School for Christian Workers of the Greater Little Rock area will be held October 12-16 at the Pulaski Heights Methodist Church. The opening session of the school will be at 2:30 p.m. Sunday, Oct. 12. The evening sessions will be from 7:15 to 9:15 Monday thru Friday.

Pre-enrollment is now under way. Pastors are requested to report to Dr. E. D. Galloway, dean of the school, on Monday Sept. 29 and Oct. 6 giving the enrollment by classes.

As in former years, a nursery will be provided for small children two years of age and over, also a study hall for school age children.

Dr. J. T. Carlyon, director of Christian education at Lover's Lane Methodist Church in Dallas, Tex., will teach a course in the school entitled "The Use Of The Bible In

Plan A Spiritual Life Retreat

A Spiritual Life Retreat is not just an outing; it gives teen-agers a chance to "Be still and know that I am God." Guidance material for such a retreat is listed in the pamphlet, *Here's How to Have A Spiritual Life Retreat*, available from The Methodist Publishing House serving your territory. The price is 25 cents. Consideration should be given to holding such retreats on the local church, sub-district, or district levels.

Such a retreat can be a means of deep strengthening of spiritual values. Many young people who attend these retreats are coming in contact with silence and God's power at work in silence for the first time. A quiet and beautiful place where a small group can be by itself is necessary. A retreat period can be filled with group Bible study, group and personal worship, and fellowship with each other and with God through Christ.

Teaching Youth." He will use as a text, his own book, "Interpreting The Bible To Youth." Dr. Carlyon is formerly a professor of Christian Doctrine at the Perkins School of Theology.

Other courses and their instructors are: "Teaching Children" by Mrs. J. W. Neudecker; "The Home And Church Working Together" by Dr. W. Neill Hart; "The Life Of Jesus" (youth only) by Rev. James Clemmons; "Developing Christian Workers" by Dr. A. W. Martin; "What It Means To Be A Christian" by Dr. J. Kenneth Shamblin; and The Acts Of The Apostles" by Dr. Lindsey Pherigo.

Officers of the school are: Charles W. Richards, chairman; Archie N. Boyd, secretary; and James H. Johnson, treasurer.



A record enrollment of 100 pupils was made at the August vacation church school at the Denham Springs, La., First Methodist Church.

Assisting Mrs. Jim Shiflet, director, and Mrs. Kenneth Graham, assistant director, were the following: Mesdames Ned Stout, J. T. Hoskins, C. J. Leach, James Parker, George Smith, Rex Wilkinson, Leonard Thomas, Gerald Byars, Tom Ennis, A. C. Steinmuller, Boyd Hood, L. C. Wall, Lloyd Wells, R. T. Mayo, Walter Jones, Frank Hoover, Roy McGraw and D. C. Cameron.

Other helpers were Carolyn Owens, Connie Wilkinson, Sue Traylor, Rita Milton and Mary Amy Hood.

A sharing program was held at the morning worship service Sunday, August 24. The Rev. Ned L. Stout is pastor.

Mrs. Dodge Looks At U. S. And Africa Christianity

By Betty Rae Stevick
Nyakatsapa, Southern Rhodesia

Mrs. Eunice Dodge, editor of the attractive Africa Christian Advocate, is one of those unusual persons who has seen both African and American Christianity from the perspective of several years' residence in both places. As the wife of a man who was first a missionary, then a board secretary and now a bishop, Mrs. Dodge has lived in Angola, in New Jersey and in Southern Rhodesia. Her husband is Bishop Ralph E. Dodge of the Lourenco Marques Area, which includes Angola, Mozambique, Rhodesia and the Union of South Africa.

From observing the church in two such dissimilar areas as America and Africa, Mrs. Dodge has been able to draw some interesting comparisons.

"The churches that are the most alive in the United States and elsewhere are the ones most concerned about helping others," says Mrs. Dodge. "Christian communities in Africa now are coming to the place where they want to help other communities in their land. I don't think any church can live without a desire to help others."

Mrs. Dodge recalled an incident that suggests that the future of Christianity in the United States may well be influenced by the early effort of our own churches to spread the gospel in Africa.

"While my daughter was in college in the States," she said, "the man who had been pastor of our church during her childhood in Africa arrived in the States to attend a conference. She eagerly requested the college authorities to invite this African pastor to speak to the student body during a chapel service. The people in charge of the chapel program were highly dubious that an African could speak successfully to the sophisticated and, on the whole, skeptical student body."

However, Mrs. Dodge's daughter managed to persuade the reluctant college authorities. They were well rewarded, because everybody listened intently, almost breathlessly during the service. After it was over, people went up to exclaim that the African minister was the first person they had ever seen whom they felt was truly a Christian.

"Africa ought to send missionaries to us, instead of us sending to them," said one person.

"That night in the dormitories there was more discussion on religion than there had ever been before," said Mrs. Dodge.

"Too many Westerners have divorced Christianity from practical living," she continued. "I wonder if it is because we are ashamed of being religious that we compartmentalize our religion."

More and more the secular people in the United States are becoming aware of the value of having better human relations and of doing the thing that is right—but not necessarily in the name of Christianity. However, the African Christian does it in the name of Christianity. This is largely an influence of their former animistic beliefs which carried religion into every phase of life."

Missionaries are more and more



Bishop and Mrs. Ralph E. Dodge studying Chimanyika at the language school at Nyakatsapa, in Southern Rhodesia.

consciously trying to allow an indigenous Christianity to develop in the countries they serve, rather than trying to transplant Western ways to meet the needs of minds formed in a different culture, Mrs. Dodge said.

"Too often it is difficult to separate our way of living from Christianity," she said. "We think the way we have done things is the right way."

"It is very hard for people who come out of one culture to be creative in bringing the gospel without bringing their own culture along too. Sometimes the best work is done by Africans who study abroad and bring the gospel back to their community and adapt it in a different way."

Jimmy Comes Home To Preach

By Charles Parkin

Five-foot-five and 140 pounds, Jimmy Terauchi was a good man to have on the team. His fellow students at Lahainaluna Technical High School on the island of Maui in Hawaii thought of him as "a great guy."

When Jimmy left Maui to go to the University of Hawaii, he left a place in his home community no one else could fill. But today he is back on Maui, loved and respected as the Reverend James Y. Terauchi, pastor of the Methodist churches at Honolulu and Puukolii.

Graduated from the University of Hawaii with a major in religion and psychology, Mr. Terauchi went into industrial and civil service employment before deciding for the ministry. As payroll clerk, equipment cost clerk and later as personnel examiner in the Civil Service Bureau of the city of Honolulu, Mr. Terauchi gained invaluable experience in business administration as well as personal relations and counselling. All stand him in good stead as a Methodist minister.



CROP helped to avert hunger riots with timely shipments of food to Iwate, Japan. Then, clover seeds donated to CROP helped farmers to plant pastures and convert to dairy farming, making the land productive again. The sign reads: "This pasture is a gift from the world's Christian churches."

CROP And Self Help

CROP's main purpose is to help those who have no help, and when it can, to help them to help themselves. Rehabilitation has always been motivated by Christian concern.

Two years ago, a dramatic though quiet revolution began to take place in the lives of farmers in the hills of Iwate Prefecture in Japan. Late frosts and cold summers brought crop failures and dire want in both 1953 and 1954 to the Pioneer Farm Cooperatives in these northern hills of Japan. In the winter of 1953-54 Church World Service and CROP began a program of aid which included food, clothing and vitamins to be distributed among the neediest of the Pioneer Farm families.

In April, 1956, a shipment of six and one-half tons of ladino and red clover provided by CROP arrived in Morioka, the capital of Iwate.

With excellent new pasture appearing from this planting, additional cattle loans were granted the Pioneer Farm Cooperatives by the Japanese government. The total mental outlook of Iwate's most

needy rural people has been lifted. The Cloverseed Project has thrust to the heart of the problem and indicated to these farmers that their Christian brethren are not only concerned for them but have faith in their ability to help themselves when given the opportunity.

Similarly, in Greece two years ago, CWS-CROP shipments of hybrid seed corn greatly increased the yield of corn and improved the quality of the grain produced.

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New "Talk Back" To Begin Oct. 1

Talk Back, a new "two-way communication" television series will be on the air in October. Presented by the National Council of Churches, *Talk Back* will combine a filmed drama with live presentation.

Thirteen problems which people face most often were selected as topics for the *Talk Back* programs. Twelve minute film dramas of each of these problems were produced by the Methodist Television, Radio and Film Commission.

Each *Talk Back* program will begin with a drama. During the remainder of the half-hour, local leaders selected from the viewing area will discuss the problem posed by the drama.

Viewers will be urged to continue the discussion of the problem in organized groups or informally with family, friends or business associates.

Talk Back will be placed on 75 selected TV stations beginning October 1. Meanwhile people in other television communities will be trained to present the program. Placement, production of the "live" portion, promotion and organization of "use" groups will be handled by local leaders in cooperation with the local Council of Churches or Ministerial Association.



This Navajo woman tells Bible Society colporteur "Now that you've brought the Bible to us it's as though Jesus came to live in our hogan."

Bible Society Has Produced New Film

"Bearer of the Book" is the title of a new 28-minute sound motion picture in color on the worldwide work of the American Bible Society that highlights the Society's distribution of the Scriptures in many tongues and many lands.

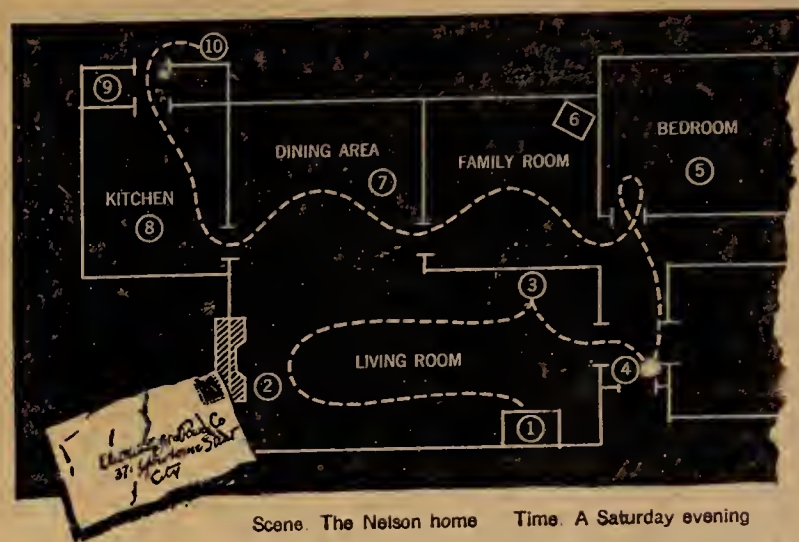
The picture starts in the beautiful canyon country of northeast Arizona, ancestral land of the great Navajo tribe; from there to the Indian people living around Lake Atitlan in Guatemala, colorful and picturesque land of Central America; by the magic carpet of the camera the viewer is transported to Africa, where Scriptures from the Bible Society are helping to shape the lives of Congolese boys in the Congo where Protestant missions are educating a half-million children; then back to the continent of South America. Here you learn that even with the great increase of Scripture distribution over the last 10 years the Bible Society cannot keep up with the great demand

for Bible in this land of evangelistic opportunity. Back to the homeland the camera carries you to follow the work of the Bible Society in this country as the Scriptures are brought to neglected areas and to people in need, particularly the blind.

Whichever country you see, whatever people you watch, the fact that speaks so vividly in the "Bearer of the Book" is that the message of John 3:16 is the same in the United States as in the Congo or Latin America.

The World Premiere of the new film will be held the evening of October 9 at the Carillon Hotel Auditorium in Miami Beach, Florida. General James A. Van Fleet, U. S. Retired, will be Master of Ceremonies at this meeting.

Following its premiere, the film can be secured for a four-dollar service charge from the American Bible Society in New York City and its various district offices throughout the country.



The case of the crumpled letter!

- 1 The desk where Mr. Nelson opened his bills and wrote a letter to the electric company, protesting against their advertising that electricity gives more value for every dollar than any other item in the family budget.
- 2 Where Mr. Nelson looked at the electric clock to see if he had time to mail his letter before dinner.
- 3 The hi-fi set he turned off as he left the room.
- 4 Where Mr. N. paused to check the furnace thermostat and turn on the porch light to guide the dinner guests.
- 5 His daughter's bedroom where he watched her drying her hair with the electric hair dryer and admired the dress she had just ironed for her date.
- 6 The TV, with Junior riding herd.
- 7 The electric coffeemaker and the toaster, ready to do dinner duty.
- 8 The all-electric kitchen, where dinner was cooking and Mrs. Nelson was taking ice cubes from the refrigerator—and where the electric dishwasher and clotheswasher and dryer were waiting to do the chores ahead.
- 9 The back porch, where Mr. N. paused to think—realizing that his family *was* putting electricity to work in dozens of ways all over the house... ways he often forgot. So maybe the electric company was right about the value of his service.
- 10 The trash can into which he tossed his crumpled letter.

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Program Of The Annual Conference

By Earl B. Emmerich, Lake Charles

Part 2

(Continued From Last Week)

Ideas For Improving The Techniques of a Conference

Have you ever thought just how little interest is taken in whether a person is in attendance at the sessions of the annual conference? Each is asked to sign a card and pass it to the end of a pew. We know that we cannot return to having roll-call, as it is too time-consuming. However, would it not be possible for the conference to have the districts meet for the first session in certain pews together? Each District Superintendent could assign a minister or layman to take his list and check off the churches represented by laymen and by ministers. At the roll-call the District Superintendent could report, "We have — ministers from our district out of — present. We have — laymen out of — present." This would put the laymen near other laymen and ministers from his own district, thus making him feel more at home, and also more aware of the importance of his attendance on the conference. Often we hear a layman say, "I did not see anyone that I knew." This system of seating delegates would also help in locating persons during the conference.

Some conferences use a slide machine to make announcements, and thereby save the time consumed by oral announcements.

In one conference a special bulletin board helped members to know just what business had already been considered, and what was yet to be presented. On the board were a number of cards bearing the number of the reports to be presented to the conference. The reverse side of the card was a different color from the face, and when a report had been presented the card was reversed, thus enabling the delegates to know at a glance just how much business was yet to be presented.

I am, and always have been, proud of the Louisiana Annual Conference. Therefore, I dislike to think that any other conference may have a better program of activities. My only desire is to awaken our members to the possibility of improving our program to the extent that we will be out in front showing the others the way. To do this we must be willing to question our methods and to pioneer into new ways. For example, nothing seems more set than a memorial

service at an annual conference. However, after hearing of the trips of the Centenary College Choir to the International Lion's Convention, and of the Necrology Ceremonies which they hold there, I am convinced that we might take some suggestions from them for the improvement of our memorial services.

There is a movement on in some annual conferences to hold the cabinet meeting for the making of appointments as a separate meeting from the annual conference, thereby giving the cabinet more time for consideration of appointments, and also freeing them for more participation and leadership in the conference itself. A statement from one of our Illinois ministers suggests that their conference is already holding executive sessions of the annual conference for this purpose. From the Southeast Jurisdiction comes the statement that some of their conferences will send memorials to General Conference in order to secure such meetings.

One of our ministers suggests that we need central archives for all records of the annual conference. Here would be placed copies of all deeds to church property, records of baptisms, marriages, and church membership, etc. There are some denominations which have such a system established.

A study of the minutes from other conferences might give some hints as to ways in which our minutes might be improved. The Journal of the Kansas Conference offers several suggestions. Their Journal is an example of excellent format, beautifully printed, well arranged, and having two inserts of different colored pages making it easier to find certain oft-sought information. We find another excellent idea in this Journal in the report from the Cabinet giving a resume of the past years work and a challenge for the year ahead.

Let us dare to dream dreams and see visions — seeking to make our annual conferences vital and meaningful for all the delegates, laymen and preachers alike. Doubtless there are many who have suggestion, who are just waiting for a receptive ear. There are so many things that could so easily be done, if we are but awake to the need and possibility.

Why not make the Louisiana Conference a leader in this field?



La. Chapter Wesley Society Organized

The organizational meeting of the Louisiana chapter of the Wesley society was held September 15 and 16 at the University Methodist Church in Baton Rouge at which time an organization was perfected, officers named, and three papers were read.

The charter meeting was attended by 48 Methodist pastors who unanimously voted to organize the Wesley Society. The stated purpose of the society is to study and critically evaluate the Wesleyan heritage. It is the hope of the organization to speak a word of renewal to the life of the contemporary church through the meaning of the Wesleyan contribution.

Under the theme "The Theology of John Wesley in Contemporary America Methodism," the following three papers were read:

"Wesley's Doctrine of the Church as Reflected in American Methodism," by Rev. Charles E. Munden of New Orleans; "Justification by Faith in Wesley's Time and Ours," by Rev. Ray Branton of Lake Charles; and "The Doctrine of Christian Perfection and the Life of the Contemporary Church" by Rev. Ben Oliphint of Monroe.

Dr. W. E. Trice of Baton Rouge was named the chairman of the new organization and Rev. James W. Donaldson of Lake Charles was elected secretary.

The next meeting of the Society is scheduled to be held in Bunkie early in 1959, the date to be announced by Dr. Trice.

The group voted to ask to request The Louisiana Methodist to publish abstracts of the three papers presented at the Baton Rouge meeting.



As one of the features of the Christian education regional rallies held last week in connection with "Teach Louisiana About Christ," group meetings were held for workers with children, youth and adults, as well as pastors and administrative offices of local church schools. The leadership for the group meetings consisted of staff members of the Conference Board of Education, including, above, left to right, Rev. George Pierce, Jr., of Natchitoches, conference director

of adult work; Dr. Bentley Sloane, of Shreveport, executive secretary of the Board of Education; Miss Louise Sharp of Shreveport, conference director of youth work; and Mrs. E. L. McKay of Grane Cane, conference director of children's work. These leaders met with church school workers in their respective fields for a period of one hour, discussing ways and means of implementing the "Teach Louisiana About Christ" program in Louisiana Methodist churches.

The Louisiana Methodist

“GATHERING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA”
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, OCTOBER 2, 1958

No. 39

Family Life Conf. Expected To Bring Out 3,000 Delegates

Chicago (MI) — About 3,000 delegates are expected to attend the third National Methodist Conference on Family Life Oct. 17-19 at the Conrad Hilton Hotel here.

The delegates will include parents and church workers especially concerned with serving the needs of families.

Those attending from the Louisiana Conference are: Rev. and Mrs. Don W. Alverson, New Orleans; Mr. and Mrs. Perren A. Cherry, Shreveport; Mr. and Mrs. Arthur R. Gammill, Shreveport; Mr. and Mrs. Harold H. Harms, Ruston; Rev. and Mrs. J. Woodrow Hearn, Lafayette; Dr. and Mrs. Tom Jackson, Monroe; Rev. William M. Jacocks, New Orleans; Mr. and Mrs. William N. Love, Minden; Mr. and Mrs. Leroy W. Pelton, Shreveport; Mrs. G. W. Pomeroy, Monroe; Mr. and Mrs. Glenn N. Walker, Shreveport.

Theme for the conference is “Faith, Freedom and the Family.”

Principal speakers will be Methodist Bishop Hazen G. Werner, Columbus, Ohio; Dr. Norman Cousins, New York City, editor of the Saturday Review; Dr. Katherine Oettinger, chief of the U. S. Children's Bureau, Washington, D. C.; Howard A. Rusk, an associate editor of The New York Times; Methodist Bishop Nolan B. Harmon, Charlotte, N. C.; and the Rev. Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C. Governor William G. Stratton of Illinois is scheduled to speak briefly.

In work groups, the delegates will discuss such subjects as Christian standards, racial prejudice, social pressures, juvenile delinquency, Christian vocations, the mission of the church, the United Nations, preparation for marriage, interfaith marriage, and worship. All topics will be considered as they relate to family life.

The subjects for discussion are based on studies of family problems and interests made by adult classes in 500 Methodist churches.

“The studies showed an amazing interest in such problems as the time pressures upon families, the family's use of money, and relationships within the home,” said the Rev. Dr. Edward D. Staples, Nashville, Tenn., director, Department of the Christian Family, Methodist Board of Education.

Among the features of the conference will be the presentation of the 1958 “Methodist Family of the Year”; a youth panel discussion of “What Our Home Should Be”; a new play on the subject of family

life; and a dramatic program entitled “This is the U.S.A.”

Music will be provided by the choirs of Ohio Wesleyan University, Delaware, Ohio; DePauw University, Greencastle, Ind.; and Nebraska Wesleyan University, Lincoln, Neb.

Twelve Methodist agencies are working together in sponsoring the conference through the denomination's General Committee on Family Life, of which Bishop Werner is the chairman.

The first National Methodist Conference on Family Life was held in 1951 in Chicago; the second, in 1954 in Cleveland, Ohio.

The General Committee on Family Life has been planning and preparing for the 1958 conference for more than two years.

WORLD WIDE COMMUNION



first sunday in october

Evang. Workshops Series Scheduled For October 7-14

Series of nine visitations Evangelism Workshops is scheduled to be held in the Louisiana Conference during the period October 7-14, according to Rev. W. D. Boddie of Rayville, Louisiana conference secretary of evangelism. The workshops are being sponsored by the Louisiana Conference Board of Evangelism, headed by Rev. John F. Kilpatrick of Pineville.

Rev. Mr. Boddie also announced that Dr. Leslie Ross of Nashville, Tennessee, staff member of the General Board of Evangelism, will accompany Rev. Mr. Kilpatrick and himself as a resource person in the workshops.

“This is part of the conference program of evangelism adopted at the June session of the Louisiana Conference,” according to Rev. Mr. Boddie. “The workshops are for two persons from each church, the pastor and the chairman of the local church commission on membership and evangelism. If the chairman cannot be present, the conference board is asking that another commission member be designated to represent the chairman,” Rev. Mr. Boddie pointed out.

All districts are scheduled to have one workshop except the Lafayette which is scheduled to have two.

The schedule for the workshops follows:

October 7, Baton Rouge District, North Baton Rouge Church, 7:00-9:00 p.m.

October 8, New Orleans District, First Methodist Church, New Orleans, 2:00-4:00 p.m.

October 8, Lafayette District, First Church, Houma, 7:30-9:30 p.m.

October 9, Lake Charles District, First Church, Lake Charles, 7:00-9:00 p.m.

October 10, Lafayette District, First Church, Lafayette, 7:30-9:30 p.m.

October 12, Alexandria District, First Church, Alexandria, 3:00-5:00 p.m.

October 13, Shreveport District, First Church, Shreveport, 7:30-9:30 p.m.

October 14, Monroe District, First Church, Monroe, 3:00-5:00 p.m.

October 14, Ruston District, First Church, Arcadia, 7:00-9:00 p.m.

Other additional details concerning the workshops will be found on page 12.

Dr. Ross has been associated with the program of the General Board of Evangelism since 1951. Prior to that time he served pastorates in the Northwest Indiana Conference and the Southern California-Arizona Conference. Since becoming a member of the General Board staff he has served in the Department of Evangelistic Mission, as director of the Radio-Television Evangelism.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Oct. 2-Oct. 11 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Oct. 2	John 14:15-24
Oct. 3	John 14:25-31
Oct. 4	John 15:1-11
Oct. 5	John 15:12-27
Oct. 6	John 16:1-15
Oct. 7	John 16:16-28
Oct. 8	John 16:29-17:5
Oct. 9	John 17:6-19
Oct. 10	John 17:20-26
Oct. 11	John 18:1-11

Promotional Conferences Are Launched

Chicago (MI) — To take stock of the response made by Methodists in behalf of the church's worldwide program of general benevolences and to evaluate the spiritual significance of the task, the Commission on Promotion and Cultivation has launched a series of seven mid-quadrennium promotional conferences.

First of the series of meeting was held Sept. 16-17 at the First Methodist Church, Evanston, Ill. More than 150 leaders from eight states of the North Central Jurisdiction and the St. Louis Area of the Central Jurisdiction were in attendance.

In the keynote address, Bishop Richard C. Raines of Indianapolis, president of the Division of World Missions, warned against churches becoming "private religious clubs." Missionary giving and concern for others are tests, he said, of whether an organization is just a private club or a church.

Bishop Donald H. Tippet of the San Francisco Area was the guest speaker at an evening dinner meeting. He called for the church to remain true to its heritage as "a believing, worshipping and transformed fellowship that is always reaching out as a sharing fellowship too."

"The gospel is the only really authentic and substantial good news that can be offered the world," Bishop Tippet declared.

Other bishops from the region served as presiding officers and chairmen of discussion groups. The Rev. Dr. J. A. Engle and the Rev. Dr. Dallas Browning, both of the staff of the Board of Missions, New York, led intercessory prayer periods. The Rev. Dr. George A. Fallon of Lakewood, Ohio, summarized the work group discussions.

The Rev. Dr. E. Harold Mohn of Chicago, general secretary of the Commission on Promotion and Cultivation, was in charge of planning the conference.

Burry Elected Pres. Of United Student Christian Council

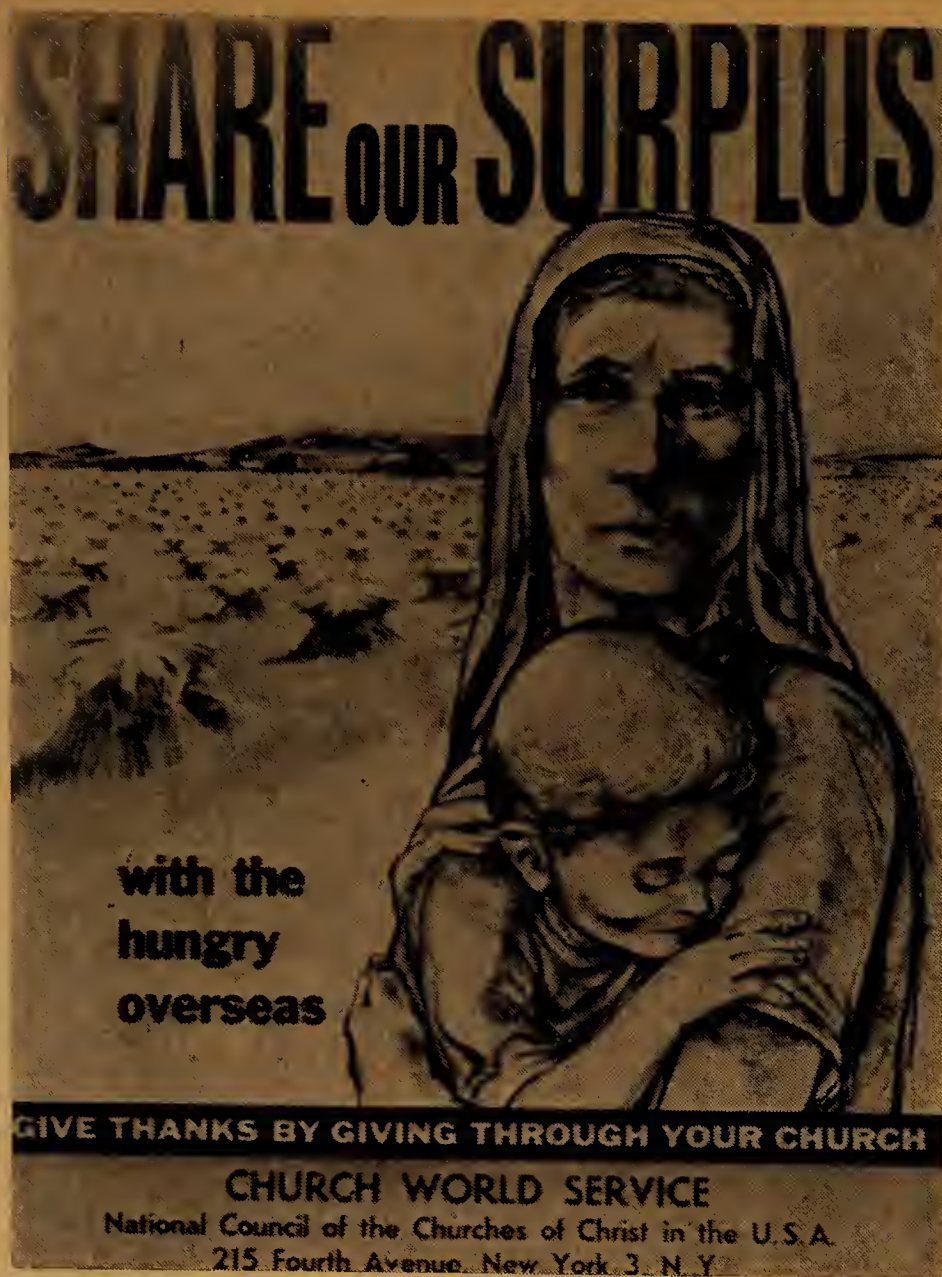
Nashville, Tenn. (MI) — Allan J. Burry, Belle Glade, Fla., chairman of the National Methodist Student Commission for the last year, has been elected president of the United Student Christian Council.

The council is a federation of 12 national student Christian movements and nine denominational college and university work agencies and is affiliated with the National Council of Churches.

Mr. Burry was succeeded in August by John Waggy, Jr., Huntington, W. Va., as chairman of the National Methodist Student Commission. A senior at West Virginia University, Mr. Waggy will serve a one-year term.

Mr. Burry was elected to the interdenominational office at the 15th General Assembly of the United Student Christian Council, which met September 5-11 in Naperville, Ill.

Mr. Burry is serving a year of internship in student work at Duke University while enrolled as a student at Union Theological Seminary.



United Nations-Washington Seminars To Be Held February 22-27, 1959

Each year, the awareness of young Methodists of their responsibility for burden-sharing on a world scale is sharpened and deepened by the Methodist Youth Fellowship United Nations — Washington Seminar. Now in its fourth year, the seminar is surely developing an unusual understanding of world problems on the part of tomorrow's adults and perhaps laying the groundwork for a new era of Christian statesmanship.

The seminar will be February 22-27 in 1959. Presidents of conference and district MYF councils, chairmen of Christian outreach and Christian citizenship of conference and district fellowships, officers of the National MYF Commission, some adults in conference and district youth work and staff members of sponsoring boards make up the seminars. Approximately twenty-five states are usually represented.

In New York, the group is briefed by representatives of the United States Mission to the United Nations and by a member of the staff of the Commission of the Churches on International Affairs. The participants in the seminar attend vesper services at Christ Church, Methodist, where they are privileged to hear Dr. Ralph W. Sockman.

A high point of last year's seminar was an address by Dr. Mordecai Johnson, president of Howard University in Washington. Participants were inspired by his talk on "Progress in Problems in Race Relations." Following the principal address in Washington each year, by special arrangement the group goes to Lincoln Memorial at night,

where they have worship to climax the evening's experience.

In addition to attending sessions of the senate and house of representatives, seminar members have personal and group interviews with senators and congressmen. They visit at least one embassy; last year it was that of the USSR, and the year before they visited the Polish embassy. Special briefings by members of the state department are held, with emphasis on areas where tension exists at the time. The past few years the group has met with a representative of the Friends Committee on National Legislation.

Some time is spent each year in evaluating what has been observed and learned during the seminar and in planning what can best be done to make the experience profitable to youth at home and to the world.

The seminar is sponsored by the Youth Department of the Division of the Local Church, General Board of Education, the Joint Department of Missionary Education, and the Board of World Peace, with the co-operation of the Boards of Missions and Temperance and the National Conference of Methodist Youth. Miss May L. Titus of the Youth Department and the Joint Department of Missionary Education, Rev. Joseph W. Bell of the Youth Department, and Mr. Herman Will of the Board of World Peace are among staff members who are responsible for the seminars. Originally the seminars were under the sponsorship of the National Conference of Methodist Youth.

Two Retire From Pension Board Staff Positions

Chicago (MI) — Two staff members of the General Board of Pensions of The Methodist Church were retired at the board's annual meeting here Sept. 17. The Rev. Dr. J. Wilson Crichlow, who has served 11 years on the board's staff, was retired by the age limitation rule, and Harmon W. Brown, who had directed the board's lay pension program since 1948, was retired for health reasons.

Dr. Crichlow, who is a member of the St. Louis Annual Conference, spent most of his years with the board as assistant secretary of its Missouri Corporation, with offices in St. Louis. He transferred to Chicago in February, 1957, when the board transferred most of the business operations of its Missouri Corporation office from St. Louis and combined with the main headquarters office in Chicago. Dr. Crichlow will make his home now in Conway, Ark., where he formerly served as a presiding elder.

Dr. Crichlow has served pastorates in Arkansas, Texas and Missouri. He also served as district superintendent of the Cape Girardeau (Mo.) district. He is a graduate of Peabody College and Southern Methodist University and holds master's degrees from Drew University and Columbia University. He also studied at Union Theological Seminary and the American School of Oriental Research in Jerusalem.

Two Meetings To Be Held By Those Who Minister To Students

Nashville, Tenn. (MI) — Two national meetings of Methodists who minister to college and university students will be held here in November. They are the Association of Wesley Foundations, November 12, and the Association of College and University Ministers of The Methodist Church, November 13-17.

Attending the Wesley Foundation meeting will be directors and trustees of the 168 accredited Wesley Foundations and probably representatives from other Methodist student centers at state and independent colleges and universities.

Attendance at the college and university ministers meeting is expected to be about 300, including Wesley Foundation directors, directors of religious life, pastors of college and university churches, and others.

Both of the meetings are biennial and both will be held at the Methodist Board of Education building and Scarritt College.

Principal speaker for the Wesley Foundation meeting will be Dr. John D. Millett, president of Miami University, Oxford, Ohio.

Principal speakers for the college and university ministers meeting, which is designated as a seminar, will be the Rev. Dr. Joseph Haroutunian, a theology professor at McCormick Theological Seminary, Chicago, and Dr. Kermit Eby, a social science professor at the University of Chicago.

Primary purpose of the Wesley Foundation meeting will be to discuss ways the foundations might be of greater service to the church.



New York (RNS)—BREAD LABEL PROMOTES WORSHIP ATTENDANCE. This label showing an American family going to worship services together will appear on millions of loaves of bread this fall and winter. The labels—30,000,000 of them—will be used to help promote the 10th annual Religion in American Life campaign to increase regular attendance and support for all churches and synagogues. The program is sponsored by a Laymen's Committee comprising members of various faiths. It is supported by 24 national religious bodies with American business co-operating through the Advertising Council of America. November is designated as "Religion in American Life Month." (RNS photo)

Report Shows 2393 Teachers Have Fled Soviet Zone

Bonn, Germany (RNS)—Escaping Communist pressure to teach atheism and materialism, 2,393 school teachers fled the Soviet Zone of Germany and sought asylum in West Germany and West Berlin in the first ten months of this year.

The West German Ministry for Refugee Affairs said the teachers invariably gave as a reason for their decision to flee the increasing Communist insistence that they participate in atheistic youth dedication ceremonies, a substitute for Christian confirmation and first Communion.

Meanwhile, Evangelical and Roman Catholic authorities expressed grave concern over the constantly increasing flow of refugees from the East Zone. In the last week of August, a record 6,000 fled from the Reds.

Refugee reception camps in West Berlin were unable to accommodate the crowds and emergency quarters had to be set up in old barracks. Many refugees brought only a suitcase of bare essentials — a few clothes and a piece of soap.

Since 1945 more than 2,500,000 residents of the Soviet Zone are estimated to have sought haven in West Germany. About 78 per cent have been Protestants and 15 per cent Roman Catholics.

Evangelical and Catholic welfare agencies play a major role in caring for the refugees during their first days on free soil and after they have been relocated.

Both Churches conduct long-range programs aimed at integrating the refugees into West Germany's economic and social life. These pro-

Norman Cousins Urges World Parliament Of Religion

Newton Centre, Mass. (RNS)—Creation of a "world parliament of religions" which would "address itself to the human situation today" was urged here by Norman Cousins, editor of the "Saturday Review."

He told a gathering of religious and educational leaders marking the 150th anniversary of Andover-Newton Theological School that "never before have there been so many churches and so many Christians; never before has the institution of man been in greater jeopardy."

"Let the great religions cease explaining their differences to each other," he said. "Let all talk of separate 'destinies' be recognized for the disservice to spiritual man that it is."

He charged that "Christianity has not truly involved itself in the human situation" and that "in order to get inside man, the Church must get outside itself."

"To the extent that any religion speaks only in behalf of its own interests, to the extent that it places itself above or apart from the whole, it jeopardizes its interests and injures the whole," Mr. Cousins said.

grams include the operation of thousands of kindergartens and youth homes as well as churches and emergency worship facilities in or near camps.

A special staff of Protestant and Catholic clergymen provides spiritual care for the more than 250,000 fugitives from Communism sheltered in some 3,000 camps.

Japanese Christians Hold Prayer Breakfast For Peace

Hiroshima, Japan (RNS)—Monthly "prayer breakfasts for world peace" are being held by a group of about 20 Christians here in the first city obliterated by an atomic bomb.

Members of the group, mostly Japanese, include an American missionary, a World Council of Churches' case worker among A-bomb victims, the director of the YMCA, a leading woman newspaper publisher, the chairman of the local Christian laymen's association, a school teacher, several young people and a few survivors of the bombing.

The first prayer breakfast was held Sept. 6, one month after the annual ceremonies commemorating the 13th anniversary of the dropping of the bomb. The idea for the breakfasts came when Christians saw the "mixture of motives and feelings" demonstrated in the citywide activities, which are participated in by practically all the people of Hiroshima and by visitors from near and far.

Although anniversary activities begin with morning worship services at the hour the bomb fell, demonstrations bordering on violence usually take place later in the day, said Methodist missionary Mary McMillan of Pensacola, Fla., a member of the prayer group.

Miss McMillan, who teaches in the Hiroshima Girls school, said Christians decided to meet "to seek God's guidance in this situation," realizing that the people's desire for true peace was in danger of being exploited by "misguided and clever agitators."

Co-sponsors of the prayer breakfasts are the Peace Study Group of the city YMCA and the Hiroshima branch of the Fellowship of Reconciliation, an international pacifist group.

Sresses Churches' Responsibility For Alaska's Future

Minneapolis, Minn. (RNS) — The future quality of the civilization of Alaska depends on what the churches elsewhere in the United States are doing now and will be doing in five years to help it, an Alaskan church authority said here.

Dr. J. Earl Jackman, New York, who has made 30 trips to the Alaskan territory in the past 14 years, said that the 49th state is facing what seems to be insurmountable problems in economy, transportation and social life.

But, he added, "if the Church is there to influence the government, leadership and quality of civilization, Alaska has the prospect of becoming one of the strongest states in the union."

He spoke at the annual School of Missions sponsored by United Church Women of Minnesota.

Dr. Jackman is secretary of the department of Sunday school missions and mobile ministries and work in Alaska for the board of national missions, United Presbyterian Church in the U.S.A.

Churches Speed Aid To Far East Flood Victims

New York (RNS)—Large supplies of food, clothing and medicines have been rushed by American Protestants to West Pakistan and Korea, where fall floods in both areas took homes and belongings of over 60,000 people.

Also, \$30,000 in emergency relief funds was cabled to the disaster areas to meet any additional immediate needs.

Announcement of the new disasters and of the prompt action taken by the churches to aid the afflicted was made here by Dr. R. Norris Wilson, executive director of Church World Service, relief agency of the National Council of Churches.

He said the aid was made possible by the stores of clothing donated through the American churches, foods provided from U. S. surplus stocks and by the CWS Christian Rural Overseas Program (CROP), and through monies given in response to the One Great Hour of Sharing and similar appeals of the 35 major denominations for which CWS acts co-operatively.

North of Lahore in West Pakistan, more than 600 villages were devastated following a 16 inch rain early in September. Some 13,000 families were stricken. All available reserves of food, clothing and vitamins were sent to the flood zone by CWS representative Dwight Swartzendruber, acting in co-operation with the West Pakistan Christian Council. All stocks were depleted, and an emergency fund of \$5,000 was sent, particularly for food and drugs to prevent epidemic diseases from malnutrition and exposure.

In the worst Korean flood in 25 years, shacks of more than 15,000 Han River refugees near Seoul were demolished and swept away. Besides immediate material relief supplied, a \$25,000 grant was cabled for further immediate needs and to build 50 permanent concrete-block multi-unit dwellings for flood victims.

Soviet Journal Admits Religious Revival

Moscow (RNS) — Problems of Philosophy, leading Russian philosophical magazine here, admitted in an article that there is a "partial revival of religion in the Soviet Union" and called for "more subtle and vigorous atheistic propaganda."

In a three-page attack on religion, the publication contended that the revival was due to the "influence of the capitalist world" and must be fought with anti-religious lectures, films and other media.

The magazine also denounced the "pacifist movement" and stressed that "religious ideology" did not help preserve peace.

It added that "mankind will reach peace by the struggle of the masses against the imperialists and not through a religious outlook saturated with pacifism."

The Current 1000 Club Call

IN every district of the Louisiana Conference, except one, there are now new churches made possible by the 1000 Club, a conference program which enrolls a 1000 Methodists in Louisiana who contribute \$10 three times a year toward a worthy new church project selected by a conference committee. The effectiveness and worthwhileness of this program has been demonstrated again and again during the five years of the program's operation. The soundness of the program is such that at least one district now has its own 1000 Club operated in cooperation with the conference program, and other districts are giving serious consideration to organizing their own.

The 1000 Club project for the three-month period of September, October and November is the St. Luke Methodist Church of Shreveport where Rev. Tracy Arnold is the pastor. This church with a future needs the immediate help of 1000 Club members. The \$10,000 grant which this new congregation will receive will be used as part of the cost of the first unit of its building program which it hopes to get underway in the spring. Three of Shreveport's largest churches are underwriting the operating budget of the St. Luke congregation during the first conference year, cooperating in a marvelous manner to give the new congregation the initial boost it needs. Those who have responsibility in helping formulate plans for the new church believe that by the 1959 annual conference session the church will be entirely self-supporting, so great is the potential and opportunity of this new church.

1000 Club members are asked to send their \$10 at the earliest opportunity to the district treasurer. If you do not have the name and address of the treasurer, your pastor will be glad to supply it. If you would like to share in this fine program, your pastor will assist you with your enrollment. Have a stake in the expansion of Methodism in Louisiana.

Which Is The Most Creative?

A RECENT radio commercial urging listeners not to be litterbugs by littering the nation's highways and city streets with waste claims that federal, state and city governments in the United States spend more money cleaning up after litterbugs than is spent in supporting the United Nations organization. Whether this refers to the U. S. contribution to the U. N. organization or what all nations contribute is not clear, but in either case the claim, if true, is a sad commentary on American life—bad housekeeping at home and poor providing for international housekeeping, for we certainly are not robbing ourselves for the U. N.

Anyone who spends time at all listening to a radio now knows by heart the litterbug jingle which we assume is used by practically all radio stations as a public service contribution. Well and good; our highways and streets must be kept clean, and we shouldn't be litterbugs either. The astounding fact remains, however, that we spend more money cleaning up our mess on public thoroughfares than developing a sense of world togetherness, and this at a time when the very existence of the world depends on nations getting along with one another.

The United Nations will soon have completed its 13th year of operation. There have been times when its future has been uncertain, its burdens unusually heavy, and its tasks all but impossible. Too much has been expected of it. The U. N. has faced these difficult days and years as times of challenge, and thus far is stronger for having struggled with great issues. But the day will come when matters must be put in proper proportions. The people of the world will have to support with goodwill and resources the work of the U. N. to a larger degree than wasteful Americans now spend to keep their highways and streets clean.

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At The Lord's Table

At the Lord's Table, I desire a new sense of fellowship with Him and with all Christians around the world. In these days of so much intense suffering on the part of so many, I would enter into the fellowship of suffering with Him and others.

At the Lord's Table, I am brought into fellowship with the long line of believers which began at the first simple observance in the Upper Room. The first disciples handed it on to a faithful company—to the early Fathers of the Church, to the writers of the Christian literature of the ages, to the great poets, to the Reformers, to statesmen and rulers who have gathered about this Table all down the centuries, and to those who have been dear to me in my own life and now walk with Him in white. How this line reaches back, bringing me into fellowship with the past.

This fellowship about the Lord's Table reaches out to the ends of the earth. What languages, what colors, what ranges of people are members today of this group of guests about His Table. Here Christians forget their differences, remembering only Jesus Christ and the wide Brotherhood into which He brings them. At this Table I am in fellowship with my brethren across all barriers. I am a part of an unbroken and an unbreakable world fellowship of Christians.

At the Lord's Table, I dedicate myself anew to the work of His church and the extension of His Kingdom upon earth. May my life be a channel of blessing through which His spirit may flow that others may share in the salvation He brings.

General Commission on Promotion and Cultivation

Your Gift Goes A Long Way

METHODISTS will be given an opportunity next Sunday, World-Wide Communion Day, to make a contribution as an expression of their identification with Christians everywhere.

This offering which Methodists have been making annually since the early 40's has come to have wide support throughout the church. This is true, we believe, for two reasons. First, the nature of the day's observance, and secondly, the use made of these gifts.

Concerning the latter, the use, one-half of the offering supports the humanitarian relief work of Methodism, the Methodist Committee for Overseas Relief. One quarter of the offering supports the Methodist Commission on Chaplains program which recruits and cooperates with Methodist chaplains in military and non-military service. The other 25% of the offering is administered by the Methodist Committee on Camp Activities, which works with Methodist churches near military installations whose programs need assistance because of their unusually heavy responsibility.

Gifts on World-Wide Communion Day go a long way in helping many people, all in the name of Christ. Your gift means that you will be rendering service three ways through the gifted and committed hands of others who serve because of your gift.

OWNER, MANAGED AND PUBLISHED BY THE METHODIST CHURCHES OF ARKANSAS AND LOUISIANA

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North Arkansas Conference—Joel Cooper, W. Henry Goodloe, William Hightower, Golder Lawrence, J. G. Moore, Joe S. Pierce and R. J. Rice.

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You Can Make Your Money Immortal

Contributed

Of course you would listen gladly to me if I were going to talk to you about a safe investment of your money on which you might expect a good return in dividends. Well, I want to talk to you about an investment that is somewhat different—and much better. I want to talk to you again about how you can invest your money through Centenary College in helping needy and deserving young people by providing scholarship aid for them. There is no better way than this to invest your money, for it is literally true that you can make your money immortal by investing it in young people.

But before I go to what I have to say, let us get a few things straight about scholarship aid as it is carried on at Centenary. To do this will, I think, make this part of the work at the College more attractive to you and will enable you to feel better about the investments you may make in the scholarship aid program.

Some Wrong Ideas About Scholarship Aid

Scholarship aid is not a way of hiring young people to attend college, it is not getting students through financial inducements. It is rather a matter of making it possible for capable and deserving young people to go to school when they do not have resources of their own.

Nor is scholarship aid a matter of making it easy for young people to go to school and so taking from them the incentive to work for their education. It is more a matter of making it possible for young people with ambition and with willingness to work to have the opportunity to get an education.

Again, it is not a matter of putting money into the education of young people regardless of their needs and their worthiness. A student must make application for scholarship aid, and his application is carefully considered by a committee of faculty members, and award is made on the basis of the applicant's character, ability, and need.

Once more, scholarship aid is not to be thought of merely as charity of a high type. It is something more than charity at its best, for it is investment in youth of high potentialities, which may yield big dividends in character and leadership.

Two Kinds of Scholarship Giving

One's giving for scholarship aid may take either of the following forms. In the first place, one may give a definite amount year by year—\$100, \$300, \$500, or more—and this will be applied annually to the needs of some student who has been approved for aid. Much of our scholarship money at present comes this way, and it is most acceptable.

Or one may provide for a so-called endowed scholarship. Let us say that you give Centenary \$10,000 which is to become a part of the endowment of the institution and which, like all other endowment, is set aside to draw interest at the best rate to be obtained. But you specify in making your gift that the interest from the endowment which you provide is to be used for scholarship purposes. And so the College has each year for a scholarship the earnings from the amount you give, and this will continue year by year, indefinitely. You have established by your gift of \$10,000 an annual scholarship of \$350 or \$400, according to the interest rate that prevails.

A Model For Establishing An Endowed Scholarship

But it may be that you do not have \$10,000 which you can spare at any one time, and yet you would like to move in the direction of an endowed scholarship. Is there anything that you can do about it, or must you wait until you have in hand the full amount? Well, one of our good friends has worked out for himself a plan that is worthy of your consideration. It might be called a "pay-as-you-go-and-be-helping-as-you-pay" plan. You will readily see that it is a plan designed for the use of those who wish to make a move toward establishing an endowed scholarship before they actually have in hand the full amount of \$10,000. This friend announced his purpose of endowing a scholarship in the amount of \$10,000 and made a payment of \$2500 to begin with, intending to make additional payments from time to time until he has reached his goal.

But, in the plan which he worked out for himself, he did something that helps the College right now and also adds greatly to his own satisfaction and pleasure in what he is doing. He provided that the College should have for use each year, while he is building up his gift of \$10,000, a sum equal to the income from the fully endowed scholarship—that is, \$350. This he is doing by paying in cash each year the difference between \$350 and the amount his payments are yielding in income. For example, his first payment of \$2500 will yield the first year \$87.50, and so he will add \$262.50 to make up the difference. And so it will go from year to year, in varying amounts, until additions to the original amount of \$2500 have brought the total to \$10,000 and the income therefrom to \$350 or \$400. Thus he will have carried out his original purpose to establish an endowed scholarship by giving as he was able to give and helping worthy students while he was accomplishing his purpose, rather than waiting until he was able to give \$10,000 in a lump sum.

Of course this plan is adaptable to individual needs and notions. You can take it and change it to suit yourself. But the general idea of paying as you can and building up toward the objective is excellent, both for the giver and for the College.

Providing An Endowed Scholarship Through Your Will

Still another practical way of providing an endowed scholarship is through your will. If you have already had your will drawn, you could by consulting your lawyer add a codicil which would give Centenary out of your estate at your death the sum of \$10,000 for the definite purpose of establishing a scholarship. And if you have not already made your will, it would be a very simple matter to have a provision in it that would give the College the necessary endowment for a scholarship in your own name or in the name of somebody you want to honor.

What is going to become of your home and your savings when you are gone? Maybe you have heirs to whom these will naturally go. But there are many cases in which there are no relatives at all and no other persons whom you feel called upon to remember in your will. If such is the case with you, why don't you think about leaving whatever property may belong to

you at your death to Centenary College to be used for scholarship purposes? Maybe those possessions which have meant so much to you in your lifetime but which do not naturally pass to another when you are gone could provide an endowed scholarship—maybe two or three or more—which will go on doing good after you have been a long, long time in heaven. Indeed, isn't it possible that heaven might be sweeter for you if you could feel as you enjoy it that the things which were yours on earth go on doing good through Centenary College, which your church maintains for the education of young people?

Does this sound good to you—but too far off, too difficult to set in motion? Would you like to do something of this kind but just don't know how to go about it? Well, you will find it far more simple than you may think. Perhaps the first thing you should do is to write to Dr. Joe J. Mickle and say what you want to do and ask him what steps you should take to accomplish your desire and purpose. He can help you work out what you have in mind and will be glad to do so. He may even be able to furnish you the legal form you need to carry out your plan. Then you should talk with your lawyer, telling him what you want to do and letting him draw up the necessary papers for you. An attorney will not charge you much for his services in a matter of this kind, and you can be sure that it has been properly cared for if it has been done under legal direction.

What Is The Best Plan For You?

It goes without saying that the best thing for every standpoint is to give outright and at once \$10,000 and let it begin to work for you while you are still around to have the joy of seeing your money make it possible for deserving, capable and needy young people to be getting their college education. But the second plan—that of gradually building up your gift to \$10,000—is perhaps the most practical for many, as it makes it possible to be doing good with your money as you get it and can spare it, rather than waiting until you have in hand the full amount of the scholarship that you want to establish. And, of course, the third plan—that of establishing a scholarship through your will—is desirable where one knows that he will not have until his death the required amount to accomplish his purpose. *But the Best Plan of the Three For You Is the One That Makes It Possible For You to Begin in the Largest Way to Do the Good That You Want to Do With Your Money in Helping Young People Through College.*

A Warm Methodist Exhortation

To make money immortal invest it in men and women—that's what we are preaching to the Methodist in Louisiana. And I say again that there is just no better investment of money than putting it into our scholarship program at Centenary. For investing your money in scholarship aid for young men and young women who have been carefully selected to receive this kind of help is a matter of investing your money in the education of those who can and will make the best use of education for themselves and for others.

Do it and do it now. Make some kind of start toward giving to your church school, Centenary College, the means to make education available to young people who have the native ability, the will power, and the purpose to be highly useful in life but lack the resources to get the education and training that will enable them to be their best and to do the greatest amount of good in the world.

And don't withhold your gift to this great cause because you can give only a small amount. The widow did not withhold her mite because she could not give a larger sum. Nor did she say to us by the size of the gift which she made that a mite is enough to give. If you can give only a mite, give it. If you can give more—\$100, \$200, \$300 (a full tuition scholarship), \$500, or \$10,000 (an endowed scholarship)—by all means give it. *It's The Giving—Not Just Thinking About Giving—That Matters Most.* And don't forget that it is sober truth and not mere poetic sentiment which say: "To make money immortal invest it in men and women."



SPECIALIZATION

We live in a society of increasing specialization. We immerse ourselves in our own occupations in order to get ahead. Thus we come to know our own lives but often we become too busy to lift our eyes to the general patterns of living. The result of such specialization is, as Alfred Noyes has said, that we are misled by small clever minds, that is, minds which know their own field but not life in general.

One of the high functions of religion is to stand where the specialties meet and lift people's thinking from their lines of work "to see life steadily and see it whole." In a typical congregation of even a few hundred there are perhaps a score of specialties represented—doctors, lawyers, editors, technicians, nurses, teachers, political leaders. And from your letters I judge that this column is read by representatives of just about every line of work.

What broad and varied interests are involved in religion? Some people think that to be religious means a narrowing of one's life and a missing of the pleasures of living.

Others think of religious activities as social extras, things people may do if they like that sort of thing, but hardly vital enough for busy practical people like themselves.

If there be any reader who thinks of religion as narrow and irrelevant, may I just tear a leaf from a minister's diary for a typical day.

In the morning I sat with a board of directors deciding on some gifts of money to colleges, churches and students. Next came an interview with a committee which is founding a religious organization to combat communism. Following that was an hour of letter writing to correspondents who had asked advice on all sorts of life situations. Then came a visit from an anguished father asking for aid for a boy caught in the net of the law and now confined. After that came some problems confronting our churches.

Next a representative of the World Council of Churches reported on the work being done by the churches among refugees in Europe and the Near East. And the last interview was to arrange a wedding.

I have indulged in this personal account in order to show how in one brief day the Christian faith touches almost every area of human interest. Is it not amazing beyond human explanation that a Christian movement began back in Palestine, embodying vital elements of its great Hebrew heritage, has enlarged down the centuries until it touches all aspects of life and all parts of the earth? Let us lift our eyes to behold the greatness of it all.

Here are some words whose sound makes life seem larger. As they roll through the chambers of the minds they give a sense of spaciousness. They were used by Saint Paul: "We are the children of God, and if children, then heirs, heirs of God, and fellow-heirs with Christ."

"Heirs of God." Great words, aren't they? Consider for a moment our heritage in God. Our minds go back to a time when out of the jungle of beasthood there appeared a being called man who was able to think and hope and love. When I try to trace how man has worked his way up from savagery to the arts of speech and music, to the sciences of electronics and medicine; when I survey the long sweep of development from the hiss of the primeval serpent to the strains of Beethoven's Fifth Symphony, from the muddy cave of the headhunter to the symmetry of the Taj Mahal and the majestic lines of the Cologne Cathedral—these are advances which I cannot account for as the result of mere chance. When my mind sweeps the background of this earthly stage, I conclude that we are players in a vast drama produced and presented by a purposeful God.

Let's live up to the greatness of our heritage. Life is too great for the grave. It is also too great for the groove of any specialty. A banker's spirit is too big to be wholly invested in any bank. A scientist's soul is too big to be contained in any laboratory. It does not take all our mind to mind our own business. As heirs of God we must give our minds also to His business.



Atlanta, Ga. (RNS) — Thirteen of 14 clergymen honored as "Rural Minister of the Year" form a cross outside Emory University. Rev. A. N. Storey of Conway, Arkansas is third from the bottom. (RNS photo)

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Calling Old Clothes!

If your eyes seem to deceive you, that's still what we mean. We're calling all old clothing, providing that it is in a fairly good state of repair. This is a plea on behalf of the Methodist Committee for Overseas Relief. There are many persons and organizations who are answering the call for clothing, but there is still a great need for it during the winter months ahead. Literally millions of pounds of cast-off clothing are needed in many places in the world by people of all ages, many of whom will be exposed or who will even die from exposure if they do not receive help from people like us.

Recently I had opportunity to hear a person from our Division of World Missions. She told of the great need for men's clothing. Of course the need for clothing of all kinds is as great, but this is something that men can do. Therefore this is a special call to men, since they often do not have a hand in a worthy endeavor like this. Too often we let our wives or our daughters find the clothing, clean it, and send it to the agencies which distribute it to the needy wherever they are. After hearing the lady speak, I talked with her privately, and she begged that we make a special effort to accumulate clothing and send it to the M.C.O.R., our Methodist agency for handling these things.

This, then, is a call especially to

men to look over your old suits, trousers, heavy shirts, and find which ones have "grown" too tight, or have gotten out of date, or for any other reason have been laid aside. Get them all together, see that they are cleaned, and mail them to me at Box 565, Jonesboro, Arkansas. It may be that I am cutting out a pretty big job for myself, but that's a part of what I am supposed to do. Send the clothing in any sort of package. I'll repack it later. Please send it by parcel post. Please don't send it by collect express. There is an additional cost attached to sending it from here, but we can take care of that. Just be sure that it arrives here with no charges. Please don't send men's shoes this time. They are too heavy.

Now a word to the ladies. You are not left out of this, bless your hearts. We need children's clothing very badly. If you will send women's and children's clothing, it will be most welcome. Please be sure it is clean first. Send boys' pants, shirts, coats, suits, underwear, sox, overcoats, felt hats or caps. Send girls' dresses, underthings, sox, scarves, coats and overcoats, children's shoes (no high heels, please). They say that they do not want any girls' or women's hats, so please don't send them. Of course they can use women's clothing also, but the emphasis is on children's things. If you have clothing of your own, please add it to the bundle and mail it to me.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for October 12, 1958: **THE MESSIAH—FULFILLMENT OF OUR HOPE**

READ: LUKE 2:25-35.

MEMORY SELECTION: *Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel.* Luke 2:30-32 (RSV)

Last Sunday we had our first of a series of five lessons under the general subject, "Jesus, Our Messiah." The lesson had to do with "Introducing The Gospel." While today's lesson is not a Christmas lesson, it does cover the period of the birth of Jesus under the title "The Messiah—Fulfillment Of Our Hope."

There are two rather striking things that seemed to characterize the life of the Jews. First, they were a virile, ambitious, extremely nationalistic people. Nevertheless, in a world in which the extension of national boundaries and the subjection of other people were commonly accepted objectives of a nation, the Jews appeared to be satisfied to occupy the land which they believed God had given to Abraham, the founder of the race as their national home. While the boundaries were pushed to their widest extent while David was their king, any extension beyond the boundaries of Palestine was more for protective reasons than for conquest.

There is another striking fact regarding the life of the Jews. They were the founders of the greatest religion of their day and the greatest religion of any day except Christianity. Nevertheless, there was no missionary passion in Jewish life, there was no effort on the part of the Jews to convert the world about them to their religion. They were not only content to enjoy the blessings which they believed their religion had brought to them, they seemed also to believe that these blessings were meant for them as they only were God's chosen people.

Since the area included in Palestine was the bridge across which the great nations to the north and east of Palestine must cross in their wars with Egypt, Palestine was almost continuously under the rule of some great power about it. One of the great, constant longings of the Israelites was freedom from these warring nations.

Through their prophets, there were repeated revelations from God promising a Deliverer or Messiah, who would, as Israel interpreted it, restore the Kingdom of David and free them from foreign rule.

The Prophets Were Not Understood

As we now look back on those prophecies which were understood to refer to a coming Messiah, it is not difficult for us to fit them into the life of Christ, since we now have the record of His work among men. However, for the Jew, the mixed picture of the suffering Servant and a King, of whose kingdom there would be no end, was somewhat confusing. Hence the Jew formed in his mind a picture of the Messiah in keeping with what he wanted, as a political leader, who would deliver Israel from the rule of foreign powers. It was this pre-conceived idea of what Christ was to be that caused the Jews to reject Jesus when He did come.

Who Was Simeon?

While Luke places Simeon momentarily in the spotlight, as possibly the first individual to publicly recognize Jesus as the promised Messiah, the curtain quickly falls on Simeon and we know very little of his life.

Luke says that he "was just and devout." He was "waiting for the consolation of Israel," and "the Holy Ghost was upon him." In his close relationship with the Holy Ghost, it had been revealed to him that he was to live to see the "Lord Christ." Apparently it was this close

association with the "Spirit" which prompted him to go to the temple at the time Joseph and Mary came to the temple with the child Jesus.

The fact that we know so little about Simeon seems to make him a symbol of the rank and file of Jews who had in their hearts a longing for a deliverer who would save them from their intolerable situation. We know little about Simeon but his pronouncements in the temple that day give us an insight into the restless, hungry heart of the Jewish nation seldom seen elsewhere.

"Living In Expectation"

In Goodspeed's translation of the New Testament, we have a striking, illuminating translation of the clause "waiting for the consolation of Israel." Goodspeed translates this clause, "Living in expectation."

It was this hopeful, expectant spirit in the hearts of the devout Jews which enabled them, the chosen people of God, to endure year after year the galling embarrassment of submission to foreign rule. There was hidden away in the heart of the Jew, as he paid taxes into the coffers of Rome, a living hope, expectation that an Emancipator would be sent from God who would free them from their political bondage.

Often times life would become rather drab and largely colorless for many people but for a spirit of "expectancy" which constantly says to them "there is a better day coming." Only the hopeless, who lack entirely the spirit of expectancy, commit suicide. We hear the saying, "As long as there is life there is hope." It might just as truly be said, "As long as there is hope, there is a desire for life." When we quit expecting, we largely quit living.

Without question, we live today in one of the most disturbing, unpredictable periods in world history. In the midst of it all, we must ever keep alive a spirit of hope and expectancy. We must continue to believe that there is a way out that will lead to a better world and a better way of life for all.

Seeing Life's Dream Come True

There is another impressive lesson which we may learn from this brief glimpse at the life of Simeon. It is the picture of the fulfillment of a life-long dream. He had lived to see and hold in his own arms the Child which the Holy Spirit revealed to him was the promised Messiah. Having seen the fulfillment of a life-long expectancy, Simeon felt that life was complete and he was ready to lie down in peace and be gathered to his fathers.

One of the inspiring incentives to life is a cherished dream of an objective that is worthy of the only life we have to live. Perhaps we may not all live to see the fulfillment of our dreams as completely as Simeon did. Nevertheless, such dreams give to life a buoyancy, a restless enthusiasm and a tireless energy which adds a zest and enjoyment to life which cannot be had otherwise.

Power To Recognize The Divine In The Ordinary

Simeon had another very desirable quality of life. He had the power and insight which enabled him to recognize the Divine in the ordinary experiences of life. It was a matter of religious routine for Joseph and Mary to bring their first born son to the temple, when forty days old, and there make a sacrifice unto God.

Common and customary as was this experience in Jewish life, Simeon, led by the Spirit of God, saw that it was anything but common. He recognized that he stood in the presence of a miracle of grace that would bless the whole world, Jew and Gentile.

It was Wadsworth who said, "The world is too much with us; late and soon." Life, at times, becomes so commonplace that we fail to look for or expect the unusual in the everyday experiences of life. The sick, the poor, the hungry and those in prison are so common in life that we often do not recognize that in them, as Jesus said, we have opportunity to render a direct service to the Master. The Apostle Paul, in 1 Cor. 2:14, speaks of the things of the Spirit being "spiritually discerned." Only when our hearts are in accord with the will of God are we able to see Christ, and the opportunities to be of service to Him, in commonplace, everyday experiences of life.

The Promise Fulfilled

Our lesson subject today is, "The Messiah—Fulfillment of Our Hope." In the birth of Christ, misunderstood as it was by most of the Jewish nation, we have the fulfillment of God's promise of a Deliverer.

Luke's account of the birth of Jesus is the most complete, both in its background and in the details of His birth, to be found anywhere. Luke gives something of the circumstances of the birth of John the Baptist, the forerunner of Christ. He tells of the angelic revelation to Zacharias that his wife Elisabeth, in her old age, was to bear him a son who was to "go before him (Christ) in the spirit and power of Elias."

Luke tells of the Angel's visit to Mary with the announcement that she was to be the mother of Jesus. He tells how Jesus happened to be born in Bethlehem. He tells of the announcement of the birth of Jesus to the shepherds by an angel and of the angelic song the choir of heaven sang that night.

Only Luke tells us of Simeon's visit to the temple, on the day of our lesson, and his recognition of the fact this little Babe in Mary's arms was the promised Messiah, the Son of God.

Nevertheless, Simeon did bear witness that day to the fact that, in Mary's Son, God was fulfilling His promise to Israel and to the world. Christ did not free Israel from political bondage; neither did He set up a temporal kingdom, as the Jews had expected the Messiah would do. He did begin the building of a kingdom that is eternal. He did make possible a spiritual freedom which no power on earth can imprison. In a larger way than the self-centered Jews could possibly imagine, God did fulfill His promise to mankind in the gift of His Son as the Saviour of the world.

A Light To Lighten The Gentiles

Possibly the most amazing thing about this experience of Simeon, in recognizing Jesus as the fulfillment of God's promise to send a Messiah, was the statement that He was to be "A light to lighten the Gentiles." The Jews were extremely nationalistic. In general the Jew believed that the Jehovah God was their God and that the Messiah would be their Messiah.

In the face of that common belief and in contrast with general Jewish expectation, Simeon saw in Christ, not only "The glory of thy people Israel" but also a light that was to lighten the Gentile world. He did not get that viewpoint from public opinion; it was a revelation to him by the same Spirit which had led him to the temple on this particular day and at this particular time.

The High Cost of Consecrated Service

The Spirit also revealed to Simeon that day something of the tragic experiences that awaited Mary the mother of Jesus. We remember that a sword pierced the side of Jesus as He hung on the cross. Simeon said to Mary, "A sword shall pierce through thy own soul also." Mary never fully understood what Simeon was saying until she watched her Son die on the cross.

The fact that we are called to missions of high importance does not in any sense guarantee that the road will be smooth and easy. Being honored with the high privilege of being the mother of Jesus carried with it the possibilities of suffering beyond words to describe. Consecrated service demands a willingness to suffer.

NEWS AND NOTES ABOUT FACTS AND FOLKS

OPEN HOUSE was held at the new parsonage of the DeRidder First Methodist Church Sunday afternoon, September 14. Rev. Robert H. Jamieson is the pastor.

STUDENTS of Southwestern Louisiana Institute were entertained at a Reception Sunday night, September 21, in the Social Hall of the First Methodist Church, Lafayette. Rev. Fred Flurry is the pastor.

A CHURCH SCHOOL Appreciation Banquet will be given by the Commission on Education of the First Methodist Church, Baton Rouge, Tuesday, September 30, at 6:30 p.m. Dr. Dana Dawson, Jr., is the pastor.

HOMECOMING SUNDAY was observed September 14 at St. Maurice Methodist Church with regular church services and a basket lunch. Many former members attended and heard Rev. M. L. Davis, the pastor.

COTTON VALLEY Methodist Men met in Fellowship Hall August 26 for supper served by Mrs. R. A. Bischer, Mrs. R. M. Riddle, Mrs. Carl Rea, Mrs. C. L. Arnold and Misses Mary Bradshaw and Janet Scott. Frank Brinkman spoke on "Cooperation."

REV. E. W. DAY, pastor of the Iowa Methodist Church, resumed his preaching schedule Sunday, September 21, after full recovery from a heart condition. The Iowa church has had more than a 10 per cent increase in church membership since Conference.

REV. HENRY C. BLOUNT, JR., pastor of Grace Methodist Church, Ruston, was the guest speaker September 25 at the Haynesville Methodist Men's Club Supper Meeting. Roger Pemberton is the president and Rev. Jack H. Midyett the pastor.

DR. J. KENNETH SHAMBLIN, pastor of the Pulaski Heights Methodist Church, Little Rock, was the speaker for the first Workers Conference of the First Methodist Church, Monroe, Tuesday evening, September 23. Dr. G. W. Pomeroy is the pastor.

REV. J. C. SKINNER, pastor of Wesley Methodist Church, DeRidder, led the music and youth activities in the week's revival at the David Haas Memorial Church, Bunkie, August 17-22. Rev. Roy Mouser, Shreveport, was the preacher and Rev. J. J. Caraway the pastor.

COACH SIGLER of Centenary College was the Men's Club speaker for Noel Memorial Church at the monthly fellowship supper, September 24. Coach Sigler was basketball coach for many years at West Point. Dr. B. C. Taylor is the pastor.

A NEW VOICE sounds forth from the parsonage of the First Methodist Church of Bossier City. Margaret Ellen Brown arrived September 15 to gladden the hearts of her parents, Rev. and Mrs. Alfred M. Brown. Helping to spoil her are her sisters and brother, Becky, Stephen, and Cindy Brown.

COVINGTON MEN'S CLUB met Sunday, September 21, at 5:00 p.m. for New Teacher's Night, with M. W. Berry presenting a musical program. B. V. Hood, food committeeman, served supper to the thirty men, wives and new teachers. Adrian Fussell is the president and Rev. Robert C. Carter the pastor.

DR. L. D. HAUGHTON, Superintendent of the Methodist Home Hospital, was the guest minister at the Carrollton Methodist Church, New Orleans, for the morning service, September 21. The pastor, Dr. J. Henry Bowdon, is participating in the Evangelistic Mission to Bolivia, Chile and Peru.

DR. VIRGIL D. MORRIS, pastor of Trinity Methodist Church, Ruston, was the speaker for the morning devotionals over Radio Station KRUS September 22-26 at 8:45 a.m. Trinity Church also has the 11:00 o'clock Sunday service broadcast over the same station during September and October.

PAT CHAFFIN, JR., has been appointed choral conductor for the Sanctuary and Youth Choirs of the First Methodist Church, Lake Charles. Mr. Chaffin will also assist in other musical activities of the church, and has been a part of these activities as a member of the church for several years.

DR. BENTLEY SLOANE, executive secretary of the Louisiana Conference Board of Education, was the guest speaker at the First Methodist Church, Natchitoches, Sunday evening, September 7. His subject was "The Bible Lands and The Arab World"—illustrated with colored slides made by Dr. Sloane while traveling in the Middle East in 1956.

HOWARD DAUGHENBAUGH, New Orleans District Lay Leader, and Dr. N. H. Melbert, pastor of the First Methodist Church, New Orleans, were the speakers for the Munholland Methodist Men's Club meeting Wednesday night, September 24. The charter was received that evening, and all men attending were listed as charter members of this organization.

FIRST METHODIST CHURCH, Shreveport, organized a Career Girls' Department at a dinner meeting in the Sam K. Baird Hall, Wednesday, September 24. Dr. D. L. Dykes, Jr., announces that this is a new department especially for young working women, with the first session held Sunday, September 29, in Norton' Business College.

DR. HARRY DENMAN, Nashville, Tenn., was in Monroe for the weekend of September 20-21, meeting with members of the Commission on Missions and Commission on Evangelism. Dr. G. W. Pomeroy, pastor of First Methodist Church, Monroe, had Dr. Denman as the guest speaker at the evening service, September 21, at which time all members of Methodist Churches in the Twin City Area were guests.

METHODIST MEN of Winnsboro met at the home of Mr. and Mrs. C. L. Smith September 16 for a barbecued chicken supper. W. B. Glover led the group in a devotional that was followed by a discussion of the latest business. About 30 men were present, each paying \$1.00 for his meal, which was added to the fund being accumulated to care for a child at The Louisiana Methodist Home and other worthwhile projects.

ST. JAMES METHODIST CHURCH, New Orleans, recently organized a Methodist Men's Club with the help of William J. Michon, organizer and past president of the First Church Men's Club. Officers of the new club are: E. S. Blackmoon, president; Curtis Rogers, vice-president; Dewey Moorman, secretary and treasurer; Myrleen Morgan, attendance chairman; Dan Davidson, membership; Elton Nelson, project; Raymond Tenken, program and publicity; W. E. Conger, devotional, and Rev. Larry Clayton, chaplain.

DR. DANA DAWSON, JR., minister of the First Methodist Church of Baton Rouge has been appointed by Governor Earl K. Long to serve on the "Forgotten Man Committee" of the Angola State Penitentiary. The Committee will make an investigation of the parole system and recommend an equitable and practical pattern for the system. Three former governors of the State head the Committee: the Hon. Sam Jones; Jimmy Davis, and Robert F. Kennon, serving with Governor Long.

WINNSBORO METHODIST CHURCH is holding a Revival the week of September 28-October 5. It celebrates the 100th Anniversary of the founding of the Winnsboro Circuit. Guest ministers are sons of former pastors: Rev. W. Ralph Cain, of Memorial Church, Monroe; Rev. A. Jerome Cain, Istrouma Church, Baton Rouge; Rev. Luther Booth, Bastrop; and Rev. Edwin H. House, Crowville, a former member of the Church. The meeting will close with the minister, Rev. W. H. Bengtson, conducting Holy Communion services October 5.

CARROLLTON METHODIST CHURCH, New Orleans, is observing Christian Education

Week beginning with promotion day for all Children's and Youth's divisions Sunday, September 28. The church is giving special attention to the Church School program and the responsibility of individuals in Christian Education. An appreciation banquet was held Tuesday, Sept. 30, at which Mrs. James Field, director of religious education, was the speaker. All Church School workers will be installed during the 7:30 p.m. service Sunday, October 5.

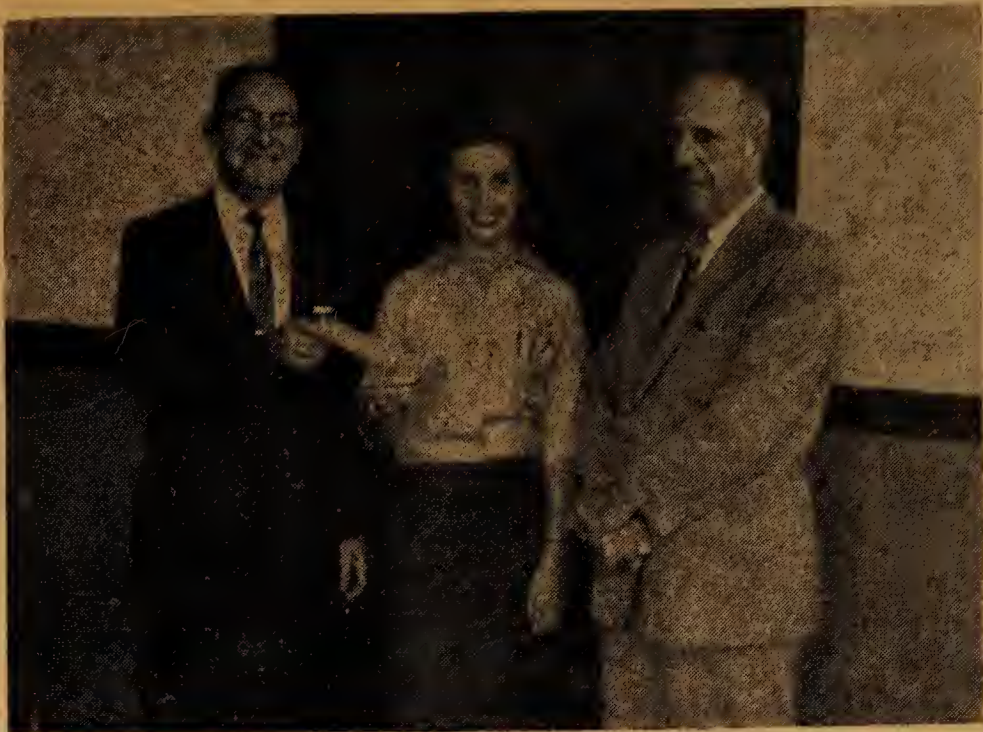
CLAYTON METHODIST CHURCH was fortunate in having Dr. Rodney Cline, Baton Rouge, in a layman's address on Sunday, September 14. Dr. Cline is a member of First Methodist Church, Baton Rouge, and has been active for many years in Sunday School work, choir, and all phases of church activities. He is the author of "Asbury Wilkinson, Pioneer Preacher" and has composed and sold twelve Gospel songs. The pastor of the Clayton church, Rev. Finas P. Corie, arranged the address, and all are hoping for a return of Dr. Cline. A luncheon followed in the reception room and a fine fellowship was enjoyed.

REV. JOHN WINN, pastor of St. Paul's (Brownfield) Methodist Church, Baton Rouge, was guest preacher at the Sunday evening Service, September 21, at North Baton Rouge Methodist Church. His sermon topic was "The Meaning of Christian Perfection." The new Choir Director in the church is Kayo Blackmon. Mr. Blackmon attended Centenary College, and while there was President of the Centenary College Choir. As Choir Director he will be in charge of the Adult, Youth, and Children's Choirs. He was formerly director of choirs at the Trinity Methodist Church, Beaumont, Texas, and the First Baptist Church, Zachary.

REV. AND MRS. JAMES JONES were honored at a tea September 16 in the home of Mrs. L. M. Napper, Simsboro. The honoree was presented with a pink carnation corsage. Guests were greeted at the door by the hostess, and Mrs. J. H. Napper introduced them to the bride, Mrs. Jones. Members of the Woman's Society of Christian Service served cakes, mints and punch. Mrs. Milton Methvin and Mrs. Alan Lowery alternated at the punch bowl while Mrs. Revis May and Miss Carolyn Gray served cakes. Mrs. Burnette Houck presided at the bride's book. Many useful and beautiful gifts were displayed in the den. A large number of guests called during the appointed hours. Mrs. Jones comes from Bernice, and is warmly welcomed to the church and community of Simsboro.

A GUMBO and seafood dinner will be given Friday, October 10, at the Parker Memorial Methodist Church, New Orleans, by the Building Committee and the Scrappers. Mrs. Penny and Mr. Pearce are co-chairmen, and the proceeds will be given to the Building Fund. Mrs. Edward Barksdale is again directing the Cherub Choir. Children, ages 5 to 8, are practicing hymns to be sung for special occasions in the church sanctuary. There are about twenty-five children in this choir. Mrs. A. S. Sonnetag was hostess for a Tupperware Party, September 22 in the Educational Building, the proceeds being given to the Woman's Society of Christian Service.

MISS GLORIA COX, 13-year-old daughter of Mrs. B. F. Cox and the late Mr. Cox, 330 Broadway, New Orleans, who joined the Carrollton Methodist Church with her sister, Bennie, in March of 1950, is the organist at the evening service. Miss Cox has been a straight-A student all the way from kindergarten through McMain Junior High. She has been studying piano for the past six years, with a two-hour-a-day practice schedule. She has won several high awards and superior ratings by outstanding organizations and music authorities. At four she studied voice, and at 7 changed to piano. Although her singing is now restricted to choir and school chorus she recently received the McMain Vocal Student Award of 1957. Istiven Nadas of Loyola University has called her "an extremely gifted child." Mrs. Bernile Winn, her piano teacher and worker with the Jr. Philharmonic, says Gloria Sue has gained maturity in her playing and is a fine accompanist as well as an outstanding soloist. Miss Cox is the official pianist with the McMain honor orchestra and is accompanist for the school chorus and soloist with the band. It is her ambition to be a concert pianist.



Methodist Men's Clubs of the Louisiana Conference raised the funds which will enable Miss Anna Clark Whitaker of Vivian, center, to attend Centenary College during the 1958-59 academic year on a \$450 scholarship. David Lawrence, left, president of the Men's Club of the First Methodist Church in Vivian, Miss Whitaker's home church, is presenting the scholarship to her, while Robert P. Lay of Gilliam, right, lay leader of the Conference, looks on. Miss Whitaker is the daughter of the Rev. James C. Whitaker, pastor of the Vivian church, and Mrs. Whitaker, and plans to prepare for a career in religious education.

Anna Whitaker Receives Men's Club Scholarship

Miss Anna Clark Whitaker of Vivian, daughter of a Methodist minister, has been awarded the Methodist Men's Club Scholarship to Centenary College for the current academic year.

Miss Whitaker's father is the Rev. James C. Whitaker, pastor of the Methodist Church in Vivian, of which the young woman is an active member.

The scholarship, which carries a valuation of \$225 per semester or \$450 for the 1958-59 academic year, is financed through contributions from the Men's Clubs of Methodist churches throughout the Louisiana Conference. Robert P. Lay, who is lay leader for the Conference, spearheaded establishment of the scholarship last year. The initial scholarship was awarded to Ney Ann Bailey of Shreveport, who earned her degree last May.

Miss Whitaker, who has entered Centenary as a freshman, was presented the scholarship by David Lawrence, president of the Men's Club of her home church, in the presence of Mr. Lay and the Rev. R. Leonard Cooke, vice president of Centenary College and chairman of its scholarship committee. She expressed her thanks to Mr. Lay and asked him to convey her gratitude to all who had contributed to the scholarship fund.

Miss Whitaker attended high schools in Sulphur, DeRidder and Vivian and was graduated from the North Caddo High School in Vivian, one of the newer schools in the Shreveport area. She was an active member of the Methodist Youth Fellowship of her church, was 1957 winner of the Alcohol Essay Speech Contest of the Louisiana Conference and last summer was one of twenty high school students to attend the National High School Work Camp at Farmington, N. M.

A member of the National Honor Society, Miss Whitaker also was active in debate, Tri-Y, choir and

band while in high school. She plays both the piano and flute and now is taking voice lessons.

The scholarship recipient plans to study at Centenary for a career in religious education. Provisions of the scholarship stipulate that it be awarded to a young person of outstanding ability and performance who is interested in a full-time career in Methodist church work.

Bishop Martin Conducts Program At Centenary

Centenary College was rededicated to "the cause of Christian higher education" in special ceremonies conducted on the campus yesterday by Bishop Paul E. Martin.

Bishop Martin, resident bishop of the Arkansas-Louisiana area of the Methodist church, presided at the morning rites in the Brown Memorial Chapel in the presence of Centenary students, faculty, many local residents and a number of pastors of Methodist churches in Shreveport.

The invocation was given by the Rev. James A. McLean, director of religious activities at Centenary College, and the responsive reading was given by the Rev. R. Leonard Cooke, vice-president of the college.

Dr. Joe J. Mickle, president of Centenary since 1945, also gave some of the responses in the impressive service. Paul M. Brown, chairman of the Centenary Board of Trustees, represented that group in the ceremonies, and Miss Carcella Flynt of Baton Rouge, one of the college's outstanding young Methodists, represented the students. Dr. Webb D. Pomeroy, acting head of the Bible department, was the official representative of the faculty.

Although Centenary's "Fifty Years in Shreveport" celebration does not officially begin until Sunday, yesterday's event was a prelude to the start of the week-long festivities. Originally scheduled for today, it was moved forward by one day in deference to Bishop Martin's heavy schedule.

Monroe Dist. Holds Third Annual Layman's Retreat

Laymen one hundred strong (in spite of a two-day continuous rain) from the Monroe District held their third annual layman's retreat at State Park Chemin-a-Haut near Bastrop on Saturday and Sunday, September 20 and 21.

The retreat which has become an annual affair of the Monroe District is promoted by the Monroe District Board of Lay Activities under the leadership of Mr. Norman Rushing, district lay leader from West Monroe.

Many outstanding laymen of the Monroe District were on the two-day program topped by the "preachingest layman in Methodism," Dr. Harry Denman, general secretary of General Board of Evangelism — world traveler and lecturer. Dr. Denman gave two inspirational messages. One at the Saturday evening service and one at the Sunday morning service. Dr. Denman will leave in October for several weeks of evangelistic work in India.

Mr. R. P. (Bob) Lay, Louisiana Conference lay leader, was one of the special speakers, bringing a message at the early session Saturday afternoon.

A most interesting illustrated lecture on Russia was given at the evening session by Mr. Robert Hinsch, teacher of one of the largest men's Bible classes in the Louisiana Conference, Noel Memorial, Shreveport. Mr. and Mrs. Hinsch were sent recently on a tour of Russia and other parts of Europe by his Sunday School class. They brought back many interesting colored slides of that part of the country.

Mr. Charlie Chisholm, director of the 1000 Club for the Monroe District, gave a report on the progress of building new churches in Louisiana. Mr. Chisholm stated there had been eleven new churches built in Louisiana since the inauguration of the program back in 1952 through the help of the 1000 Club of Louisiana. He stated the Monroe District had always met their quota and had with the surplus purchased property in the Monroe District to erect a new church at a later date.

A report from the Methodist Men's Scholarship Fund of the Monroe District was made by the chairman of the executive committee of that fund, Mr. William Baker of Winnsboro. Mr. Baker reported the fund, which is financed by the Methodist Men's Clubs of the various churches in the Monroe District, had assisted three ministerial students from the Monroe District in their work at the seminary this past year. Plans are to continue these scholarships.

Two laymen from Bastrop were responsible for three excellent meals served at the retreat—Mr. Onar Perry and Mr. Jack Warren.

Singing was under the direction of Mr. Kenneth Adams and special music was furnished by a quartet consisting of Kenneth Adams and Henry Sanford from First Church in West Monroe; Eugene Smith, from McGuire Methodist Church in West Monroe and Mr. Ramsey, of Claiborne Methodist Church in West Monroe.

A special announcement was made by District Lay Leader, Norman Rushing, that Mr. and Mrs.

Bogalusa Church To Observe 52nd Anniversary

The 52nd anniversary of the founding of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, will be observed during Founders' Month in October, and an outline of the plans for the observance was made public yesterday by Rev. Robert B. Crichlow, pastor.

Rev. Crichlow said the four former pastors of the church will be guest speakers during October. Their schedule follows:

Rev. Henry Rickey, who was pastor from 1944 to 1947, Oct. 5 at 11 a.m. Dinner will be held on the grounds and those persons who have been members of the church for 25 or more years will be honor guests.

Rev. A. Jerome Cain, who was pastor from 1950 to 1953, Oct. 12 at 7 p.m.

Rev. W. H. Giles, who was pastor from 1953 to 1957, Oct. 19 at 7 p.m.

Rev. Porter Caraway, who was pastor from 1947 to 1950, Oct. 26 at 7 p.m.

The general committee for the observance includes W. Glen Sharp, Judge Robert D. Jones, Louis Mitchell, Mrs. G. F. Poole and Mrs. W. C. Boyd. Arrangements are in charge of Mrs. J. Coleman Knight.

The first Methodist sermon was preached in Bogalusa on the fourth Sunday of August, 1906, in the lobby of the Colonial Hotel, by Rev. T. V. Peters, a preacher and school teacher from the Isabel community.

Rev. E. N. Evans was appointed to the pastorate in December, 1906, and he immediately organized a building program. The first building, in the 500 block of Avenue B, was finished May 14, 1907, and was occupied until the present church auditorium was completed in 1922 under the leadership of Rev. Elmer C. Gunn.

The church's name was officially changed from First Methodist Church to its present name Aug. 27, 1922.

In 1936, under the leadership of Rev. W. H. Royal, a modern educational building was constructed. At the present time, a children's and youths' building is being erected.

Charlie Chisholm of West Monroe, were donating 20 acres of land on the Arkansas Road out from West Monroe for a camp site. It was planned by members present at the retreat that the Methodist Men's Clubs of the district would adopt the development of the camp as a project. A central dining room and general assembly building would be built and each club would sponsor the building of a camp cabin. It was agreed that the camp would be used for all church activities for Methodist as well as other denominations. Later, the District Superintendent, Rev. James T. Harris, 501 Hilton Street, Monroe, will meet with a committee to make future plans towards the development of this project would be welcome and at the present time the District Superintendent would act as treasurer for the project.

The retreat adjourned Sunday afternoon, voting to have another session next year on the third week end in September at Chemin-a-Haut or at the new site if it was developed enough.



Members and friends of the Winslow Methodist Church honored Wendell Dorman at a pot luck dinner following the morning service on the Sunday before he left to continue his studies at Candler School of Theology.

After the dinner a brief program was held, led by Miss Emma Warner, retired missionary from India. Mr. John Innis presented Wendell a gift of money from the congregation.

During the school year Mr. Mack Oualls, layman from Wiggins Memorial in Fayetteville, will fill the pulpit at Winslow.

Youth Activities

Jonesboro

The Jonesboro District Youth Rally of Methodist youth was held September 22nd at The Methodist Student Center on the Campus of Arkansas State College with around 200 youth, pastors, and counselors from the fifty-eight churches in the District. Brooks Holifield, District President, presided with the following taking part on the program: Scripture, Annetta Brannon; The Emphasis on Higher Education by Miss Jeanie Emrich of Tyronza; Missions and Youth by Shirley Smith of Keiser; Evangelism and Youth by Elizabeth Tidwell of Dell; Prayer Retreat by Betty Carole Wren of Wilson; The United Christian Youth Movement by Nora Blunkett; Jonesboro UNICEF by Robert Cook of Jonesboro. Miss Betty Blackman of Dell gave the proceedings of the District Youth Council which had met two times to prepare for the Rally and to plan the work for the year. The projects for the year are to help in paying the indebtedness on the Student Center; and to put the All Family Plan of Together Magazine into every Methodist home in the District. Miss Ailee Ruth Burrows of Weiner talked on the plan for putting the magazine in the homes and urged the cooperation of pastors and church members.

Gilbert

The Gilbert M.Y.F. held a planning retreat August 29 and 30th. A kick-off supper at the church on Friday night began the business-pleasure expedition. Delicious food and games were enjoyed by all. Mr. John Murphy presented a film on "Which He Hath Planted".

The group met at 5:30 a.m. Saturday for an all day outing at Fort Hill in Harrisonburg, Louisiana. Counsellors for the day, Mrs. Louie Ezell, Mrs. Edgar Emfinger, Mr. and Mrs. John Murphy, and Rev. Roland Friedrichs prepared meals for the twenty-three hungry young people. A short worship service was held prior to eating breakfast. Aft-

er breakfast a recreational period of baseball, volleyball, hiking, etc. followed.

At 10:00 a.m. we convened for the beginning of our planning sessions. Each group, consisting of about six young people and a counsellor, took a program area and planned the programs under that topic for the next three months.

A fabulous dinner of fried chicken, french fries and green peas was very much appreciated by the group. Skylia Wiggers was delighted with a surprise birthday party, along with which everyone enjoyed ice cream and cake.

A rest period and recreation preceded a meeting of the entire group at 4:30 p.m. The chairman of each group gave an outline of what was planned for each program. Parties for the rest of this year were also planned. A devotional of song and prayer was led by Rev. Friedrich.

Supper followed, consisting of hamburgers and potato chips. The group dispersed at 7:00 p.m. Everyone agreed that it was a wonderful and successful event.—Mary Bostick, Reporter.

Fisher

The Fisher M.Y.F. had its Youth Activities Week August 3-8 with an average attendance of 45. The theme used for the week was "God in Our Lives". Every night a sub-theme branched from the main theme.

Every night the activities were begun with group singing led by Miss Katy Pat Richardson. The group then divided into two discussion groups, which were led by Mr. T. W. Darter and Mr. Tommy Wofford. Both discussion groups pertained to the nightly theme.

Next refreshments were served and group recreation was led by Miss Margaret Dale.

To conclude nightly activities a worship service was presented to the group. Very inspiring devotionals were given by youth speakers. These speakers were Rosalie Gorham, Black Oak; Brooks Holifield, district president, Jonesboro; Rosemary Janes, Conference presi-

With The Sub-Districts

Poinsett

The Poinsett Methodist Youth Fellowship Sub-District met at the Tyronza Church at 7:30 p.m. on September 11.

The program was presented by Mr. Sanders, school superintendent, and Rev. Barnett, pastor of the host church. Both gave very impressive talks pertaining to "Choosing Vocations".

Jeanie Emrich, president, conducted the regular business meeting. The minutes and roll call were given by Shirley Dunkerson, secretary.

The group had refreshments and recreation in the Fellowship Hall. Group singing led by Grace Wylie and Barbara Goad ended the meeting.

The October meeting will be at Fisher and the program will be on UNICEF.—Reported by Charlotte Dale.

Grace Curtis and Iris Bell

The Grace Curtis and Iris Bell sub-districts of the Paragould district met on September 8 at L. W. Baldwin ballpark in Paragould at 4:30. There was a softball game between the two sub-districts with the Iris Bell team emerging the victor.

Individual sack lunches were eaten by the tired athletes and by the equally tired spectators. At 7:30 the two sub-districts met at Griffin Memorial Church in Paragould. The regular business meeting was held with David Gatlin presiding. The evening speaker was Judge Lee Ward of Paragould, who delivered an interesting speech. The meeting was closed by the M.Y.F. benediction. Margaret Clark, publicity chairman, Grace Curtis sub-district.

Sixteen Denominations Contribute To Power

Youth from sixteen denominations have contributed to the October, November, December, 1958, issue of POWER. The quarterly booklet containing daily devotions for youth and students, published by the National Conference of Methodist Youth has for some time been approved for interdenominational use by the United Christian Youth Movement. This special issue brings the ecumenical movement into the daily devotional lives of more than twenty-thousand youth and students and adult workers who regularly receive and use POWER.

"Writers for this issue are representative of the youth and students of the churches of this country," writes POWER's editor, Charles H. Boyles, in introducing the issue.

POWER is published quarterly. The ecumenical issue is now available from P. O. Box 871, Nashville 2, Tenn. POWER costs ten cents a copy; a one-year subscription costs forty cents.

Friday night, being the last night, a fellowship supper was enjoyed by many enthusiastic youth of Fisher.

The president of the Fisher

Winnsboro MYF Takes Charge of Classes and Services

The two M.Y.F. groups of the First Methodist Church of Winnsboro had charge of all activities on August 24. They taught all the Church School classes from Nursery to Men's Bible class most successfully.

The Senior group conducted the morning worship hour. Misses Harriet Kincaid, at the piano, and Edith Jean Hassell, at the organ, played the prelude music. Mr. Robert D. McCaleb, Jr., counselor, gave the morning prayer, led the responsive reading and made the announcements.

The choir, composed of M.Y.F. girls, sang a very beautiful anthem and led the congregational hymns. Nolan C. Moore, president, made a very impressive talk, after which Mr. McCaleb led the benediction.

The evening hour service was conducted by the Intermediate M.Y.F. group. Ray Gilbert gave the opening prayer, led the responsive reading and made the announcements. The all-girl choir led the congregational hymns and sang a special song with Miss Virginia Kincaid directing.

Miss Judy Smith, president, made a very interesting talk on the "Secret of Happiness", after which Ray Gilbert led the benediction.

Forrest City MYF Hears Pastor's Daughter

Members of the Forrest City Methodist Youth Fellowship had a very special program on Sunday evening, August 31, when they convened at the First Methodist Church for their weekly session.

Miss Ann Wilford, daughter of the pastor of the church, the Rev. S. B. Wilford, and Mrs. Wilford, was guest speaker for the combined young people's groups.

Miss Wilford, who is teenage program director of the Young Woman's Christian Association in Glendale, California, discussed her work with the young people in that city.

A graduate of Hendrix College, Miss Wilford is widely known for her outstanding youth work. She is the national YWCA recruiter for the Los Angeles area, is 1959 chairman of the Southern California Y-Teen Conference, and is vice-chairman of the Southern California Teenage Program Director's Round Table.

Bayou Chicot MYF Elects New Officers

The MYF of the Bayou Chicot Methodist Church held their regular meeting September 17, 1958, and the following were elected as officers:

Linda Wolff, President
Annette Howard, Vice President
Aline Wolff, Secretary
Francis Faye Wolff, Treasurer
J. C. Guillory, Program Chairman and Recreation Leader.

One new member, Donald Rollins, was added to rolls. It was decided to have a Halloween Party.—Aline Wolff, Sec.

M.Y.F. is Virginia Costly, leaders include: Mrs. Ned Darter and Miss Lenita Wixson. Pastor is Rev. Jack Glass.—Charlotte Dale, Reporter.



Studies Presented At District Seminars

Lafayette District

The meeting was called to order with a welcome to the 122 persons in attendance by Mrs. Leslie G. Morris, District Secretary of Missionary Education. Rev. Jack Cooke, Pastor of the First Methodist Church, New Iberia, La., led the group in prayer.

After a brief welcome by Mrs. B. E. Fox, President of the host society, Mrs. M. A. Reber, District President, introduced the following District Officers and visiting dignitaries:

Mrs. Eloi Girard, Vice President, Lafayette; Mrs. I. J. Marcel, Recording Secretary, Houma; Mrs. Gladney Hoffpauir, Treasurer, Rayne. Secretaries: Promotion, Mrs. Kenneth Trumpp, Crowley; Missionary Education, Mrs. Leslie G. Morris, New Iberia; Christian Social Relations, Miss Claire McKinnon, Opelousas; Wesleyan Service Guild, Miss Marie White, Opelousas; Student Work, Mrs. Fred Flurry, Lafayette; Youth Work, Mrs. Lowell Rue, Crowley; Children's Work, Mrs. Martin Welch, Jr., Crowley; Literature & Publications, Mrs. Martha Hayes, Iota; Supply Work, Mrs. John Dowling, Opelousas; Spiritual Life, Mrs. Willard Barnhill, Church Point; Status of Women, Mrs. M. F. Houston, Houma; Missionary Personnel, Mrs. Beldon Fox, New Iberia; District Secretary of Missionary Education and Conference Recording Secretary for the Wesleyan Service Guild, Miss Marilyn Carter, New Iberia; Secretary of Missionary Education of Wesleyan Service Guild, Lafayette First Church, Miss Helen Sullivan. Mrs. Carl Brunson is Resident Director at Dulac.

Mr. Jerry Fuller, Director of Music and Religious Education, First Methodist Church, New Iberia, rendered a solo accompanied by Mrs. W. H. Walker.

The following previews of the 1958-59 W.S.C.S. Studies were presented:

"Christian Concerns of North American Neighbors" presented by Mrs. L. D. Lambert, Conference Sec-

retary of Missionary Education. Mrs. Lambert listed the countries to be studied as Canada, Central America, Mexico, United States and the Caribbean area, and asked that everyone remember that the concerns of people are the same everywhere. Mrs. Lambert further stated that there will be 28 denominations of protestant women studying this same subject.

"Understanding Other Cultures" presented by Miss Claire McKinnon, District Secretary of Christian Social Relations.

Mrs. McKinnon opened her presentation with an illustration by three ladies representing Mrs. Japan who carried her books wrapped in a feroskiki; Mrs. Burma who carried her books in a typical burmese bag over her right shoulder; and Mrs. America who carried her books uncovered. In explaining the illustration, Mrs. McKinnon said that each lady was accomplishing the same purpose but in a different manner, and that the purpose of this study is to understand why people react in certain ways to certain things. Mrs. McKinnon stated further that in the last decade we have become more conscious of understanding other cultures. "Every people have a culture," she said, "and they all have the same problems—to have food and shelter—and they all need some spiritual contact."

"The Middle East" presented by Miss Helen Sullivan, Secretary of Missionary Education, The Wesleyan Service Guild, Lafayette First Church. "More than half of the people of the world today are living under a new government," said Miss Sullivan, "and the government is very closely related to religion in the countries of the Middle East." The predominant faith is Islam and is more active than Christianity in missionary work. Miss Sullivan had charts showing how the wardrobe, schools, health, transportation, industry, etc., have changed in Arabia.

"A Study of Isaiah" presented by Mrs. Willard Barnhill, District Secretary of Spiritual Life Cultivation.

Mrs. Barnhill told the group that there are 213 quotations from the book of Isaiah; that there are direct quotations from this book in "The Messiah"; that many old hymns contain references to the book. A reading of "Isaiah Speaks" which was written by Mrs. Robert Hanson, was presented by the Church Point Woman's Society.

Mrs. Eloi Girard, District Vice President, presented the Program and Worship Books. Mrs. Girard urged the members to sing more at the Circle meetings as well as at the general meetings.

After lunch was served, a skit was presented by the District Officers on the "Studies and how they should be carried out in the Churches" after which everyone who wished visited the bookroom before the afternoon session began.

The closing worship was led by Mrs. Willard Barnhill, with the worship setting arranged by Mrs. Paul Lesseigne.

New Orleans District

The Annual Fall Seminar of the Woman's Society of Christian Service was held September 17th at the Munholland Memorial Methodist Church, Metairie, La.

This Seminar was under the direction of the District Secretary of Missionary Education, Mrs. H. L. Daughenbaugh, who did an outstanding job as 149 members were present with 24 churches represented.

A nursery was provided and a delicious lunch was served by the hostess society.

Study Courses for this year were capably taught as follows:

"A Study of Isaiah" by Mrs. Clyde C. Frazier; "Understanding Other Cultures" by Mrs. Joe E. Manis; "The Middle East" by Mrs. Sam Dunbar; "Christian Concerns of North American Neighbors" by Mrs. Carl Sorrells.

An unusual amount of enthusiasm was shown concerning these studies and literature was available to be purchased at the Seminar for these various studies.

Ruston District

The Ruston District Educational Seminar met in Homer Methodist Church on Sept. 11, 1958. The approval studies and the program book and worship booklet for the coming study year were presented by trained leaders who attended or taught in the Conference School of Missions.

"Christian Concerns of North American Neighbors" was presented by Mrs. Glen E. Laskey, member of Woman's Division. Mrs. Rupert Coles, leader of Zone III, presented "The Middle East." Mrs. Wideman Watson, conference secretary of Literature and Publications, presented the Program Book and Worship Booklet, "Christ for the World We Sing."

The Mission of Wesley Foundation was discussed by Jimmie Love, president of the Wesley Foundation at La. Tech. Mrs. L. C. Aycock, district secretary of Promotion, presented "Understanding Other Cultures"; and "A Study of Isaiah" was presented by Mrs. G. W. Dameron, conference secretary of Missionary Personnel, and author of the "Guide to A Study of Isaiah."

Mrs. George Goodwin, district secretary of Literature and Publications, was ably assisted by her husband, Rev. George Goodwin, in the sale of literature. The meeting was in charge of Mrs. R. E. Carter, district secretary of Missionary Education.

DeQueen Has Busy Month

The DeQueen Woman's Society has a busy month, with the Executive Committee being entertained September 4 at the home of Mrs. Fred Arnold, with Mrs. Stuart Norwood, president, as co-hostess. Fifteen members were present and assisted in making plans for the future.

Mrs. J. A. Daniel, Nashville, was the guest speaker September 15 for the regular monthly meeting at the church with Mrs. Norwood presiding. Mrs. Robert Tyson was elected vice-president to replace Mrs. Wesley Howard, who has moved. Mrs. Daniel, district secretary of promotion, showed slides of the Fifth Assembly and told of some of the highlights.

Mrs. J. T. Manning gave the closing devotional, after which the meeting adjourned with The Lord's Prayer. Thirty-three members attended.

NOTICE

It has been called to the attention of the editor that some copies of the Eighteenth Annual Report of the Little Rock Conference Woman's Society of Christian Service have misplaced pages, or some pages omitted. If you have such a copy, please write immediately to Mrs. Arthur Terry, 2221 Glendale, Texarkana, and she will send you a correct copy.



Speakers for the Lafayette District Seminar were, seated: Miss Claire McKinney, Mrs. M. A. Reber, and Mrs. P. D. Lambert; Standing: Mrs. B. E. Fox, Mrs. Leslie Morris, Miss Helen Sullivan and Mrs. Willard Barnhill.

Announcing A Series Of District

Visitation Evangelism Workshops

LOUISIANA CONFERENCE

Sponsored By The Louisiana Conference

Board of Evangelism

REPRESENTATIVES OF CONFERENCE BOARD IN WORKSHOPS

REV. JOHN F. KILPATRICK, Board Chairman

REV. W. D. BODDIE, Conference Secretary of Evangelism

RESOURCE PERSON IN WORKSHOPS

DR. LESLIE J. ROSS, Nashville, Tenn.

Staff Member, General Board of Evangelism



LESLIE J. ROSS

WORKSHOP SCHEDULE

BATON ROUGE DISTRICT

Tuesday, October 7—7:00-9:00 P.M.

North Baton Rouge Methodist Church

Rev. James L. Stovall, host pastor

Rev. James L. Stovall, District Secretary of Evangelism

Rev. D. W. Poole, District Superintendent

NEW ORLEANS DISTRICT

Wednesday, October 8—2:00-4:00 P.M.

First Church, New Orleans, 4140 Canal Street

Dr. N. H. Melbert, host pastor

Rev. Don Alverson, District Secretary of Evangelism

Rev. Henry A. Rickey, District Superintendent

LAFAYETTE DISTRICT I

Wednesday, October 8—7:30-9:30 P.M.

First Church, Houma

Rev. Benedict A. Galloway, host pastor

Rev. Kirby Vining, District Secretary of Evangelism

Rev. R. R. Branton, District Superintendent

LAKE CHARLES DISTRICT

Thursday, October 9—7:00-9:00 P.M.

First Church, Lake Charles

Dr. Carl F. Lueg, host pastor

Rev. J. C. Skinner, District Secretary of Evangelism

Rev. Sam Nader, District Superintendent

LAFAYETTE DISTRICT II

Friday, October 10—7:30-9:30 P.M.

First Church, Lafayette

Rev. Fred Flurry, host pastor

Rev. Kirby Vining, District Secretary of Evangelism

Rev. R. R. Branton, District Superintendent

ALEXANDRIA DISTRICT

Sunday, October 12—3:00-5:00 P.M.

First Church, Alexandria

Dr. Guy M. Hicks, host pastor

Rev. John F. Kilpatrick, District Secretary of Evangelism

Rev. A. W. Townsend, Jr., District Superintendent

SHREVEPORT DISTRICT

Monday, October 13—7:30-9:30 P.M.

First Church Shreveport

Dr. D. L. Dykes, host pastor

Rev. William V. Sirman, District Secretary of Evangelism

Rev. Jolly B. Harper, District Superintendent

MONROE DISTRICT

Tuesday, October 14—3:00-5:00 P.M.

First Church, Monroe

Dr. G. W. Pomeroy, host pastor

Rev. W. D. Milton, District Secretary of Evangelism

Dr. James T. Harris, District Superintendent

RUSTON DISTRICT

Tuesday, October 14—7:00-9:00 P.M.

First Church, Arcadia

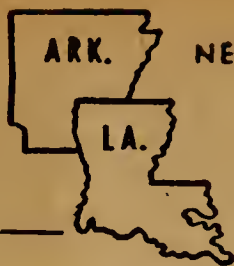
Rev. Robert L. Peyton, host pastor

Rev. Jack Midyett, District Secretary of Evangelism

Rev. Luman Douglas, District Superintendent

Methodists Working Together To Help—

TELL GOD'S GOOD NEWS IN LOUISIANA



New Educational Films And Books Are Available From Board Of Education

New Camp Bibliography

In time for exhilarating fall camping is a newly revised *Camp Bibliography*, prepared by the Committee on Camping of the Division of the Local Church, General Board of Education. This is printed through the courtesy of The Methodist Publishing House.

From the all-important spiritual aspects of camping to the physical considerations of health and safety standards and food service, all phases of camp life may be enriched and aided by the use of books and pamphlets described.

The place of church camping in the total picture of Christian education is brought to mind in the introduction to the Bibliography, which states: "Since church camping is a part of the larger program of Christian education, it necessarily involves a basic understanding of Christian education, age-group procedures, and various areas of experience in Christian growth."

MYFund Mobile

Five figures in the geographical outlines of the areas they represent, centered by a globe representing the world, make up an interesting new Methodist Youth Fund mobile that may be assembled by MYF members themselves. Directions for assembling are included in the packet.

The areas represented in the mobile are Brazil, Angola in Africa, Hawaii, the United States, and Sarawak in Borneo. The names of the specific projects in these areas, which are of interest to MYF members because of the work of the MYFund, are printed on each figure. They are the Peoples Central Institute in Brazil, the Social Center in Angola (a community center), Christian education in Hawaii, migrant ministry in the United States, and evangelical work in Sarawak. These represent a few of the projects related to the Methodist Youth Fund. For the entire listing see the spring 1958 issue of the *MYFund Bulletin*.

In addition to the use of the mobiles for display purposes to stimulate added interest in the MYFund, young persons will have good times in groups engaged in assembling the mobiles. The mobile packets cost twenty-five cents.

"It Makes A Difference"

In the dramatic story of how a boy named Bill discovers the true meaning of Christian fellowship by becoming a part of the Methodist Youth Fellowship, young persons and adults are brought to think through the meaning of the MYF. Bill's story is told in a color and sound filmstrip called *It Makes A Difference*, which may be ordered from The Methodist Publishing House serving you.

Included with this new filmstrip for seniors, older youth, and their adult workers is a leader's guide with script. Showing time is about eleven minutes.

In a folder introducing the film-

strip other audio-visuals for MYF use are described. They are these filmstrips: *MYFund and Yours*, *Not Bigger but Better*, and *Adult Workers in the Methodist Youth Fellowship*. *Not Bigger but Better* is designed for youth and adult workers in the small MYF.

An order blank is included in the folder. All of the filmstrips cost nine dollars with the exception of *MYFund and Yours*, which may be bought for five dollars.

Home Worship Service For Thanksgiving

A home worship service to glorify God at Thanksgiving time has been prepared for the Department of the Christian Family by Jeanne D. Birrell, the wife of Marcus J. Birrell of the Interboard Committee on Christian Vocations.

The call to worship for the service was written by the Birrell's eleven-year-old daughter, Ruth. It tells of the spiritual meaning of Thanksgiving in a sincere and lovely way. Responsive reading for parents and children is composed of appropriate Bible verses and short poem-prayers.

On the back cover Mrs. Birrell presents a poem for the family bulletin board entitled "The Christian Home." Suggestions for making Thanksgiving more meaningful through sharing with others are also found on the back cover. The enrichment from worship and sharing at Thanksgiving will be greatly enhanced for those who make use of this attractive leaflet.

The worship service, entitled *Thanksgiving Worship in the Home* (3066-C) costs 30 cents per dozen. This and other material, above, may be obtained from the Service Department, Board of Education, P.O. Box 871, Nashville 2, Tennessee.

N. A. Conf. Notes—

Rev. J. Irvin McDonough Is Resource Leader In Coaching Conference

By Ira A. Brumley

Rev. J. Irvin McDonough of the Department of Leadership Education, General Board of Education, Nashville, Tennessee, is to be the resource leader in a coaching conference in the North Arkansas Conference to be held at Conway, November 10 and 11. The course being used is the course on *How to Teach in the Church School*.

The main objective for this coaching conference is to train a group of leaders, educational directors, educational assistants, and associate pastors to teach this course on Sunday morning at the church school hour in their local churches. Some additional persons are being invited for this program.

The program will begin at 10:00 a.m. on the morning of November 10 and be concluded in the late afternoon of November 11.

There is still an opportunity for a few additional persons to become members of this group.

Gentry Training School

A three-unit training school was held at Gentry, September 22-24, for the western section of the Fayetteville District. The following churches participated in the program: Siloam Springs, Gentry, and Gravette.

The following courses were offered: The Work of the Local Church, Reverend Edwin Dodson; Working with Primary Children, Miss Anna Rose Miller; Interpreting the Bible to Youth, Ira A. Brumley.

Bentonville-Rogers Area Training School

The Bentonville-Rogers Area Training School is to be held at Bentonville October 6-8, with the following courses being offered:

Teaching Children, Mrs. E. L. Mc-

Kay, Shreveport, La.

The Methodist Youth Fellowship, William C. Hightower, Hoxie.

How to Improve the Church School, Ira A. Brumley, Conway.

New Testament, Charles W. Lewis, Parkin.

This school is for all churches within travelling distance of Bentonville. It is especially for Bentonville, Bentonville Circuit, Rogers, Pea Ridge, Brightwater, Centerton, and Elm Springs Charge.

Special Series of Schools In Batesville District

A series of training schools have been planned for the Batesville District under the leadership of Miss Sue Mann, who works with small churches in a special training program. This program begins Sunday, September 28, and continues for two and one-half weeks. She is to be in schools at Yellville, Calico Rock, Melbourne, Cave City and Asbury in Batesville.

This program is a part of the General Board of Education plan to give special help to smaller church situations.

This program together with a school already held at Cotter, one planned for Mt. Home, and two area schools: Batesville and Newport, will provide training opportunities within reach of most of the churches of the Batesville District.



Seventeen young people and five adults from the Louisiana Conference were in attendance at the Youth Workshop at Mt. Sequoyah August 8-15, 1958. They were a representative group of the total conference and are all officers of the Methodist Youth Fellowship Beyond the Local Church. They include the following people: front row, left to right, Miss Nell Perryman, Dubberly, La.; Mrs. Julia Packwood, Lake Charles; Mrs. John Oldham, Baton Rouge; Mr. John Oldham, Baton Rouge; Miss Pam Oldham, Baton Rouge; Paul

Lasseigne, Jr., Rayne; Carolyn Ann Denison, Iowa; Sally Fouts, Shreveport; David Williams, Lafayette; Marie Nelson, Monroe; David Butler, Pineville; second row, left to right, Judy Mayo, Lake Charles; Bill Packwood, Lake Charles; Edward Price, Shreveport; Walter Glass, Baton Rouge; Linda Rawls, Bastrop; Herbert Gant, Shreveport; Glenda Walters, West Monroe; Betsy Gould, New Orleans; Jean Stephens, Baton Rouge; Miss Louise Sharp, Conference Director of Youth Work, Shreveport. Reverend James Lawton is not pictured.



There weren't enough socks to go 'round after a fire in a Korean refugee squatters village. So, sister (left background) wore one and brother wore the other, both deciding their right feet could remain bare. But there was good warm food provided by Americans who shared their blessings with these children through the Christian Rural Overseas Program (CROP). Brother and sister and other children are seen here awaiting their turn to eat at the Seoul Orphans Home.

CROP Links People: Benefits Donor, Recipient Alike

Just as CROP has brought hope and courage to many weak, struggling native churches and mission stations around the world, CROP has also brought greater strength to the church and community life of rural America. There is something refreshing and wholesome added to the community when people of different churches and organizations put their hearts and heads and hands together to work for a common purpose, and especially when this purpose is to help those outside the community.

When community action is motivated by Christian compassion and concern, every organization within the community is made stronger. Cooperation with other groups is essential in this day of interdependence.

CROP as a community appeal, inspired by genuine concern, gives to the community something of lasting value. It affords opportunity for concerned fellowship and unselfish service and the personal satisfaction that one's community is helping to reach out, offering goodwill and brotherhood to our neighbors overseas.

CROP is a link between people: people in our communities, who are bound together in a common Christian purpose, and people overseas, who face an uncertain future and a dismal and hungry present. The hands reaching out from America's communities are filled with the

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What Of Methodism In China

What is the status of the Methodist Church in Communist China?

To the scattered bits of information available to American Methodists since 1949, *World Outlook*, Methodist missionary magazine, adds a first-hand report in the October issue. It is entitled "Methodism in Red China." The writer is William Worthy, foreign correspondent for the Baltimore Afro-American and a special correspondent for CBS News. He was one of three American newsmen who in 1957 entered Communist China against the wishes of the American State Department.

In the article, Mr. Worthy reports these general statements about Methodism and Protestantism which he says he learned in China:

"Chinese Methodists number about 50,000. In 1947, I was told, the figure stood at 70,000.

"Today there are nine annual conferences and one provisional annual conference.

"Methodist membership is still concentrated in the Shanghai area and in Fukien province, where the Methodist Church in China was started.

"Christian leaders receive *The Christian Century* magazine, but not with any regularity. Some church literature also arrives from the World Council of Churches.

"The government can, and does, use church buildings to hold some of the many 'voluntary' political indoctrination meetings. Both in the churches and at other places the clergy and church workers 'voluntarily' attend these propaganda sessions.

Mr. Worthy, whose passport has been revoked because of his defiance of the State Department ban on American travel to Communist China, gives considerable space to emphasizing that the pressure upon Chinese Christians, Methodist and otherwise, since 1949 has been severe. (Mr. Worthy has sued for restoration of his passport and is receiving support from the American Civil Liberties Union.)

"The truth is that the substantive changes in China in the last nine years have put all religious believers under a sword of Damocles that mocks any true concept of religious freedom," he writes. "The present tightly knit and incorruptible Communist hierarchy has extended its rule into the farthestmost villages and into the intimate private life of every citizen."

In the light of these conditions, Mr. Worthy writes, Chinese Christians have done well to continue to exist at all, and American Christians should take this into account in evaluating any views coming from churchmen in Communist China.

In an editorial commenting on Mr. Worthy's article, *World Outlook* has this to say to American Methodists:

"Mr. Worthy writes of the pres-

blessings of God, guided by the teachings of His Son, so that "... they may have life and have it more abundantly ..."

CROP is then an opportunity for Americans of good will to give expression to their beliefs by freely sharing our food, helping to turn despair into hope, and relighting the candle of faith among "... the least of these."

sure and difficulties under which the churches in China operate. This is all true but, in God's providence, it may not be all the truth. "The blood of the martyrs is the seed of the church" has been proved again in our generation. The spiritual rebirth of many churches under persecution is a fact of our lifetime. With God's grace, this may be true in China."

Mr. Worthy reports in question-and-answer form an interview he had with four Methodist leaders in Shanghai. The leaders interviewed were Bishop Z. T. Kaung (who died in August, 1958); the Rev. George

Wu, general secretary of the China Central Conference; the Rev. Zia Zong San, pastor of the Moore Memorial Methodist Church, and the Rev. Huang Pei Yuang, assistant pastor.

Criticisms of American missionaries formerly in China are contained in the answers to Mr. Worthy's questions. Examples:

Q. "Why have the missionaries left China?"

A. "Both East and West are parts of the world, and we are not trying to divide. The chief reason for missionaries not being here is for the wholesome growth of our Christian church here. The Chinese Church ought to stand on its own. That's one side. Historically speaking, another side is that the so-called missions unfortunately were closely related with colonialism."

Q. "Why did even the dedicated

(Continued on page 15)

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Obituary

ODELL—Whereas, Joyce Wofford Odell was a member of the Crusader Class of Rayne Memorial Church School and was a faithful worker for many years preceding her transfer to the Church Triumphant on Sunday, August 31, 1958, some acknowledgment of her contribution to its work and of our appreciation of her life and character is due and proper.

Joyce Wofford Odell, daughter of the late Ellen Brabes and James Alexander Wofford, was born near De Queen, Arkansas. She inherited from her parents and her South Carolina ancestors the loyalties and the traditions of the South and, more directly from her own home, the Christian loyalties of that period of its history. Her parents lived seven miles from De Queen and the Methodist Church, which was christened Woffords Chapel, was built by her father. In that church with its Methodist atmosphere, she grew up and enlisted in life service for her Master. It was from her home church that she attended Galloway College located at Searcy, Ark.

Mrs. Odell's church activities included service in various departments and the service continued throughout her life. She was a teacher of children in the church school, a leader in the work of the Woman's Society of Christian Service, the counselor for the Business Womens circle in 1939 and, with the exception of two years, she was "co-ordinator" for the Wesleyan Service Guild from 1940 until she entered into the "rest that remaineth for the faithful." She was also the choir mother for a number of years, but the service which was closest to her heart was as director of the circle for the shut-ins of which she was the organizer.

Beyond the activities in connection with her own church, she was an active volunteer for the Crippled Childrens Hospital, and for two years in succession, 1957 and 1958, she attended the International Christian Leadership Conference, in Washington, D. C., when she attended by invitation the President's "Prayer Breakfast." Thus, she lived a life as full as it was worthy.

By home ties she was the wife of P. A. Odell and the mother of Dr. Joyce Odell Caldwell, a physician in her own right and the wife of Dr. Pearson C. Caldwell, of Beaumont, Texas, and as the grandmother of the two sons and the

News In The World of Religion

By W. W. Reid

The largest group of teachers ever to go out to the Near East under the American Board of Commissioners for Foreign Missions (Congregational-Christian; Boston) are now en route to assignments in Turkey. Thirty-three men and women from all parts of the U.S. are in the group. Twenty-seven are new appointees of the Congregational Christian mission board. Six are returning to their posts after furlough in the U.S.A. The majority are recent college graduates going for three-year terms of service.

The hand of God creating Man, as depicted by Michelangelo in a painting in the Sistine Chapel in

little daughter of the doctors Caldwell she was radiantly happy. All the family survive her.

Resolved, therefore, that this record of the life and career of Joyce Wofford Odell be made our chapel of dedication to her memory, our tribute of appreciation for a gallant and tireless worker for righteousness, a splendid example of Christian dedication. Truly it may be said of her as her Saviour said of another: "She hath done what she could."

Resolved further, that a copy of this tribute be sent to the family, and also to the Louisiana Methodist for publication. Adopted by The Crusader Class, Sunday, September 21, 1958.

E. E. Weeks, Class President
Ruth M. Werner, Class Sec.

the Vatican, appears on a United States postage stamp commemorating the International Geophysical Year. The three-cent stamp is the first to use a religious theme among many new stamps issued in connection with the Geophysical Year in various parts of the world.

The Laymen's National Committee, Inc., an interfaith organization, is sponsoring the 18th annual "National Bible Week" from October 20 to 26. Congressman Ralph W. Gwinn, from New York City's 27th District, is national chairman of the observance. "The Bible — the Word of Life" is the theme of the observance which aims to promote daily Bible reading and study. Says Congressman Gwinn: "Our Constitution tells us what the law is, but it does not give the reasoning and the moral precepts back of it. Besides, the Bible is the basis of understanding that no government can, morally or legally, use force against its citizens except to maintain and protect the rights, the life and the property of its citizens. How can we resist the wide-spread effort to substitute the pagan state as the arbiter of what is right and wrong in our lives unless we know our Bible better?"

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WHAT OF METHODISM IN CHINA

(Continued from page 14)

missionaries have to leave after 1949?"

A. "Most of the missionaries in the Methodist Church left of their own volition. The government issued no orders. They felt for one reason or another there was no work for them left in the New China."

Q. "Were they correct?"

A. "Of course not. We now have more to do than we can handle. Their mission societies evacuated them. The main reason I think they left was that they were hostile to the new regime."

On the matter of criticisms of Western missionaries, *World Outlook* editorialized:

"It would be a serious mistake merely to brush off the criticisms expressed as 'thought control' or 'brainwashing'. We have heard these criticisms and others like them too often from Asiatics and Africans to dismiss them as mere communist fabrications. We trust and pray that they have been and are being taken to heart so that whatever truth there was in such criticisms is outmoded."

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The Louisiana Methodist

SAVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA"
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, OCTOBER 9, 1958

No. 40



Chosen Methodist Family Of The Year

CHICAGO (RNS) — Mr. and Mrs. James I. Detweiler and their three children, of Burbank, Calif., have been selected as "The Methodist Family of the Year."

The selection was made by Together, Methodist official monthly magazine, and the church's Committee on Family Life. The current issue of the magazine features the Detweiler family on the cover and in a photo-story.

Official boards of Methodist churches nominated families for the honor and candidates were screened by judges regionally and nationally.

Nominees had to "exemplify Christian family life, to apply Christian ethics in business, and to take a creative role in church and community."

The Detweilers scored on all three points. All members of the family are active in the First Methodist church of Burbank, where they have lived for the last 15 years.

Mr. Detweiler, 47, is a research engineer with Lockheed Aircraft Corp. A graduate of Ohio State University, he is chairman of his church's official board and president of its men's Bible class.

Mrs. Detweiler was president of

the Burbank Coordinating Council and is active in the Los Angeles County Federation of Community Councils. She is general superintendent of the church school, an officer of the Woman's Society of Christian Service, and a choir director.

The three Detweiler children are active in church youth programs. They are Douglas, 17, a freshman at the University of Redlands; Jeanette, 15, and Richard, 11.

Meth. Men's Hour Series Begun On October 5

Chicago (MI) The seventh annual series of "The Methodist Men's Hour" (Oct. 5, 1958, to June 7, 1959) broadcast over nearly 400 radio stations will feature the widely-known pastor of the Chicago Temple, the Rev. Dr. Charles Ray Goff.

Dr. Goff preaches regularly to crowded congregations in the street-level sanctuary of the skyscraper First Methodist Church in the heart of Chicago's Loop and his messages have been carried both morning and evening over Station WSEL, Chicago. He has also conducted an early Sunday morning "Chapel in the Sky" broadcast over Station WJJD.

"The Methodist Men's Hour" is sponsored by the General Board of Lay Activities, 740 Rush street, Chicago. Dr. Don Calame, staff member of the board, is director of the program.

Amite	WABL
Baton Rouge	WJBO
Crowley	KSIG
Golden Meadow	KLFT
Jennings	KSEF
Lafayette	KVOL
Lake Charles	KPLC
Lake Providence	KLPL
Minden	KAPK
Shreveport	KWKH
West Monroe	KUZN
Winnfield	KVCL

During the first six years of "The Methodist Men's Hour" the speaker was the Rev. Dr. Marshall T. Steel, former pastor of Highland Park Church, Dallas, Texas, and now president of Hendrix College, Conway, Ark.

Its sponsors refer to the program
(Continued on page 9)

Laymen's Day Is Set For Oct. 19

Chicago (MI) Methodist churches throughout the country will join with many other Protestant denominations in observing Sunday, Oct. 19, as Laymen's Day.

Dr. Robert G. Mayfield of Chicago, general secretary of The Methodist Church's Board of Lay Activities, has called upon all the denomination's churches to observe the day by having laymen conduct the services and speak from the pulpits.

Indications point to a wider observance of the day than any year in the history of the board, Dr. Mayfield said. He cited larger orders of program helps for the observance and pointed out that the board's supply had been exhausted and additional materials had been ordered to satisfy the demand.

"Seek Ye First" is the general theme for the day.

Dr. Mayfield said he saw in Laymen's Day an opportunity to urge church members to:

—Deepen their own spiritual lives in order that they may be a channel through which the Holy Spirit can work.

—Develop a new realization of the importance of people.

—Rededicate themselves to the task of taking Christ to the whole world.

"Laymen's Day, when rightly observed," he pointed out, "will be a time of real witnessing to a man's faith and Christian convictions."

Harvest Day For Children's Home Sunday

Methodist Churches in Louisiana will be receiving offerings next Sunday which will be used for the operation of the Methodist Children's Home at Ruston. According to Dr. C. B. White, home superintendent, offerings made on Harvest Day and Easter Sunday represent practically all of the money received for the home's operation. Dr. White announced recently that almost \$71,000.00 was given by Louisiana Methodists since March, which includes the Easter offering.

Children's Home Boys And Girls On The Playground



1958 Daily Bible Reading Schedule

Below is the schedule for the period Oct. 9-Oct. 18 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Oct. 9	John 17: 6-19
Oct. 10	John 17:20-26
Oct. 11	John 18: 1-11
Oct. 12	John 18:12-18
Oct. 13	John 18:19-27
Oct. 14	John 18:28-40
Oct. 15	John 19: 1-11
Oct. 16	John 19:12-22
Oct. 17	John 19:23-30
Oct. 18	John 19:31-42

Layman Compares European And Amer. Methodism

Lack of vitality in European state churches stands out in sharp contrast to "the remarkable depth of commitment" manifested by the "hard core" of Methodist laymen there.

This is one of the major impressions which a leading Methodist layman has brought back to the United States with him after six weeks of extensive contacts with churchmen in six countries and participation in a World Council of Churches consultation on the laity.

Dr. Robert G. Mayfield, general secretary of the Methodist Board of Lay Activities, also returned with a fresh appreciation for the values in our American system of the separation of church and state.

Dr. Mayfield returned to his Chicago office in mid-September after sharing in a world-wide meeting of outstanding laymen Aug. 11-16 at Nyborg Strand, Denmark, and extensive contacts with Methodist lay leaders in Norway, Sweden, Denmark, West Germany, Switzerland, and England. He was the only American Methodist to attend the consultation on the laity, sponsored by the World Council of Churches.

"I have always believed in the principle of the separation of church and state," Dr. Mayfield declared, "but I never realized before how important it really is."

He attributes much of the lack of vitality in Europe's state churches to the fact that their support by taxation cuts the heart out of sacrificial giving by church members.

"When laymen do not have to support the church out of voluntary gifts and when they feel that the church as an institution will continue regardless of their part in it, it creates an attitude of apathy," Dr. Mayfield said.

Viewing the indifference in state churches, he felt a great need of an emphasis upon stewardship. The lack of vitality in state churches seemed to prove the validity of the claim, "where your treasure is there will your heart be also."

Dr. Mayfield said he had come back to this country with a feeling that American Methodists need to realize that it will take more than church machinery and statistics to save the world.

"We have been riding the crest of a wave of popularity in religion in this country," he remarked. "We must all look inwardly to a deeper commitment to Christ."



NEW YORK—Dr. Samuel McCrea Cavert, former executive secretary in the U. S. for the World Council of Churches, receives the 1958 Upper Room Award for World Christian Fellowship at a banquet here attended by interdenominational leaders. It was presented by Dr. J. Manning Potts of Nashville, Tenn., editor of the Upper Room, Methodist bi-monthly devotional guide. Dr. Cavert, who retired from his World Council post last year, was cited for his 40 years of service to national and co-operative Church movements. A minister of the United Presbyterian Church in the U.S.A., he was previously general secretary of the National Council of Churches and the Federal Council of Churches, which was one of the groups merged into the NCC in 1950.

Religious News Service Photo

Dr. Cavert Gets UPPER ROOM Award

The *Upper Room*, the world's most widely circulated devotional periodical, aided by hundreds of church leaders, has conferred upon the Rev. Dr. Samuel McCrea Cavert its 1958 churchman honors.

The citation, made at a dinner in New York City, September 25, by Dr. J. Manning Potts, the editor, was in recognition of Dr. Cavert's contributions to world Christian fellowship.

More than 300 distinguished officials of denominations and interchurch bodies attended the annual dinner. Eleven hundred church leaders from this country and abroad participated in honoring Dr. Cavert through letters, bound in four volumes and presented to him by Dr. Allen E. Claxton, New York committeeman for the dinner.

The *Upper Room* is a bi-monthly of daily devotions for family and individual use. It is edited and published in Nashville, Tenn., under direction of a committee of the Board of Evangelism of The Methodist Church.

Ministers Ahead In Treating Alcoholism, Physician Reports

Lake Junaluska, N. C. (MI) — "Ministers are ahead of the medical profession in their acceptance of alcoholism as an illness," an Atlanta, Ga., physician told Methodist temperance leaders of 15 states meeting here.

"But the doctors are catching up fast," added Dr. Vernelle Fox, director of the Georgian Clinic of the state Commission on Alcoholism.

The three-day meeting, Sept. 23-25, brought together 60 Methodist ministers who are active in temperance work at the district and annual conference levels. The training session was sponsored by the Methodist Board of Temperance, Washington, D. C., and the church's Southeastern Jurisdictional Council.

Roger Burgess, associate secretary of the Washington board, outlined plans for a nationwide effort by Methodist churches to provide specialized help for alcoholics and their families. The campaign begins in local churches this fall.

"There are more than 5,000,000

Juris. System Report To Be Given Soon

The Methodist Church's Commission to Study the Jurisdictional System will consider a tentative report of its findings and recommendations at a meeting Oct. 16-17 in Cincinnati, O., at the Sheraton-Gibson Hotel.

The 70-member commission was created by the 1956 General Conference to make "a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of The Methodist Church."

A report of the group's findings and recommendations is to be made to the 1960 General Conference.

This will be the second meeting of the full commission since its six fact-finding panels held 24 public hearings across the country a year ago.

At its Feb. 6-7 meeting in Washington, D. C., the commission named a sub-committee to draft a tentative report for presentation at the Cincinnati meeting. Two other sub-committees will report on special studies.

Charles C. Parlin, Englewood, N. J., layman, is chairman of the commission, and the Rev. Dr. C. C. Bell, Lynchburg, Va., is executive director.

The vice chairman is Mrs. Thomas A. Swayze, Tacoma, Wash., dean of women at the college of Puget Sound. The Rev. Dr. Robert E. Goodrich, Jr., Dallas, Tex., is secretary.

Bishop Short Reports On Southeast Asia Trip

Nashville, Tenn. (MI) — Former wild men of Borneo are now calling Jesus Christ their saviour, and jungle-choked Sarawak in northwest Borneo offers the Christian church today one of its best opportunities, said Methodist Bishop Roy H. Short, Nashville, who has just returned from a two-month tour of Methodist missions in Southeast Asia.

"Sarawak is truly a land of decision," said Bishop Short, "and it is fortunate that Methodism designated it as such during the 1956-60 quadrennium."

"These primitive people are just now coming out of the jungle, figuratively speaking," he said, "and they are wide open to the Christian gospel."

Bishop Short is head of the Nashville Area of The Methodist Church and secretary of the Methodist Council of Bishops. He is leading Methodism's 1956-60 emphasis on the local church.

The bishop represented the Council of Bishops on the visitation of Methodist work in Sarawak, Burma, Malaya, Hong Kong, Formosa and some other points. He and Mrs. Short left the United States July 13 and returned September 17, after going around the world by plane.

Illustrating the friendly attitude toward Christians on the part of the Ibans of Sarawak, the bishop said that in one place not only did the chief, a non-Christian, permit them to have a worship service, but afterward he did a dance for them.

alcoholics in the United States and the membership of Alcoholics Anonymous numbers only 200,000," Burgess said. "This leaves a vast area of human need which the church must serve."

Natl. Headquarters Construction To Start

NEW YORK, (NC)—Cornerstone laying ceremonies for the first national headquarters building of Protestant and Orthodox churches in the United States will be held Sunday afternoon, Oct. 12.

The \$20,000,000 Interchurch Center, on Riverside Drive between 119th and 120th streets, is scheduled for completion on Dec. 1, 1959 to house many denominational and interdenominational agencies including the National Council of Churches, and the U.S. office of the World Council of Churches.

The Center was described as a "symbol of the growing unity and solidarity of Protestant and Orthodox churches in America," by the Rev. Dr. M. Forest Ashbrook, chairman of the committee on arrangements.

"It has national and worldwide significance with the participation of Protestant and Orthodox churches whose work extends into every corner of the world," Dr. Ashbrook added.

Overlooking the Hudson River on a site adjoining famed Riverside Church the Interchurch Center will become a part of the cultural community of Morningside Heights which includes Columbia University, Union Theological Seminary and many other institutions.



ST. LOUIS — The keys to this new semi-trailer truck are presented to James Brackney (left), assistant manager of the Church World Service Center here, by Dr. Reginald H. Helfferich of St. Louis, executive secretary of the Evangelical and Reformed Church's Commission on World Service. Given to the Center by the E & R commission, the truck will gather from a 400-mile limit clothing and other donations to CWS, international relief agency of the National Council of Churches. (RNS Photo)

New Truck Speeds Pickups

ST. LOUIS, MO. (CWS) — A huge new clothing collection truck which will be put into immediate service in the mid-west in the interest of the United Clothing Appeal was dedicated at the St. Louis Church World Service Clothing Center on Friday, September 19.

The new equipment, donated by the Evangelical and Reformed Church, is the first mobile collection unit to be put in operation by the St. Louis Center.

The new \$8,000 unit, a powerful tractor with a 32-foot aluminum trailer, will operate in a 400 mile radius around St. Louis and will greatly facilitate the movement of good new and used clothing given by churchgoers through their churches to meet the tremendous needs of the homeless and destitute overseas.

Dr. Reginald Helfferich, Executive Secretary of the Commission on World Service of the Evangelical and Reformed Church, made the presentation of the tractor-trailer to Dr. Elmer J. F. Arndt, General Manager of the CWS Center.

Mrs. Allen Hackett, a member of the St. Louis CWS Center Advisory Committee, in opening the dedication ceremonies, said: "The gift of this tractor-trailer for the use of this Center is an expression of the determination of our churches to continue this ministry of relief and reconstruction as long as anywhere in the world there are refugees, disaster victims, and needy people who require clothing, shoes and bedding."

In his acceptance remarks, Dr. Arndt said:

"This tractor-trailer will be a continuing symbol and reminder of The Christian ministry of compassion through which the people of our churches are privileged to serve their needy brethren of other lands."

In the United Clothing Appeal, American denominations are seek-

ing contributions of at least 10 million pounds of clothing this year and a total of 50 million pounds

Editor Nall Says Soviet Realizing Church Can Be Asset

CHICAGO (RNS) — The Soviet government's "softening" attitude toward religion is probably caused by a "realization that the church can be a valuable asset" to Communist leadership, a prominent Methodist editor said here after returning from a European tour which included an eight-day trip to Russia.

Dr. T. Otto Nall of Chicago, editor of The New Christian Advocate, said that while there is some "freedom of worship" in the U.S.S.R., religious liberty "according to our conception" is definitely curtailed.

Dr. Nall led a group of American Methodists who conferred with Russian Orthodox and Evangelical Christian leaders in Leningrad, Moscow and other centers.

"Ministers of both the Orthodox and Protestant faiths," he said, "never criticize the regime. They side-step questions about moral aspects of Soviet policy."

Rebels Free Kidnapped Meth. Missionary

ALGIERS (RNS) — A 34-year-old American Methodist missionary kidnapped and held more than a month by Algerian nationalist rebels was released unharmed and in good health.

The Rev. Lester E. Griffith of Cleveland, O., after 40 days with insurgent forces in the Great Kabylia Mountains, told reporters at a news conference he was well treated and was never in danger.

"I was always treated with respect," he said. He serves under the Division of World Missions of The Methodist Church in the United States.

He was seized while driving through the mountains to his mission station at Fort National, 80 miles east of Algiers. His car was found burned.

"I told them I was an American missionary," he said, "but they did not seem to understand."

In the mountains Mr. Griffith "spent many days marching with the rebels and sharing the life of those soldiers."

Before releasing him, the area rebel chief Amirouche told him, "We are not against the Church and we don't kill priests." Amirouche is described by the French as "a monster and murderer."

The missionary said he discussed "many things" with the insurgent leader, including mission work and Algeria in general. He said the rebels were "people with convictions, with formidable discipline. They fight for independence and are ready to die for it."

Mr. Griffith said he would leave Algeria at the advice of his mission and go to Switzerland with his wife and three children.

The Griffiths went to Africa in 1952. Mr. Griffith carried on mission work in both Algiers and Fort National. At the latter he was director of the Mission and of the Methodist Boys Home.

Clergyman Ministers To Deaf In Three States

Houston, Tex. (RNS) — A pastor expert in sign language travels 4,500 miles a month to minister to the deaf in three states.

The Rev. Ervin R. Oermann serves the deaf in five churches in Houston, Austin and San Antonio, Tex., Jackson, Miss., and New Orleans, La.

He visits each of the Texas churches twice monthly and the others monthly. He flies to some of the cities and drives his car to others.

In each of his churches on his far-flung circuit he preaches to his congregations in sign language.

Mr. Oermann recalls that he was called to minister to the deaf "until they could get someone." That was five years ago.

within a four-year period, with churchgoers everywhere being asked to search their closets and attics for good servicable clothing — especially men's wear — to help fill the continually increasing emergency needs of refugees, disaster victims, and other needy persons abroad.

Reports Y's In Red China Still Going

Toronto (RNS)—With a minimum of interference from the government, 26 branches of the Y.M.C.A. are still operating in Communist China, Dr. Eugene E. Barnett of Arlington, Va., former general secretary of the National Council of Y.M.C.A.'s in the U.S., said here.

He told the annual meeting of the International Committee of the Y's national councils of the U.S. and Canada that a recent Indian survey of Y.M.C.A. work in China convinced him that the branches there were still operating.

"The Chinese Reds probably found that the Y in China was not a U.S. agency and that it was run by Chinese, although there were some North American field workers," he said.

Dr. Barnett served with church groups and the Y.M.C.A. in China from 1910 to 1938 and 1940 to 1947.

Graham Scores Amer. Emphasis On Sex

Charlotte, N. C. (RNS) — Evangelist Billy Graham told an overflow crowd of 13,000 in the new Charlotte Colliseum here that "the time has come for Christian ministers to deal more frankly and firmly" with the subject of sex.

Mr. Graham, on a four-week crusade in Charlotte, asserted that "our moral code already has become extremely loose and threatens to get out of hand." To counteract overemphasis on sex, he urged young couples, in particular, to agree "not to meet on Saturday evening so that they can give themselves to prayer and preparation for the Sunday service." Such "sacrifices," he noted, "bring Christ very close to your hearts."

The Evangelist said "there is probably more emphasis on sex in America today than any nation in history. American life is saturated with an unnatural and unhealthy emphasis on the subject."

Speaking of the Bible's attitude toward sex, he said, "It is very open and frank. It warns that immorality will shrivel the soul, blind the mind and paralyze the will."

He said "the Russian experiment to get rid of religion is a failure" and pointed out that some new churches are opening, especially in the Baltic countries. However, he noted that "the Orthodox Church in the Soviet Union is being used by Soviet leaders as a tool of Communist policy and, I think it very definitely is a partner of the state."

In this connection, he said, the Russian Orthodox Church helps to increase the patriotic fervor of the people, but, he added, "This really isn't necessary, because the Russian people already are very patriotic."

The idea of Communism "as a secular religion doesn't quite come off," he said. "Religion requires something more than scientific materialism . . . It requires the supernatural."

Harvest Day Sunday, October 12

ONE of the finest pieces of work being done in the name of Christ and Methodism is that of the Methodist Children's Home in Ruston. Owned and operated by the Methodists of Louisiana, this institution is "home" to a large number of youngsters who for various reasons would not have a home otherwise.

Methodists in Louisiana put more money into this operation than into any other program or institution in the state. This is, of course, as it should be because over a period of years a substantial program has been developed, buildings have been erected, a fine staff has been employed, and, most important, responsibility has been assumed for the care of a large number of children. Methodist visitors on the Home campus can point with pride to a well rounded, stable program.

The very nature of the times makes it imperative that Methodists of Louisiana continue to support the Home program financially in the same fine manner which has characterized the support in recent years. New buildings with their increased cost of operation are listed by Dr. C. B. White, Home superintendent, as reasons for a continued high level of giving. We are confident that Louisiana Methodists will continue to undergird this work in the same fine manner which they have across the years.

Kitchens And Chapels

THIS publication published a news story recently about a new addition to a certain church which listed among the improvements, "a large kitchen, a small chapel . . ." This is not of particular significance as far as that specific church is concerned because it already has an ample, worshipful place of worship, but it has occurred to us several times since that some churches and some church members might well consider which gets the priority in their church or church experience, the kitchen or the chapel.

Methodists are just about the busiest people of any denomination around their churches and one of their favorite activities is church dinners. We love them. We have been to about as many as the next Methodist and more than most, and we hope to continue. The church is a fellowship of kindred spirits, and one of the happy church experiences is breaking bread together with those who constitute the fellowship. The danger is, of course, that meals from the kitchen may become for some of more significance than worship in the chapel or sanctuary.

We are convinced that one of the greatest needs of Methodist people is a real, heartfelt experience of worship in company with other Methodists at least once each Sunday. The sanctuary must come to signify more than a gathering place for the exercise of certain forms of worship. Chapels are more important than kitchens because within them a man finds spiritual sustenance without which his soul starves, while kitchens have a way of satisfying little more than his physical appetite and that only for a season. In the sanctuary in company with others, one meets God. Because of an experience of Him, all other experiences of the church are given meaning and direction. Thus, the fellowship of the church comes to mean something more than any other fellowship which a person can have.

A large kitchen, a small chapel. When you build your new church, rebuild or alter the building, include that kitchen and make great use of it. Remember, however, one of the greatest privileges that any church offers those who are in its fellowship is the opportunity of worship, real worship, in the sanctuary.

The Living Scriptures—

by Jack Hamm

Vital Link to God

"IT IS NOT THE WILL OF YOUR FATHER WHICH IS IN HEAVEN, THAT ONE OF THESE LITTLE ONES SHOULD PERISH."
— MATT. 18:14



Same The World Over

AT the time of this writing the Chinese Communists have halted for one week the shelling of the offshore islands between the China mainland and Formosa, pending final settlement of the dispute in that area as to who gets possession of the islands, the Chinese Communists or the Chinese Nationalists, who presently hold them. Meanwhile, another international situation is developing which could very well prove as tense as the Formosan situation. Russia has broken its self-imposed nuclear bomb tests ban and proposes that the October 31 scheduled talks on controlling nuclear testing be conducted on a top level among foreign ministers.

Observers were not too surprised that the Soviets resumed their tests. This country might have expected this to be done as this nation has chosen to continue nuclear testing right up to the October 31 date when we, with Great Britain, propose to halt testing. Seems that we just had to get in a few more tests before Halloween. Observers also point out that there is doubt now that the Soviets will agree to its own tests being suspended except on grounds presently unacceptable to U. S. and Great Britain.

Understanding of Communist strategy is possible only as a global pattern projected to cause as much tension as possible short of a nuclear holocaust. This sort of maneuvering keeps the free world constantly on edge. For short periods of time tensions ease, then they mount. The geographical location may vary but the pattern at any pace seems to be the same. Whether the scene is Berlin, Lebanon, Egypt or Formosa, the story is familiar.

Just how long this needling will continue is a matter of speculation. At least no serious fighting has developed which is somewhat a tribute to America's firm policy. Neither has there been any serious rift between the Western powers, which the Soviets would like very much to see happen.

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On A Wide Circuit

W. W. Rold

MEMO TO SOME ADVERTISERS

To the dismay of the temperance forces of the nation, and of those parents and teachers who are concerned with the training of youth in sobriety and cleanliness, there has come the word that one of the oldest, and largest-circulated, and most home-cherished weekly publications is now accepting liquor advertising. This reverses a policy which has been the boast of the paper itself and of its host of friends for at least three generations. The publishers tell us that the change seems "to be appropriate, and compatible with the viewpoint of its present and potential audience." But, so nearly as we can learn, no poll was ever taken to determine the desires of the readers.

There are, of course, those who look a bit askance at the reasoning that "times have changed," and point to the fact that the new policy will net the magazine a good slice of the \$100,000,000 or more that liquor interests will spend in advertising in 1959. There may be some readers who will not want this interesting weekly on their living-room and library tables for the perusal of their children, in its new content; but the total will not go far to balance out the new advertising profits. So much the sadder!

But, it seems to me, there are some *advertisers* — whose claims, and hopes, and objectives are going to appear on pages alongside seductive liquor ads — who might take a dim view of these companion-appeals, and might even reconsider the places where their advertising budgets are to be spent.

I am thinking, for example, of the great insurance companies that have been waging notable campaigns—even in this very publication—on behalf of safety, or public health, of the prevention of disease, of life extension, of the protection of one's children, and the building of security in old age. They have done a marvelous job; they have spent millions (and it has "paid off") in teaching human welfare and human conservation to the general public—including their clients. And we owe much of the longer lifespan of the average American to this spreading of knowledge in the public prints.

Now come along a leech-industry to help tear down all that the insurance companies' advertising millions have been building for decades. The pages that helped conserve life and limb are now to be used to ballyhoo "products" that will cause accidents, will induce disease, will contribute to crime, will shorten life, will wreck homes, will deny all security. There will be less life insurance sold, more accident claims paid, earlier deaths calling for insurance moneys: there will be, definitely, less profits to insurance companies and this can mean higher rates. The insurance companies, whose advertising has helped keep this magazine in business for more than a century, certainly have a concern as to what ads are placed alongside theirs—



Bishop and Mrs. Odd Hagen inspect an Arkansas Traveler Certificate which had been presented Bishop Hagen during a recent visit to Little Rock. Bishop and Mrs. Paul E. Martin, shown on left and right, were

hosts to Bishop and Mrs. Hagen while they were in Little Rock where Bishop Hagen addressed Little Rock Methodists at Asbury Methodist Church on Thursday evening, October 2.

Northern European Bishop, Wife, Visit Little Rock

By Jo Ann Newby, Methodist Information

Bishop Odd Hagen, of the Methodist Church, with headquarters in Stockholm, Sweden, was guest-speaker Thursday night, October 2, at the Asbury Methodist Church in Little Rock. His episcopal supervision is over all Methodist work in Denmark, Finland, Sweden and Norway. His Area also includes Methodist work begun in Russia in 1907, and similar missions in former countries of Estonia, Latvia, and Lithuania.

Bishop Hagen was born in Norway, Dec. 16, 1905. He earned a degree of Doctor of Philosophy at Gothenburg University, Sweden. Ordained to the Methodist ministry in the Norway Annual Conference, he was pastor of churches for seven years. In 1935 he joined the faculty of the Union Theological Seminary of which he had been president since 1947. In 1951 he started the International Summer School in Sweden; and in 1949 lectured on European theology at Emory University, Atlanta, Ga.

He was in the United States in 1940 as a delegate to the first General Conference of the Methodist Church. On this trip Bishop Hagen left his wife and three daughters in Norway with relatives. Upon his arrival to the U.S., he heard the shocking news that Norway had

been invaded by the Germans. He could not get back to Norway right away and after many attempts to book passage he finally got a job on a Finnish freighter as the ship's cook. When he got back to Norway he found his family alive and well, and with outstretched hands he gave thanks to our God. All during the war his hands and heart were open to all people who were in need. For his courageous service during and after the war the King of Norway, presented him with the highest honor of that country, the St. Olov Medal.

Bishop Hagen said, "In spite of difficulty, the Methodist Church is making great growth in Norway and Finland. We have 80 Missionaries in foreign fields from Scandinavian countries and more than 400 deaconesses."

From Little Rock, Bishop and Mrs. Hagen are going to Dallas, Abilene, Los Angeles, San Francisco, the state of Washington, Montana, Minnesota, Illinois, and Michigan. In November, he will attend the Council of Bishops meeting in Minneapolis, Minn.

They will return to Sweden December 4th, so they can have Christmas with their family and loved ones.

and especially what is being said, sold, and solicited that will counter the progress made in recent years. And, if I were an insurance executive, I'd say so when deciding where to place my advertising.

I doubt if the number of pages given over to liquor advertising in this publication will for some time, if ever, equal that now given to telling Americans that they need new, and bigger, and longer, and more expensive cars and car equipment. Now just what will the auto-

mobile manufacturers and their salesmen gain from having the liquor interest appeal to the same potential customers? Certainly they won't sell more cars: and the conditions of driving (a factor in sales these days when 12,000 annual highway deaths are alcohol-related) will be more hazardous — more deaths, more people maimed, more restrictions on the automobile industry. Liquor and gasoline mix no better in magazine advertising appeals than they do at the wheel.

I think the already hard-pressed auto industry doesn't need this added competition—and might well reconsider where it places its ads.

As a general principle, I believe any advertiser (to be of best service to his company and his customers) needs to scrutinize carefully what else is being said to the readers in the same publication in which he plans to make his sales appeal. There aren't too many things that sell well together with liquor.



GETTING BY GIVING

God has so arranged our lives that the best things go to those who give to life rather than to those who demand from life. Take sympathy.

We all know persons who go around looking for sympathy. In their efforts to secure sympathy they etch more deeply on their own minds the picture of themselves as needing sympathy. Thus they come to indulge in self-pity. Thus, also, they come to be more dependent on the attitude of others toward themselves.

On the other hand, instead of asking for sympathy, if we become the kind of persons who go about offering it to others, we find that sympathy comes back to us in far greater measure than to those who are ever seeking it.

There is sound psychology in the ancient prayer: "Teach us, O Lord, not to seek so much to be consoled as to console, not so much to be understood as to understand; not so much to be loved as to love. Show us that it is in giving that we receive, in self-forgetting that we find, in dying that we waken to eternal life."

The difference between using things as means and serving them as ends is worth thinking about. The motor car which I may own is a means of travel and pleasure. I may service my car but I do not serve it. It serves me — or at least it should!

But suppose that I am an inventor working for a motor manufacturer and I give myself to the perfecting of a new and better model. How much greater is the thrill of the man who develops a new car to serve the public than is the pride of the man who merely buys one. Even in material things like motors the principle of being used to serve shows its power.

And when we turn to the realm of music, the point is even more apparent. We can get some pleasure from music merely by trying to use it for our own relaxation and recreation. But such satisfaction is small compared to that of the true artist who is trying to express a great theme or a great composer. On one occasion Toscanini was so carried away in the rehearsal of a program that his own orchestra broke into applause at the completion of a number. Toscanini modestly said, "Gentlemen, it is not I. It is Beethoven."

Similarly in our attitude toward the home. We can get some comforts and gratification from a home by using it. It is a place to rest, to refresh ourselves, to have our companions, our security. But these rewards are meager compared with the solid joys of a home wherein the members lose sight of what they are to get and give themselves to the service of one another. A house is something to be used; a home is something to use us.

Bishop Stephan Neill of England distinguishes between two motives in love. One may say "I love that person because she has something which attracts me and I want it." Or one may say: "I love that person and I want to give her something which I have."

Now I think that normal love has elements of both motives. A bride is proud and happy to possess "her man." And I remember that my ambition as a young fellow was to bring back a bride so beautiful that my friends would sit up and take notice. We choose mates who attract us. Yet granting that we want blessings from our beloved, we must put the desire to give ahead of the desire to get if we are to keep love vital and growing.

If we go into marriage primarily with the thought of what we are to get out of it, the chances are that before long we shall begin to question whether it is paying off. But if we enter family relationships with the purpose of being trustees of our loved one's interests, we shall find the satisfactions growing richer with the passing years.

Jesus stated a principle of trusteeship which is worth pondering. He said: "If you have not been faithful over that which is another's, who will give you that which is your own?" By being a faithful custodian of his wife's interests, a husband gets the deep joys of marriage. By being faithful guardians of the children's welfare, fathers and mothers find the rewarding satisfactions of parenthood.

And the principle holds good in our civic as well as our domestic circles. If we live in a community only to get its benefits; we shall soon grow restless and look for greener pastures. But if we build ourselves into our community responsibilities, sharing in the concern for the schools, the churches, the social agencies and enterprises, we shall enjoy the solid satisfactions of good citizens.

Truly we get by giving.

I Saw

A Barren

Spot



By
Rev. R. A. Teeter

in an otherwise productive field. The soil was so poor it would not produce fennel and thistles. But we redeemed it by adding humus, nitrogen, ammonia etc. Soon the barren spot was productive. It was a simple problem in agriculture, but its solution required some thought, decision and action.

"Barren spots" troubled the church very early in its history. Here was a rich and productive spiritual field in general but those barren spots were ugly and hurtful. They tended to spread rather than diminish. The thoughtful leaders were distressed by them and sought a solution. St. Peter recommended that something be added to the soil of faith. He listed virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. And he urged that the problem be attacked with "all diligence." It was not a matter for delayed action.

Redeeming the barren spots in

life is still our major problem. Probably it will always be. No one seems to have ever completed this matter in his personal life. It is simple in form but infinite in range. Take a few examples. Heine, a great German author, had an international mind, even loving France, the traditional enemy of his country. But he said if the Lord wanted to make him supremely happy he could give him a half dozen of his personal enemies hanging from the trees about his estate. Voltaire, a great Frenchman, loved humanity in general, but hated individual men. Calvin, a great theologian, supported the idea of burning Servitus, a rival, at the stake. We have known some who could sing "I love thy church, O God," lustily but rejoice over their business enemies hanging by the financial neck in the local Wall Street. Perhaps things like this are why a great church organization could gain less than a hundred members over a spread of six years, a barren spot surely.

The Christian faith opens up before us a grand vista of life. We tend to think our quest is ended when we avow our attachment to it. But such is not the case. It never was and it never will be. Additions to the soil of faith is a continuing requirement. And it is a personal responsibility to which we should "give all diligence" as the apostle said.

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Important People

Recently I took a sampling of opinion from about fifteen people on their ideas of important people. Asking them the question, "Who do you think is the most important person in the world today?", I received some interesting answers. The answers centered around three types of persons, (1) head of state, such as President Eisenhower or Mr. DeGaulle, (2) diplomats, such as Mr. Dulles or Mr. Churchill, and (3) persons with brilliant minds, such as Elfreda van Nardoff and Teddy Nadler. Probably if I had asked you the same question, your answer would have been within these same categories.

Taking it for granted that these are the most important people today, how long will they remain important in the thinking of the country? Who will know all of them five years from now—a hundred years from now—a thousand years from now? In an effort to answer that question in my own mind, I tried to recall who were the important people in the world in the good year 35 A.D.

Do you know who was the Roman emperor that year? Unless you are a better student of history than I am, you couldn't even guess. He was Tiberius, an adopted son of Caesar Augustus, who was emperor at the time of Jesus' birth. Now Tiberius was quite a statesman. He went out and suppressed revolts by military power; he advocated strict economy in government; he even reduced taxes! If we should have a president who did this, we would

think that he would be enshrined forever in the hearts of free men and taxpayers. Yet today Tiberius sleeps quietly and unknown, and the winds of tumult that sweep over the world do not so much as raise the dust on his grave. Who was the most important financier in the year 35? A fellow you never heard of. I had to dig deep to find the name of Mr. Balbus, who was the Bernard Baruch of that day. A great man? Certainly, but his bones have long since turned to dust in a nameless grave.

Meanwhile, there were two men who lived in those days who were totally unknown in Rome at the time. There was a fisherman named Simon who was as unstable as a March breeze. Half the time he did not know his own mind; that is, until Jesus changed his life. He became Peter the apostle whose words are quoted so often that we cannot count them. This same Simon Peter preached one day and brought three thousand souls to Christ. Then there was another. He was a gentile and a Greek. Well educated, he still had no social standing with the "proper" people. His name was Luke and he was unknown in Rome, but he wrote some of the loveliest words that have ever been penned. He wrote a Gospel about Jesus. He also wrote a book about the young Christian Church in its beginnings. From his pen we learn of the great apostle Paul and his life of dedication to the telling of the Good News of Jesus Christ.

Important people? Just what do you mean by importance anyhow?

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for October 19, 1958: THE MEANING OF JESUS' BAPTISM

READ: FOR BACKGROUND, MATTHEW 3:1-17, MARK 1:1-11. LESSON TEXT, LUKE 3:15-22.

MEMORY SELECTION: *I have come to do thy will, O God. Hebrews 10:7. (RSV)*

Today we study the third of five lessons in Unit 1, "Jesus, Our Messiah." Our subject for this lesson is, "The Meaning of Jesus' Baptism."

In the first lesson of this Unit, "Introducing the Gospel," we had a scripture selection from the 3rd chapter of Luke. It recorded the beginning of the preaching of John the Baptist. We went back to the second chapter of Luke for the text of our lesson last Sunday, "The Messiah—Fulfillment of Hope."

For today's lesson text we again turn to the 3rd chapter of Luke and continue the study of the preaching and work of John, including the baptism of Jesus.

Those who planned the lessons for this study of the life of Christ passed over the thirty years of His life between the appearance at the Temple, when He was forty days old, and His baptism by John when He was about thirty years old. Little is known of these years except that He was carried into Egypt for a while to escape the wrath of Herod and appeared in the Temple at the age of twelve, when He had come to Jerusalem with His parents.

Jerusalem At The Time of John's Preaching

The voice of prophecy in the Jewish church had been silent since the days of the prophet Ezra, about four hundred years before. Almost constantly, through this period, Israel had been under the domination of some one of the great powers of the day. Restless and unhappy over this foreign rule, Israel repeated to itself over and over again the words of the prophets who had spoken four hundred and more years ago. These prophecies contained the promise of a Messiah whom Israel believed would free them from this galling yoke of foreign bondage and set up again the Kingdom of David.

The Israelites were ever on the lookout for signs of the fulfillment of that promise. When John the Baptist appeared in the wilderness preaching repentance and declaring that "the Kingdom of Heaven is at hand," the people in mass turned out to see what it meant. Our lesson opens with the statement, "And as the people were in expectation." This simply means that there was everywhere in Israel a spirit of expectancy. They felt that the promised Messiah might appear at any time. We remember that Simeon, thirty years before, was living in "expectation."

John said of himself that he was a "Voice." So he was and his was the first "voice" that had spoken with authority for four hundred years. It is not surprising, under the circumstances, that the Jews began to feel that John was the real Messiah.

John might have capitalized on that spirit of expectancy and posed as the Messiah with full approval of the Jews. He could have had first place in their thinking and loyal devotion had he been willing to do so. At this point John gave one of the impressive evidences of his real greatness. He did what few people are willing to do. With first place in his grasp, at least for the time, John willingly and voluntarily took second place to the Christ, Who had not yet appeared as a public leader. John declared that One was coming after him so much greater than he that John said he was not worthy so much as to loose the latchet on His shoes. John declared that, while he himself was baptizing with water, the Christ would baptize with the Holy Ghost and with fire.

John, A Preacher With Dauntless Courage

Amidst the staid religious formalism of the day, it required a high type of courage for John to speak out with the voice of a prophet. If John ever had any doubt about his message stirring the hearts of the people, the Record says nothing about it.

John's courage and sense of mission is plainly in evidence at two major points. (1) It required a high type of courage for John to speak out as fearlessly as he did against the established religious leaders of his day. When the Pharisees and Sadducees came out for baptism, John called them a "generation of vipers." The viper was a poisonous snake of the day. It was the same term Jesus used later as he denounced the scribes, Pharisees and Sadducees. John demanded of them, before baptism, to "Bring forth therefore fruits meet for repentance." In this violent denunciation of the religious leaders of the day John was risking everything, even his life.

(2) At another point John gave evidence of a type of uncommon courage. Herod was one of the most wicked, cruel, heartless rulers of the day. He was as immoral as he was cruel. Consequently he did not hesitate to take his brother's wife as his own. John got strictly into "politics" when he denounced Herod, the king for this immoral conduct. There have been times when God's spokesmen have felt called on to speak even though they pay with their lives for their faithfulness. Possibly nothing Herod did was most unjust or of a more vile nature than to have John beheaded to satisfy the whimsical fury of an immoral woman.

John Preached Good News To People

We are not to think of John's ministry simply as one of denunciation. John preached a gospel of repentance, confession, forgiveness and salvation. John declared that "The kingdom of heaven is at hand." He announced the presence of Christ the promised Messiah to this heart-hungry generation. This was the first voice of hope the Jews had heard for four hundred years.

The people respected and loved John the Baptist. Long after his death, he was still so much loved by the masses that the Jewish leaders were afraid to say that his baptism was of earth "for all hold John as a prophet." So attractive and winsome was his ministry that Matthew says, "Then went out to him Jerusalem, and all Judea and all the region round about Jordan and were baptized of him in Jordan, confessing their sins."

Jesus Presented Himself For Baptism. Why?

Along with the great multitudes that came from various parts of Palestine to hear John's message and to be baptized, there came also one day the Christ asking to be baptized.

In the beginning, John refused to baptize Christ saying, "I have need to be baptized of thee, and comest thou to me?" While Jesus and John were cousins, there is no record of their ever having met before. We are not told how it was that John recognized Jesus as Christ the Messiah.

The answer of Jesus to John's refusal to baptize Him was, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. There are various interpretations of these words of Jesus. Baptism, of course had nothing to do with sin in His own life, since Christ had no sin. It had nothing to do with His salvation since,

according to our lesson last week, Simeon said in effect that Christ was salvation itself, "I have seen thy salvation."

In accepting baptism by John, Jesus was aligning Himself with the movement projected by John. He was publicly dedicating Himself to His own mission. While Jesus lived, largely, in seclusion before this time, after baptism He was almost continuously in the public mind and eye until His ascension. Whatever else the baptism of Jesus meant, it meant a division between the active and inactive periods of His life.

What John Thought About Jesus

While John was content to take second place to Jesus and be known as a "voice," he had very definite ideas about the Christ. To John Jesus was "the Lamb of God." John was content to baptize with water. He declared that the Christ would baptize with the Holy Ghost and with fire. John said of Jesus that He was to "take away the sin of the world."

While the masses of people flocked out to hear John preach and to be baptized by him, they never, through this public acclaim, changed for a moment the purpose of John to exalt Christ and point to Him as the Messiah, although the public was ready to receive John as the Messiah Himself.

When Peter, in the Great Confession declared faith in Christ as the Son of God, Jesus said "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." We believe this statement could apply just as truly to John. His faith in Christ, as the promised Messiah, did not come from men but, in some way was revealed to him by the Lord.

Divine Approval At Baptism

In the Gospel of John, we are told that John the Baptist said, "He that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.'"

At the Baptism of Jesus the Holy Spirit did descend on Him "like a dove" and a voice out of the heavens said, "This is my beloved Son, in whom I am well pleased." However John may have felt about Jesus before this time, this experience at his baptism confirmed his faith that Jesus was the Messiah.

Whether there is anything of great significance about it or not, it is of interest to note that only at the time of the baptism of Jesus do the Father, Son and Holy Spirit all make their presence known at the same time. Christ was there being baptized; the Holy Spirit descended upon him, like a dove, at the time of His baptism and God spoke out of the heavens above, "Thou art my beloved Son; in thee I am well pleased."

What Is The Meaning of Baptism For Us?

Baptism has been one of the most controversial questions to be found in the Christian faith. The theories about the meaning and functions of baptism differ widely in many of our churches. Some churches say baptism is essential to salvation because, in baptism, our sins are washed away. Some churches reject the idea of baptism as essential to salvation but do insist on a particular mode of baptism in order to become a member of that church.

All informed Christians are familiar with the fact that there are three modes of baptism, pouring, sprinkling and immersion. All informed Methodists are familiar with the fact that Methodism accepts either of these modes of baptism as valid and allows the candidate to decide the mode to be used in his baptism. Methodism thinks of baptism simply as a part of a public commitment of one's self to Christ. It is an outward symbol of an inward work of grace. It is "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3:21. Consequently any form of baptism that answers the conscience of the individual is acceptable to The Methodist Church. While The Methodist Church does not specify the mode of baptism to be used, it does require the candidate for membership to be baptized in some form, as a mark of separation from the old life.

We are familiar also with the fact that The Methodist Church permits and approves the baptism of infants as a dedication, by parents, of the child's life to Christ. When old enough to know its own mind the child is expected to make a dedication of its own life to the Master.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ROY MOUSER, pastor of Cedar Grove Methodist Church, Shreveport, conducted the noon worship service in the Beck Building Chapel Wednesday, September 24. The weekly services are open to the general public.

BISHOP PAUL E. MARTIN and Rev. Jolly B. Harper, superintendent of the Shreveport District announce the appointment of Rev. Roger White to the Rodessa Methodist Church for the remainder of the Conference year.

REV. J. W. QUAID of Wetumka, Oklahoma, preached for his son, Rev. Cleburne W. Quaid, Sunday evening, September 28 at the Simpson Methodist Church, Lake Charles. This is the elder Mr. Quaid's first appearance since he held the revival for the church in 1956.

METHODIST MEN of Franklin Methodist Church, will have its next supper meeting Wednesday, October 15 at 7 p.m. Gus Behling announces that Mr. Robert Cahn, Jr., member of Steiner, Rousem Inc., New Orleans, will speak on "Understanding the Stock Market."

REV. C. B. WHITE, superintendent of the Methodist Children's Home in Ruston, preached at the Kaplan and Indian Bayou Methodist Churches Sunday, September 28. Mrs. White accompanied Brother White. Rev. J. B. McCann is the pastor.

NATCHITOCHES CIVITAN CLUB had Rev. George Pearce, Jr., pastor of the First Methodist Church, as speaker for its meeting Thursday evening, September 11 at the Hotel Nakatosh. H. Philip Lieber, program chairman, announced the subject as "The Church and Today's Problems."

ROBERT P. LAY, Gilliam, as Louisiana Conference Lay Leader attended a meeting in Chicago, October 3-4 under the sponsorship of the General Board of Lay Activities. The purpose of the meeting was to help the conference lay leaders as they work in the new developments of lay activities of the church.

WINBOURNE AVE. METHODIST CHURCH, Baton Rouge, held its revival September 28 through October 4 with Rev. Kenneth McDowell, pastor of the Jennings Methodist Church, as minister, and Mr. Hathorn as song leader. A reception was held on Monday evening following the service at the parsonage home of the pastor, Rev. and Mrs. Reuel H. Allen.

REV. ROY MOUSER, pastor of the Cedar Grove Methodist Church, Shreveport, was the guest speaker for the Qynn Memorial Methodist Men's Club, Shreveport, on September 23. The Rev. Mr. Mouser spoke of his recent participation in the Evangelistic Crusade in Costa Rica, sponsored by the General Board of Missions. Rev. Kenneth G. Rorie is the pastor.

MEMBERS OF THE MYF of Elysian Fields Church have been very busy. In an effort to raise funds for the Planning Retreat to take place October 10-12, they spent two Saturdays at work. One day, they sold cakes and pies at a neighborhood shopping center and the next week, the boys of the group washed cars all day at a nearby service station.

MISS MARILYN HENDRICK, who recently came to the church from Nashville, is the new director of the Elysian Fields Junior Choir replacing Miss Judy Elliott, who is at Centenary in her freshman year. Miss Hendrick attends LSUNO and also sings in the adult choir. The junior choir sings for the early service each Sunday.

REV. WILSON WATSON, pastor of First Methodist Church, Eunice, will be the guest evangelist in a series of revival services to be held at the North Baton Rouge Methodist Church beginning October 12 and continuing through October 19. The music director for the revival will be Kayo Blackmon. Services will be held each day at 10:00 a.m., and 7:00 p.m. Rev. James L. Stovall is pastor of the Baton Rouge church.

THE FRIENDSHIP CIRCLE of Elysian Fields Church recently sponsored a "Christmas in September" party and all proceeds will go to work at the Dulac Indian Mission in Houma. The circle passed out little red stockings before the party asking that they be returned with a gift at the party. Members and friends who attended the affair went away with a happy "Yule" feeling. Rev. J. E. Christie is the pastor.

REV. JOE W. McCLAIN will be the evangelist for revival services scheduled to begin at the Brownville Methodist Church, 1301 Alvin Street, West Monroe, on Sunday, October 26 through Sunday, November 2. Rev. Paul Durbin, the Brownville pastor says that the morning service during the week days will be at 9:30 and the evening service at 7:00. The pastor and the Brownville membership issue a cordial invitation to everyone to attend.

WORKERS CONFERENCE of the Church School at Elysian Fields Church in New Orleans was held in the church Fellowship Hall on Thursday night, September 25. A special feature was a pancake supper prepared and served by members of the Official Board of the church in appreciation of the work of the church school faculty throughout the year. Following the meal, a film was shown on teaching and a general discussion followed led by the S.S. Supt., Ted Kenney.

NEW METHODIST STUDENTS at Centenary College were entertained at several church activities recently. Dr. D. L. Dykes, pastor of First Methodist Church, and Mrs. Dykes entertained at a formal tea September 16 at the parsonage with church officials present to greet the guests. Broadmoor Methodist Church, through its Older Youth group, entertained with a dinner party September 17 at The Westerner Restaurant. The Rev. George W. Harbuck is the pastor.

REV. ROY GRANT, pastor of Ringgold Methodist Church, announces that a great deal of progress is being made in building the new church and educational building, with plans for the work being completed by Thanksgiving. All new equipment, furniture, year round air conditioning and modern indirect lighting and chimes will add to the services of the church. The attendance is holding up well, even though services are being held in the local school during this time of construction.

MRS. RUTH COOPER is the new organist at Elysian Fields to take the place of Judy Elliott and Janet Johnston, both of whom are away at college. Mrs. Cooper has been an organist at Methodist churches in Texas and Oklahoma and is a welcome addition to the music family at Elysian Fields. The adult choir under the direction of Mr. George A. Christensen, Jr., recently elected the following officers: Mr. Vernon Woodside, President; Mrs. Pat Whittington, Secretary.

HEWITT UNDERWOOD has been named superintendent of the church school of the Denham Springs First Methodist Church, Clarence Snelling, chairman of the Commission on Education, has announced. He succeeds Danny Cameron, who is a special student at Cornell University during the fall semester. The new superintendent is an employee of Ethyl Corp., a member of the official board and a former church school teacher. The Rev. Ned L. Stout is pastor of the church.

CENTENARY METHODIST CHURCH, Franklinton, honored three young people at Promotion Services Sunday, September 28. Judy Poole was presented with a one year pin for one years' perfect attendance; Ben Garrett was presented a seven year pin for seven years' perfect attendance; and Valle Beth Garrett was presented with a twelve year pin for twelve years' perfect attendance. J. Adolph Pierce is Church School Superintendent and the pastor is Rev. M. Dave Felder.

Anna Givens Joins Mission Staff

Miss Anna Givens, of Lafayette, Louisiana, has been elected assistant secretary of the department of work in foreign fields of the Woman's Division of Christian Service, of the Methodist Church's Board of Missions. Miss Givens, who was born in Lafayette, was from 1950 to 1953 a special missionary of the Woman's Division to Japan, serving as a teacher in Kagoshima. From 1953 to 1955 she did graduate study at Scarritt College for Christian Workers, Nashville, Tennessee, where she received a Master of Arts degree in religious education.

In June, 1955, Miss Givens was commissioned for full-time missionary service in the Methodist Church, at a service held at DePauw University, Greencastle, Indiana. She returned to Japan and was there at the Language School in Tokyo until March, 1957, when she was forced to return to the United States because of illness.

In September, 1957, she joined the staff at Erie School, Olive Hill, Kentucky, which position she held until June of this year.

TWENTY-TWO NEW MEMBERS were received into the Denham Springs First Methodist Church as a result of a preaching and visitation revival September 14-18. The Rev. John F. Kilpatrick, pastor of the First Methodist Church, Pineville, and chairman of the Board of Evangelism of the Louisiana Conference was guest minister and trained visitation teams which called on prospective members. Gerald Byars is chairman of the Commission on Membership and Evangelism and the Rev. Ned L. Stout is pastor of the church.

REV. HOWARD DAUGHENBAUGH, JR., Director of Tulane-Newcomb Wesleyan Foundation, is teaching the College Students' Sunday School Class at Carrollton Methodist Church in New Orleans. Rev. Mr. Daughenbaugh received his B.A. degree from S.M.U. in 1955, was ordained a Deacon at the Annual Conference in Shreveport, May 29, 1958. He arrived in New Orleans in June from Dallas, where he received his B.D. degree from S.M.U., and named a director of religious education. The Foundation, located at 1030 Audubon St., is supported by the Methodist Churches in the New Orleans Area.

AN OLD FASHIONED CHURCH PICNIC was held at 6:00 p.m. Sunday, September 21 by the Wesley Methodist Church in DeRidder. Due to heavy rains the picnic was held at the church with Rev. Robert H. Jamieson, pastor of First Church, saying Grace. Among other guests present were Mrs. Jamison, and Mrs. Alvin P. Smith, wife of the pastor of Jonesville Methodist Church, a former pastor of Wesley Church. Following a period of fellowship, a film on Japan was shown. Rev. James C. Skinner, pastor, brought a short devotional, closing with benediction.

JONESBORO METHODIST CHURCH will present the church-wide mission study on the four Sunday evenings in October at the regular 7:00 p.m. worship hour, under the leadership of the pastor, Rev. Loyd E. Williams. A great deal of interest is being shown concerning this mission study, **METHODISM IN ALASKA AND HAWAII: NEW PATTERNS FOR LIVING TOGETHER**, as it is the first study of this type to be taught in the Jonesboro Methodist Church. The Guide for the study was written by Miss Elizabeth Stinson, Secretary of Missionary Education of the Woman's Division of the Board of Missions of The Methodist Church, formerly of Louisiana.

THE CARROLLTON METHODIST CHURCH, New Orleans, observed Christian Education Week, Sept. 28 through Oct. 5. Beginning with Promotion of the Children's and the Youth Divisions, special emphasis was upon Church School programs and the responsibility of individuals in Christian Education. On Tuesday, Sept. 30 an appreciation banquet was held for all church school workers. Mrs. Linda Fields, director of religious education, was the speaker. On Sunday, Oct. 5, an installation service for all church school workers was held during the evening worship service. Dr. J. Henry Bowdon, Sr., is pastor of the church.



Rev. C. Ebb Munden, left, pastor of the St. Matthew's Methodist Church in New Orleans, is shown pointing out some of the features of the recently com-

pleted first unit of the churches building program to Rev. Henry Rickey, superintendent of the New Orleans District.

St. Matthew's, New Orleans, Opens First Unit For Use

The first service in the recently completed St. Matthew's Methodist Church in New Orleans was held on Sunday September 14. A 1000 Club project of the New Orleans District, the St. Matthew's congregation held its first service on Sunday, June 23, 1957. The organizational meeting of the St. Matthew's congregation was held on Sunday August 11, 1957 with a charter membership of 126.

St. Matthew has a membership at the present time at approximately 250.

The first of three units, the recently completed unit represents an investment in excess of \$100,000.00 including real estate and building furnishings.

George Sanders, a New Orleans architect, gave architectural direction to the first unit's construction. Of contemporary architecture, the building features an open patio, on to which opens seven class rooms, the kitchen, church offices, and the large fellowship hall which is also serving as the sanctuary.

Much of the building features bright colors, mahogany paneling and an unusual open style tower atop of which is a cross.

The children and youth divisions are using the two areas on either

side of the patio, with an adult class meeting in the fellowship hall which crosses the far end of the structure. Rev. Ebb Munden, the St. Matthew's pastor, reported that the church school facilities will accommodate approximately 250 persons. St. Matthew's was assisted during the first conference year of its operation, 1957-58, by the New Orleans District and the Louisiana Conference. Beginning in June this year the congregation became entirely self-supporting and is now operating a

\$25,000.00 budget, including \$7,000 for debt service.

Two hundred sixty-three persons attended the first service on Sunday, September 14. Members of the building committee include: Richard Parter, Owen Brown, Ralph Pass, H. T. DeVane, Mrs. Louise Baldrige and Douglas Morgan.

Mr. Brown is chairman of the official board; the Woman's Society president is Mrs. Mary Lee Daniels and Mrs. Jo Beth Brown is superintendent of the church school.

Rayville Observes Rededication Day

Attendance reached a record high when Rededication Sunday was observed in the Rayville Methodist Church on Sunday, September 7, 1958. The four features of the 11:00 A. M. service were as follows:

1. Memorial service for the members deceased during past 12 months.
2. Honoring new members received during past 12 months.
3. Roll call of church membership.
4. Beginning of 52 Club, for those whose pledge with God to attend 52 or more Sunday worship services during the coming twelve months.

As the name of each of the nine deceased members was called the church lay leader, W. D. Cotton, assisted by the other members of the Memorial Committee, J. E. Chaney and Bernard Waite, placed on the altar a white cross which later in the day were taken to the cemetery. Following silent prayer,

Mrs. W. D. Boddie sang "The Lord Is My Shepherd."

Miss Linda Kay Ellington, Chairman of Committee on Church Attendance, read the names of the new members received during the past 12 months and they were recognized as a standing group.

The Chairman of the Commission on Membership and Evangelism, Jesse Stodghill, Jr. presented the plans for the 52 Club. Each member was asked to make a pledge with God to attend a minimum of 52 Sunday worship services during the coming twelve months.

The entire roll of the church membership was called by Chairman of the Committee on Church Rolls, Massey Keener McConnell. Each member stood as his name was called.

Following the message by the pastor, W. D. Boddie, each person was asked to stand and join in the renewal of vows of church membership.

Centenary To Honor Early Grad. As 50th Anniversary Ends

Mrs. D. P. Hamilton, member of the Centenary College Board of Trustees, will receive the honorary degree of Doctor of Humanities from the college in special ceremonies scheduled for Sunday evening.

Dr. Joe J. Mickle, president of Centenary, said the academic exercises will be held at 8 p. m. in the outdoor amphitheater on the campus as the concluding event of Centenary's "Fifty Years in Shreveport" celebration. The week-long program opened last Sunday.

Guest speaker at the Sunday night program will be Dr. Henry Heald, president of the Ford Foundation. Dean Leroy Vogel, Paul M. Brown, chairman of the Centenary Board of Trustees, and Dr. Mickle will assist with the ceremonies. The invocation will be given by Dr. James W. Middleton, pastor of the First Baptist Church, and the benediction will be given by the Rev. Jolly Harper, district superintendent of the Shreveport district of the Methodist church.

Mrs. Hamilton, the former Miss Lucile Atkins, is the daughter of the late J. B. Atkins, who offered the 40-acre tract of land in Shreveport when college officials were considering moving the institution from Jackson to the local area. It was this offer which proved the deciding factor in the decision to effect the transfer to Shreveport shortly after the turn of the century.

Her brother, the late J. B. Atkins, Sr., was serving on the Centenary Board of Trustees at the time he lost his life in a plane crash near Wallace Lake several years ago. He is among those memorialized in the row of live oak trees and the monument near the Administration Building on the local campus, and it was he and his family who contributed the Atkins Memorial Gate, which serves as an attractive entrance to the campus from Centenary Blvd.

J. B. Atkins, Jr., son of the plane crash victim and nephew of Mrs. Hamilton, is a member of the Board of Trustees, president of the Centenary Gents Club, past president of the Centenary Alumni Assn., member of the board's executive committee, vice chairman of the Centenary Builders and has served on numerous important board committees.

Mrs. Hamilton herself is a member of the graduating class of 1912, and the only surviving woman of that class. The class was the first to be graduated from Centenary in its Shreveport location. She has been a member of the board of trustees for approximately a decade, has served on the board's building and planning committee and was among those who assisted in plans for the T. L. James Memorial Dormitory and the cafeteria. Several years ago, Mr. and Mrs. Hamilton established a scholarship fund to assist needy students interested in majoring in science.

Mrs. Hamilton is a member of St. Mark's Episcopal Church, a charter member of the Woman's Department Club and a charter member of the Twentieth Century Literary Club, an organization in which she was active many years.

METHODIST MEN'S HOUR SERIES BEGUN

(Continued from page 1)

as "America's foremost religious program for men of all faiths." While the series is sponsored by the General Board of Lay Activities and by local clubs of Methodist Men, the broadcasts are planned to appeal to all groups.

General Board of Education

International Christian Witness Mission

Tentative itineraries have been worked out for the team of ten evangelistic missionaries who will serve the Scandinavian countries this winter in the first international Christian Witness Mission of The Methodist Church. All who will make up the team have not been selected, and executive secretaries of conference boards of education and conference directors of youth work have been asked to help in the selection of persons who meet best the qualifications by submitting names of nominees.

The missionaries will be divided into five teams of two each, and each team will speak and visit in at least two countries, according to present plans. The countries to be visited are Norway, Sweden, Denmark, and Finland. They will also attend the European Youth Conference in Stuttgart, Germany, January 3-6.

Bishop Odd Hagen of the Northern Europe Area extended the invitation for the evangelistic mission. Arrangements are being made between the bishop's co-ordinator, Rev. Karl Erik Hellberg of Sweden, and Rev. Howard Ellis, General Board of Evangelism director of the Co-operative Department of Youth Evangelism and related to the Youth Department of the General Board of Education. The foundation for the mission is being laid in the four countries at present by means of home visitation and other programs. Bishop Hagen will be in Nashville September 29 through October 1, during which time additional plans will be made.

Swedish translations and subtitles for the filmstrip *It Makes a Difference* and the film *Four to Go* have been prepared. The chart *Win Youth to Christ and Evangelism for Teen-Agers*, the book by Mr. Ellis, have both been translated into the Swedish language, and other materials are being prepared in the languages of the countries to be visited.

Leaving the United States on about December 30, the team will fly to Gothenburg, Sweden, where they will meet in the seminary for orientation. They will return to this country February 1.

Laymen, pastors, youth, and students who are familiar with the Christian Witness program area will be considered in selecting the team, Mr. Ellis has stated. Those knowing Swedish or German will have high priority. The ability of the persons selected to interpret the world overseas program and to be of value in conference youth evangelism upon their return is of importance. Each nomination must be cleared with the bishop before a name is submitted to Mr. Ellis at the General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee. Mr. Ellis will also provide additional information needed in consideration of selections.

Virginia District Makes History

For the first time in the history of the Alexandria District of the Virginia conference, every one of the 102 churches in the district will be participating in Christian Workers' Schools at the same time. The week of October 19 has been designated as Leadership Education Week in the district, and at this time thirty-six courses will be offered in nine separate locations.

The schools, sponsored by the district board of education, will provide an opportunity for volunteer workers to secure help for their jobs in the church program and to gain inspiration for Christian living.

Talk Back!

When the Methodist Television, Radio, and Film Commission wanted to know what subjects were most important to Christians seek-

ing a better way of life, they sent a list of twenty-six subjects to 25,000 Methodist ministers. Nearly 10,000 ministers replied. Out of their check list was made up a series of thirteen problems that trouble people today.

These thirteen subjects are the themes of thirteen television programs on TALK BACK. Why TALK BACK? Each program is twenty-eight minutes long. A fourteen-minute dramatic presentation is given in which the problem is interpreted. In one situation a family becomes emotionally upset over a situation that develops out of pressures. In the following fourteen minutes a panel of persons selected from the local community talks about the questions raised by the dramatic presentation. Then the program ends on the TV set. At this point it begins with you.

In your family you can discuss the matter. Talk back about the questions. Neighborhood TALK BACK groups are being organized. Many church groups will view the program and talk back about the questions.

A general TALK BACK committee representing the several churches in a community will be organized. This committee will have three major subcommittees: one on production, one on promotion, and another on use.

In the local church the chairman of the commission on education, the superintendent of the church school, the superintendent of the adult division, or any individual responsible for work with adults should get in touch with the chairman of the "Use subcommittee of the general TALK BACK committee in the community. This person should find out what training is being offered for group leaders; name some leaders who will take training in one, two, or three nightly sessions; and arrange for these persons to meet also in a local evaluation committee.

Most important, get groups in your church to see TALK BACK. You can do it in different ways such as:

1. A group will meet in a home at the time TALK BACK is viewed on the TV set. The group will view the program, then talk back in the home setting.
2. Ask persons in a church school group to view TALK BACK. Arrange for them to serve as discussion "sparkers" or a panel to lead off in a discussion in a group at a later time.
3. Arrange for all persons in the group to see TALK BACK when it is televised. Then see that the subject of the program is the subject of discussion when the

Plans Are Made For UNICEF Drive At Fayetteville On Oct. 30

Plans are underway for the Junior High Youth of Fayetteville, Ark. and their participation in the UNICEF Drive: United Nations International Children's Emergency Fund, on October 30, from 7:00 to 8:30 p.m. It has been customary for the churches to sponsor UNICEF in the city. Instead of asking for gum, candy, and popcorn, the Intermediates will be going from house to house to ask for money to go to a very worthy cause.

The Junior High Counselors and educational workers, and youth representatives of Central Methodist, Wiggins Methodist, and First Presbyterian Churches met together September 25 for a planning session. All

churches (Intermediates and adult workers) are invited to participate in this UNICEF Drive. Mrs. Robert Bell, First Presbyterian Church, was elected Chairman; Various churches are taking certain responsibilities.

At the planning meeting, a decision was made to order materials, plan for publicity and set times for other meetings. The next planning meeting will be October 21 at 4:00, Central Methodist Church Educational Bldg. A training session for youth to learn how to canvass properly and to learn more about UNICEF will be held at First Presbyterian Church, October 26 at 6:30.

The party following the UNICEF Drive, approximately at 8:30 on the evening of October 30, for the youth will be held at Central Methodist Church.

UNICEF is dedicated to the welfare of children all over the world. Through UNICEF, whole populations of children, who might otherwise have been crippled by hunger and disease now have a chance for a healthy, productive future.

Junior High youth are urged to join other churches in this worthy cause. Remember the promotion dates: October 21, planning; October 26, training; October 30, Drive.

With The Sub-Districts

Gibbsland

On September 15 the Antioch Pacesetters met in Gibbsland, La. for a special sub-district meeting. The purpose was to learn more recreational activities. The meeting was opened with a song. Cookie Shaffer of Gibbsland gave the secretaries report. Then, Neil Perryman of Dubberly discussed business.

Bro. Griek from Heflin gave a talk on "The Importance of Recreation." Folk dances, games and singing was led by William Peoples, after which refreshments were served.

There were a total of 80 people present. Kaye Ussery, publicity chairman.

Fayetteville

THE INTERMEDIATE MYF of Fayetteville Central has elected officers and council members for the year as follows: President, Charles White; Vice-President, Rick McNair; Secretary-Treasurer, Michael Fields; Class Representatives, Seventh Grade, Trudy Chambers and Joan Quackenbush; Eighth Grade, Pam Roelfs and Nelson Bearden; Ninth Grade, Sandy Young and Dave Gribble. The counselors are Mr. and Mrs. Joe Farrell.

Fayetteville

The annual Fayetteville Central Methodist Youth Activities Week for Senior High School young people was Sept. 28-Oct. 1. The Rev. Edwin B. Dodson, Minister of The First Methodist Church, Siloam Springs, was the speaker. He preached at the evening service of worship Sunday, Sept. 28, and the young people were in charge of the service. Youth Activities Week theme this year was "Christianity—the Hope of the World." Youth Chairman of YAW was John Slaven, Chairman of Christian Faith. The evening worship was led by Danny Duvall.

Discussion leaders were Dr. John Anderson, Mr. Storm Whaley of the University of Arkansas, and Mr. Jim McDonald, local church leader and parent.

Recreation was led by Barbara Meacham, Director of Christian Education.

The Senior Youth Department is off to another good year under the leadership of Dr. and Mrs. Garland Melton, Jr. The group is active and consecrated and their work and loyalty is very evident to all those who have observed them. The organization is composed of two sophomores, one junior, and two senior groups.

Another activity for senior youth is the fellowship program for youth provided at the Youth Center. The Center will be open on Friday evenings 9:30 to 10:30 after home football games.

class meets on Sunday.

You can think of other ways. You may want to have a neighborhood group. Perhaps the older adults in their center will want to talk about the situations interpreted in TALK BACK.

TALK BACK is for persons who are members of churches and active in church schools. It is planned, also, for persons who want to find the solutions to creative and purposeful living but who may not be related to the church. Invite some of your non-church friends to sit in your TALK BACK group. The questions considered are as important to them as to those who are church members.

Ethics on the job, understanding God's will, our reactions to suffering, a good citizen's responsibility—these are some of the situations that will be interpreted in the dramatic presentations and discussed by the local panel. These are the questions that nearly 10,000 ministers in The Methodist Church feel are the ones their parishioners face most constantly.

See TALK BACK. Then talk back.



Annual Seminars Held In Districts

Baton Rouge District

The Baton Rouge District Educational Seminar of the Woman's Society of Christian Service was held September 17 at the Hammond Methodist Church. The program began at 10:00 a. m. and a luncheon was served by the local society. One hundred sixty three persons were in attendance.

The Seminar is held each fall and is a link between the conference school of missions at Shreveport and the local societies. The program is planned each year to present the approved studies of the Woman's Division for the current year.

Studies presented were as follows: "Christian Concerns of North American Neighbors," Mrs. Collins P. Lipscomb of Ponchatoula; "The Middle East," Mrs. Charles Giessen, conference secretary of student work; "Understanding Other Cultures," Mrs. M. W. Kirkpatrick, Broadmoor Church, Baton Rouge; "The Study of Isaiah," Mrs. J. A. Jarocks, Zachary, district secretary of Spiritual Life.

A Children's Institute under the direction of Mrs. C. F. Learner, district director of Children's Work and a Youth Workshop conducted by Mrs. Jerome Cain, district secretary of youth work, also were held.

Film Strips, charts, skits, and costumes were presented as special- maids to local societies.

Shreveport District

The Shreveport District Seminar of the Woman's Society of Christian Service was held at the First Methodist Church of Mansfield on Friday, September 12, Mrs. Jack Toombs of Vivian presiding.

The mission studies for the year were ably and interestingly presented as follows: "Christian Concerns of North American Neighbors," Mrs. G. W. Charlton; "The Middle East," Mrs. W. E. Adgar, Jr; "Understanding Other Cultures," Mrs. Ralph Grant; "Isaiah," Mrs. F. M. Freeman, Jr.

Mrs. C. E. McGowan suggested ways of using the churchwide study, and Mrs. W. C. McDonald presented program materials.

A solo "How Beautiful Upon the Mountains" by Mrs. Paul Hazens, and devotional service by Rev. Douglas McGuire, host pastor, were other highlights of the day.

Brother McGuire and the ladies of the church left nothing undone for making the day a pleasant one, including a turkey luncheon.

Jonesboro District Guild

Approximately fifty persons attended the Seminar and Coaching Conference for the Wesleyan Service Guild of the Jonesboro District held at Huntington Avenue Methodist Church Sunday afternoon, September 21. Mrs. John E. Duke, District Secretary, conducted the devotional, assisted by Mrs. A. C. Modelevsky, soloist, and Miss Mar Sue Eason, organist.

In the Coaching Conference, lines

of work were lifted up as follows: Spiritual Life, Mrs. Henrietta Gough, Osceola; Missionary Education and Service, Miss Virginia Lowrie, Jonesboro; Christian Social Relations, Miss Beulah Smith, Jonesboro; Literature and Publications, Mrs. Ray Worthington, Jonesboro; Supplies, Mrs. Allan Mount, Jonesboro. Membership, Mrs. Audrey Adams, Jonesboro; Finance, Mrs. James Blankenship, Monette; Relationship with the Woman's Society of Christian Service, Mrs. John Parks, Jonesboro.

Mrs. Blankenship, District President, Woman's Society of Christian Service, announced the Retreat at Wayland Springs October 16-17 and invited Guild members to attend.

After an introduction to the program of Missionary Education and Service by Miss Lowrie, the four approved studies for 1958-59 were reviewed as follows: Understanding Other Cultures, Miss Mildred Osmont, Jonesboro; The Middle East, Mrs. L. N. Hagler, Hickory Ridge; Christian Concern for our North American Neighbors, Mrs. Olin Shockley, Tyronza; Isaiah, Mrs. H. L. Oakes, Joiner. Each of these persons was assisted by members of the W.S.C.S. and Guild in presenting these studies, in the form of skits, reports from the School of Missions, etc.

On offering was taken to help defray expenses of the Christian Career Week End to be held at Huntington Avenue Church October 12-13.

At the close of the meeting, a social hour was held in the Church Fellowship Hall, when sherbet punch and cookies were served by members of the Huntington Avenue Guilds.

Hope District

Mrs. E. C. Davis, secretary of Missionary Education, presided over the Hope District Educational Seminar held at the First Methodist Church, Ashdown, September 27 with 127 persons, representing nineteen churches, present.

Mrs. W. R. Johnson, Hatfield, presented the opening devotional, and Mrs. Davis gave a preview of the study plans.

"Christian Concerns of North American Neighbors" was presented by Mrs. L. B. Tooley and Mrs. W. M. Reinhardt of Hope. "Middle East" was given by Mrs. P. A. Escarre.

A playlet on the Program and Worship booklets was presented by Mrs. Hubert Shull and members of the First Church, Texarkana society.

Mrs. B. N. Wallace, Texarkana, introduced the study "Understanding Other Cultures," and Mrs. James McLarty, Hope, with the assistance of ladies from DeQueen, presented "Isaiah."

During the noon hour lunch was served in the educational building and literature was sold.

Mrs. J. C. Oslin, conference secretary of Missionary Education, attended the meeting.

Churches represented were: Wades Chapel, Hope, DeQueen, Few Me-

Buras-Triumph Women Test Talents

The Woman's Society of Trinity Church, Buras-Triumph, Louisiana met in regular session Monday, September 15. After the meeting a covered dish luncheon was served to twenty-one ladies who were to bring a dollar or more which they had earned. In telling how they earned their money, as they presented it, we've learned much of the talents and earning capacity of our group, to say nothing of the good times we all had during the weeks just past; and the treasury is richer by something over \$50.00.

Now:

We know who can bake a pie
We know who can wash a wall
We know who can beautify
And we'll tell you ladies that isn't all

We have a lady who baby sits
And a regular girl who polishes cars

We have one who peddles her wares

And a lady who sings and not a note sour.

We have one who likes to crochet
Cute little Bootees she makes and sells

We have one who used needle and thread

And let out hems, the treasury to swell.

We also have one who's a crook
She stayed up late at night

And took her bill from her husband's purse,

Now folks do you think that's right?

Mrs. B. T. Jones

morial, Ashdown, Nashville, Richmond, Prescott, Fairview, Mena, Foreman, Emmet, Ogden, Mineral Springs, Wakefield, Lockesburg, Horatio, Hatfield and First Church of Texarkana.

Horatio Hears About Assembly

Mrs. Frank Brown of Texarkana gave to the Horatio Woman's Society on September 15 a wonderful and inspiring report of the Fifth Assembly which she attended in May at St. Louis. Mrs. Brown is very active in the Woman's Society and the Horatio members were pleased to hear her.



Jonesboro District Sponsors Career Week-End

The Jonesboro District Woman's Society of Christian Service is sponsoring a Career Weekend, October 11 and 12, at the Huntington Avenue Methodist Church in Jonesboro.

Registration will be at 10:00 a. m. on Saturday and the meeting will adjourn at 2:00 p. m. on Sunday.

Those students who live in towns other than Jonesboro will be provided a place to stay in Jonesboro homes.

There will be an inspirational speaker for the worship services, and Quest Groups on both church and non-church related vocations.

Mrs. Poe To Speak At Wynne

Miss Helen Poe of Dallas, Texas, widely known lecturer and world traveler, will be guest speaker in the Wynne Methodist Church, Monday evening, October 13, at 7:30 o'clock. Miss Poe taught a course on the Middle East in the North Arkansas Conference School of Missions in Conway, August 18-22. She had just returned from a trip to Russia and Asian areas.

The church at Wynne is having a church-wide study on The Middle East with special sessions for Intermediates, Young People and adults. Sessions are dated for Sept. 28, Oct. 5, 12 and the 13th, in cooperation with the Presbyterian Church of Wynne.

Interested persons in the area are invited to attend the sessions and especially the final one when Miss Poe will speak. Miss Poe will come to Wynne from Fort Smith where she speaks on Sunday evening, October 12.

Do Your Christmas Thinking Early

By Dr. Francis Carr Stifler
Secretary, American Bible Society, Retired

First woman shopper: Did you ever see such a jam in your life. Seems to me these stores get more crowded every year just before Christmas.

Second woman shopper: You know, my brother and my husband are both so hard to satisfy that I've been putting off getting something for them till now—the day before Christmas! I'll just have to get them something today—neckties I guess. Where are the neckties?

First woman shopper: There they are, over there, but look at the crowd pawing them over.

Well, that little scene is going to be enacted over and over again a very few weeks from now, in spite of all the pleas to "Do Your Christmas Shopping Early." It is one of the most pathetic symptoms of our hectic American life. Everybody with plenty of money, the stores full of plenty of things and twenty-four hours in every day which from the beginning of the world has been plenty of time—but still anxious customers go hunting for gifts and tired sales people keep trying to help them at the last moment.

It would be hard enough at any time of the year, but how infinitely sad it is as we approach the day when the world is supposed to remember Him who said "Peace I give unto you . . . let not your heart be troubled . . . If thou hadst known, even thou, at least in this, thy day, the things that belong unto thy peace."

May I suggest a remedy for this spiritual disease, which becomes epidemic among the American people every December? It is a far more potent medicine than "Do your Christmas shopping early." It is "Do your Christmas thinking early."

It is not too late, even now, to

get your Christmas thinking straightened out.

Every thought you give to Christmas ought to be surcharged with the remembrance of the origin of Christmas. Most of the people in the United States do not go to Church regularly and millions of them have never read for themselves, if, indeed, they ever heard them read, the stories in the Bible about the birth of the Savior, who is Christ the Lord. So, I suggest that the first thing every one of us should do should be to read the second chapter of Matthew's Gospel and the first and second chapters of Luke's Gospel.

The next thought might be tied to these stories—why do we give gifts at Christmas time? Is it not in remembrance of the gift God made to his children in sending one who should save them from their sins?

And now the thoughts begin to come trooping in fast. Do the gifts I gave really reflect the gift of Christ to the world? Do I give them in the spirit in which Christ was given? Do I give them to the people Christ would have me remember?

Well, let's consider these questions a moment. Do my gifts reflect the gift of Christ to the world? After all, most of the Christmas wishes we extend are found on the greeting cards we mail out and the gift cards we wrap in with our packages. What is on these cards? Scotty dogs, or hunting scenes or a coach and four, or is there a picture of a manger or a star in the sky over a little city set on a hillside. And what are the words that appear on our cards? Are they just the stale, trite "Merry Christmas" or still worse "Season's Greetings" or is there a quotation from the great Christmas hymns like "O Come, all

Ye Faithful" or "Hark! the Herald Angels Sing" or a strain or two of the most beloved hymn of them all "Silent Night, Holy Night."

One of the most effective Christmas greeting cards I ever saw bore only the eight lines of the last stanza of Phillips Brooks' "O Little Town of Bethlehem" which carry a prayer. Do you remember them?

"O Holy Child of Bethlehem,
Descend on us, we pray
Cast out our sin, and enter in
Be born in us this day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us
Our Lord Emmanuel."

There is only one greeting that surpasses these quotations from the Christmas hymns. It is quotations from the Scriptures themselves. Once again this year the American Bible Society has prepared a special edition of the Gospel of Luke with a beautiful Christmas cover, entitled, "Unto You A Saviour". There is no finer Christmas card than the Christmas story as recorded for us by Luke, the physician, and companion of Paul.

Our next question is, "Do I give at Christmas time to the people Christ would have me remember?" Well, He would, of course, have me remember those I love, the members of my family and my true friends, but how about the people who have no families and few, if any, friends? How about the people in the wards of the big city hospitals, the Tuberculosis Sanatoria, the Veterans Hospitals, the men and women in Prisons and Penitentiaries—old folks in Alms Houses and people whose luck has gone against them that are not in any of these institutions, but whose Christmas is going to be a cheerless one unless

you or some other neighbor thinks of them?

Here's a suggestion that any church group can carry out with lots of fun for themselves and immeasurable joy to the people they remember. Arrange with the Superintendent of your local hospital to have little copies of the Book of Luke delivered on the Christmas morning breakfast trays of every patient in the wards. Let your group meet at the church some night before Christmas to wrap the little Gospels in bright Holiday paper and ribbon with maybe a sprig of holly or other decoration on it. You will have an evening of the happiest fellowship because you will be giving the time for people that are so easily forgotten. And the hospital patients? They will be overjoyed just to be remembered. And here's another thought. Remember that Christmas is not an American holiday. It is a holy day the world around.

Now, all these things I have suggested are things that cannot be done the night before Christmas. It is even now later than you think. It may be too late to carry out some of the suggestions, but if what I have said appeals to you, there are other Christmases coming. In the months that lie ahead, you can find out about some people to whom you would like to give a Bible next year. The Bible Society gets letters continually from older people asking for Bibles with large bold print. The Bible they have is too hard to read, for their eye-sight is not what it once was. There are other plans you can begin to make now for Christmases ahead for growing sons and daughters.

The opportunities of Christmas are limitless, if you approach them in the spirit of Christ, God's great gift, and leave time to give your plans plenty of thought.

Do your Christmas Thinking Early!

Better Choirs In The Small And Medium Sized Churches

By Robert S. Fuller, Minister of Music, First Church, Searcy

Most churches, both large and small, have a choir of some sort. As sad as it is though, most of these choirs stay in the "same old rut" down through the years. This does not have to be! What I would like to do is suggest some ways by which the small and medium sized church may better its choir music.

First of all it does not take money to better the choirs in the small churches, although a little financial aid from time to time would be an asset. No, not money but consecrated people is what is needed. What kind of people do you have in your choir? We have housewives, a car salesman, a postman, a truck driver, a medical technician and people from almost any type of work imaginable; and this list is probably similar in all churches with its few exceptions from church to church. There is one thing, however, that these people have in common — they are working people. This is an important thing to remember, because a choir member's attitude will probably change as his feelings about his job change. What will probably strengthen the loyalty of each member is instilling in their hearts the feeling that it is their responsibility to God to sing in the choir. Nothing is more exasperating than having a choir member come to the leader with this remark: "You really should thank me for coming to choir today. I had a trip planned but decided to stay at home to help out in the choir." Naturally any choir director's heart would be lifted by a statement such as this, but think how much better it would be if that same person had said: "I'm so thankful we have a choir and that God gave me a voice that I can use to sing His praises." Suggestion Number I — Try to put into the hearts of the choir members the feeling that it is a

responsibility they have to God that they sing in the choir, because it is their responsibility.

A very important thing is the rehearsal. ALWAYS BEGIN AND END ON THE TIME PREVIOUSLY SET! If a choir member comes in late and sees that the rehearsal has already begun, he might feel that he has missed something; and after a time he will probably be more prompt. Always end the rehearsal when it is supposed to end. The singers will notice that the choir director is keeping his part of "the bargain," and soon they will keep their part by showing up on time. Perhaps the most important thing about a rehearsal is that the choir director must know exactly what he wants to accomplish. Nothing will encourage disinterest on the part of the choristers more than a rehearsal carried on in a lackadaisical manner. A chorus will usually be as enthusiastic as the director. Suggestion Number II — Make every rehearsal a new experience instead of the same old unplanned routine.

In the small church especially and sometimes in the medium sized church, simplicity is the rule. Far too many church choirs attempt music that is too difficult. Something simple done well is much better than something by Bach or Palestrina that is done unintelligibly. A chorus will improve faster through the confidence gained by a job well done than by the embarrassment of failure. I might add that the congregation is often embarrassed also by a choir that shows little knowledge of what they are about. *The Methodist Hymnal* can be a great source of music for the small church choir. In this hymnal are many unfamiliar hymns which could be used as anthems and possibly as a congregational hymn later on. Suggestion Number

III — Keep it simple!

A common fault of most church choirs is that they spend too much time learning the notes. Most choirs think they have achieved their purpose when they can sing through the notes of a piece of music without falling apart. I say that this is only the beginning; first come the notes, then comes the music. If you have only eight people in your choir you can get around so much time spent learning the notes. Try dividing your choir into quartets for an extra rehearsal every now and then. It is much easier to get four people together for extra practice than it is to get the whole chorus together for an extra rehearsal. Another factor involved in this method is that each person can hear the other parts, something he cannot do when section rehearsals are used. Another strong factor in support of this idea is that each person will have to learn his part, because he will have no one to depend upon. It may take a little time for this procedure to show fruits, but I believe you will find that it will work. Suggestion Number IV — Try to work the notes out at some other time than the regular rehearsal.

The last suggestion I would make is aimed directly at the choir director. This person must never let up. An analogy has been made between a choir director and a person bouncing a rubber ball. The harder the person throws the ball, the harder it bounces back. As I have said before: "A chorus will usually be as enthusiastic as its director." A director must be relentless in his efforts to win new choir members; a director must always work to keep all choral activities interesting and helpful to choir members, in order to maintain enthusiasm. Suggestion Number V (to the choir director) — Never let up; always keep driving!

... Crows And Methodist Visitors

By Dottie Varnado

The famous old saying of pioneer America during inclement weather, "There ain't nothing out today but crows and Methodist preachers" might well have been termed "... Methodist preachers and visitors" this week as Dr. Dana Dawson, Jr. and over 200 volunteers from The First Methodist Church of Baton Rouge, La. set out to prove a point.

The point was a rebuttal by a faithful group of church visitors to the criticism most often leveled at churches with big memberships—"A big church is unfriendly."

Keeping in mind this criticism—which they knew was often true—Dr. Dawson and his planning committee headed by Vernon Hull, an Esso engineer with a talent for organization, met to see what steps could be taken to prove that First Methodist was truly as its motto said "The big, friendly church on the corner."—and to establish this fact in the minds of each of its some 4,800 members; quite a task!

The first step was to consult a big area map, on which the Minister of the Parish, the Rev. Mr. James W. Ailor, indicated the far-flung metropolitan, suburban, and rural area from which the Church's membership is drawn. Using colored map pins, the different areas were next broken down into smaller sections and finally into neighborhood groups. The Church's Staff next set to work on the detailed job of classifying the membership rolls into neighborhood groups. As the membership rolls were broken down into smaller groups that could be handled—the idea that the Planning Committee had been toying with began to jell—with enough volunteer visitors, a personal call could be paid in the homes of the First Methodist Membership, a friendly call to simply say "hello" and acquaint the people with the many events in which they could participate and serve during the Church's Fall and Winter Program.

The organization machinery was set into motion with the membership rolls next broken down into divisions composed of majors with groups of captains and captains with groups of team members—and a call went out for volunteer visitors with the rallying cry "Let's prove that a big church can be friendly." The call was answered by a flood of volunteers willing to serve their church—husband and wife teams, young people, older adults, adult groups—they came from all the different age levels of the Church to organize themselves and name their campaign of friendly visitation "Two Nights for God and the Church." The dates were set, and it was decided that after a Fellowship Supper held in the church's gymnasium, the visitors

would go out by two's, like the apostles of old, to work for God and their church. A report meeting was to be held the following evening to tell of their experiences.

But like all good points that men try to prove—often obstacles are encountered, and First Methodist's proposed program of friendly visitation was to be no exception. The first obstacle "sent by the devil" as pioneer Methodists would have termed it, was in the form of rain—a drenching, pouring rain that began with the meeting and ran faithfully parallel with it as the workers went wading off into the night. Other, minor obstacles appeared in the form of suburban areas whose street layouts resembled the famed English boxwood mazes—wonderful for getting lost in; with unfriendly dogs, unlighted areas, and seemingly elusive addresses thrown in for good measure. But the visiting went on.

On the second night, the faithful rain was still with the faithful workers as they set out to complete their designated calls, and return to give their reports.

The results of the Report meeting held on the second evening of the friendly visitation were heartwarming and often humorous to the tired but happy visitors. The Youth Director of the Church, Tracy Speake, told of visiting in the home of one First Methodist family where even the little toddler wanted to emphasize the welcome, and after lisping "I've dot sumfin for you" with a very warm smile shyly slipped a handful of very mashed beans, part of his supper into the visitors outstretched hand.

Others told of the woman member whom they had quite a time convincing that they didn't want anything. "Money?" "No." "Want me to do something?" "No, we just came to visit you." (Dumbfounded silence.)

One adult couple brought back the amazing story of calling on a couple who turned out to be former schoolmates that they hadn't seen in sixteen years! Then there was the expectant father who called on the young couple whose baby was due to arrive on the same date—and the visited culminated with plans for the wives to share the same hospital room... while another couple visited a young German war bride and her husband whose hobbies—Hi-fi and photography—turned out to be identical: result an immediate friendship.

So in spite of rain, corns, blisters and what-have-you, Dr. Dana Dawson, Jr. and his "Big, friendly church on the corner" feel that they are well on their way in proving their motto—with plans already underway to further help the individual member to feel "at home" in the big church family.



Dr. Dana Dawson, Jr., Minister of The First Methodist Church, Baton Rouge, and Mrs. James O. Graves, a Staff member who worked on the visitation campaign held by the church, examine an area map of Baton Rouge with magnifying glasses in order to group the city into membership areas.

An Awakening

By Maurine Dolezal

(The author, who has recently returned to her home and local college in Emporia, Kansas, was a Junior Year Abroad student at the International Christian University in Tokyo, Japan, 1957-1958. The JYA program is sponsored by the United Presbyterian Church in the United States of America.)

Raw fish, struggling with chopsticks, a feeling of "foreignness", and warm friendly greetings are all a part of an American student's orientation to Japan at the International Christian University, located in a suburb of Tokyo.

We Americans found that raw fish is digestible, that after one learns he can eat just as adequately with chopsticks as with forks, that for the first time in our lives we were the minority group, and that a friendly smile is the basic international language—everyone responds.

Naturally there were times when adjustment was difficult; many mistakes were made. At times the language barrier seemed almost insurmountable. But then there were the times of quiet talks with our Japanese dormitory advisers, lively discussions with roommates, school parties, fellowship in the dining hall, worshipping in the University Church, and a surprise chorus of "Happy Birthday" at a house meeting.

All of this made me realize that college life in Japan isn't so very different from college life in America. In fact, I found the Japanese people and their homes to be, in essence, very similar to those in this country.

I was never so aware of this fact as I was at the first church service I attended. The service was bilingual, and I found that the program of worship was very familiar. When we rose to sing, "In Christ there is no East nor West, In Him no South or North, But one great fellowship of love throughout the whole wide earth," the fact was driven home.

It is my personal feeling that in our troubled world we can never have sound international relations without first having sound international understanding and harmony.

This is the job that the International Christian University in Japan is attempting, and succeeding, to do. Students from many lands make up the enrollment of this unique graduate-level institution. No one is made to feel like a foreigner; rather, as one of the group. Emphasis is placed on learning to appreciate another's culture, another's way of life.

Isn't this something toward which we all could work a little harder?

\$28,000,000 More Raised For New Methodist Churches

Despite the business recession, the Methodist Church's corps of financial campaign directors helped 324 local Methodist churches raise more than \$28,000,000 for building purposes in the 12 months ending May 31, 1958.

That brings to more than \$103,000,000 the amount raised in the last six years since the nationwide program of Methodist fund-raising for church building has been supervised by the Rev. Dr. F. Olen Hunt, Philadelphia, Pa. Dr. Hunt will retire in January as director of the Department of Finance and Field Service of the Division of National Missions, Methodist Board of Missions. It is the 14 full-time and five part-time ministers on Dr. Hunt's staff who conduct the financial crusades in local churches and thus constitute Methodism's professional fund-raising service.

In a report on the 1957-58 fiscal year, Dr. Hunt said that \$3,000,000 less was raised in crusades than in 1956-57 but that the \$28,000,000 was almost twice the amount raised in any year other than 1956-57. In recent years, the amounts raised were: Fiscal 1955-56 — \$16,000,000; 1954-55 — \$10,000,000; 1953-54 — \$8,000,000.

Commenting on the decrease in 1957-58 from 1956-57, Dr. Hunt said: "Though the number of churches served through crusades was not affected, the recession did affect the amount raised. The amount was further influenced by an unusually hard winter."

Crusades were conducted in Methodist churches of every size, Dr. Hunt said. Some crusades were for buildings for newly-organized congregations, some for congregations whose buildings had been destroyed by natural disaster, some for parsonage construction and some for congregations wishing to expand or rehabilitate existing buildings. For the first time, a crusade was conducted for a Methodist church in Hawaii.

"The size of church or crusade has no bearing on the willingness of the Department of Finance and Field Service to service," Dr. Hunt said. "Every church gets the same consideration and quality of direction."

When Dr. Hunt retires at the Board of Missions annual meeting, he will have served in the Methodist fund-raising field for 26 years. During that time, he has been related to the raising of more than \$140,650,000 for building purposes. Almost three-fourths of that amount has been raised since 1953 when he was elected the first director of the Department of Finance and Field Service.

In 1952 the department received an appropriation of \$65,000 from World Service, Methodism's general benevolence fund. Last year the department was self-supporting, from fees paid by churches for crusade direction.

The fees not only paid the ex-



Emergencies continue to harass people in some countries, least able to help their own. Above picture was taken in one of India's most recent floods, when not only lives were lost, but the survivors had no homes to return to, no savings to give them a new start, no food to survive until they can begin to help themselves. It is for such as these that CROP must continue to serve.

Is CROP Still Needed?

CROP is not helping countries as such but individuals in need, persons like you and me. CROP shipments in 1958 will not reach the same people who benefited from CROP shipments ten years ago and probably not even the same people who were helped with CROP food gifts one year ago.

The appalling need which came to light following World War II merely served to point out our Christian responsibilities. CROP pioneered at that time as a service of the churches; CROP today is a continuing service of the churches. And the churches have acknowledged that in the face of continuing needs, recurring needs and needs arising from new developments, they cannot stand aside. A child facing starvation today as a result of floods in India, or because the political powers still have not found a

solution to the Arab refugee problem, or because its parents have fled from communist countries to western Europe or Hong Kong, is no less hungry than a child which was hungry ten years ago as a result of the late war. Those working through CROP by donating their services and by giving to the CROP appeal do so because today's needs for food are no less urgent to victims of disasters and local warfare than yesterday's needs were to the victims of the last war.

It is true that the governments of countries in which great need was found ten years ago are today able to serve their people better than then. It is equally true that people who were helped ten years ago by voluntary food gifts through CROP are today themselves givers helping their fellow men. It is a fact that CROP was never able to reach as

have come to know their own giving potential and to expect expert direction and results from the directors."

At the annual departmental school, held early in September in Denver, Colo., the staff honored Dr. Hunt at a dinner. He received a silver service and other gifts.

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Goodwill Industries Grow Overseas

Goodwill Industries, the Methodist-originated program for employment of the handicapped, is increasingly being adapted to serve the needs of handicapped persons outside the United States.

The international development of the Goodwill program has extended to Hawaii and Australia. An executive director, Euicho C. Chung, has been selected for the Goodwill Industries in Honolulu, and he is now studying at various Goodwill workshops in the United States. He is scheduled to return to Hawaii in November to launch the program there.

A Goodwill Industries program is being developed by Sydney, Australia, and construction of a building is reported in progress. Also on the international front, the Mexico City Goodwill Industries has had a recent rapid growth and is serving 50 handicapped workers.

The Methodist connection with Goodwill, which continues officially through the Department of Goodwill Industries of the Division of National Missions, has also become internationalized. One of the most recent Crusade Scholars was a young man from Uruguay, who was in the United States to study Goodwill operation preparatory to opening a workshop in Montevideo.

many people as are hungry in the world at any one time. CROP merely pioneered and the churches pioneered through CROP. We like to think that because of these efforts through CROP, our legislators have made available such surplus reserves as can be effectively distributed through existing voluntary organizations like Church World Service. And we know that yesterday's recipients are today passing our yesterday's gifts on to today's needy by having become donors themselves to help their fellow men in need.

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Obituary

ROBERTSON—Funeral services were held Thursday August 28, 1958, at Trinity Methodist Church, Ruston, Louisiana, for Claud Will Robertson, 67 year old retired Hotel operator.

Mr. Robertson was born in Sibley, Webster Parish, Louisiana, December 26, 1891. In early manhood he worked in Shreveport, Louisiana for the Shreveport Railway Company and Illinois Central Railroad Company. In 1930 he moved to Ruston and operated one of the leading restaurants. He built the Robertson Tourist Hotel in 1937 and operated it until his retirement in 1946.

Known throughout the Ruston area as an avid sportsman and traveler, Mr. Robertson devoted much time to fishing and traveling. He and his wife made several trips over the United States, and in 1937 they made a world tour.

A devout Christian, Mr. Robertson joined the Methodist Church early in life and remained an active member until his death. He was a member of Hale Memorial Bible Class of Trinity Methodist Church and had a 20 year perfect attendance record. He served on the official board for several years.

Mr. Robertson had an outstanding record of community service. He served on the Lincoln Parish School Board for several years. An active member of the Kiwanis Club of Ruston since 1944, he had a perfect attendance record during his entire membership. He served several terms on the board of directors, and as chairman of the Key Club Committee, where he worked with the youth of Ruston High School. He was a member of the Masonic Lodge for 32 years.

He is survived by his widow Mrs. Ruby Kennon Robertson, and two brothers, J. B. Robertson of Shreveport, Louisiana, and Edgar Robertson, Galveston, Texas.

'Choir of The Year' Contest Offers Many Valuable Prizes

Equipment and prizes valued at more than \$12,000 are now being offered in a nationwide "Choir of the Year Contest," sponsored by Better Choirs Publications, Inc., Minneapolis, Minnesota.

Heading the list of awards are three first prize electronic organs made by a midwestern firm (The Conn Corporation, Elkhart, Indiana). The top choirs in three classes will receive an organ for their churches and the directors of these choirs will be awarded a two-week winter vacation in Florida.

Each winning director and one other person will be flown to the Boca Raton Bible Conference grounds to attend the Better Choirs Festival of Music with all expenses paid, January 19-31, 1959.

In addition the three choirs finishing in first place in their respective classes will compete in a sing-off for the title of "Choir of the Year" and the right to make a long play recording album for distribution by a nation firm (Word Records).

Other valuable prizes going to runners-up in the three classes include sets of robes for entire choirs (given by Bentley-Simon, Inc., New York), fully equipped tape recorders and record players, sets of music holders for entire choirs, libraries of choral arrangements and record albums done by top choral artists and groups.

Every size and type of choir can enter the contest. Class 'A' choirs are those with a full-time minister of music and 40 or more members. Class 'B' groups include those with a full or part-time director and 25-40 in the choir. Class 'C' means part-time directors with choirs of less than 25.

Tape recordings of Better Choirs material must be submitted for judging by qualified and experi-

enced choral experts. Attendance and permanent membership increases will also be taken into consideration. Every deadline for the contest is November 26, 1958 and all winners will be notified by December 19, 1958.

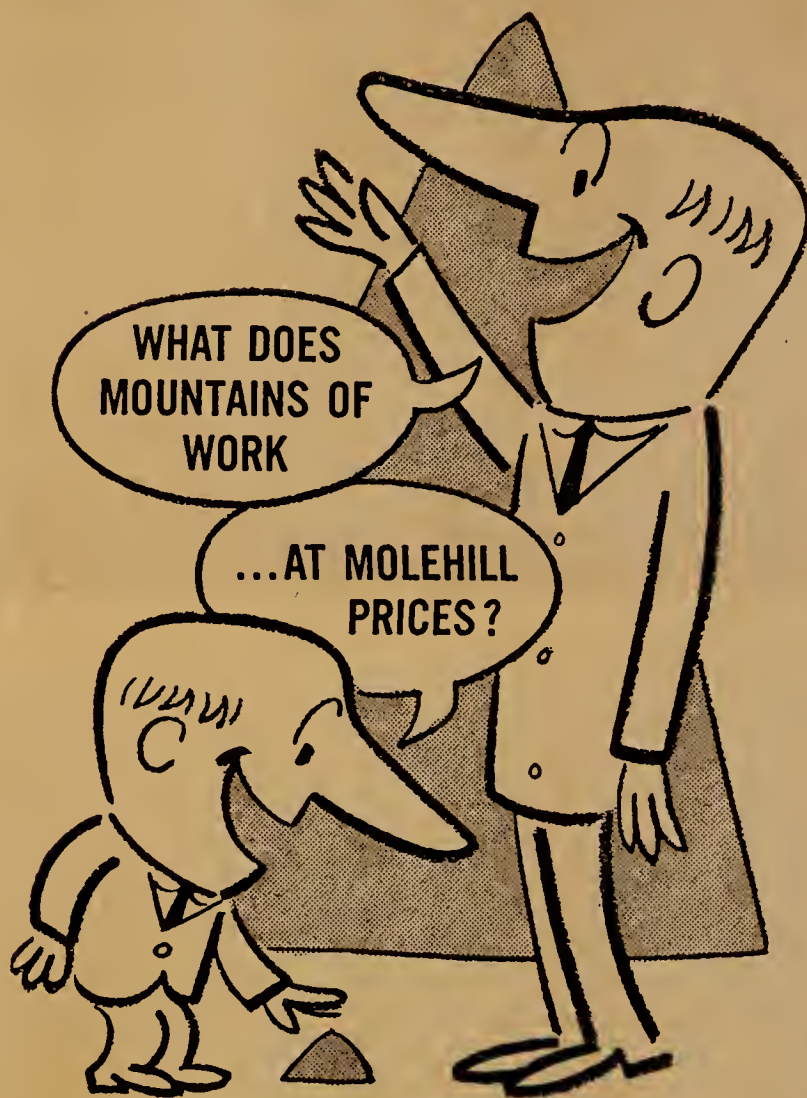
Contest judges include Ralph Carmichael and Paul Mickelson, nationally known Gospel musicians; R. Paul Green, founder and director of the Baptist Hour Choir; J. Merrill Tannehill, music director of St. Paul Bible College for 23 years; Theodore Bergman, associate dean of music at the MacPhail School in Minneapolis; and Harold Brundin, voice teacher at the Minneapolis College of Music for 28 years.

Better Choirs Publications was

founded early in 1957 by Alfred B. Smith, publisher of the "Singspiration" songbook series and compiler of the "Inspiring Hymns" hymnal. Music editor is John W. Peterson, composer of the popular "It Took a Miracle," plus hundreds of other published Gospel songs.

Purpose of the organization is to provide evangelical church choirs with singable arrangements, economically bound in booklet form and sold by subscription. Cantata publishing is another area of concentration.

Full details on the "Choir of the Year Contest" can be obtained by writing to Better Choirs Publications, Inc., Melody Center, Minneapolis 5, Minnesota.



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“But On The First Day . . .”

By Rev. John Winn, Baton Rouge

I have had many discussions and I am sure you have, too, concerning the Sabbath. What it should mean in a person's life; what he should do on that day; what he should not do. Is it safe to fish or play golf on that day, and if so, with or without going to church?

Recently, I came across a new approach to the question. A minister in Pittsburgh, Pennsylvania, is reported to have preached a startling sermon after seeing some vivid illustrations of automation. He pointed out that experts expect the use of these almost miraculous machines to revolutionize American life within the foreseeable future. They predict that many people will be able to enjoy 3-day weekends, flitting about the globe in family-size flivver planes.

He concluded, “Churches may well have to put their major emphasis on a Thursday night service to help people orient themselves for their weekend, to be sure they use it to their soul's good, to their spiritual renewal and refreshment.” It is indeed arrogant of the churches,” he goes on to say, “to assume they have the right to impose the village agricultural Sabbath of ancient times on modern, urban, industrial people.”

Now, this is not intended to be a discussion of the merits or demerits of this minister's proposal. But it does add fuel to the furnace. And people who take their Christian faith seriously might well wonder about the meaningfulness of the Sabbath as Christians have come to know it. This is especially urgent as new highways and modes of transportation beckon to the out-of-doors where one “can really get close to God!”

Our English word “sabbath” comes from the Hebrew verb “shabath,” meaning literally to desist or to break off. We are aware, of course, that the Sabbath originated as a Jewish custom.

How it got its beginning is shrouded in mystery. The first Biblical reference is Exodus 16:23, with Moses saying to the people,

This is what the Lord has commanded: “Tomorrow is a day of solemn rest, a holy sabbath to the Lord; bake what you will bake

and boil what you will boil, and all that is left over lay by to be kept till the morning.”

In Exodus 31:12-17, God is represented as having instituted the Sabbath at the conclusion of his six days of creative acts as a perpetual covenant with its people,

And the Lord said to Moses, “Say to the people of Israel, you shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. You shall keep the sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a sabbath of solemn rest, holy to the Lord; whoever does any work on the sabbath day shall be put to death. Wherefore the people of Israel shall keep the sabbath, observing the sabbath throughout their generations, as a perpetual covenant. It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

One other distinctive development in the Hebrew observance of the Sabbath is that it is to be a reminder of God's having brought Israel out of Egypt. We see this included in the book of Deuteronomy in the same chapter with the ten commandments,

Observe the sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you or your son, or your daughter, or your manservant or your maidservant, or your ox, or your ass, or any of your cattle, or the sojourner who is within your gates, that your manservant and your maidservant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep

the sabbath day.”

So, throughout the history of the Jews, from Moses to the Exile and on into the Roman era the Sabbath was a source of distinction between Jew and Gentile, just as was their rite of circumcision.

In Biblical times the Jewish sabbath began at sundown on Friday and lasted until sundown on Saturday. It was a day of rest and gladness and it included complete cessation from labor, even from the buying of food. It was a time for soul-searching and meditation. The Law insisted that the people attend a religious service. The exiles in Babylonia probably visited the prophet Ezekiel on the Sabbath.

When they could not go to a service they were expected to hold a service of their own in their homes. Needless to say, this became the most popular way. At the blast of the ram's horn in the town the mother lit the candle of joy, best clothes were put on, and the heartiest meal of the week was served.

After the Babylonian exile and the return to Israel, many synagogues began to spring-up making it more possible for the people to attend religious services as a group. As late as Jesus' time we read of how it was his custom to go to the synagogue on the Sabbath.

In his teachings, however, he liberated many of his people from the hidebound traditional attitude toward the Sabbath. He taught that man was not to enslave himself to this day, but that the Sabbath was provided for his good. He taught that if an ass or an ox fell into a ditch on the sabbath it should be mercifully rescued, and that if men walking through a grainfield on the Sabbath plucked a few grains of ripe wheat to satisfy their hunger they should not be accused of harvesting a crop!

Now, what he taught was not new. All of these things were included in the great book of Jewish Law, the Talmud, and almost in the very words Jesus used. They had been overlooked, though, and the people of his day had become too conservative in their interpretations. They had acquired the religious sickness known as “religiosity.” At any rate, more of the friction between Jesus

and his Jerusalem enemies was based on matters of Sabbath observance than anything else, except, of course, his claims that he was the Messiah.

Remembering that the great majority of the early Christians were Jews, it is interesting to note the transformation which takes place in their observance of the Sabbath.

The day of crucifixion was Friday. Before sundown they placed Jesus' body in the tomb. Then the scripture reads, “On the sabbath they rested, according to the commandments.”

Then the narrative continues, “But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body.”

Can you imagine what this did to them? By the very closeness of their existence to him . . . through their feelings of faith that he was the Messiah . . . but he's been killed . . . No, he lives! Can you imagine what became most important to them: their old concept of the Sabbath, from sundown Friday to sundown Saturday; or the first day of the week, the Day of Resurrection?

To be sure, many of the early Christians observed the Sabbath also, mainly because Jesus had. Paul won many converts preaching in synagogues on the Sabbath, but the Lord's day was most emphatic of God's activity. And, of course, in actual practice this “New Sabbath” came to assume certain characteristics of the Jewish Sabbath. Not only did it become a day of worship, but by decree of Emperor Constantine in 321 AD, Sunday was set aside as a legal day of rest from general labor.

Through all of this we should see the depth of our heritage to the Jew. We should see the part he has played as a chosen people to prepare the world for God's great act in Christ. And yet, we should see the transforming nature of this Christly act of God setting apart a new people of Faith whose worship rests not on laws of the Sabbath, or any other laws, but on the realization of God's free gift of love.

To put it all too simply, God acted in Christ to show the world his love clearly. The act was not completed until violent death (and all death seems violent at the time of its happening) was brought into the picture, for this is a legitimate part of life. With feeling that we cannot really feel, except in faith, we confess that it must have cost God to do this in this way, for here is one we call his Son. Therefore, we feel indebted to him.

But our faith tells us that this is not a debt we can ever repay or hope to repay, for while it seems a debt to us, to God it is a gift. To think that we can repay through attendance at church or by keeping our hands clean and sweat from our brow on Sunday, except to remove an occasional ox from a ditch, is inane and unchristian! This debt can never be paid, but through God's love it is one we can live with freely and joyfully. And Sunday is symbolic of that love of his.

Let us remember that everyday as well as on this symbolic day, all that we are, we are in the shadow of the stone that was rolled away.

And it happened on the first day of the week!

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The Louisiana Methodist

—“SERVING ONE HUNDRED TEN THOUSAND METHODISTS IN LOUISIANA”—
Official Publication of Louisiana Methodism

VOL. X THURSDAY, OCTOBER 16, 1958 No. 41

Family Life Conf. To Be Held In Chicago, Oct. 17-19

Chicago (MI) Three thousand delegates to the third National Methodist Conference on Family Life here Oct. 17-19 in the Conrad Hilton hotel will tackle problems ranging all the way from “Freeing the Family From Social Pressures” to “helping families plan their devotional life.”

Other problems to be discussed by delegates in 30 work groups include: juvenile delinquency, social pressures, Christian vocations, the mission of the church, the United Nations, preparation for marriage, and counseling. All the topics will be considered as they relate to family life.

Bishop Charles W. Brashares of Chicago, head of the church's Illinois Area, will preside at the opening session of the conference Friday, Oct. 17, at 1:30 p. m. Adjournment is scheduled for Sunday, Oct. 19, at 3:30 p. m. following a closing address by the Rev. Dr. Theodore H. Palmquist, minister of Foundry Church in Washington, D. C.

Governor William G. Stratton of Illinois is scheduled to bring greetings to the conference on the opening night.

Bishop Hazen G. Werner of Columbus, Ohio, chairman of the denomination's national Committee on Family Life, will give the keynote address on Friday afternoon.

An array of nationally-known speakers will deliver major addresses at general assemblies. These include: Dr. Norman Cousins, New York, editor of the *Saturday Review*; Dr. Katherine Oettinger, chief of the U. S. Children's Bureau, Washington, D. C.; Howard A. Rusk, M.D., an associate editor of *The New York Times*; and Bishop Nolan B. Harmon of Charlotte, N. C.

Bishop Matthew W. Clair of the St. Louis Area will bring greetings at the opening session. Other bishops scheduled as presiding of-

(Continued on page 9)

Rehabilitation Of Alcoholics Seminars To Be Held In Louisiana Conference

Rev. Beverly E. Bond, pastor of the North Highlands Methodist Church of Shreveport and chairman of the Louisiana Methodist Conference Board of Temperance, has announced a series of four seminars to be held in the Louisiana Conference. The seminars will deal with the Rehabilitation of Alcoholics.

The meetings will be under the sponsorship of the conference Board of Temperance and are scheduled as follows:

October 27, Trinity Church of Ruston; October 29, Crowley; October 30, Ponchatoula; October 31, Trinity Church of Alexandria.

Dr. Thomas J. Shipp, pastor of Lovers Lane Methodist Church of Dallas, and a recognized authority on counseling with alcoholics will be the resource person in the seminars.

Dr. Shipp will speak three times each day. The morning and afternoon session will be open only to pastors. The evening session will be an open meeting and ministers, chairmen of local church Temperance committee, members of Commissions on Christian Social Relations, Sunday School teachers and other interested persons are invited to attend.

Rev. Jolly Harper of Shreveport, superintendent of Shreveport District, will deliver an inspirational address at the evening sessions of each one of the seminars on the theme “The Christian Social Concern.” Rev. Mr. Harper will also lead a question and answer period after the afternoon and evening sessions. Rev. Mr. Bond will accompany Dr. Shipp and Rev. Mr. Harper to the four seminars.

The morning sessions begin at 10 a. m. and the afternoon sessions, at 1:30 and the evening session, open to the public, is set for 7:30.

Christian Education Schools To Be In 8 Local Churches

Miss Sue B. Mann, of Lamesa, Texas, has been secured by the Conference Board of Education to conduct eight First Series schools in small churches in the Ruston, Monroe, and Alexandria districts.

Miss Mann will offer the course, “Christian Education in the Small Church.”

Her schedule will be:

November 16-18—Heflin, Louisiana

November 19-21—Elizabeth, La.

November 23-25—Bastrop, Louisiana (Memorial Church)

November 26-28—Minden, Louisiana (Pine Grove Church)

November 30-December 2—Dubach, Louisiana

December 3-5—Gilbert, Louisiana

December 7-9—Marion, Louisiana

December 10-12—Alexandria, Louisiana (Wesley Church)



Pictured above is the recently completed building of the Castle Manor Methodist Church in New Orleans, the first of three units for the congregation plans as its building program. The \$29,000 structure of brick, steel, concrete and glass will serve as one of the educational units when a permanent sanctuary is erected at a later date.

Of modern design with glass sliding doors opening on the side toward the front, the compact red brick building is completely air conditioned.

Castle Manor church serves the real estate developments of Castle Manor, Cerise Park, Gentilly Oaks, Plum

Orchard, Lane-Wermer-Eastview sub-division, and Lakeland Terrace.

Webb Purvise has served as chairman of the building committee. Other members include Roy Boothley and Laurence Hunsinger.

The Castle Manor Church was one of the 1000 Club projects of the Louisiana Conference. Its first service was held on July 1, 1956, and the church was chartered on September 30 of that year. It now has a membership of 66 members.

Rev. Robert L. Potter is the first full time Castle Manor pastor, having been appointed in June of this year.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Oct. 16-Oct. 25 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Oct. 16	John 19:12-22
Oct. 17	John 19:23-30
Oct. 18	John 19:31-42
Oct. 19	John 20: 1-10
Oct. 20	John 20:11-18
Oct. 21	John 20:19-25
Oct. 22	John 20:26-31
Oct. 23	John 21: 1:14
Oct. 24	John 21:15-25
Oct. 25	Acts 1:1-14

Says Alcoholism Now Reaching Epidemic Level

Green Lake, Wis. (MI) — Alcoholism in the United States will soon be designated by health authorities as an epidemic, a Methodist temperance leader predicted Wednesday night (Oct. 8).

"There are more than five million alcoholics, and alcoholism is already considered one of the nation's major health problems," said the Rev. Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, Washington, D. C.

He spoke at the opening of an eight-day School of Alcohol Studies and Christian Action the board is holding for state and regional temperance leaders of the church.

Calling for "a new program of temperance education" in churches, schools and community centers, Dr. Hooton said that 39 states now have programs for the rehabilitation of alcoholics.

"In every community there are multitudes of citizens who are so involved in problems of drinking that they must have guidance if they are to ever find deliverance," he said.

He cited "pressures to drink" as one of the two major phases of the alcohol problem "about which we need to learn more."

One of the strongest external pressures, Dr. Hooton charged, "is the liquor industry's \$400 million a year advertising program which spills over into other media." He said that though distillers refrain from advertising "hard liquor" on television, "there are so many drinking scenes in television drama that

A Dangling Bishop



(U.S. Navy Photo)

Using a helicopter to reach his "pulpit," Methodist Bishop Donald H. Tippet, San Francisco, arrives aboard the USS Gurke to conduct divine services. With the aircraft carrier, Ranger, as his base, the bishop spent six weeks at sea as guest of the navy on a voyage around the Horn from the Atlantic to the Pacific. He conducted Protestant services aboard the Ranger and several escorting vessels. Bishop Tippet is a member of the Methodist Commission on Chaplains.

viewers are encouraged to believe that everybody is doing it."

Another major phase of the alcohol problem, and just as serious, Dr. Hooton said, "is the awkwardness and shallowness with which churchmen and temperance societies in general have regarded the issue."

He told the group that "it isn't an accident that there has been a change of attitude in America toward alcohol. The liquor industry years ago set out to accomplish this, and they were able to do it because too many churchmen went to sleep. Others depended solely upon the law to accomplish what education can do more effectively."

Services To Be Expanded By Church World Service

New York (NC) — A new wave of refugee resettlement and an expanded program of overseas services were projected for 1959 by Church World Service recently.

The resettlement project will grow out of the passage last month by Congress of new immigration legislation admitting 9,500 Dutch nationals from Indonesia, announced Dr. R. Norris Wilson, CWS executive director. CWS will be asked to assist some five to 6,000 of these refugees, Dr. Wilson said.

Church World Service is the relief and refugee agency of the National Council of Churches.

The Share Our Surplus program is helping keep alive millions of desperately hungry people in 27 Asian, African, Middle East, European and Latin American lands, Dr. Wilson noted. The majority of those aided through surplus commodities or through self-help and rehabilitation projects are refugees, widows, orphans and the aged.

Sept. World Service Giving Ahead Of Sept. 1957

Chicago (MI) — September receipts for The Methodist Church's World Service fund were \$41,000 ahead of receipts for September, 1957, but were still insufficient to pull the fund over on the plus side when the first third of this fiscal year is compared to the corresponding four-month period (June through September) a year ago. The \$2,013,745.32 received so far this fiscal year was 7.27 percent under the amount given during the first third of last fiscal year.

Three other general funds showed marked gains. Other funds, while still showing a decrease when compared with the first four months of last fiscal year, were in definitely better condition than a month ago and give evidence of "catching up" after the normally low summer

Ministers Burdened With Administration Survey Reveals

Chief problem of America's ministers is how to handle all the demands on their time, especially burdensome details of administration, according to a national survey made by a Minneapolis firm. Unwillingness of parishioners to serve in church activities and shortage of good church leaders and staff rank next. Ministers also are troubled by their church's finances and by their own inadequate salaries as well as by their members' lack of interest in the Bible and in the Church.

Questionnaires were sent to 4,000 Protestant clergymen representing a scientific cross section of the estimated 200,000 ministers in the country. Of these 1,405 or 35 per cent responded. The average minister, on the basis of survey results, is about 40 years old, married and has 1.88 children.

More than half (52 per cent) of the ministers responding to the survey reported salaries (excluding parsonages) of between \$3,000 and \$5,000 a year. Nearly half of the ministers (48 per cent) regard their salaries as adequate or better for living expenses. Some 44 per cent thought they were inadequate or worse. The others gave no answer. Because of their low salaries, 15 percent of the ministers said they had to supplement their income with work outside the church. More than two-thirds of the ministers worry about how they will provide college educations for their children. In fact, 43 per cent called this a "big problem."

Regarding demands on their time, 52 per cent of the ministers feel that their church expects too much administrative work from them. Ministers with larger church budgets and church memberships complained more than others about the burden of administrative work. At the same time, 22 per cent of the ministers said the church expects too little from them in the way of counseling. Most of the ministers (63 per cent) complained of not enough time for leisure activities although most (65 per cent) were satisfied with their vacation time.

The survey was sponsored by the Ministers Life & Casualty Union, Minneapolis.

months.

In his report issued Oct. 2, the Rev. Dr. Thomas B. Lugg, treasurer of the Council on World Service and Finance, listed receipts for the four-month period and their comparison with the same months last year as follows:

World Service, \$2,013,745.32—a 7.27 percent decrease.
World Service Specials, \$25,614.44—a gain of 42.6 percent.
General Advance Specials, \$1,612,393.86—a gain of 2.86 percent.
Week of Dedication, \$58,088.15—off 14.22 percent.
Fellowship of Suffering and Service, \$46,389.52—6.23 percent less.
Methodist Television Ministry, \$61,940.48—a gain of 21.47 percent.
Famine Relief for India, \$21,649.01—a new fund (no comparison).
Episcopal Fund, \$319,986.60—a 1.71 percent decrease.
General Administration Fund, \$109,125.76—off 7.32 percent.
Interdenominational Cooperation Fund, \$87,500.34—a decrease of 4.67 percent.

WEST POINT, N. Y. (RNS) 89TH ANNUAL BIBLE PRESENTATION—Henry G. Perry, executive secretary of the American Tract Society in New York presents a specially-bound Bible to Cadet Alan M. Biddison to mark the organization's 89th annual scriptures presentation at the U.S. military academy. Cadet Biddison was appointed to represent the institution's 544 cadets who later received Bibles with their individual names inscribed in gold on the cover. (RNS Photo)





MILWAUKEE — (RNS) 441ST PROTESTANT REFORMATION DAY TO BE OBSERVED — Young Protestant "Reformers" take a scene from history as they nail a manifesto to a church door in observance of Reformation Day. Shown reenacting Martin Luther's posting of his famed 95 theses on the door of the Castle

church in Wittenberg, Germany, on Oct. 31, 1517, is this Confirmation class at Ascension Lutheran church here. Internationally observed each year, Reformation Day is marked by interdenominational Festivals of Faith and other special services. (RNS photo)

Church Construction Reached \$80,000,000 In September

Washington, D. C. (RNS)—Church construction amounted to \$80,000,000 during September, only \$1,000,000 less than the all-time record for a single month set in September, 1957, the Departments of Commerce and Labor reported here.

The September construction, which was \$1,000,000 more than in August, brought building activity by churches for the first nine months of 1958 to a total of \$623,000,000, only two per cent less than in the same period of 1957.

Meth. Bishop Reports Religious Freedom In Yugoslavia

Belgrade (RNS) — American Methodist Bishop Frederick B. Newell of New York, on an episcopal visitation of European countries, said here he found "complete freedom of religion" in Yugoslavia.

In a statement to the Communist government's official news agency, Tanyug, Bishop Newell said after visiting a number of the country's Methodist churches, "I personally convinced myself that in Yugoslavia there is complete freedom of religion. Particularly the Methodist Church, in which I was most directly interested, is acting in full freedom."

Yugoslavia has eleven Methodist churches with a total of about 1,800 members.

Laymen Are Evenly Divided On Ministers' Political Participation

GREEN LAKE, Wisc. (RNS) — Five hundred laymen and their wives attending the 12th annual laymen's conference of the Wisconsin Council of Churches here were evenly divided on whether a minister should participate in politics.

However, the majority agreed that the minister has the right to express his opinions from the pulpit on ethical aspects of economic, social and political matters. All felt the minister had the right to speak out on sex and marriage.

Personal evangelism and visitation should not be delegated to the minister alone, the laymen agreed. The minister has the right to criticize as well as comfort his congregation.

The laymen voted that preaching was the most important duty of the minister, with teaching next. Other important duties listed were counselling, home visiting, administering the sacraments, participation in community affairs, and the business administration of the church.

Sunday "Moon Shots" To Stay, Says Pentagon

WASHINGTON, D. C. (RNS) — The Pentagon has advised a Georgia minister and members of his congregation that "moon shots" will continue to be attempted on Sundays if conditions are favorable on that day.

Roy W. Johnson, director of the Advanced Research Projects Agency of the Department of Defense, told the Rev. J. Douglas Gibson, pastor of the First Methodist church of Conyers, Ga., that he does not feel that the Lord will frown upon this action because "what we are doing to secure the blessings of our way of life is necessary."

The minister and members of his congregation had sent a resolution to President Eisenhower and Secretary of Defense Neil H. McElroy, deploring "the selection of Sunday by our government as the day to 'shoot the moon.'"

World's Catholics Counted

Vatican City (RNS) — Roman Catholics in the world, exclusive of Iron Curtain countries, now number 468,314,858, according to estimates made public by Vatican officials.

Italy is listed as having the largest percentage of Catholics. Out of a total population of slightly more than 50 million, 46,424,805 are Catholics.

Eisenhower Lays Interchurch Center Cornerstone

New York (RNS) — President Eisenhower laid the cornerstone of the 19-story Interchurch Center here Columbus Day, Oct. 12, at a ceremony attended by 7,500 invited guests.

The \$20,000,000 Center, first of its kind in the country, is now under construction on Morningside Heights overlooking the Hudson River. When completed late in 1959, it will serve as national headquarters for the co-operative program work of 37 Protestant and Eastern Orthodox Church bodies embracing 40,000,000 members in the U. S. A. Many denominational and inter-denominational agencies including the National Council of Churches and the U. S. office of the World Council of Churches will have offices in the building.

U.S. Churches Send \$20,000 To Aid In Brazil Famine

New York (RNS) — More than \$20,000 in relief funds has been contributed by Protestant churches in the United States to aid famine victims in drought-afflicted areas in northwestern Brazil, it was announced here.

Dr. R. Norris Wilson, executive director of Church World Service, relief agency of the National Council of Churches, said the amount includes a grant of \$5,000 which has just been forwarded by CWS to relief centers there.

The relief centers supply food, medical treatment and other help, as well as programs to clear the arid lands for replanting.

Terming the famine the worst in the country's history, Dr. Wilson said more than 2,000,000 persons in the affected area are reported at near-starvation levels. Little hope of natural relief is expected before the seasonal rains due next spring, he said.

The complete lack of rain this year killed all crops and drastically reduced water supply, he said.

Lebanon Official Denies Danger Of Religious War

Beirut, Lebanon (RNS) — Prime Minister Rashid Karami, in an interview here, said he saw no danger of internal disturbances in this half-Christian, half-Moslem country developing into a "religious war."

"Such a danger does not exist, despite the fact that this is the aim of certain circles in Lebanon," he said, "I am convinced that the patriotic and nationalist feelings of the people of Lebanon will prevent the stirring up of any kind of religious riots."

The interview with Mr. Karami, a Sunni Moslem, took place after thousands of Christian Falangists had staged a demonstration here against the new regime headed by President Fuad Chehab.

Need For A Greater Lay Witness

IN many Methodist churches next Sunday, October 19, laymen will take over direction of worship services including the sermon as annual Layman's Day is observed. This day points up the significant place that the laity has in the life and program of the church, and gives Methodist laymen an opportunity to acknowledge that place of leadership by leading others in an experience of worship.

There are many indications that there is increased interest in the affairs of Methodism by a larger number of Methodist men than ever before. The extent of participation by Methodist women in the Methodist program is well known and widely acclaimed. More and more laymen are becoming involved in posts of responsibility in local churches, annual conferences and even on a top church level. However, though this number is increasing, the number is not anything like it should be, especially on a local church and annual conference level.

Indeed, we firmly believe that the next great step forward to be made in Methodism will be made by and among committed, devoted laymen who because of their vision of what can be done through a great church will respond in a great way. A great preacher and pastor can go a long way in helping those to whom he has been assigned, but unless there is a substantial response and acceptance of responsibility by laymen and women in the church's program, the real mission of the church is thwarted at least for the present. A pastor may be challenged by every great opportunity in the Methodist program, but until laymen have been confronted with, have been challenged by and have responded to these opportunities, Kingdom progress can hardly be made.

Within the Methodist fellowship, however, progress has been made. Many magnificent achievements have been recorded, and this has been possible because of the response by many laymen and women who have thrilled to the opportunities their churches have offered them.

What we are earnestly endeavoring to point out is that God's purposes and destinies for Methodism are all wrapped up in Methodist laymen. God is at work in His world, and His purposes will prevail. We believe that right now the realization of His purposes awaits a greater response by consecrated laymen who are willing to look beyond themselves, their own welfare, and tackle something really big and positive for God's Kingdom.

The faithful, daring witness of 11 laymen, Jesus' disciples, shook the first century as the world had never been shaken, and made possible the beginning of the Christian era of history. They neither scoffed at nor ignored custom or tradition; neither did they see God's purposes being fulfilled by maintaining them. As precious as the past might be, the future for them held many opportunities which were linked more surely with God's unfolding purpose for the world.

What Methodism needs today is a dozen or more faithful, committed laymen in every congregation who will give themselves to the leadership of their church, seeking first of all that God's will and purposes for them may be realized through them. We reaffirm that we believe the next great advance in Methodism will be a great ground swell of response among laymen who seek only to glorify God by their actions as together they seek the fulfillment of His purposes among men.

After Thirteen Years

AS we near the 13th birthday of the United Nations, it is proper to recall something of the purposes which were uppermost in the minds of world leaders who were instrumental in bringing into being this international organization. To refresh your memory, the organization was created in San Francisco dur-



ing the summer of 1945 following the cessation of hostilities in Europe and before Japan's surrender in World War II.

According to the charter adopted in San Francisco, four purposes were set forth: (1) To maintain international peace and security . . . (2) To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples . . . (3) To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character . . . (4) To be a center for harmonizing the actions of nations in the attainment of these common ends.

From the very beginning, great things were expected of United Nations, perhaps too much. Nevertheless, most participants engaged in this monumental task in good faith. The degree of expectation shared by so many was pointedly expressed by President Eisenhower almost five years ago when he said, "Never before in history has so much hope for so many people been gathered together in a single organization."

There have been those who have sincerely raised doubts about the worthwhileness of United Nations, but none could dispute the worthy purposes as set forth in its charter. Indeed, with the passing of time, many of the doubts and fears which have been raised have proved to be without foundation. We believe that this will be increasingly so in the future.

What the world would be like today if there had been no United Nations is, of course, just a matter of speculation. It is quite likely that, if there had been so such organization, efforts would be underway looking toward the formation of one. The success which it has had to date in dealing with the most complex of international situations is most commendable. Some of its most notable accomplishments are those which do not find expression under banner headlines of the daily papers, such as helping undeveloped and needy areas of the world to make something out of themselves so that their peoples can take their rightful place in the family of nations. For these and other more glamorous accomplishments, United Nations is to be commended.

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The Art Of

Looking Up

Psalm 5:3 "In the morning I will direct my prayer unto thee, and I will look up."

Psalm 121:1 "I will lift mine eyes unto the mountains from whence cometh my help."

THE great Psalmist was fascinated and inspired by the mountains. So is every man who has looked upon their towering greatness.

Mt. Everest is a slumbering giant of 29,141 between India and Tibet. It was named for Sir George Everest who first located it in latitude. It was conquered about four years ago by Hillary and Tensing.



There is the Matterhorn, monarch of the Swiss Alps, 14,782 feet high, looming like an impregnable fortress against the skyline. It is not high as some of the other peaks in the vicinity, but there is a majestic bearing about it of undescrivable beauty.

Coming closer home — the Great Smokies of North Carolina are forever enchanting. Their riot of color in the Spring and their patch quilt of beauty, in the Fall, thrill the traveler who is looking for an inspiring picture.

Then there are the great mountains of Colorado. Pikes Peak is the King of the Rockies, but there are lesser ones that are pictures of exquisite beauty etched against a dark blue skyline.

As we passed over the Continental Divide recently, I was disappointed because it was just a flat-top road crossing—but this disappointment did not last long, for we were soon looking at long lines of majestic mountains 11,000 feet up, with beautiful valleys cradled between them, and with the lovely San Juan River with its sparkling waters stretching like a ribbon through the farms and canyons below.

Then I remembered the words of the Psalmist: "I will lift up mine eyes to the mountains from whence cometh my help"—and again "In the morning I will direct my prayer unto thee and I will look up."

As I pondered these words, I began to think of man's relationship to God.

With Robert Frost we can say: "Somehow man is made for the heights."

We hear the words: "Earth to earth; ashes to ashes, dust to dust" . . . but that's not the end of the story, man was made for the eternities.

There is a story that came out of Belgium many years ago. It seems that a congregation employed an artist to brighten up and repair the art work in the church which had become a

little faded with the years. When he had finished he sent in a bill for 22.49. The folk thought this a bit steep and asked for an itemized statement. This was his corrected list:

For correcting the 10 commandments	\$5.12
For renewing heaven and adjusting stars	 7.14
For touching up pergatory and restoring lost souls	 3.06
For brightening up the flames of Hell and doing odd jobs for the damned	7.17

I mention this because we often get enmeshed in little odd jobs for the damned and allow our souls to perish for the want of spiritual nourishment.

We spend about one-third of our time looking down. We get up then begin looking down. Tying our shoe, finding our clothes, eating our meals, working in the office, looking down the road for the next traffic light.

We spend another one-third of our time looking about us: We must recognize other people, survey the needs about us, look for new opportunities, prepare for new advances.

This summer I was impressed by the families on the road. Cooking out—playing ball—sharing.

I am reminded of the man who emigrated to Canada a few years ago and staked out a homestead in the forest. He made a small clearing and built a log house and went about his work to make a living. One day when he returned home from work he found his wife sitting on the steps crying. He said: "Woman, what is the matter?" Looking about her she said: "I'm all hemmed in, I can't see out." Pointing to the sky above he said: "No, you can't see out, but you can see up."

The art of looking up is a lost art in many parts of the world. It is a lost art with many people, but no truly great Christian can ignore it.

What does it mean then, in this modern world of ours, even for you and me?

It Reminds Us That God Is In Charge.

We do not pray to a mountain, To some statue of bronze, To some earthly power, To the State. We direct our prayer to God.

In his sobering story, "The Suicide of Greece," Will Durant tells of how this great civilization passed from earthly existence after reaching the pinnacle of intellectual excellence: They lost God. They turned from the great philosophers. They lived for themselves. Greed and lust for power overcame them. Prosperity brought moral corruption. Death ensued.

My fear is now in these troubled days, that we shall allow our perplexing problems to drive away from God. That we shall fail to look up.

I was impressed recently in reading the story of Dr. Harold Wilke's life. He is the head of the Evangelical and Reformed Church Commission on Training for the Ministry. He was born without arms. His parents were greatly distressed over this handicap. From early boyhood he wanted to be a minister. Every minister he talked to, discouraged him. But, he persisted

and went through college and seminary and became a pastor of a church. He turns his Bible with his feet. When he comes to baptize a baby he asks the parents to lift the child a little higher. Then he bends over and takes a sup of water from the baptismal font, reaches over and kisses the baby, and says: "I baptize you in the name of the Father, and the Son, and the Holy Spirit." When God leads, man finds a way.

Here is the man going to another land as a missionary. What is his work? Teaching, No. Preaching? No. He is going to dig water wells that will bring better health to the natives of Africa.

When a man looks up, he will be amazed at what God can do with his life.

If you are discouraged just now, look up; God is still in command of this universe.

Man Is Inspired To Do His Best.

A professor tells of how one of his students had piddled along in his work, wasted his time, and all but failed. Then, something hit him in his intellectual noggin and he got down to business, and consumed by a great purpose, he pulled out of his life of indolence and became a credit to his school and his family.

We have used prayer as a cure-all in a time of crisis. Some seminary students looked at their examination papers and said: "We don't know the answers, let's go and hold a prayer meeting." Such an attitude is an insult to God.

Shakespeare has the sailors crying out in "The Tempest" in a time of storm: "All lost, to prayers, all lost." Prayer is not an emergency measure; rather it is a continual fellowship with Christ our Lord. It is harmony between God and man.

There is a story going the rounds these days which states a woman took her husband to a psychiatrist for treatment. She told the doctor her husband thought he was a piano. He said: "Then you want me to change him?" "No," she said, "just tune him."

The early Christian Gospel was directed to prodigals and outcasts in a pagan world. Its purpose was to tune evil out and tune God in.

Looking up we are inspired to do our best.

Looking Up, Man Discovers A New Power.

The people who have really prayed and become great spiritual leaders, have practiced the art of looking up.

David and Moses, St. Paul and Jesus, Livingston and Schweitzer, men of great power and service never have been portrayed with their heads down.

Jesus in Gethsemane, pouring out his heart to God, has his eyes fixed above. This kind of praying is the most exacting thing in the world. It is hard discipline, but it is also released power.

Pentecost was a great hour for the Christian church. People were praying, waiting, expecting, all were looking up, and the power came.

I wonder what would happen in Methodism if all of us were dedicated to the holy art of looking up.

Overlooking the Kedron Valley in Palestine, there is the old monastery of Masaba. In about 1200, John of Damascus went up the winding path to his ancient shrine, leading by the hand his little nephew, Stephen, who became a musician, a spiritual leader, a great man of God. He practiced the art of looking up.

One hundred forty years ago one of his great hymns was unlocked from its Greek text and released to the world. Hear it as a great testimony of power:

"Art thou weary, art thou troubled
Art thou sore distressed?
Come to me, said one, and coming be at rest.

Hath he marks to lead me to him,
If he then be my guide?
In his feet and hands are wound-prints,
And his side.

If I ask him to receive me,
Will he says me nay?
Not till earth and not till heaven
Pass away.

Finding, following keeping, struggling,
Is he sure to bless?
Saints, apostles, prophets, martyrs,
Answer, YES.

* Dr. B. C. Taylor of Shreveport, a member of the Louisiana Conference, is the pastor of the Noel Memorial Methodist Church in Shreveport. He has been the pastor of several Louisiana Conference Churches and recently completed a six year period as superintendent of the Shreveport District.



THE MYSTERY OF GOODNESS

A wise and devout man once said that when a person finishes school the important question is what he loves rather than what he knows. A little reflection reinforces that observation. A student may pass his final examination in a subject with a high grade, but if he treats that final examination as a farewell salute to a subject for which he has no love, he is not likely to go much further in that field. Whereas a student who receives a much lower grade in the examination may have acquired such a love for the subject that he goes on to pursue it. Some 80 years ago out in Ohio a boy seemed so unpromising a student that his teacher advised his mother to take him out of school. But the lad had fallen in love with scientific experimentation and he followed his affection until he became the wizard of science known to all the world as Thomas A. Edison. Yes, the test of an education is not the volume of facts which we master but the value of the loves which master us, for what we love determines the direction of our further travel.

Hence in our attitude toward God, the simple question with which we start is not "What do you know about God?" but "What do you love about God?"

Well, what do you love about Him? We revel in these beautiful autumn days. We behold the trees donning their gayest garments to die. We look at the good earth which has brought forth its bountiful harvest. And something in our hearts expands with the feeling that the God who made all this is good. And the emotion of love toward Him springs up in us.

We look at a flower. We see that it has lifted its loveliness out of the muck and the mud. And we ponder the power which can take the elements of earth and transform them into the beauty and purity of a flower. As we let its meaning prevade our minds, we feel as did Sidney Lanier when in a mood of depression he threw himself on the ground, and then seeing beside him a little violet lifting its head so valiantly, he beheld it as a ladder of faith by which his mind climbed to a higher confidence. Something good in us responds to the goodness of a God who paints the petals of a rose and puts songs into the throats of birds. And that response is a form of love toward God.

We look about us in our homes. Here are children that have come out of the nowhere into the here. The mystery of life humbles us with its blessedness. The mystery of love warms our hearts as we think that though the world may turn against us our dear ones will stand by us. Love leaps the longest spaces and their spirits still hover around us, and something in our hearts melts with love toward the Creator who gives us families and friends.

Oh, I know that there is another side to the picture. I know that in contrast to the lovely autumn colors there are hurricanes and floods. I know that along with loving children and friends there are bombs and brutalities. But in "the mud and scum of things there is always something sings." And the impressive fact is that those who have suffered the worst are the ones who most firmly believe in the goodness of God.

"Why do the good suffer?" "Why did this awful calamity come to me?" Such are the questions that keep coming. Last spring a friend of mine, a minister, was driving with his wife through Virginia. Around the curve came a truck. Just as it reached them a tire blew out, the truck got out of control, crushed my friend's wife to death and left him horribly mangled. Why did this disaster happen at that particular moment and to a godly couple?

Such events are beyond explanation. But great as is the mystery of evil, even greater is the mystery of goodness. It is easier for me to explain a tornado as wind twisted into destructive force than to explain the life-giving power of sunshine. It is easier for me to understand hatred as love turned bitter than to understand a Christ going to the cross to save even His enemies.

Four hundred and sixty-six years ago this week-end, Columbus discovered this American continent. What led Columbus to sail west in order to find a way to India? It was the calamitous troubles with the Turks which closed the eastern route to India. Thus the discovery of America was indirectly due to what was called a disaster.

Yes, great is the mystery of goodness.

I

Saw

A Wet Paint Sign



**By
Rev. R. A. Teeter**

and a fellow came along and said: "I'll bet that is an old sign. That paint doesn't look wet to me." He put his hand in it and lost his small gamble. The paint was wet. The painter told me that it happened frequently, that many people would bet the cleanness of their hands against the truth of his sign.

We seem to have a pretty deep-seated feeling that many of the warning signs of life are old and out of date. At least they do not apply to us. We can beat the game, we think. We are often brash enough to bet the cleanness of life against the Ten Commandments and the Sermon on the Mount. They are old guideposts, or at least they were meant for someone else, not us. But of course the actual test

proves that the "paint is wet." They do apply to us.

Of course many things run out of date. When they do we should not be guided by them. But we have to make an intelligent calculation on them. It is best to consult a wider experience than our whim of the moment, our spirit of risk or wager. There is some one who knows whether they are in date or out. When the paint is dry the painter will take the sign down. He knows about paint. When the Ten Commandments and the Sermon on the Mount are out of date God will take the sign down.

Jesus was a strong believer in new things, like new wine, new cloth, new life. But He was in no hurry to destroy something merely on the score of age. He said: "I am not come to destroy the law or the prophets but to fulfill." Then He went on to explain that these directives for life could be outmoded only in rising to something higher. Fulfill the law against murder by not hating or even disrespecting your fellowman. And likewise with the other restraints and directives that have come out of humanity's wide and deep experience.

Maybe the paint doesn't look wet. The painter knows. Ask him.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



"... Seek Ye First ..."

Sunday, October 19th, will find thousands of laymen in Methodist pulpits all over the world. The occasion is Laymen's Day. It gives many men an opportunity to witness publicly for the Christian religion. Some of those who speak will be poorly educated, but every one of them will be able to do a creditable job if he will ask God to help him. The congregations also should pray for these persons and thank God that laymen in the Methodist Church are willing to fill pulpits when called upon. The subject this year is "... Seek ye first ...", taken, of course from Christ's Sermon on the Mount. The Bible reference is Matthew 6:33. These are the words of Jesus as He discussed the human weakness of worrying about things that do not matter as much as many people think they do.

A popular saying these days is, "First Things First." With those three words we often rationalize many of our deeds which of themselves are not very thoughtful or Christian. "First Things" mean many things to different people. To the playboy the phrase only means finding amusement. To the social climber it means another rung on the ladder that he or she is climbing ... a ladder that will really lift no one above the world. To the business man it sometimes means simply making an extra profit so that he can show a good "operating statement." To many parents it means providing their children with all the physical comforts and pleasures that they can use; a good car, fancy clothes, membership in the Country Club, etc.

Jesus was not talking about a

single one of these conditions when He was discussing "First Things." Jesus agreed that many people want all of these. In fact, He did not say that any one of these things of itself was evil. It was the relative importance of each one of these acts or conditions that Jesus dealt with. He said that if we make a "First Thing" out of any of these ideas, we would be throwing the whole Christian perspective out of focus.

He went further to say that the formula for focusing all of this into Christian thinking and planning was to make a "first thing" out of seeking God's kingdom and His righteousness. Thus, if we seek God's righteousness before we strive for any one of these gains; if we hold the ideals of God's kingdom before us as we seek for them; then, somehow we shall receive "these other things." Fact is, after we set all these desires into their proper relationship with the Kingdom of God, we somehow come to realize that they really are not "first things" at all. They are only "second things," or even "third things."

One of the surprises that I found last year in the Oriental countries where we visited was the fact that, even though many people do not have bathtubs, television sets, or even cars, they still seem to be living pretty comfortably. True, they do not have as many comforts as we have. They also do not have heart attacks and stomach ulcers! Millions of them have not heard about Christ. But millions of us have heard about Him and have not accepted Him. Here is a "first thing" that we need to do above all else.

The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for October 26, 1958: VICTORY IN TEMPTATION

READ: FOR BACKGROUND, Mark 1:12-13; LUKE 4:1-13. LESSON TEXT, MATTHEW 4:1-11.

MEMORY SELECTION: Because he himself has suffered and been tempted, he is able to help those who are tempted. Hebrews 2:18. (RSV)

Today we study the fourth of the five lessons in Unit 1, "Jesus The Messiah." Our lesson subject, "Victory In Temptation," deals with the temptations of Jesus on the mountain at the beginning of His active ministry.

In last Sunday's lesson we had the record of the baptism of Jesus by John the Baptist. At that time, we are told, "the Holy Spirit descended upon Him in bodily form like a dove" and a voice came from the heavens above saying, "Thou art my beloved Son; with thee I am well pleased." (RSV)

The first verse of our lesson text for today tells us what happened to Jesus following His baptism, "Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil." (RSV)

Following His baptism, Jesus stood on the threshold of His active ministry. It appears, from the Record, that Jesus, at this time, needed a period of time alone in which to set the course of His ministry. We recall that Paul, following his conversion, spent three years in Arabia in order to think through his plans for life as a servant and minister of Christ.

Hence it was that, following His baptism, Jesus spent forty days in the wilderness before He began His active ministry. Since this period seemed to be given to thinking over the underlying principles which were to guide Him in His life's work, it is not surprising that the devil entered the picture and tried to have a part in formulating the Master's plans.

It is difficult for us to understand just how Christ, the Son of God, could be tempted. Nevertheless, we must believe that the temptation of Jesus was real or it becomes meaningless stage-play. Jesus could have yielded to any of these temptations, and thereby weakened or destroyed His ministry or there were no real temptations at all.

Tempted To Attempt Saviorhood Without Suffering

It is our feeling that the basic temptation Jesus faced, of which each of the temptations presented by the devil was but a symptom, was the temptation to attempt to carry out His mission without paying the price in personal sacrifice which such work always demands; He faced the temptation to attempt to be a Saviour without suffering. The temptations appeared to be of a different nature but, basically, they were all the same. Jesus likely knew that He had but a short time to lay the foundations on which the cause He loved would be built throughout the centuries ahead and but a short time to win followers to His cause who could and would carry on the work after He was gone. How should He attempt to accomplish such a super-human mission?

The first plan suggested to Jesus by the devil, according to our lesson text, was the plan to use His supernatural powers selfishly. "If thou be the Son of God, command that these stones be made bread." This was a temptation to be a bread king. By such a cheap prostitution of divine power Jesus would escape suffering, such as the intense hunger that plagued Him after forty days of fasting. Furthermore, according to this temptation, He could, through this misuse of a power divine, win the hungry masses to Him by feeding them with material bread. By such a process Jesus could, for a while, have been a popular hero at no special cost to Himself. When Jesus, out of a spirit of

compassion, did feed a multitude of five thousand by miraculous power, John tells us that the multitude attempted, by force, to take Jesus and make Him a king. To follow this first temptation would have been a quick and easy way to have captured the imagination and following of all Palestine, with no suffering involved. Jesus immediately refused this temptation because the satisfying of the temporary physical hunger of people was of small importance when compared with the real mission of Jesus. That mission was to feed the spiritual lives of people and fit them for citizenship in the kingdom of God, here and hereafter.

Since the time was short and the need for a following imperative, the devil made another very plausible suggestion to Christ. The temptation was to win a following by spectacular methods. The suggestion was to go to Jerusalem and, in the presence of the multitudes, jump off the pinnacle of the Temple and float harmlessly to the ground, thereby startling the people into faith in His leadership; He could thus win followers by sensational methods. Again, in such a method, there would be no real suffering since, "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Jesus refused this suggestion since it was cheap, unworthy and of temporary value, if of any value at all. No church or preacher can win a substantial, permanent following by clap-trap sensational methods. We must appeal to something much more basic in human life if we attract and hold people to the Christian way of living. Such a temptation Jesus refused.

The final temptation, at this time, was the temptation to win a following by being popular with the masses. Instead of being a leader and Saviour of the masses, it was suggested that Jesus "fall down and worship" them. Find out what the people want and give it to them, said the devil, and the kingdoms of the world will be yours. The fickleness of popularity is plainly in evidence during Passion Week. The crowd that marched in the triumphal procession, with waving palm branches and shouts of "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," is largely the same crowd that a few days later shouted "crucify Him" and, given their preference, chose Barabbas instead of Jesus.

When a preacher enters a popularity contest with the world, he has lost already, regardless of the outcome of the contest. When the church tries to compete with the world by becoming a popular institution, it not only has entered a contest in which it will inevitably be a loser but it has betrayed its real mission in the world. Under the leadership of the Lord, the church must try to give people what they need rather than what they think they want.

The Value of The Bible In Temptation

In our lesson today we have an example of the great value of the Bible, in times of temptation. We see Jesus meeting each of His temptations with a quotation from the Word of God. Many of our temptations seem to be so plausible and at times appear to offer such attractive advantages that we need to measure their immediate appeal with the measureless reaches of eternity. Nothing will help us so much, as we face such temptations as some great passage

from the Bible which enables us to see the situation in its true light. Because of that fact, we need to hide away in our heart great Bible truths as a source of strength and defense in times of temptation. Paul called the Scriptures the "sword of the Spirit," with which we are to fight the spiritual battles of life.

"The Servant Not Greater Than His Lord"

It was Jesus who, on two occasions, said to His disciples, "The servant is not greater than his Lord." Consequently, if Jesus was so sorely tempted, we may expect that we too will be subjected to temptations that can and will destroy us spiritually, unless we are prepared to meet and conquer them.

In temptation we have this consolation that Jesus "Was in all points tempted like as we are, yet without sin." Hebrews 4:15. Paul gives us great encouragement in temptation when he says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13. In these two facts we have great encouragement in temptation. First, Christ has been tempted "in all points" like ourselves and can sympathize with us and help us in our temptations. Furthermore, we have the assurance that, in every temptation there is a way out if we sincerely look for it. Tempted as we may be, it is our own fault if we sin.

The Value of Temptation To Us

It was James who said, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life." It sounds a little strange to hear one saying that a man should be happy because of temptation. We would say, rather, "happy is the man who has no temptations."

Nevertheless, it is true that we never really know ourselves, our strength of purpose, our will to do God's will until we have faced great temptations in life. When the writer was converted, at twenty years of age, he was genuinely happy in the new life that had come to him and in the prospects for a life of service that seemed to be opening before him. Nevertheless, through many months of our early Christian life, we lived in a sense of insecurity and uncertainty as we saw so many young people, who had been converted in the same meeting, turning back into the old life. Happy as we were in our new life, we were never entirely happy until temptation after temptation had swept over us and we felt that, with Christ's help we had conquered them. Then we knew that we would never turn back. With that consciousness there came a joy and a sense of victory we had not known before and could not know until the temptations came.

Our friends never really know us until they see us stand before some great temptation or trial. Our true character, good or bad, then stands out in bold relief before such experiences.

Victory Over Temptation Is A Process, Not An Event

After the temptation on the mountain Luke tells us that "When the devil had ended all the temptation, he departed from him for a season." Luke is saying that the devil left Jesus "for the time being." Again and again, in His ministry, Jesus faced these same temptations to be a Saviour without suffering. Even in the holy, sacred moments of the Garden of Gethsemane there is the prayer, "Let this cup pass."

Victory over temptation does not come all at once. It is a process which may, with God's help, almost become a habit. We will never get beyond temptation, but an unswerving, unbending trend of a life will enable us to be "more than conquerors through him that loved us." We cannot avoid temptation but we can in every temptation find the "way of escape" if we sincerely look for it.

Comfort Comes With Victory Over Temptation

The closing verse of our lesson text reads, "Then the devil left him, and behold, angels came and ministered to him." (RSV)

It must have been a blessed experience, after the soul-testing temptations had passed, for Jesus to find Himself in the presence of ministering angels. The experience of Jesus has been the experience of multiplied millions of His followers since that day, when temptations have ended in spiritual victories.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. E. T. WAYLAND of North Little Rock, Arkansas, retired editor of *The Louisiana Methodist*, will be the guest evangelist in a series of revival services at the Memorial Methodist Church, Monroe, Oct. 19 through Oct. 24. Rev. Ralph Cain is the pastor.

A NEW MEMBER PARTY is being planned by members of the Elysian Fields Methodist Church, New Orleans, for Thursday evening, Oct. 23, honoring those members who have joined the church since June 1, 1958. Rev. James E. Christie is pastor.

REV. E. W. DAY, pastor of the First Methodist Church of Thibodaux reports that during this conference year 26 persons have been received into the membership of the church, five on profession of faith and 21 by transfer. He also reports a 10% increase in attendance since the annual conference session and the organization of a Methodist Men's Club.

REV. STEPHEN WENDT, pastor of the Doyle-McIntyre Charge, preached at the morning worship service of the First Methodist Church of Logansport on Sunday, Oct. 12. Family Day was observed following the morning service with a covered dish dinner being served at the church. This is the one time each year when all ages of the church gather in fellowship. Rev. James B. Grambling is pastor.

PETE MADAK, Lay Leader of the Southside Methodist Church, Monroe, spoke at the evening worship service of the Luna Methodist Church Sunday, Oct. 5. J. Y. Pipes and L. E. Howell assisted in the service. The Ladies' Quartet, composed of Mrs. Ray Perkins, Mrs. Charles Elliott, Mrs. Jack Trichelle, and Mrs. Jean Taylor, with Mrs. W. P. Stewart at the piano, sang for the service.

JOHAN TUBB, layman of the Rayne Methodist Church, is guest speaker at the Louisiana Memorial Methodist Church, Opelousas, Sunday morning, Oct. 19, when Laymen's Day is observed. Mr. Tubbs was also the guest speaker at the monthly meeting of the Men's Club on Tuesday of the previous week. He reported on the laymen's retreat held last month at Centenary College in Shreveport. Rev. J. W. Boyd is pastor of the Rayne Church.

THE JUNIOR CHOIR of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, under the direction of John Hammond, sang at the second service of Founders' Month program at which Rev. Jerome Cain, pastor of the Istrouma Methodist Church, preached. The Junior Choir appeared for the first time in Empire Fille robes of white presented by Miss Angel Tourne', consular of the Junior Choir. Rev. Robert B. Crichlow is pastor.

SHARON ELIZABETH, daughter of Rev. W. M. Jacocks and Shirley Ann Gassen Jacocks, was baptized at the morning worship service of the Carrollton Methodist Church, New Orleans, Sunday, Oct. 12, with Dr. J. Henry Bowdon officiating. Sharon was born July 30, and weighed six pounds 15 ounces. Rev. Jacocks' mother, the first Sharon Elizabeth Jacocks attended the baptismal ceremony. The Rev. Mr. Jacocks is associate pastor of the Carrollton Church.

MISS JENNIE YOUNGBLOOD, member of the Joint Department of Missionary Education, Division of the General Church School of the Methodist Church, was guest speaker at the evening worship service of the Mangum Memorial Methodist Church, Shreveport, on Sunday, Oct. 5. Miss Youngblood also taught in the Christian Worker's School held at the Church. She is the sister of Rev. Ben Youngblood, associate pastor of the church.

THE INTERMEDIATE YOUNG PEOPLE of Wesley Methodist Church, DeRidder, are attending a series of study classes at First Methodist Church, DeRidder. This series has to do with other denominations, and ministers of other churches are speaking to the young people at

the Sunday evening sessions. The study will continue for several weeks. Rev. James C. Skinner is pastor of Wesley Church and Rev. R. H. Jamieson is pastor of the host church.

DR. PIERCE HARRIS, pastor of First Methodist Church in Atlanta, Ga., is the guest evangelist in a "Preaching Mission" at the First Methodist Church of Monroe. The services began on Monday evening, Oct. 13 and will continue through Friday, Oct. 17. Services are being held each morning at 10:00 a.m. and each evening at 7:30 p.m. Harry Armstrong, director of Music at the Atlanta church will be in charge of music for the services. Dr. G. W. Pomeroy is pastor of the Monroe church.

DR. J. HENRY BOWDON, SR., has had a very successful and interesting preaching tour of South America and has brought back with him a good collection of pictures and a thorough knowledge of the country and what Methodism is doing there. Dr. Bowdon is pastor of the Carrollton Methodist Church, New Orleans, and preached Sunday morning, Oct. 5, on the subject, "World Responsibility in Religion." Dr. Bowdon spoke through an interpreter during his tour of Chili, Peru and Bolivia.

DR. DANA DAWSON, JR., pastor, spoke at the first session of the Baton Rouge First Methodist Church Woman's Society Jurisdictional Study Course, "A Study of Isaiah." The meeting was held in the church parlor Tuesday morning, Oct. 7. The course, which will be held on the first and second Tuesdays of October and November, will be coordinated by Mrs. Robert Brupbacher. Participating in the first session, with Dr. Dawson, were Mrs. Roland Peak, Mrs. James Ailor, and Mrs. Walter Brock. Mrs. James Deathery is president of the W.S.C.S.

THE METHODIST MEN'S CLUB of the Carrollton Methodist Church, New Orleans, has adopted as its project for the year, the maintaining of an adequate Blood Bank supply to be used by the Methodist Home Hospital. A meeting of the Club was held for the installation of officers recently, and Dr. J. P. Curl, president, announced plans for the year which included a program of interesting speakers on a wide range of topics. Elected to serve with Dr. Curl were: L. D. Woodall, vice-president; Wm. E. Falbaum, treasurer, and Cecil Quaintance, secretary. Dr. J. Henry Bowdon, Sr., is pastor of the church.

A SERIES FOR ALL THE FAMILY, "Christian Family Education," began Sunday, Oct. 5, at the Noel Memorial Methodist Church, Shreveport, and will continue each Sunday during October. There will be two adult courses: "Christian Family Living" led by Dr. Stuart DeLee and "Human Development and Education" led by Robert W. Haacker. Fun and fellowship will be directed by John D. Caruthers, Jr. An invitation to share in food, fellowship, study and worship with the entire family has been given to members of the church by the pastor, Dr. B. C. Taylor.

THE NEW SANCTUARY and Educational Building of the Ringgold Methodist Church is expected to be completed and in use by Thanksgiving according to a report received recently. The building will be completely new with all new furniture and equipment, year-round air conditioning and modern indirect lighting and chimes as well as many other furnishings that will add to the services of the church. The report also stated that the attendance at church services was holding up exceptionally well during the time of construction. Services are now being held in the local school. Rev. Roy Grant is pastor of the church.

REV. JOHN LEWIS SANDLIN, Nashville, a staff member of the Methodist General Board of Evangelism for nearly six years, has been selected to lead the board's church attendance movement. The four-year-old movement emphasizes church attendance campaigns from January 1 through Easter of each year. Methodist churches are urged to sponsor local

and district campaigns, joining with other denominations and organizations in a cooperative program wherever possible. Program and publicity materials are produced on a non-denominational basis and made available to any religious or civic group interested in promoting church attendance.

THE FIRST MEETING of the standard Training School for Church School teachers and workers for Bethel, Longstreet, Shiloh, Logansport and First Methodist Churches was held in the Educational Building of the First Church, Logansport, on Tuesday evening, Oct. 14. Teachers for the School are: Mrs. Fay Jackson, Children's Division; Dr. Webb Pomeroy, pastor of Ellerbe Road Methodist Church, Shreveport, Youth Division; and Rev. Beverly Bond, pastor of North Highland Methodist Church, Shreveport, Adult Division. The school will meet again on Tuesday the 21st and the 28th. Rev. James B. Grambling is pastor of the host church.

A NEW ORGANIZATION of Methodist Men in the Munnolland Memorial Methodist Church has been chartered by Methodism's General Board of Lay Activities in Chicago. The group received the charter Wednesday evening, Sept. 24, at a dinner meeting held in the Community Hall of the church, at which time new officers were installed. Dr. N. H. Melbert, pastor of First Methodist Church of New Orleans, was the guest speaker, and Rev. Howard Daughenbaugh, New Orleans district lay leader, presented the charter and installed the following officers: Dr. M. R. Matta, president; Fred Cathy, vice president; Bob Ewing, secretary; Francis Nelson, treasurer and Richard Carter, reporter. Rev. Edward W. Harris is pastor of the church.

FIRST METHODIST CHURCH of Winnsboro observed the 100th anniversary of the founding of the Winnsboro Circuit of the Methodist Church with homecoming and revival services September 28 through October 5. Members, former members and friends were invited to attend services twice daily. Speakers included: Rev. W. H. Bengston, the pastor, Rev. Ralph Cain, pastor of Memorial Methodist Church, Monroe; Rev. A. Jerome Cain, pastor of First Methodist Church, Baton Rouge; Rev. Luther L. Booth, pastor of First Methodist Church, Bastrop; and W. R. Baker, charge lay leader. The Rev. Mr. Ralph Cain and Rev. Mr. Jerome Cain are brothers and sons of a former minister of the church. The Rev. Mr. Booth, whose father also served as pastor of First Church, is a graduate of Winnsboro High School.

OFFICIALS of the Monroe District of the Methodist Church approved plans for the church to operate a proposed hospital to be built in West Monroe. The Methodist officials met with the West Monroe Hospital Committee Sept. 16 at the Highland Park Country Club and notified the West Monroe group that all clearance had been made, subject to action of the annual Methodist conference. The following four officials were featured in a photo appearing in the Monroe News Star under date of Sept. 17. Rev. James T. Harris, superintendent of the Monroe District; Harold K. Wright, Methodist Board of Hospitals, Chicago; Charles P. Chisholm, chairman of the West Monroe committee, and Rev. E. P. Drake, chairman of the board of hospitals and homes for the Louisiana Conference.

DR. ROBERT E. CUSHMAN has been appointed Dean of the Duke University Divinity School, President Hollis Edens announced in Durham, N. C., on Oct. 4. A Divinity School faculty member since 1945, Dr. Cushman succeeds Dr. James Cannon to the deanship. Dr. Cannon resigned for health reasons, effective, Oct. 1. Dr. Cushman's appointment was approved by the Executive Committee of the Duke University Board of Trustees, effective the same date. President Edens described the appointment as "indicative of the strength of the faculty of the Divinity School, which thus has provided its own leadership" and said, "I am happy to make this new appointment." Dr. Cushman, when contacted following the appointment, stated, "I am sure that like any other theological school, we have some history to stand upon, some history to overcome and some history to make."



rollton pastor is shown in his pulpit following his recent return from South America.

Dr. J. Henry Bowdon, Sr., pastor of Carrollton Methodist Church in New Orleans, was given a most hearty welcome upon his return from an extended preaching tour of South America. Members of the congregation were at Moisant Airport, to greet him. Dr. Bowdon was surprised at seeing his son, Rev. J. Henry Bowdon, Jr., and his daughter Louise, at the airport with his wife and his mother-in-law. Everyone at Carrollton is very glad to have Dr. Bowdon back in his pulpit.

Dr. J. Henry Bowdon, Carrollton Methodist Church, New Orleans.

FAMILY LIFE CONF. TO BE HELD IN CHICAGO, OCT. 17-19

(Continued from page 1)

ficers include: Bishop G. Bromley Oxnam, Washington, D. C.; Bishop Roy H. Short, Nashville, Tenn.; Bishop Eugene M. Frank of St. Louis, vice chairman of the Family Life Committee; and Bishop Raymond Grant, Portland, Ore. Bishop W. Earl Ledden of Syracuse, N. Y., will conduct the opening worship service, and Mrs. J. Fount Tillman of Lewisburg, Tenn., national president of the Woman's Division of Christian Service, will preside at the Saturday evening program.

Theme of the conference is "Faith, Freedom and the Family."

Special features will include a youth panel discussion on "What Our Home Should Be," a new play on family life, "The Second Look," and a dramatic program written by the Rev. E. Jerry Walker, pastor of Chicago's St. James Methodist Church. The dramatic program is called "This is the U. S. A."

The Methodist Family of the Year—the James I. Detweiler family of Burbank, Calif.—will be presented to the conference Saturday evening. They were chosen by *Together*, the denomination's national family magazine published in Chicago, and the national Committee on Family Life.

Choirs from three of the church's colleges will provide music for the conference: De Pauw University, Greencastle, Ind.; Ohio Wesleyan University at Delaware, O.; and Nebraska Wesleyan University at Lincoln. Prof. Rexford Keller of Ohio Wesleyan will lead the singing.

Co-chairmen of the local arrangements committee are Bishop Brashares and the Rev. Dr. E. Harold Mohn, general secretary of the Commission on Promotion and Cultivation, 740 Rush street, Chicago.

Northwestern University players will present the new family life play, "The Second Look" by Nora

New Orleans Has Christian Worker's School, Oct. 13-17

A Christian Workers' School for New Orleans Methodists opened Monday, October 13 and continues through Friday, October 17. Classes began at 7:30 o'clock each night at Munholland Memorial Church, 1201 Metairie Road.

Courses offered were Work of the Official Board; Christian Beliefs; Story of Protestantism; Better Music in the Church; Use of the

Stirling of New York City.

Dr. Evelyn M. Duvall of Chicago, author and lecturer, will summarize the work groups at the Sunday morning service following early morning communion by delegates.

Work group leaders from this area include: Mr. and Mrs. Herman Will, Jr., of Lombard and Mrs. Homer Brown, Chicago.

Subjects for discussion at the conference are based on studies of family problems and interests made by adult classes in 500 "pilot" Methodist churches.

The Rev. Dr. Erskine M. Jeffords of Evanston and the Rev. Dr. Kenneth F. Thompson of Wilmette are in charge of arrangements for the Sunday morning service of holy communion, to be directed by Bishop Frank of St. Louis and a large number of local Methodist clergymen.

The Rev. Dr. Edward D. Staples of Nashville, Tenn., staff member of the Methodist Board of Education, is secretary of the Family Life Committee.

The conference is being sponsored by 12 Methodist national agencies in cooperation with the Committee on Family Life. It is the third such conference to be held by The Methodist Church. The first one was held in 1951 at Medinah Temple in Chicago. The second was held in 1954 in Cleveland, Ohio.

Dr. Carl F. Lueg Holds Revival At New Iberia First Church

The First Methodist Church of New Iberia, Louisiana, held its Revival beginning with the Sunday evening service, October 5th, and ending on Friday, October 10th. Dr. Carl F. Lueg, minister of the First Methodist Church, Lake Charles, Louisiana, was the guest evangelist.

The Revival services were held each evening at 7:00 o'clock and in the mornings at 7:15 o'clock. The Chancel and Youth choirs rendered the special music under the direction of C. G. Fuller, Jr., and the organists and

pianists were Mrs. W. H. Walker, Mrs. Compton LaBauve, Mrs. Johnny Trotter and Mrs. Jack Cooke.

The Commission on Membership and Evangelism and Missions, under the direction of Guyton Watkins, chairman, were hard at work prior to the revival making plans and carrying out the many different details. Neighborhood Prayer Groups were held before the Revival began.

"Dr. Lueg was truly an inspiration to our church and community and everyone felt that we had had a great revival," according to Reverend Jack Cooke, minister of the First Methodist Church, New Iberia, Louisiana. "When people pack into the sanctuary night after night and individuals and families walk down the aisle of the church to unite with the church, you know that hearts have been warmed and the spiritual life of the people has been deepened. Truly, it was a great week in the life of our church," said Reverend Cooke.

Bible with Children; Interpreting the Bible to Youth; How to Teach in the Church School; Your Home can be Christian.

Rev. Henry A. Rickey, chairman of the school's board of managers and New Orleans district superintendent of the Methodist Church, released plans for the school. He praised the board of managers for their careful planning. Other members of the board include Rev. Clyde C. Frazier, Jr., dean of the training school, Dr. J. H. Bowdon, Sr., Rev. A. B. Cavanaugh, Henry W. Dorsey, R. R. Eckart, T. R. Kenney, W. J. Kuhnell, Rev. C. E. Munden III, Rev. Spencer Wren.

Well known to New Orleans Methodism are the following instructors, certified by the department of leadership education of The Methodist Church: Mrs. A. B. Cavanaugh, Dr. A. M. Serex, Dr. G. W. Pool, Rev. M. S. Robertson, Dr. J. H. Bowdon, Sr., Rev. H. A. Rickey, Rev. Spencer Wren, Rev. C. C. Frazier, Jr.

Host pastor for the five day school is Rev. Edward W. Harris.

Men's Club Organizes At Merrero Church

Rev. Larry Clayton and men of the St. James Methodist Church of Marrero, La., called a meeting for the purpose of organizing an active Methodist Men's Club on September 11.

Wm. J. Michon, Organizer and past president of the Methodist Men's Club of First Methodist Church of New Orleans, was their invited guest to assist in organizing their Club.

Bro. E. A. Blackmoon, presiding, called upon Bro. Raymond Tenken to open with a prayer. Bro. Blackmoon introduced Bro. Michon, who explained the duties of each officer

and chairman, and the function of the Club as connected with the Church activities, it being an asset whereby it promotes fellowship and interest in Church work.

The following officers were selected: E. S. Blackmoon, President; Curtis Rogers, Vice President; Dewey Moorman, Secretary-Treasurer; Myrleen Morgan, Attendance Comm. Chairman; Dan. Davidson, Membership Comm. Chairman; Elton Nelson, Project Comm. Chairman; Raymond Tenken, Program and Publicity Chairman; W. E. Conger, Devotional; and Rev. Larry Clayton, Chaplain.

Meeting was closed with prayer by Bro. Michon. Refreshments were served.

Raymond Tenken, Publicity Chairman



OLDEST DIPLOMA displayed in the historical exhibit at Centenary College's "Fifty Years in Shreveport" celebration is shown above. Awarded by Centenary to Dr. John L. Scales of Shreveport on June 1, 1892, it has been presented to the college for its permanent archives by the prominent retired physician and Centenary Board member.

Trail Hike Experiences

By John W. Hassler

Little Rock Conference Youth Director

During this past August, eighteen older youth and adults from the Little Rock Conference were on their way to one of the greatest adventures of their lives. Under church auspices, this Trail Hike group had the true meaning of Christian fellowship as their focus. They were not on an endurance contest, matching themselves against the mountains or strength against an over-heavy pack on a too-long trail. The wilderness trail furnished for them the stage for vital Christian living. The nature of back packing reduces one to the bare essential of human existence. These hikers encountered the elements of life (such as fire building, cooking, making shelter, rain, hygiene, prayer, worship, human relationships, and walking) far from the complications of civilization, and each has come away refreshed and restored in his own being.

The "curriculum" for a trail hike is group living in the out-of-doors. Thus a trail hike is an experience of group living in the out-of-doors, along the trail. For our group, it became a Christian adventure within a Christian community, a place where leadership becomes a function instead of a role—thus shared by all.

The group hiked from Maroon Lake, near Aspen, Colorado, to Marble—a distance over the mountains of about 35 miles. This was a seven-day hike with a day lay-over at beautiful and picturesque Snowmass Lake. Several of our party kept us supplied with fresh rainbow trout, a very delectable tasty dish up in the mountains. Our altitude ranged from 8,000 to 12,700 feet going over one of our passes. One of our group said, "I do not think you could have selected a better hike than the one in the Rocky mountains as it was very beautiful and perfect in every respect." Another shared this in her evaluation, "Of course the untouched beauty of the lovely mountains and lakes, and the simplicity of the flowers were inspiring."

What about the spiritual values of the hike? Here are some ideas coming from the hiker's evaluations written by them: "I forgot the everyday complexities of our modern life and enjoyed being with other

people like me and experiencing the things we experienced together. I couldn't say I've never been as close, but I can say I haven't been closer to God than I was on the hike. It was just as some of the rest of the group put it, you were in constant communion with Him." Another shared this, "It amazed me how a group could cooperate as much as we did. We had a sense of togetherness that no other group could possibly have. The fact that there was never a cross word made it seem like the impossible come true." Another said, "Another thing that deeply impressed me was the unifying power of love. The trip was an example of how love breaks down all barriers. After a few days on the trail I became conscious of

the deep consecration of some of my fellow hikers. I am thankful for the opportunity to come in contact with these great Christians." One hiker said, "I can't think of any other way that would be better to keep youth interested in the church after graduation than an experience such as this. It proves that people can live together in peace." And another, "I found a new conception of God on this trip, a deeper insight into the needs of my fellowman, and a greater faith and strength than I had ever experienced. In fact, I found something so powerful that I could never capture here to reveal to you the things I felt in the emptiness of words. I felt a spiritual reawakening within myself by just

being alone, just God and I, which stems from the inner core of my being. It is this inspiration that stimulated me as I raised my eyes and thought above myself while crossing Trail Rider pass to say Thank God I've got two eyes to see this beauty and two ears to hear the sounds of the earth, even the quietness, but even more than all this my Father I thank you for those greater eyes and ears which see and understand the true heart of the brotherhood of man."

After being in the mountains for seven days, one camper had this to say about the trip homeward, "If sightseeing is on the itinerary next year, make it before the hike to avoid the anti-climax of commercialized scenery." Another, "The Garden of the Gods in Colorado Springs seemed so artificial after seeing the natural beauty and magnificence in the Wilderness Area as we were in."

Perhaps in summing up the total experience of the 1958 Trail Hike, one hiker said this, "I cannot express here the greatness of my experience and neither can I express my gratitude here in the emptiness of words, but now I know that my sincere desire is to see others sharing in this same experience I became a part of, and I feel that continuation of this program is not only good but I feel that it is vital. For just as the physical body needs nourishment so the spiritual body needs nourishment and renewal and I feel that certainly God has provided for this in abundance in this place. It was in this place that I understood the true meaning of the One Hundred Twenty-First Psalm: 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.'"



Home again after seven day Colorado Trail Hike are left to right back row: Rev. Bob Trieschmann, Little Rock; Joan Davis, Texarkana; Lynette Cook, Little Rock; Johnny Lamb, Little Rock; Harrell Jones, Pine Bluff; Mary Ann Lee, Little Rock; Gary Frederick, Little Rock; Carrie Holland, Arkadelphia; Ronnie Bald-

win, Des Arc; Rev. John Hassler, Little Rock; front row: Bill Scurlock, Waldo; Martha Sample, Benton; Kathy Kemp, Texarkana; Bill Payne, Magnolia; Sue Pettyjohn, Little Rock; Freda Dial, Bearden; Virginia Jarvis, Texarkana; not pictured: Rev. Woodrow Smith, Little Rock.



Zwolle Celebrates 18th Anniversary

The Woman's Society of Christian Service of the Zwolle Methodist Church celebrated its eighteenth anniversary, Wednesday afternoon, September 24th. Traditionally, the occasion was observed with a birthday party, given in the lovely new home of Mr. Merck Gray with Mrs. J. O. Kimbrell, Jr., president of the W.S.C.S. as co-hostess.

The guests enjoyed, first, a number of games, one of which was a Bible Bee, patterned after an old-fashioned spelling bee. Following the games the group turn its attention to more serious thoughts as Mrs. R. E. Pearson was recognized and honored in a brief ceremony. Mrs. Pearson has the distinction of being one of the two remaining members who was a charter member of the Ladies Aid organized in 1902; the Woman's Missionary Society organized in 1906; and the Woman's Society of Christian Service organized September 24, 1940; marking 56 years of active service in the Zwolle Methodist Church.

A timely and impressive meditation entitled, "A Way of Life" which had been prepared by Mrs. Joseph C. Ferguson was read for the spiritual enrichment of the Society.

At the close of the meditation the guests were invited into the dining area for the customary lighting of the candles on the birthday cake. As the wish for the coming year was repeated Mrs. Max Brown blew out the candles. A delicious party plate was served to the following guests and members: Mrs. W. T. Hall, Mrs. George Thomson, Mrs. R. E. Pearson, Mrs. J. S. Gray, Mrs. M. L. Corley, Mrs. O. L. Salter, Mrs. Max Brown, Mrs. Ovie Bullard, Mrs. J. D. Bowman, Mrs. R. E. Peterson, Mrs. Sam Scott, Mrs. J. T. Elliott, Mrs. Carl Byers, Mrs. J. D. Brown, Mrs. M. H. Burkhalter, Mrs. W. E. Crutchfield, Sr., Mrs. Frank Witte, Mrs. Hughie Morris, and the hostesses Mrs. Merck Gry and Mrs. J. O. Kimbrell, Jr.

NEWS IN BRIEF

A group of young matrons in the DeQueen Methodist Church met at the parsonage Monday evening, September 29 for dinner and the purpose of organizing a fourth circle of the Woman's Society. Mrs. Fred Arnold, Mrs. Stuart Norwood, president of the society, Mrs. John Allardyce, Mrs. Lee Markwell and Mrs. W. G. McNeice, circle chairmen, and Mrs. Grady P. Bolding were hostesses.

Elsie Howard was elected chairman, and the next meeting will be held at the home of Mrs. Virginia Bell.

North Arkansas Executive Committee To Meet

The annual fall Executive Committee Meeting of the North Arkansas Conference Woman's Society of Christian Service will be held at the First Methodist Church in Springdale, Ark., November 13 and 14th.

The schedule is as follows:

- Nov. 13—2 P.M. Finance Committee, Mrs. William Hall, Chairman
3 P.M. School of Missions and Christian Service Committee, Mrs. Elmus C. Brown, Chairman
4 P.M. Program Committee, Miss Mildred Osment and Mrs. H. E. Pearce, Co-Chairmen
6 P.M. Dinner at the AQ Chicken House for Executive Group

Reservations for the dinner and attendance at the Executive group meetings must be made with Mrs. Jeff Brown, P. O. Box 350, Springdale, by October 25th.

The Executive Committee will meet together for a business session at the Church following the dinner, and will have its concluding session Friday morning.

Mrs. Jessie Gilstrap, President
Mrs. H. E. Pearce, Recording Sec.

N. Baton Rouge Holds Round-Up

A "Round-Up Party" was given by the Woman's Society of Christian Service and the Wesleyan Service Guild of the North Baton Rouge Methodist Church last Tuesday evening, September 30th. Seventy ladies were present for the occasion.

In keeping with the Round-Up theme, the social hall of the church was decorated with saddles, bridles, corn stalks, and lanterns. The table was covered with a red checked tablecloth and decorated with miniature covered wagons. Many attending the party came dressed in Western clothes.

The program for the evening was opened by the singing of some cowboy songs, which were led by Mr. Kaye Blackmon. Mrs. T. D. Lipscomb, assisted by Misses Becky Baker and Terry Ann Brown, presented her trick horse, "Mamie, the Methodist" who was able to answer many questions concerning the work of the Woman's Society and Wesleyan Service Guild.

Visiting district officers, Mrs. R. O. Coopenter and Mrs. W. W. Hyde, of the W.S.C.S. and Mrs. C. G. Manous and Mrs. Earl Turner, of the W.S.G., were introduced to the group by Mrs. I. Milton Baker.

A turn-over chart concerning the purpose and work of the W.S.C.S. was reviewed by Mrs. James Stovall, and Miss Nena Mae Whittington told of the opportunities for service in the W.S.G.

Mr. Carl Brunson, head resident of the Dulac Indian Center at Dulac, Louisiana, and his wife, Mrs. Brunson, then made talks and showed slides of their work among these South Louisiana Indians. The Dulac Indian Center is one of the home mission projects supported by the W.S.C.S. and the W.S.G. which is located in Louisiana.

Following the singing of "Blest Be the Tie That Binds," the group then adjourned for "Chuck-Wagon Chow" — barbequed sandwiches, Fritos, and Cokes.

Anna Givens Joins Mission Staff

Miss Anna Givens, of Lafayette, Louisiana, has been elected assistant secretary of the department of work in foreign fields of the Woman's Division of Christian Service, of the Methodist Church's Board of Missions. Miss Givens, who was born in Lafayette, was from 1950 to 1953 a special missionary of the Woman's Division to Japan, serving as a teacher in Kagoshima. From 1953 to 1955 she did graduate study at Scarritt College for Christian Workers, Nashville, Tennessee, where she received a Master of Arts degree in religious education.

In June, 1955, Miss Givens was commissioned for full-time missionary service in the Methodist Church, at a service held at DePauw University, Greencastle, Indiana. She returned to Japan and was there at the Language School in Tokyo until March, 1957, when she was forced to return to the United States because of illness.

In September, 1957, she joined the staff at Erie School, Olive Hill, Kentucky, which position she held until June of this year.

Local Societies Entertain In District Parsonage

As an expression of appreciation for contributions of the Woman's Society of Christian Service and Wesleyan Service Guilds of the Ft. Smith District, Mrs. Ethan Dodgen invited local societies to visit the new district parsonage and to hold a regular meeting there. The beautiful living room of the new parsonage was furnished by the contributions of these organizations.

The Waldron Woman's Society was the first to accept this gracious invitation. Wednesday, Oct. 1, at 2:00 p.m. seventeen members from this society met with Mrs. Dodgen for an enjoyable time. The program "And Crown Thy Good With Brotherhood" was given as an introduction to the home mission study, "Christian Concerns of North American Neighbors" that began in the home church, Oct. 6.

Church-wide Study Sponsored By Jonesboro, La.

The Commission on Missions, Woman's Society of Christian Service and Wesleyan Service Guild are sponsoring a church-wide mission study in the Jonesboro Methodist Church, Jonesboro, Louisiana. The study is on Methodism in Alaska and Hawaii and is being taught by the pastor of the Jonesboro Methodist Church, Reverend Loyd Williams.

This course of study was begun Sunday night, October 5th, and will continue through the remaining three Sunday nights in October. Plans are being made to conclude the study Sunday, October 26th by showing color films of Alaska and Hawaii.

"Methodism in Alaska and Hawaii: New Patterns for Living Together" is the textbook used by the pastor and church members for the study. The author is Reverend W. Vernon Middleton, the General Secretary of the Division of National Missions of the Board of Missions of The Methodist Church.

The guide to the text is written by Miss Elizabeth Stinson, a native of Jonesboro and now Secretary of Missionary Education on the Board of Missions of The Methodist Church.

This study is of interest to all persons regardless of denomination because it is so timely; Alaska having been admitted as our forty-ninth state and Hawaii's admittance pending. Most all American citizens have knowledge about these territories concerning their military and commercial positions and rapid population growth. But the average citizen has scant knowledge about the religious, moral and social problems in these territories.

The Methodist Church is very proud that she pioneered in both Alaska and Hawaii. "Her past achievements are remarkable; her present situation is one of strength; her future is boundless."

Members of the Jonesboro Methodist Church are learning with interest and pride the story of their accomplishments in the past and with hope, expectations and plans for an even greater work in the future.

Not only are all Methodists urged to attend this study but persons of all denominations are invited to attend.

Adventists Post Math Table For Drinkers

Blacktown, New South Wales (RNS) — A new "math table for drinkers" was displayed at the annual Seventh-day Adventist Bible conference here. It read: 2 pints = 1 quart; 1 quart = 1 argument; 1 argument = 1 fight; 1 fight = 1 cop; 1 cop = 1 arrest; 1 arrest = 1 judge; 1 judge = 30 days.

The Christian Faith

And Life

A Sermon By

Rev. A. Eugene Rushing*

LET us begin and end with a question, a question we all face regardless of whether we recognize it or not. We face it just as we face or stand under the judgment of God in every moment of our existence. It is not the fashionable thing to do to mention the judgment of God, but simply ignoring God's judgment does not determine whether or not that judgment is in effect upon the individual life.

This question is one that really cannot be answered simply or quickly. Nevertheless, let us look at the possibilities of answering it. Whether or not the question is finally answered will not be entirely dependent upon what is here written, but upon you and the life that you live in the tomorrows of your existence.

The question is "WHAT IS THE NATURE AND MEANING OF THE CHRISTIAN FAITH AND LIFE?"

To begin with, the answer is found in the life of Christ; the Bible; and the Church. Now, of course these are three separate factors. If we look at them carefully, studiously, with concern, and in faith, we can get some idea of (1) what the Christian life is; and (2) how it applies to our life and existence. Not only do we find Christ speaking of the nature and meaning of the Christian life, but throughout His teachings there are answers to this question. Then, in this we call the Christian era, and with the ascension of Christ to the Father and the simultaneous establishment of the Christian Church as the continuing of the body of Christ upon the earth, we find in it the answers to this question.

I

But beyond the answers of the Bible, Christ, and the Church, we may explore more deeply the meaning by asking one other question, "What Does It Mean to Be a Person?" What is the meaning of my existence as a person? The meaning of your existence as a person is wrapped up in everything you do, every act and every thought, and this, because you have chosen to do and to think thusly. The meaning of

your existence is dependent upon the decisions that you make in your mind and upon those which you choose to act out by your every act or deed.

For instance, Luther once said that your god "is the one in whom you trust and make the supreme center of your existence. Your god is that to which you flee in time of need; that which to you is good." This god is of your own choosing; and it is thus, that it affects the meaning of your existence as a person.

Because of the fact that we are given freedom of choice and because of the fact that there are the possibilities of right and wrong, it is possible that our choice may be for the wrong. It is easy enough to see that the choosing of the wrong precludes that which is right. That is, the choice of the wrong puts a barrier in the way of choosing the right. In a sense, it shuts out, or impedes, or makes impossible the choosing of the right. And in this choice of the wrong which is the opposite of right, you have chosen to sin which is the opposite of loyalty to God. This, in fact, is the definition of sin, the opposite of loyalty to God. Every act of yours, right or wrong, affects your life. The right acts and the



wrong acts all affect the nature and meaning of your Christian faith and life.

II

Where do we turn to find the answers to these questions?

First of all, we may say that Christ gives us the right answers to the questions we are asking, that understanding of our existence which makes it possible for us to live. Every religion and every individual, because of choices and the desire to give life some meaning have (by choice) their own God, their Christ, and their sin. But for the Christian, Christ is the avenue to finding the answers to the questions we ask as to what it means to live; to be alive; to be alive in Christ. This was the mission of Jesus, called the Christ.

The God that we worship today is the real God—the Father of our Lord Jesus Christ. He is not any of the things which we can see and manipulate. He is no thing. He is the one from whom all things come, as gifts. He is the one who brings us into being. He is the one who sustains us through this life and He is the one who calls us back to Himself—that is, in death to this life, but to life in Christ.

Then, what is the nature and meaning of the Christian faith and life? The full meaning and the full life is only really found when one takes seriously the fact that God is the One from whom all life is given and that it is to Him that one returns when this life is ended. Accept this as a fact, and you shall come to know the God who accepts you, not because of what you are, but in spite of what you are.

Now, in this life we are accepted because of what we are. We are accepted by the family because of what we are to them, our relation, etc. We are accepted by friends because of what we are to them. We are accepted in places of leadership because of our ability to lead. In all of our everyday living we are accepted because of what we are. Because of this prevailing condition we are in a sense, in bondage to society. We are not free but act because of outside pressure.

But when we hear the Word of God preached and believe that Word, that He will receive us unto Himself in spite of what we are or what we have done, then we have a new freedom; We are free in a way that we have never been before. We are free from the "bondage of sin."

III

When we believe . . . ! That is where the aspect of the meaning of the Christian faith comes in. In the last analysis, the Christian faith can be said to be "faith active in love." It displays itself in that the Christian faith gives one a freedom from the past and a freedom from the future; ". . . forgetting those things which are behind . . . I press on toward the goal . . ." But this pressing on toward the goal does not mean that we just live for that "out yonder." Instead it is a pressing on in faith that gives you a freedom from the future in the sense that you live every moment of your existence as if it were that future. Live as if the best were now; and by living as best you can every moment as it comes to you—free from the past and free from the future—your life will show something of what Christ meant when he talked of "losing one's self" and thereby finding life.

The Christian faith is a certain way of understanding our existence. To be a Christian means to treat things created as created things. To be a Christian means to live a life that befits a creature created in the image and likeness of God. To be a Christian means "to be active in love"; to love one's neighbor; as in the story of the good Samaritan, to meet the concrete need as it faces us.

Existence as a Christian means that you must always love one another; that you must always proclaim God's eternal love to the 'one' He loved; that your life will be one of actual service—meeting the concrete need as it faces you.

* Rev. Albert Eugene Rushing is a member of the Little Rock Conference and pastor of the Humphrey-Humnoke Charge.

N.A. Conf. Notes

Bentonville Area School Has Record Enrollment, October 6-8

By Ira A. Brumley

The Bentonville Area School was held October 6-8, with a total enrollment of 122. This was probably the largest enrollment of any school ever held in this section of the Fayetteville District.

The following churches were represented in the school: Bentonville, Rogers, Brightwater, Pea Ridge, Elm Springs, Centerton, Oakley's Chapel, New Home.

The following courses were offered in the school:

Teaching Children, Mrs. E. L. McKay

The Methodist Youth Fellowship, William Hightower

New Testament, Charles W. Lewis
How to Improve the Church School, Ira A. Brumley.

North Arkansas Conference Rally Day Offerings

The first ten days following Rally Day have shown the best report for a like period on Rally Day offerings we probably ever have had. The following offerings have been received through Thursday, October 9: Tilton, \$5.00; Cabot, \$25.00; Mt. Vernon, \$3.00; Tuckerman, \$25.00; Harmony, \$2.00; St. Paul, Ft. Smith, \$50.00; Newport, First Church, \$100.00; Scotland, \$2.99; Yellville, \$15.00; Round Pond, \$15.70; Leslie, \$10.00; Spadra, \$5.00; Alpena, \$10.00; Ravenden Springs, \$5.00; Quitman, \$10.00; Central Church, Fayetteville, \$200.00; Lepanto, \$25.00; Pocahontas, \$40.00; Asbury, Batesville, \$10.00; Clarendon, \$25.00; Judsonia, \$10.00; Rose Bud, \$5.00; Jacksonville, \$40.00; Walnut Ridge, \$50.00; Holly Grove, \$20.00; Marvel, \$10.00; Gar Creek, \$5.00; Central Avenue, Batesville, \$35.00; Culpeper Mountain, \$5.00; Kensett, \$10.00; Russellville First Church, \$100.00; Huntington, \$10.00; Yarbrow, \$10.00; Gardner Memorial, No. Little Rock, \$150.00; Higginson, \$5.00; Bradford, \$5.00; Weldon, \$12.00; Swifton, \$15.00; Madison, \$3.00; Tumbling Shoals, \$3.88; Imboden, \$8.00; Smithville, \$11.61; Eli Lindsey, \$2.50; Ramer Chapel, \$1.85; Wesley, Conway, \$15.00; Earle, \$30.00; Sulphur Rock, \$2.00; Danville, \$8.71; Sylvan Hills, No. Little Rock, \$20.34; Vesta, \$6.00; Corning, \$40.00; Vilonia, \$10.00; Mt. Carmel, (Vilonia Charge), \$6.12; Smyrna, \$2.00; Branch, \$5.00; Levy, \$50.00; Russell, \$5.00; Conway First Church, \$200.00; Springdale First Church, \$75.00; McCrory, \$6.25.

Batesville Area Training School

The Batesville Area Training School is to be held at First Methodist Church Batesville, November 9-13, with the following being offered:

How to Improve the Church School, Elmo Thomason

Christian Beliefs, instructor to be announced

A Study of Isaiah, Mrs. Paul Arrington

The Meaning of Methodism, (Youth only) John Bayliss.

North Little Rock Area School

The North Little Rock Area School to be held November 16-20 promises to be the greatest program ever offered for the churches in North Little Rock. Eight courses

have been listed for this school as follows:

Working With Nursery Children, Miss Evelyn Briant

Working With Kindergarten Children, Mrs. J. H. Monday

Working With Primary Children, Mrs. W. F. Bates

Working With Junior Children, Mrs. H. E. Tomlinson

Guiding Intermediates, Worth W. Gibson

Guiding Seniors and Older Youth, W. L. Douglas

Goals and Materials for Methodist Church Schools, Miss Sara Bagley

Understanding Ourselves, (Youth only) Joseph E. Taylor.

Five of these courses are to be Observation-Laboratory courses and are to be limited to a very small number from each of the participating churches.

The nursery and kindergarten groups are to meet from 9:00-11:30 on Monday through Thursday, having their first session on Sunday afternoon beginning at 2:30 p.m., November 16.

The general course on Goals and Materials for Methodist Church Schools under the leadership of Miss Sara Bagley of Nashville, Tennessee, will be of great value to pastors, church school superintendents, members of commissions on education. We would suggest that adult leaders take advantage of this opportunity.

The course on Understanding Ourselves, while held at the same time of the Second Series Training School, is a First Series Course and for youth only.

This total training program offers a splendid opportunity for the churches of North Little Rock, Jacksonville, and the Cato-Bethel Charge.

Persons desiring additional information will get in touch with Reverend Worth Gibson, pastor-host, as the school is to be held at Lakewood Methodist Church.

New Certifications

James Fleming, The Life of Jesus; Robert E. L. Bearden, The Acts of the Apostles; A. W. Martin, Developing Christian Workers; Charles W. Lewis, Christian Beliefs; Miss Anna Rose Miller, Working With Primary Children; Elmo A. Thomason, The Meaning of Methodism; Earl B. Cotter, Christian Beliefs.

Berryville Area Training School

The Berryville Area is to have a four-unit training school, November 10-12, with the following being offered:

How the Bible Came to Be, Frank Jones;

Missionary Education in the Local Church, Roy I. Bagley;

Christian Worship, Leonard Byers;

Teaching Children, Mrs. Roy I. Bagley.

There is to be a second series training school for the Fayetteville-Springdale area, November 2-6. Watch for announcements of this school.



The Rice Sub-District MYF met at the Rayne Methodist Church in Rayne, La. on Sunday, Sept. 21, at 3:30 P. M.

The meeting was called to order by the president, Paul Lasseigne Jr., and when the roll was called, sixty-two were present. The MYF Banner went to Rayne Methodist Church with 86 2/3% present, and Wesley Methodist Church of Crowley ranked second with 77 7/9% present.

The First Methodist Church of Crowley was in charge of the program which included the installation of the 1958-59 officers. The officers are as follows:

President: Paul Lasseigne, Jr.—Rayne

Vice President: Lana Baron—Crowley, 1st. Church

Secretary: Josephine Harrington—Crowley, Wesley

Treasurer: Sandra Rue—Crowley, 1st Church

Publicity Chairman: Dorothy Hoffpauir—Crowley, 1st Church

Reporter: Sandra Jeffers—Ebenezer

District Representatives: Ronald Sarver—Ebenezer; Lane Sarver—Crowley, 1st Church

Counselor: Mrs. Martin Welsh, Jr.

Program Chairmen: Nolan Atkinson—Ebenezer; Joy Lindsey—Maxie;

Kathleen Cunningham—Rayne; Joe Boyd—Rayne

The meeting was then concluded with a supper held in the community center at the Rayne Church.

THE YOUTHFUL ACCENT

By Hoover Rupert

Social Code For Parents

Out in Kansas City the Federation of Catholic Parent-Teacher Associations has come up with a social code for parents of children in grades one to eight in the diocese of Kansas City-St. Joseph, Mo., of the Roman Catholic Church. The purpose of the code its chairman, Mrs. R. J. Iseman reported to the press is "to bring parents into agreement on reasonable, common-sense standards of behavior." She added, "Unless parents make a unified effort of this sort, they will find it difficult to enforce any standards." The code begins with the declaration that character education is the responsibility of the parents, not of the schools. The schools have distributed 12,000 copies of this code at conferences with parents at the beginning of this school year.

While some of the suggestions are oriented particularly to Roman Catholic families, (such as forbidding movies except those classified A1 and A2 by the Legion of Decency, banning reading of publications not approved by the National Organization of Decent Literature, and rating of Television programs by "The Register" a weekly newspaper of the diocese) several areas of the code are worthy of passing along here.

"Entertainment. Parents must be home and available at all times when children entertain. Plans should be made in advance. No mixed parties should be held for this age group (through eighth grade, remember). Extra-curricular activities after the dinner hour should be held on weekends only.

Know where your children are at all times. It is your responsibility to see that your children are returned home at the termination of all activities. Parties should be held no later than 9:30 P. M.

"Dress. Boys and girls should dress modestly and appropriately for all occasions. Bare mid-ribs and short shorts for girls are not acceptable away from home, and boys should not appear in public without a shirt.

"Associates. You should know your children's associates; beware of cliques which may form at this age, narrowing their development.

"Homework. Home co-operation homework is imperative. Parents are asked to provide a time and place and a quiet atmosphere for the child to settle down to his work. This entails a definite schedule which should be safeguarded when TV or other attractions threaten to abolish it.

"Telephone calls. Calling should be limited to three minutes—use a timer, and no calls should be permitted after the dinner hour."

Well, there you have it. How many Protestant parents — and Protestant youth and youngsters would welcome such a code if they knew other parents and youth were using it as a standard!

Lacking that, why don't you have a family conference if there are youngsters in your household. Use these suggestions as points of departure and set up your own social code for parents and youth. The main thing is that parent and child have a spirit of understanding based on mutual love and respect. Then codes become reflections of practices rather than letter of law for practices.

Who knows, you might end up liking the folks you love!

Portrait Of A Methodist Layman

By Ralph Miller

Villa Quesada, Costa Rica

Cosme Mejias is our outstanding layman in the Villa Quesada Methodist Church. By trade, he is a tailor — one who has built up a trade that keeps him more than busy most of the time. The first time we met him, he said that his greatest joy in life was telling others of Christ.

His boyhood was spent on the San Rafael river three-and-one-half hours from the village with no opportunity for education. The family learned to read at home with the help of their father's belt.

One day a circuit rider chanced to stop at the home when Cosme was young. His father was gravely ill at the time, and the circuit rider had a prayer service with the family although they had never seen the man before. Shortly after, the father recovered from his illness.

Cosme's mother was deeply moved during that service, and continued reading the Bible and learning from the Scriptures the teachings of Jesus. She and most of her children became Protestants.

When in his teens, Cosme and his sisters would attend the meetings in the village whenever they could get in from the farm. He became active in the league. Shortly after, he was elected president and, although it meant a horseback ride of three-and-a-half hours each way, he was always present at the meetings.

Three years ago, he married Mari-
ta Ugalde, one of a family of nine, who had had opportunity to complete university studies and was teaching in the village school. They had known each other since childhood, as Mari-
ta's family was one of the first Protestant families in Villa Quesada.

Mari-
ta continues teaching and Cosme has his thriving business. Both spend most of their free time in the church. They teach Sunday school, and he is Sunday school superintendent. Both were active until last year in directing the young people's league and now are taking part in the formation of a young adult study group. Cosme is president of the Men's Club.

Their lives are lived to glorify their Heavenly Father and never cease to praise Him and His wondrous works. They are two of the radiant Christians with whom we have the privilege of working.

Peter Cartwright

. . . The Lord's Breaking Plow

Himself a product of the United States frontier, Peter Cartwright more than any other man symbolizes the down-to-earth role of Methodist circuit riders who followed slashed timber trails into the pioneer West.

Writing in the November issue of TOGETHER, the new Methodist magazine for families, President Webb Garrison of McKendree College, speaks of Cartwright as "a born fighter who would have weighed in at 200 pounds, and who dedicated his mighty fists to pounding for the Lord — pulpits by preference; heads if necessary."

It is little wonder that Cartwright failed when he preached to congregations in fashionable Eastern cities. His function, as he saw it, was to break new ground. "Ground first plowed by him in mid-America" points out Garrison, "is still the harvest land of U.S. Methodism."

Typical of his methods was the procedure he followed one evening when he walked onto a dance floor with a "beautiful, ruddy lady." He had stopped for the night at a Cumberland Mountains inn. Looking more like a tinhorn gambler than a parson, it was natural that he should be invited to join the Saturday-night festivities.

He saw in the invitation to dance an opportunity to preach to these strangers. So he took his partner's hand and led her to the middle of the floor. Then he waved the fiddler to halt and began to pray.

Describing the incident years afterward in his famous "Autobiography of Peter Cartwright," he concluded:

"While I prayed some wept, and wept aloud, and some cried for mercy. I rose from my knees and commenced an exhortation, after which I sang a hymn. The young lady who invited me on the floor lay prostrate, crying earnestly for mercy. I exhorted again, I sang and prayed almost all night. About 15 of that company professed religion, and our meeting lasted next day and the next night, and many more were powerfully converted. I organized a society, took 32 into the Church, and sent them a preacher."

Son of a soldier who fought under George Washington, Cartwright was born in 1785. When he was five or six, his father was lured from Virginia to Kentucky by land sales. To

attract settlers, the region soon to become a new state deeded parcels of 400 acres for \$80.

According to his own account, Cartwright, the frontier youth, was as rough as the hickory logs he split into rails. Before he was 16, he considered himself a seasoned gambler and horse racer. Converted during an early camp meeting, he joined the Methodist flock of which his mother was already an ardent member.

A few months after Thomas Jefferson assumed office, the Cartwrights moved two or three counties farther west. Peter applied for a letter transferring his membership, received in lieu of it a license to form a new circuit around the mouth of the Cumberland. It was then that he came under the influence of the man who was to become the first American-born Methodist bishop, William McKendree. McKendree appointed him to the Salt River Circuit and personally directed him in a course of reading.

A man of convictions and always partisan, it was natural that he should be drawn into politics on the frontier. Efforts to legalize slavery in Illinois pushed him into candidacy for a seat in the state legislature, and he won easily. Four years later he stood for re-election and retained his seat, in spite of the contest waged by a young veteran of the Black Hawk War — a gangling fellow Kentuckian named Lincoln.

In 1846 Cartwright found himself running for Congressman from the Seventh District of Illinois on the

Democratic ticket against Lincoln, the Whig candidate. Preaching with his usual fire during the campaign, the presiding elder one evening used the familiar camp-meeting technique. He asked all those yearning to go to heaven to signify their desire by standing. Then he invited a like response by all who wished to avoid going to hell.

Just one man in the whole congregation, recounts Garrison, kept his seat. "If you are not going to repent and go to heaven and do not want to avoid hell," inquired the preacher, "just where are you going?"

"I am going to Congress, Brother Cartwright," replied Abe Lincoln. And he did.

Under leadership of Cartwright and his followers, Methodism grew with the expanding nation. Camp meetings attracted the masses and brought sinners under conviction; circuit riders moved with the frontier and kept converts related to the church.

Created in 1800 to include everything west of the mountains, the Western Annual Conference, claimed more than 30,000 members by 1811. In 1844, just 60 years after the Methodist Episcopal Church broke away from English control, it was listed as the largest Protestant body in America. Singlehanded, Peter Cartwright baptized from 12,000 to 15,000 persons and received from 10,000 to 12,000 into the church.

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Religion And Life In The Countryside

By Aaron H. Rapking

"Justice in our Daily Work" was the theme of one of our recent church school lessons. We all have work to do. Our attitude toward our work is one of the greatest factors in the development of our personalities. Some persons have a mistaken idea that work is a curse laid upon the race by God. Work can be one of life's richest blessings. Without working, no person can reach the highest possibilities of life. We can be just or very unjust to ourselves in our work. We are not playing fair with ourselves if we are careless and indifferent about the kind of work we do. One of the greatest challenges that comes to us is to do our work so that we can have the proper respect for ourselves.

When I was working on the farm as a boy, I got joy out of plowing a straight furrow and in shocking the corn and wheat in straight rows. To do so was a very healthy challenge for me. To do slipshod work tends to cripple our soul and bring about an unrealistic relationship within ourselves, so that we

cannot have the proper respect for ourselves.

This afternoon we are going to prepare a plot of ground in preparation for planting fifteen different kinds of roses. Now the easy way would be to spade up a minimum layer of soil. By doing so I would cripple and limit the growth and development of the roses. In preparing the soil, I prefer following the instructions of those who have become experts in growing roses. The Creator has established laws by which roses grow, and it will be my desire to cooperate with the Creator in growing the roses. This statement may seem strange to you—some of the deepest and richest religious experiences have come to me while working in our flower and vegetable gardens.

It is indeed unfortunate that we limit our intimate relationship with God to the time when we pray, read the Bible and share in the worship services on Sunday. These are vital in the growth and development of our souls, but persons can and many do all these and at the same time they live a selfish, conceited, sub-normal life. Christ was emphatic and in dead earnest when he said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit." (John 15:4-5.) It is this intimate, realistic sense of relationship with Christ that also helps us feel at home with God and in His great universe.

Near my bedroom window, the branches and the leaves of a large maple tree are moving quietly in the breeze. When I wake up in the morning and look out the window, they say good morning to me for

God. Our bathroom is also on the second floor and I am glad that it is so. Besides the looking glass that makes it possible for me to do a good job shaving, are two windows. From these windows I take pictures every morning with my soul of the flower garden. This garden is seventy-five feet long and from ten to twenty feet wide. In this garden there are from seventy-five to one hundred kinds of plants. Part of the garden is a rock garden. In this, many plants that cling close to the soil also make a vital contribution in warming my heart, stimulating my imagination, extending my horizons and in developing a good, healthy, intimate relationship with God. We all need the kind of spirit that directed William G. Tarrant when he wrote:

"My Master was a worker with daily work to do,

And he who would be like Him must be a worker too.

Then welcome honest labor and

honest labor's fare
For where there is a worker the Master's man is there."

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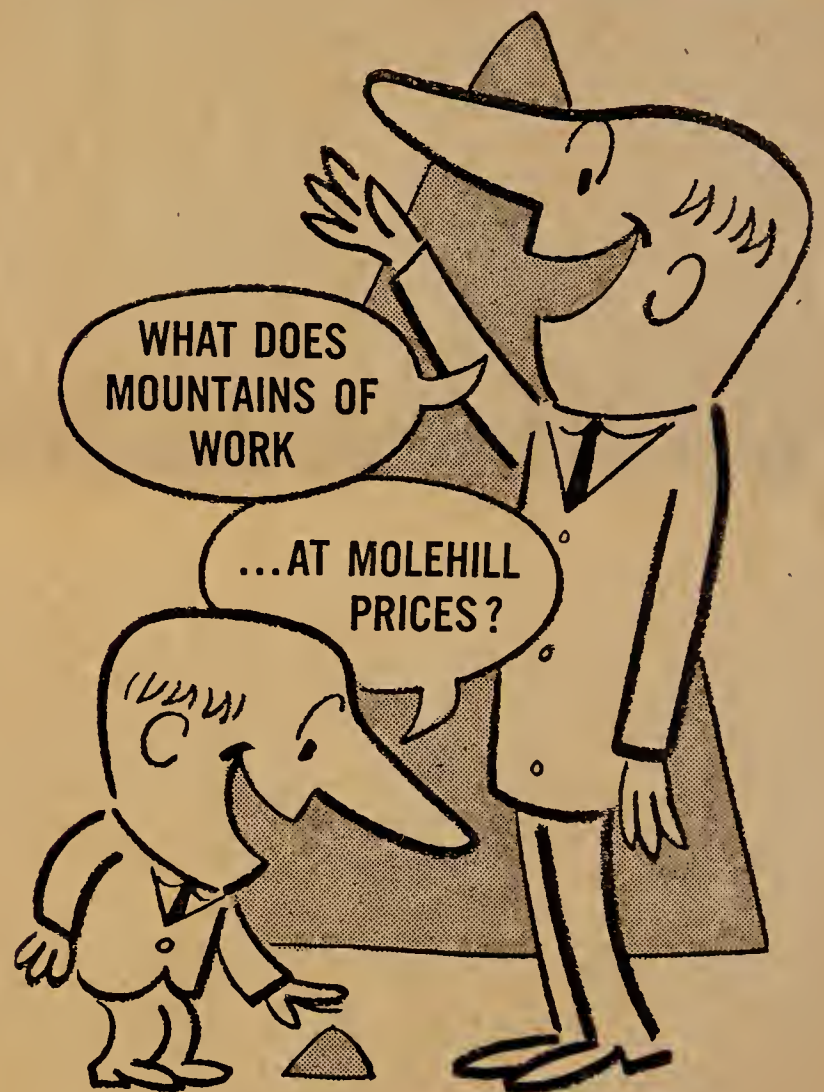
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W. W. Reid

"Courage" in the Nuclear Age

The erudite successors to Noah Webster tell us that courage is "that quality of mind which enables one to encounter dangers and difficulties with firmness; valor; boldness." And of course—from novels to history—such courage always decided the fray or the encounter on the side of righteousness and justice. It has high place in our religion and hymnody: "Courage, brother, do not stumble . . . Trust in God and do the right."

But now someone comes along and poses the question, "What constitutes courage in the nuclear age?" Or, more crudely, "What does a courageous man do when atomic missiles are being hurled at him from an unseen weapon 3,000 miles away?"

The question of courage was simple enough when one came out from the Philistine army and one came out from the soldiers of Israel, and a blow and a cut from David caused the backers of Goliath to flee in utter rout. Or when Samson used his waning strength to confound his tormentors. Or when an Ivanhoe—armed with a lance and with a righteous cause—could rescue a Rebecca and win a Lady Rowena. But with the coming of the longbow, and even more with the use of artillery, courage took on a different shape, and downright foolhardiness was often indistinguishable from what some called valor. Was "The Charge of the Light Brigade" an act of genuine courage?—did it come from a noble "quality of mind," or was it an automatic, unthinking reaction of minds, and bodies trained as mere unquestioning machines?

An editorial writer in "World-view" (journal of The Church Peace Union) notes that "Frontier concepts of courage and justice, carried into the world struggle today, can prove morally and strategically disastrous. Modern war is different in kind from other wars. In the face of its reality, our traditional notions of 'courage,' or 'surrender,' of 'liberty or death' have lost much of their validity. Ideas of 'massive retaliation,' of 'absolute victory,' of 'unconditional surrender' have become, in themselves, suicidal."

Another writer suggests that our old vocabulary of moral and political values, and our old "appeal to courage" (as Churchill's appeal of less than two decades ago), have in this new age become practically meaningless . . . "The moment a war can even conceivably threaten the continued existence of man on earth, the alternative between liberty and death has lost its old plausibility."

We come back to the question, "What constitutes courage in the nuclear age?" Certainly not greater atomic stockpiles. Certainly not sitting idly in fear, "waiting for something to happen." Certainly not threats, nor promise of retaliation (there probably can be none in kind), nor plunging headlong "into the valley." We may better recall H. G. Wells' remark that "Ultimate bravery is courage of the mind." Now is the time — before bombs fall, before the human race is all

Of Especial Interest To Churches,
Boy Scouts of America Proposes

A New Exploring Program

Protestant churches that are seeking new and fresh program activities to help them attract and hold boys of high school age will be greatly interested in the announcement made by the Boy Scouts of America, that there will be available to them in November a new Exploring program which was formulated after extensive research and wide consultation with religious leaders, educators, and youth leaders. The new program has many elements that will appeal to the youth and to youth leaders of all Protestant churches, such as flexibility in method of operation, larger role of boys in leadership, emphasis on special interest groups, more coed social activities, new optional uniforms, and less emphasis on badges and awards.

When the Boy Scouts of America was looking for a name that would typify their new program for high-school age boys, they found that nothing could describe it better than "EXPLORING," which means "to reach for or after something." The primary purpose of the program is to help the youngster look into the future and prepare himself for it.

Now, making up a program for teen-age boys is more difficult than most people would expect. Although Scouting has had a great many years of experience in dealing with boys of all kinds, there are still several problems that have never been completely conquered. For instance, when you start working out an over-all program, it is necessary to decide what materials are needed, what the present teen-age interests are, how much it will cost, how much literature must be written, and a million and one other details completed. By the time you get this work done and turn around to offer the program to youth, you find that in the interim, the teen-agers have changed completely, and it's back to the drawing board to try to catch up with them.

but obliterated, before there is no one to survive us—to "employ our minds" with courage, firmness, valor, boldness, to counter the nuclear-age dangers that seem to be closing in upon us. Now is the time to turn from the easy physical courage of yesterday to the bold, and new, and more difficult spiritual-volitional courage.

The new day demands: courage to subordinate nationalism to international brotherhood; courage to negotiate for arms reduction, and the renunciation of force as a "means to good"; courage to cooperate to wipe out hunger, ignorance, and poverty among all men; courage to cooperate rather than compete in world markets; courage to wipe out race and national prejudices; courage to make Christian faith live in industry, in trade, in diplomacy, in international and personal relationships; courage to see ourselves as others see us—and to do something about it. This is the new courage—the harder courage over the longer years — the spiritual courage: but the only courage that, applied, will keep the human race alive.

To the Boy Scouts of America this meant that the new Exploring program would have to be flexible and wide enough to allow for the fast-changing pace of the high school boy. Another thing was that, up to then, no one had done a complete enough research job on the teen-ager's leisure-time interest to find out what he wanted. The research had to be done before Scouting could be sure of being on the right track.

Taking their problems to the Survey Research Center at the University of Michigan, Scouting asked—What do teen-agers really worry about? What is it they want to do with their leisure? How do they react to parents' and peer pressure? Are they concerned about the future?

Question after question was aimed at the representative group of the two-and-a-half million boys who were fourteen through sixteen years of age. The results and their analysis as released by the Boy Scouts of America in 1955 were the tools Scouting used to lay the foundation of the new program. It would be difficult to give an accurate run-down of the entire program, but, in general, here is what the group was concerned about and the answers provided through Exploring.

1. What will the boy do once he graduates? A surprising number were very concerned about their future vocations, while very few had definite, concrete ideas of what their lifelong jobs would be.

Exploring offers as part of a six-point program a variety of experiences that allow a young man to investigate various businesses, trades and professions.

2. What about the ladies? Many boys had never had any proper coaching on the common social graces connected with dating. In place of not knowing what to do, they adopted a boorish or rough-hewn attitude and soon found themselves in a worse spot, that of being completely without dates.

Exploring encourages several different types of events and social affairs that require common knowledge of proper manners. Social events with coed participation, dad-and-son parties, parents' night, and other activities give ample opportunity for requesting help in picking up tips on social graces.

3. Personal fitness concerned the boys, though many thought it was not a grave situation.

Exploring is putting strong emphasis on group and individual sports that normally are ignored until later in life. Games such as golf, handball, archery, and others that can be carried into adult life will be stressed. The outdoor adventure factor will also prove of help in strengthening muscles and straightening backs.

4. The last item on the list is service. This may have surprised some people who have not worked with boys, but to Scouting it was expected. Although the present push nationally is toward a crash program on cold, mechanical science, boys still showed a need for helping out their fellow men in a humanitarian way. They didn't say it in just this way, but they indicated a strong

need to be useful as participating citizens.

Exploring offers conferences on how to be "Citizens Now," and through quarterly program literature will constantly encourage service projects to the home, the unit sponsor, and the community. Through these experiences, a young man can get his first taste of adult responsibility to society.

Now that all these concerns had an answer in the program, requirements for membership were next. Because some boys who are Boy Scouts want to stay and serve as junior leaders in their local Scout troop, and at the same time others wish to graduate to the older-boy program, Exploring must again adopt a flexible entry regulation. In addition, many boys who have never been Scouts are now interested in joining and provisions to include them are necessary. The final action was to open the door to any boy who is fourteen years old or older and in the ninth grade or above. If he is a Scout and wishes to stay in his troop, he can do just that.

To be certain that even the boy who may have an exceptional special interest will feel welcome, the post he belongs to can prefix the "post" part with a title such as RADIO POST, SCIENCE POST, or NATURE POST, or any other subject that the group, as a body, is trying to follow.

There will be a change in wearing apparel, too. While the forest green uniform will still be available, an optional outfit consisting of a navy-blue sport coat, white shirt, maroon tie, and gray slacks will also be official for social usage.

All in all, it appears that any young man who follows the Exploring trail should turn out to be a well-rounded citizen and speaking editorially, we are for it.

Although juvenile problems are at a relative low in many areas, youth workers advise that the most effective way to prevent any future problems is to reach a boy at an early age and give him enough guidance to travel a straight path into manhood. With the widening of their older-boy program, the Boy Scouts of America can do just this. A boy can become a Cub Scout at eight and stay until he turns eleven, then he may become a Boy Scout and stay until he is eighteen, or after three or four years of Boy Scouting, he can move into Exploring. There he can stay until he is old enough to take over a leadership position. All this will enable him to help the younger Scouts who are on their way up.

In this new Explorer program particular emphasis can be placed on enrolling boys who have never been associated with Scouting. The program has been designed to be of great interest to all high school age boys.

The new Exploring program is being launched early in November and churches may organize Explorer posts on the new plan after that time. Following the usual pattern of sponsorship practiced by the Boy Scouts of America, these units will be administered by the churches as a part of their own youth program.

The Louisiana Methodist

100 DRED TEN THOUSAND METHODISTS IN LOUISIANA"
Publication of Louisiana Methodism

VOL. X

THURSDAY, OCTOBER 23, 1958

No. 42

Evangelistic Group Finds Missionaries An Inspiration

Nashville, Tenn. (MI) "The consecration and dedication of our missionaries was an inspiration to behold. They are of such caliber of character that we were humbled and led to a closer walk with God."

Thus spoke the Rev. C. Ray Hozendorf, pastor of First Methodist Church, Magnolia, Ark., one of 32 U. S. Methodists who took part in a Methodist evangelistic mission to Bolivia, Chile, and Peru during September and early October.

Those taking part from Louisiana were A. W. Townsend, Alexandria; Rev. William P. Fraser, Homer; and Rev. J. Henry Bowdon, New Orleans.

"There are no fat missionaries," commented another U. S. minister who participated in the mission.

"The minister's comment may not be literally true," said the Rev. Dr. George H. Jones, Nashville, director of the mission, "and fat missionaries might be just as dedicated and hard-working as others. But the statement does suggest the sacrifices and hardships of our missionaries."

At least 95 missionaries were contacted by all or some of the U. S. Methodists during the mission just completed.

"South Americans want more missionaries," said Dr. Jones. "I have not seen there any antagonism toward missionaries or missionary work, which is in contrast to attitudes in some other parts of the world."

"If the missionary loves the people and gives himself sacrificially," said Dr. Jones, "he will get a good response in the South American countries where I've directed evangelistic missions."

Dr. Jones has led evangelistic missions to the six South American countries where The Methodist Church has work. He took a group to Brazil in 1956 and another to Argentina and Uruguay in 1957 before leading the recent mission to Bolivia, Chile, and Peru.

The evangelistic missions were sponsored by the Methodist Board of Missions, New York City, and the Methodist Board of Evangelism, Nashville.

During the major part of the 1958 mission, September 14-28, the U. S. leaders did evangelistic preaching through interpreters and trained nationals in visitation evangelism and other evangelistic principles and techniques.

Much of the rest of the time was spent in visiting missionary projects and other points of interest.

One of the teams visited the highest Methodist church in the world, which is about 15,000 feet above sea level at Cerro de Pasco, Peru.

The missionaries held 312 services

New Methodist Information Director Named

Miss Jo Ann Newby of Little Rock has been named director of Methodist Information for the Methodist Church's Arkansas-Louisiana Area, according to Dr. Aubrey G. Walton, Little Rock, chairman of the joint commission of the Arkansas-Louisiana Methodist.

The information office is the denomination's official news agency for the two-state area.

Miss Newby succeeds Mrs. John W. Smith, the former Miss Jeanne Mason, who has headed the Methodist public relations office for the past two years. Mrs. Smith will soon move to Jacksonville, Ark., where her husband is stationed with the U. S. Air Force.

Miss Newby, the daughter of Mr. and Mrs. Lewis M. Newby, 1616 Broadway, is a graduate of Stephens College in Columbia, Mo., where she was affiliated with Delta Chi Delta sorority; Sigma Gamma Gamma, honorary music society; and Alpha Epsilon Rho, honorary radio fraternity.

She studied voice with Madam Mariana Skura in New York for six years and worked on radio and television shows such as "The Art Ford Show," "The Wish Bone Party," "Broadway to Hollywood," and "The Steve Allen Show."

Miss Newby was in the Theatre Guild's production of "As You Like It," and S. M. Chartock's "Gilbert and Sullivan Company." She worked

in 94 churches, as well as 95 meetings in other places. They trained 315 ministers and laymen in visitation evangelism and spoke and counseled students in eight Methodist schools. At least 119 persons united with the church during the mission.

The Methodist Church has about 90,000 members and more than 16,000 preparatory members in Latin America.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Oct. 23-Nov. 1 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Oct. 23	John 21:1-14
Oct. 24	John 21:15-25
Oct. 25	Acts 1:1-14
Oct. 26	Acts 1:15-26
Oct. 27	Acts 2:1-13
Oct. 28	Acts 2:14-36
Oct. 29	Acts 2:37-47
Oct. 30	Acts 3:1-10
Oct. 31	Acts 3:11-26
Nov. 1	Acts 4:1-12



JO ANN NEWBY

ed on promotion for the Continental Baking Company and for the advertising firm of Sidney Robbins, Associates before returning to Little Rock to open her own advertising agency.

She later joined the KATV staff to do promotion, and played the part of "Myrt" on "Betty's Little Rascals."

Miss Newby was with Brooks-Pollard Company as head of TV and radio copy before accepting her present position. She assumed her duties October 15.

'Every Member' Workshop Held At Alexandria

The Workshop on the Every Member Canvass Program was held in Alexandria, La. at First Methodist Church beginning at 10:00 A. M. on Monday October 20 till noon on Tuesday October 21.

Those attending were district superintendents and district directors of Stewardship. In the Louisiana conference each district had 5 ministers and 5 laymen receive the training, so that these 5 teams of two can train the leaders from the churches in January at the district workshops.

Rev. Karl Tooke, Louisiana conference director of stewardship was in charge of the sessions. Mr. Bob Gennins of the General Board of Lay Activities was the resource leader.

The results of the EMC for the first year were very good. Pledges increased by more than \$1,500,000. The gain for the second year or last year was almost half of this amount. A two year gain of more than \$2,000,000 has been accomplished.

LMCF Day Is To Be Nov. 23

By Dr. W. Earl Hotalen

Sunday, November 23, 1958, has been designated as "LMCF Day" to be observed in all churches by presentation of the building fund appeal. Some churches will observe the day one or two Sundays earlier or later than Nov. 23rd, as local circumstances may require.

Methodists and other Christian people in Louisiana will rejoice with the Louisiana Moral and Civic Foundation, in learning that the Internal Revenue Service of the U. S. Treasury Department at Washington, D. C. has ruled that LMCF is tax exempt. The Foundation is chartered by the State of Louisiana as a non-profit organization, and qualifies under Federal Regulations as a religious and educational foundation.

The ruling means that all financial contributions made to the Louisiana Moral and Civic Foundation, Inc., or to its "LMCF Building Fund," are deductible by the donors from their taxable income when reporting their Federal Income Tax Returns.

The grant of tax exemption came opportunely and advantageously for LMCF's \$200,000 Building Fund Campaign which is just now being launched. The Fourth Quarter, 1958, LMCF BULLETIN, now being distributed throughout the state, publishes a "Letter To The People of God In Louisiana," signed by Executive Director Dr. W. Earl Hotalen, which furnishes detailed information about the new building project.

The quota asked of each Church is a sum equal to \$1.00 for every member. Several churches are arranging for a solicitation visit to every family in their membership by a special Committee. Many will raise their quota on LMCF Day by congregational appeal. Many churches have indicated that they will provide their share of LMCF's Building Fund by placing the full quota amount in their local church budgets, paying the same in equal monthly installments over a period of 12 or 24 months, and making these payments through the Annual Conference Treasurer as designated for the LMCF Building Fund.

It is believed that some donors will want their individual gifts to establish in the new LMCF Building, Memorials to loved ones; and that some others will designate their gifts for furnishing some office, or for providing some items of furniture, machinery or special equipment, or other special project connected with LMCF's Headquarters activities. Such special wishes will be honored, of course, and persons interested may write for further information to the Louisiana Moral and Civic Foundation, Inc., P.O. Box 2951, Baton Rouge 1, Louisiana.

Council On World Service Reports On Record Giving

The annual meeting of the Council on World Service and Finance was held on October 7-9 here, at which time the council studied reports of the various boards, agencies, and commissions related to The Methodist Church.

Bishop G. Bromley Oxnam of Washington, D. C., is chairman of the council, Bishop Paul E. Martin is the council's vice-president, and George B. McKibben of Chicago an attorney is the recording secretary.

Joe Thompson of Little Rock, another of the 32 members of the Council, also attended.

Passing through the Chicago office of the Council during the twelve months under study, Dr. Thomas B. Lugg, general secretary and treasurer, reported \$22,660,314. This is \$300,000 more than during the preceding year.

The function of the Council has been compared to the comptroller's department of a great corporation, or more accurately, the budget committee of a municipality, Dr. J. Homer Magee, associate secretary stated.

In order to give longer attention to the program and practices of the several agencies, the Council divided itself into three groups before which the general secretary appeared. The findings from these hearings were then analyzed and shared with the entire Council.

Other duties of the Council include close relationship with the Commission on Promotion and Cultivation of which Dr. E. Harold Mohn is the general secretary. He reported that apportioned World Service giving has risen from \$7,672,360 ten years ago to \$11,941,315 in 1958. Advance Specials (personalized "plus" giving) has increased from \$1,309,813 to \$11,060,244 in the same period. The \$1.30 per member goal for higher education produced about seven million dollars the past year, or about 73 cents per member.

The *Methodist Story*, the program magazine, is going to ten officials (Continued on page 15)

Conf. Lay Leaders Hold Workshop Meeting In Chicago

Chicago (MI) Nearly 50 Methodist laymen attended a national workshop for annual conference lay leaders here Oct. 3-4. The meeting was sponsored by the General Board of Lay Activities.

Among those attending was Robert P. Lay of Gilliam, Louisiana, lay leader of the Louisiana Conference.

Dr. Robert G. Mayfield of Chicago, general secretary of the board, gave the opening address, and other members of the staff shared in leading group discussions on the various aspects of lay activities. Topics discussed included: lay speaking, stewardship and the Every-Member Canvass, Methodist Men clubs, use of *The Methodist Layman*, training leaders, and planning lay retreats.

The meeting came to a climax with a Saturday evening communion service conducted by the Rev. Dr. Charles Ray Goff in the Sky Chapel of Chicago Temple (First Methodist Church).

Bishops' Council Head Voices Methodists' Sympathy In Death of Pope Pious XII

Washington, D. C. (MI) Bishop G. Bromley Oxnam, president of the Council of Bishops of The Methodist Church today voiced sympathy at the death of Pope Pius XII.

Representing 9½ million Methodists and their leaders Bishop Oxnam said:

"A great spiritual leader is dead. Pope Pius XII was a courageous, devoted and talented man who will take his place among the most significant personalities in the history of the papacy. Methodists throughout the world join Christians everywhere in love and sympathy to Roman Catholics in every land."

Koreans Honor Bishop Raines

Seoul, Korea—Bishop Richard C. Raines of Indianapolis, episcopal head of Indiana Methodism and president of The Division of World Missions of the Methodist Board of Missions, was awarded the Korean government's Cultural Honor Medal Oct. 4. President Syngman Rhee made the presentation at the General Conference of the Korean Methodist Church in Seoul.

The citation read by President Rhee said the award was given in recognition of Bishop Raines' "many significant contributions to the Korean church and the Korean People."

Bishop Raines is now in Korea as the official representative of the Methodist Council of Bishops to the (Continued on page 15)

SPECIAL BIBLE PRESENTED TO ARMY SECRETARY BRUCKER —
WASHINGTON, D. C. (RNS) — Army Secretary Wilber M. Brucker (center) is shown receiving a specially designed Bible presented by the American Bible Society for use in administering the oath of office to future civilian and military officials. The presentation was made by Dr. Robert F. Taylor of New York, one of the society's executive secretaries (left), at a ceremony in Constitution Hall here. Looking on is Dr. Norman Vincent Peale, pastor of Marble Collegiate church, New York, and noted author, who addressed the assembly. The Bible contains pages for signatures of officials who will swear oaths on it and commemorates the distribution of more than 40,000,000 copies of the scriptures by the society to the U.S. armed forces since 1818. (RNS photo)



Need For Tension Relief Associated With Drink Problem At Temperance Meet

GREEN LAKE, WIS. (MI) — The strain of modern living is driving more and more Americans to drink, a Washington, D. C., professor told a Methodist temperance group here Oct. 9.

"Our high-tension culture is proving too great a strain for many individuals, and alcohol is one of many means being used in efforts to find relief," said Dr. Haskell M. Miller, professor of social ethics at the Wesley Theological Seminary in Washington.

"Alcohol problems do not occur in a vacuum," Dr. Miller said at the National School of Alcohol Studies and Christian Action held here Oct. 8-15 by the Methodist Church's General Board of Temperance.

"Is alcohol the problem or merely a symptom of the real problem, that of crippled egos seeking relief from the tensions?" he asked.

"Either we must find ways of reducing the amount of tension or we must popularize other less harmful methods of obtaining tension-relief," Dr. Miller continued.

A physician, Dr. Nelson J. Bradley, superintendent of the Wilmar, Minn., state hospital, told the group that "people drink because they are anxious."

He added: "The guy who takes a drink to ease his mind after a day of work is really suffering from work addiction, which is much worse than alcoholism."

Methodist state and regional temperance leaders attended the school.

The Roman Catholic Church "has always praised and encouraged total abstinence from alcohol," the group was told by a Jesuit priest, Father Raymond J. H. Kennedy of Syracuse, N.Y.

"This point is often overlooked, if not entirely ignored," he said, because of the church's "teaching of the second way of practicing sobriety—through moderation."

Father Kennedy is director of adult education at Le Moyne College.

In explaining the Catholic Church's position on drinking, Fa-

ther Kennedy quoted this statement by a relatively recent Pope, Leo XIII, which he said was addressed expressly to Americans:

"We esteem worthy of all commendation the noble resolve of your pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it be doubted that this determination is the proper and efficacious remedy for this very great evil; and the more strongly will all be induced to put this bridle upon appetite, the greater the dignity and influence of those who give the example."

Cancer victims have a better chance of recovery today than alcoholics, a doctor told the Methodist temperance group.

"Cancer patients have a 50-50 chance to recover, which is much greater than that of alcoholic addicts," said Dr. Nelson J. Bradley, superintendent of the Wilmar, Minn., state hospital, which treats more than 100 alcoholics a month.

He spoke at the 8-day National School of Alcohol Studies and Christian Action at the American Baptist assembly grounds here, sponsored by the Methodist Board of Temperance, Washington, D. C.

"We need thousands of men and women who are willing to train as specialists in counseling and treating alcoholics," Dr. Bradley said.

He said that in general, psychiatrists, physicians and clergymen have failed in effectively treating and counseling alcoholics "because we despise them and allow our prejudices to block communication with the poor wretches."

Dr. Bradley said that "alcoholism cannot be cured, it can only be arrested."

The typical alcoholic, Dr. Bradley said, is "the nicest guy in the neighborhood, the quiet type who is polite to old ladies, a perfectionist in his work. However, he bottles up his drives inside, comes to despise his weaknesses, and turns to drink in an attempt to release his pent-up emotions and ambitions."

Methodists Open Internat'l Service School In Wash.

Washington, D. C. (MI) The new School of International Service at American University here has officially opened with an enrollment of 160 students.

All of the students, half of which are part-time, are honor students, said Dean Ernest S. Griffith, prominent Methodist layman who resigned as director of the Library of Congress' legislative reference service to head the new school.

President Eisenhower broke ground for the school last year, and the building was rushed to completion.

(Continued on page 15)

Reports Great Hunger For Gospel In Poland

Toronto (RNS) — Back from a three-month preaching tour in Poland, a Canadian pastor said he found "a great hunger for the Gospel" in the Communist-dominated country.

On his visit to Poland two years ago, said the Rev. John Kaczowka, pastor of the Ossington Avenue Polish Baptist church here, he found the Poles were reluctant to talk to him and were dejected and apathetic.

Now, with great economic progress and with the rebuilding of Warsaw half completed, the Poles were not afraid to talk of politics and even to criticize the government.

Mr. Kaczowka preached at 52 of the 62 Baptist churches in Poland as the representative of Polish Baptist churches in Canada and the U.S. baptized many persons.

He said the Polish Baptists in Poland were not satisfied with a sermon shorter than 90 minutes or a service that does not last at least three hours.

Methodist Churches In Korea, Mexico Elect New Bishops

New York (RNS) — The Korean Methodist Church and the Methodist Church of Mexico, both autonomous bodies, elected new bishops at their respective quadrennial General Conferences, the Methodist Board of Missions announced here.

They were the Rev. Chong Pil Kim of Seoul, a Korean minister for 30 years; and Dr. Eleazer Guerra of Mexico City, secretary of evangelism for the Mexican Church.

Bishop Kim, 62, succeeds Bishop Hyunki J. Lew; and Bishop Guerra, who headed the Mexican Church from 1938-54, replaces Dr. Rolando Zapata.

Before his election, Bishop Kim served for 13 years as chaplain at Ewha Woman's University in Seoul, which has 6,000 students and is one of the largest women's schools in the world. He also was a professor of Christian literature at Ewha and pastor of Seoul's University Methodist church.

Bishop Guerra, a native of Mexico, served pastorates both in his home country and in the United States. He was elected to the episcopacy of the Mexican Methodist Church in 1938 and re-elected every four years until 1954 when he was named evangelism secretary.

Urges Aid To Brazil

Geneva (RNS) — An appeal for funds to buy food and clothing for some of the 2,000,000 victims "facing starvation" as a result of prolonged drought in northeastern Brazil was issued by the administrative committee of the World Council of Churches' Division of Interchurch Aid and Service to Refugees.



NEW YORK (RNS) — President Eisenhower, wielding a silver trowel, mortars a 150-lb. piece of marble from the Agora of ancient Corinth, Greece, for insertion into the face of the 2½-ton cornerstone of the Interchurch Center under construction here. (RNS photo)

President Eisenhower Lays Interchurch Center Cornerstone

NEW YORK (RNS) — Religious freedom and civil liberty are "mutually dependent" and "give life to the heart of the nation," President Eisenhower declared here, before wielding a trowel to lay the cornerstone of the 19-story Interchurch Center.

"The freedom of a citizen and the freedom of a religious believer are more than intimately related," he said. "We are politically free people because each of us is free to express his individual faith."

1,500,000 Christians In South Korea

Seoul, Korea (RNS) — Christians in South Korea now total more than 6 per cent of the population, according to latest figures released by the National Council of Churches of Christ in Korea.

Protestants number 1,323,091, Roman Catholics 242,034 and Eastern Orthodox believers 200. The NCCK statistics were based on reports made by the respective religious bodies.

Most numerous among Protestant groups were Presbyterians with 864,262 members, followed by Methodists with 345,685.

The next four largest Protestant bodies, according to the council report, were as follows: Seventh-day Adventists 45,500, the Salvation Army 27,076, Baptists 17,116 and Assemblies of God believers 8,762.

It showed that Protestant congregations totalled 5,281, while Catholic churches numbered 1,139. There were 20 congregations of Jehovah's Witnesses. The only Eastern Orthodox congregation, in Seoul, has a history dating back to missionary work during Czarist times in Russia.

He addressed a crowd of more than 30,000 persons who thronged the site for the colorful two-and-a-half hour ceremony in which some 300 religious, educational, cultural and civic leaders took part.

First of its kind in the country, the block-square \$20,000,000 structure, now under construction on Riverside Drive, will serve as national headquarters for the co-operative work of 37 Protestant and Eastern Orthodox Church bodies embracing 40,000,000 members in the U.S.A. Many denominational and inter-denominational agencies including the National Council of Churches and the U.S. office of the World Council of Churches will have offices in the building.

In his address, the President said the cornerstone symbolized "a prime support of our faith — 'The Truth' that sets men free." Throughout his speech, he stressed not only the Constitutional guarantee of religious freedom but the "mutual reinforcement" of civil and religious liberties in the nation's history.

"Our churches in this land have always been sturdy defenders of the Constitutions and the God-given rights of each citizen," the President said. "They have sought to protect, to broaden and to sustain the historic laws of justice and truth and honor which are the foundations of our community life."

Sees Chinese Reds Trying To Eliminate Religion

United Nations, N. Y. (RNS) — Chinese Communist efforts to establish "independent" Churches is "merely a maneuver in the process of eliminating all religion," Dr. John C. Wu, professor of law at Seton Hall University, said here.

The former Nationalist Chinese ambassador to the Vatican said at a meeting of Chinese Americans marking the 47th anniversary of the founding of the Republic of China that humanitarianism was "absolutely incompatible" with the ideology of the Chinese Communists.

"Confused thinking in the free world which attempts to reconcile Communist 'concessions' and religious principles is short-sighted and may ultimately prove fatal to our free society," Dr. Wu warned.

"Red ideology," he added, "has for its cornerstone the dogma that there is no God, and that religion is the root of all evils. Atheism is inseparable from Communism."

Urges "Race For Souls"

Des Moines, Ia. (RNS) — While the world is racing to stockpile nuclear weapons, it is missing the "greatest race of all — that for souls," Dr. Edward Simpson of Buffalo, N. Y., out-going president of the National Sunday School Association, told delegates attending its 13th annual convention here.

"There is one race I wish we would get more excited about — the race for souls," he said. "When American history is read in the light of eternity, this is the one race we will wish we had won more than all the others."

Smaller Nations Call On Larger Nations

AS the October 31 date approaches for the beginning of technical talks by major powers which could result in a suspension of H-bomb tests, UN members are faced with a 17-power resolution which calls for voluntary suspension by these major powers of all military nuclear testing. A UN Committee considering the resolution, whose signatures were mostly smaller nations, was told by the Swedish foreign minister, Oesten Unden, that Swedish "technicians believe that within a certain number of years they will be able to manufacture smaller so-called technical atomic weapons. Up to the present, however, they have not been permitted (by the Swedish government) to go in for production of that kind."

If the nuclear arms race is not suspended by international agreement, one can easily imagine that, sooner or later, large and small nations will stockpile nuclear weapons, increasing even more the tension that now pervades the world. How long will and can nations without nuclear weapons wait on those who now have them before agreement is reached?

Abstinence Only Answer For Methodists

IF conversations reported from time to time between Episcopalian and Methodist leaders concerning church union are ever to be really taken seriously, there is one hurdle that will have to be cleared before many Methodist leaders could encourage such a move. We refer to the position of the Protestant Episcopal Church regarding the use of beverage alcohol.

In a report last week at the triennial general convention of that denomination, its Commission on Alcoholism presented a 28-page printed report entitled "Alcohol, Alcoholism and Social Drinking," in which the position is taken that social drinking of beverage alcohol is completely compatible with Christian theology. The report declares that a Christian who drinks moderately with due regard for the feelings of his fellow-man and with "conscientious care for the claims of God can drink with thanksgiving to Him for these blessings." The prevailing tradition of the Episcopal church, the report continues, "opposes all abuses of beverage alcohol but does not insist that the only remedy for this abuse is total abstinence for all Christian people at all times."

We are not in any sense questioning the Episcopalians' sincerity or their right to take such a position, one which we are sure is heard with much rejoicing by the liquor and brewery industries. We are suggesting that the position as outlined is one which contradicts the position of The Methodist Church, a position which we believe is soundly supported by most Methodist members. Total abstinence has been the Methodist position almost from the very beginning of the Methodist movement, and this position is shared by several other Protestant groups, including our Baptist brethren.

This position by our friends of the Protestant Episcopal Church is another instance where there are different points of view held among sincere Christians of different denominations, just as there are differences of opinion within single denominations. Naturally, we believe, as most Methodists, that total abstinence is good religion in practice, and we could wish that all church groups and Christians held that point of view. Just as Methodists would expect other groups to respect their point of view on certain matters of convictions, just so do Methodists respect the point of view of that of other communions. But having said that, we are proud to be a part of a great communion which holds that total abstinence comes nearer to solving the problem than moderation and exercising caution.

The Living Scriptures— by Jack Hamm
Earth's Millions Have Responded



People Are Reading More Than Ever

ACCORDING to John J. Lorenz, director of the United States Library Service Board, people are reading more today than ever before. "The most satisfying experience to me was having it proved so forcefully that there is a tremendous hunger for books and information. The demand is much greater than we can meet."

One might think that with the great expansion of the television and radio industry, with hardly a home being without either a television or radio, and many homes having both, that there would be a decline in the amount of reading by people. Mr. Lorenz believes just the opposite, and in fact gives television and radio a great deal of credit for having created in many people a desire for more information about matters in general. To say that television keeps people from reading books or periodicals seems then not to be necessarily true. If there were no television, people would not necessarily read books or periodicals they never read before television. Apparently, television and radio raises questions and whets people's informational and cultural appetites, causing them to read books and periodicals to find answers to their questions.

This raises, of course, an interesting question for local church leaders who have to depend a great deal on the printed word as an educational medium. Since people are reading and perhaps in ever larger numbers, does not not follow that each church should endeavor as far as possible to keep its own publications within reach of its members and those that it seeks to influence? We could wish, for instance, that every Methodist family in Arkansas and Louisiana could have the opportunity of seeing and reading each week this publication. The magazine, **Together**, a family publication which does an exceptionally fine job in presenting inspirational materials, is available to Methodist families each month.

It would appear that local church leaders have an inescapable responsibility in keeping before their constituency reading materials their church makes available to them. This responsibility is greater today, because people are reading more than ever before.

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The Sin Of Eve

By Rev. Donald M. Risinger

First Methodist Church, Welsh, Louisiana

"You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Gen. 2:16-17

One of the most amazing things about the Scripture is the enduring quality of its message. I suppose that most people look lightly upon the sin in the garden and feel that there is little relation between the Sin of Eve and the problems of our day. I was recently stirred with what was, for me, a new insight into the deeper meaning of the sin by which man fell and was cast out of the garden. Let us reconstruct the situation.

Man was given the bounty of the garden and of the earth and told to subdue it, to use it. One exception was made; the tree of the knowledge of good and evil was set in the midst of the garden and was forbidden. This seems a bit arbitrary on the face of it. It still seems good to us to have knowledge of good and evil and our religion spends much time and effort trying to instill such knowledge. Surely it is good to have. Therefore, there must be a deeper meaning and it would not be spiritualizing the text too much to draw from it the lessons in store for us today. The heart of the truth must be that the knowledge of good and evil is with God and from God, and man must not set himself up as the source of such understanding. He must always look to God for guidance in such matters.

According to the story, the tempter first raised a question about what God had said; and then placed his own construction upon the situation. For he said, "If you eat of this tree you will be like God, knowing good and evil." Eve saw that the tree was a delight to the eye, was good for food and desirable to make one wise; and so she took of the fruit.

What was the thing which she did? God had already given most everything. But now she wanted everything. She wanted to be in the place of God, to be self sufficient, to be independent of God. It is a strange thing that we do in intellectual and moral realms. When we—by science or discovery—explain the mystery of things, we think that since we understand, that God is left out. Our fathers, to our dismay, explained everything as divine visitations. While we would not return to their theology in some matters, God is no less God when we understand His ways.

In the Genesis story it would seem that work is a curse, but there is still another meaning. I do not believe that work is a curse, but a means to fulfillment. However, when we seek fulfillment without God, work is indeed by the sweat of the brow. It is a heavy load, too grievous, to be borne. The fruit of our labor is dull and sour and ends in frustration and pain and death as we gain the world and lose our souls when we try to take the place of God or set the standard of values and the source of good within ourselves. This causes us to try to exploit the world, to exploit our own lives and talents, and to usurp the powers of God to serve us. All this ends in death. Exploitation itself is the attempt to put self in the center and make all else serve our own standard of what we want. Such action caused the prophet to say for God, "You have forsaken me, the fountain of living waters," and depended on broken cisterns. Yet even the cistern has to depend on the rain, which it will not hold.

Who do you think you are? This deep-seated sin of human egotism would be laughable if it were not so tragic. Man is not the center, not the creator, the giver of life, not the one who ordains values and laws. Yet when he discovers God's world and God's laws, he says, "See what I have found, it is mine," and he worships himself and his discovery.

The failure to let God be God in our lives throws life off center. The denial that the world belongs to God, and that it works by His laws, throws life off center and, like the fly wheel that is out of balance, makes life burst in our hands.

The thing we are talking about is really secularism, which is a practical atheism, it leaves God out. Some years ago one philosopher said of God, "I no longer have need of that hypothesis." He had used God before to explain the unexplainable, now that he thought he understood he did not need God.

The greatness of our nation lies in the fact that it began with respect for God and the Bible. It incorporated God's laws into its laws. It held high the dignity of the individual as a person with a mind and a soul and a conscience, with the right to think and speak and worship according to the dictates of that conscience. But when we shift from this solid rock foundation to the sand of many things, we see other tragic developments. The Bible is bought, but neglected. The Holy Sabbath has degenerated into a "week-end." And prayer in public is left up to the preacher. Our church and Sunday school attendance is made to fit the plans of the "week-end" as we seek recreation, when what we need is not recreation but re-creation. God and religion are not gimmicks to serve our selfish needs and lend religious flavor to social and personal events.

I hear a great deal of comment about the so-called "give-away" programs of our government. They won't bankrupt us. In fact, America, with its wealth and potential for leadership, owes far more to the world than we are willing or good enough to give. The thing that distresses me about these programs is not that they cost a few million dollars, but our motive in giving. We are accused of giving in an effort to run the world and to feather our own nests and to get the bread, which, cast upon the waters, will return after many days. If we are giving to save our own skins, rather than help mankind, it won't help very much.

We easily forget who gives us the power to get wealth. Nebuchadnezzar once surveyed his capital and said, "Is not this great Babylon, that I have built . . . by the might of my power and the honor of my majesty?" The Bible tells us that after that, Nebuchadnezzar became as a beast and grew long claws and ate grass even as the beast. Such repudiation of God still brings the same consequences — we become beasts. Surely man does a great deal of strutting. But when he gets through, he comes to the miserable end as Macbeth said, "Life's but a walking shadow, a poor player That struts and frets his hour upon the stage, And then is heard no more: it is tale Told by an idiot full of sound and fury, Signifying nothing."

For without God life loses its meaning. There is an old Chinese proverb which says, "He who spits against heaven, spits in his own face."

There is not a more dangerous false god which has moved into the center of our lives

than nationalism. Dr. J. Wallace Hamilton reminds us that, we see our world controlled by 80 sovereign nations, each trying to be a god unto itself and be supreme in its pursuit of self interest. Mussolini said, "Nothing beyond the state, nothing above." Hitler proposed to abolish the ten commandments and God, and put the state in their place. Russia says that it has no God, that it makes its own rules, and that the first is, "Thou shall not harm the party . . ." And we are reenacting this over and over again in many nations, sometimes even our own.

The hysteria of nationalism is now caught by the state governments in our nation and we see our legislature wanting to exercise thought control over a university and to deny the right of petition, and calling everyone a communist who raises a voice of opinion which differs from theirs. A legislative committee is not a sacred institution above criticism with the right to speak in the place of and instead of God. One remembers that once there were three Hebrews who stood alone in their refusal to bow down before an image which the king had set up.

When we shift to the national scene we find that Uncle Sam has the right to conscript our wealth and our lives when God cannot do it. Dr. J. Wallace Hamilton has said,

"Let someone curse God and nothing much will come of it. But let him curse the United States and see what happens. If a teacher in college ridicules God, would we put up with it? Of course we would, for it is done with impunity every day. But what if he ridiculed the flag? We have come to a time when it is far more dangerous to speak against your country than to speak against God."

I believe in my nation, I love it. We must keep the nation and truly honor it. But we must see it as a nation under God, not above Him. A nation subject to honest criticism and needing it, not above it. For God must be in the center if we are to survive.

The tree of the knowledge of good and evil was in the center of the garden. Life was to revolve about it and to keep it sacred, with God as the source. Just so, man and home and nation and world are under God. Whenever we try to move into the center, we commit the Sin of Eve. Job was humbled when he found that even his suffering was not the center nor the judge of the Almighty. Joseph refused to judge his brethren, because he refused to try to take God's place, saying "Am I God?" Jesus said, "seek ye first the kingdom . . ." J. Edgar Hoover reminds us that a crime free America will be a land where God reigns.

In all of the confusion of our day, we will either move toward God or away from Him. We will enthrone Him or try to enthrone ourselves. But if we are to discover meaning, we will have to move toward God. There can be no meaning or value for us or in us if there is no eternal meaning beyond and above us. If God is not God, then it makes no difference about our lives. We had better find out why life has value and where the source of the knowledge of good and evil is. "He that thinketh himself to be something, when he is nothing, deceiveth himself." Just imagine the ridiculous and tragic plight of this speck of flesh called man strutting about as if he made the world and rules it and ordains its laws and destiny. Yet that is the cause of our trouble. If we are to use God-like powers, their use must be God-like or bring disaster. The fire of the gods we hold in our hands will be the end of us and our world unless we learn from God how to use it.

Surely our hope, our victory, our success and fulfillment come when our lives fulfill the words of Henry van Dyke,

Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before Thee
Opening to the sun above . . .

All Thy works with joy surround Thee
Earth and heaven reflect Thy rays.
Stars and angels sing around Thee
Center of unbroken praise . . .

Mortals join the mighty chorus
Which the morning stars began
Father-love is reigning o'er us,
Brother-love binds man to man.



WATCHING THE RAMPARTS

Without doubt there are more watchers on the ramparts of the world than ever before in human history.

The reasons for this increase of watchmen are obvious. Our world is filled with lurking dangers. It is little wonder that people are living on the defensive.

Then too, another reason for the multiplication of watchmen, is that events move so fast these days. The faster we travel, the farther ahead we have to look. We think we cannot make our plans on the basis of what happened yesterday; we want to know what is going to happen tomorrow. Hence arose the vogue of popular polls which predict next month's elections, tomorrow's trends.

Hence developed the increasing number of press columnists and news interpreters who peer ahead of the headlines. We are like motorists traveling at high speed through a black-out. And so, on every side goes up the cry as in the days of Isaiah, "Watchman, what of the night?"

Our safety and peace of mind depend on watchmen. While we sleep at night our armed forces guard our coasts, the officers and men of our Strategic Air Command are on a 24-hour alert, and our great battle fleets patrol eastern waters to keep dangers from breaking in upon us. When sickness overtakes us and we toss restlessly in those fitful snatches of slumber between the periods of fretful wakefulness, what a difference it makes whether we open our eyes to the empty unfeeling darkness or to the sympathetic gaze of a relative or nurse, who is keeping the silent watches of the night. When we are in deep trouble and enter those valleys of decision where each must walk alone with his God, it is good to know that some friend or loved one has come as far as another human being can come and is prayerfully watching with us at the gate of our Gethsemane.

But it is not enough merely to have watchmen; much depends on the character of those who watch. Irresponsible watchmen are worse than none, for they deceive us with false security. Emotional watchmen are a menace, for they excite us without cause. Prejudiced watchmen are a peril, for they distort dangers and arouse us in the wrong directions, and so it behooves us to look to the character of our watchmen. We can thank God that in our land, regardless of party platforms, we have patriotic watchmen.

In Old Testament times there were divinely inspired seers who watched the ramparts of Israel. Great and brave prophets like Amos and Jeremiah and Isaiah saw beyond the crowd to the real dangers and the sound policies of their nation. If the people had not forsaken the true prophets for "false prophets" ancient Israel would have escaped its suffering.

History also reveals what happens to nations when those who should be prophets of God forsake their sentinel posts. In Russia 50 years ago under the czars, the church of Christ failed in its function as guardian of the people's good and paid for its failure by the forfeiture of its privileges and the communist revolution. In Germany the church concerned itself with ecclesiastical and theological matters to the neglect of vital social issues until a rising tide of Nazism submerged it into servility. When I think of those lands, I feel the force of the Psalmist's words: "Except the Lord keep the city, the watchmen waketh but in vain."

Last September I was driven a few miles north of Hong Kong to the barbed wire barrier between that free colony of Britain and the territory of Red China. I was told of the strict watch being kept along that border and the dire penalty inflicted on those caught crossing it.

But while armed guards may halt the passing of persons, they cannot check the invasion of ideas. We need to watch for poisonous ideas. Suppose I lived in your community and had a garden. On both sides of me were neighbors who let their gardens grow up with weeds. How could I keep my garden clean when the seeds of their weeds are in the air? Not by fences, but by cultivating the good plants in my own ground.

You see the point. If we are to keep free countries free, we must have workers as well as watchmen.

I Saw

A Buyer's Guide



By
Rev. R. A. Teeter

in pamphlet form distributed at a church function. It offered church organizations an opportunity to deal with certain companies at a profit. And of course it was understood that the dealers would make a profit too. As Paul said to the Roman church concerning his visit, it was to be of "mutual benefit." It seems clear that there is mutual benefit when business goes to church and the church goes to business.

The idea of buying and selling is at home in the Bible, and for that reason a buyer's guide is not out of place in the church. The parables of Jesus are filled with the buying and selling processes of His day. The women who missed a wedding because they were short of oil were told to: "Go to those who sell and buy." And it is implied that one should have an operating reserve on hand. The faithful stewards were those who bought and sold and made a profit. The miser was classified as unfaithful and worthless. But Jesus warns that a man must know the differ-

ence between real and false returns in the business of life. In the shortest and greatest profit and loss story ever told he said: "What shall it profit a man if he gain the whole world and lose his own soul." Or if it is once gone "what will a man give in exchange for his soul." That sounds somewhat like an auditor's warning to a loosely handled business.

Jesus did not drop his teaching into a vacuum—He did not teach in abstract words. He placed His thought in the middle of actual experiences. And none are more real and definite and necessary than buying and selling. So the idea seems at home in the church. For what we get there has its cost, and we are accustomed to paying the price for what we need.

The terms and processes of the business world of His day supplied Jesus with many words in which to express His thought. But He, of course, didn't stop with the initial description. He went on to the underlying truth that life is a whole—not a lot of fragments. Business and religion are both necessities of everyday life. **WE SEPARATE THEM TO THE PERIL OF ALL CONVERGED.** Every business should be thought of as a part of a larger spiritual process—that is of meeting human need. If it isn't that its right to exist is sharply questioned by the Spirit of Christ. The daily business life, both for the seller and the buyer, needs that "Buyer's Guide" which Jesus said: "will guide you into all truth."

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Squeaks In The Pulpit

I heard a story recently about an item in the minutes of a Church Board meeting held years ago in a staid New England town. The secretary had written it as he heard it, but the Board members were startled when he read these words from his carefully prepared minutes:

"A committee was appointed to see about eliminating the squeak in the pulpit."

While the secretary's minutes were not specific enough to keep the Board from having a good laugh, nevertheless some of them reflected that the description may have been painfully personal.

This is not intended to be an indictment of either pulpit or pew. On the other hand, the voice of the Church has often been only a squeak when the times required and begged for a trumpet call of prophetic words from both sides of the pulpit. It is very easy for me to feel a strong opposition to certain evils that people do because I don't happen to do those particular evils. But as soon as the pastor begins to speak publicly against some other evils which, incidentally, are dear to my heart, I want . . . no, I demand that . . . the pastor "quit meddling and get back to preaching the Gospel." Thus I almost require that the pastor "squeak" about certain sins; especially the ones that

I want to keep on doing.

Being human, a pastor is subject to temptations, faults, even sins, just as we laymen are. He has made a solemn promise to preach the Gospel with whatever implications may be involved. Yet when a prominent man or woman threatens to ask for the pastor's removal just because he steps on the V.I.P.'s toes, the pastor has a terrible temptation to tone his voice down to a squeak. And lest we try to lay all the blame on the pulpit, let us remember that the same situation often causes many members of the congregation also to tone down their own witness to "squeak" size. In other words, we lay people all too often sit idly by and make complaints about the ineffectiveness of the Church when in reality we have not been willing to raise even a squeak of objection to some of its weaknesses or evils.

Our Church has made some strong statements relating to most of our social problems and how we should face them. It isn't easy to carry out some of them, even though I am persuaded that Christian thinking has had a large hand in forging them. They are not "squeaks," but strong and forthright statements. If any Methodist layman is disposed to feel that he has a "squeak" in his pulpit, let him be exceedingly careful that there is not also a weaker "squeak" in the pew."



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for November 2, 1958: THE GALILEAN MINISTRY BEGINS

READ MARK 1:14-22.

MEMORY SELECTION: *The time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel.* Mark 1:15. (RSV)

We come today to the last of five lessons of Unit 1, "Jesus—Our Messiah." These five lessons cover the period from the time the parents of Jesus took Him to the Temple for ceremonial services, when He was forty days old, until He began His Galilean ministry. This period included His baptism and temptation on the mountain of which we have studied in the last two Sundays.

Our lesson today, "The Galilean Ministry Begins," indicates, according to Mark's gospel, that the public ministry of Jesus began with the imprisonment of John the Baptist. The Gospel of John, however, describes some public activities of Jesus, largely in Judea, before John was put in prison.

The Gospel of Mark is very brief in its introduction of the early life of Jesus. It has nothing of the story of His birth. In the first thirteen verses of chapter one it has a brief statement about John the Baptist preaching and teaching near Jerusalem. It mentions, in that brief statement, the baptism and temptation of Jesus. Hence it omits much about the early life of Jesus which is found in Matthew, Luke and John. Our lesson text, which begins with the fourteenth verse of chapter one of Mark, introduces Christ in His active ministry as though it began in Galilee at the imprisonment of John. It does not say that there were no former activities, it simply omits them.

Jesus Came Into Galilee Preaching

There are many agencies which have played a large part in the growth and development of the Christian church. In its beginning, preaching was the most effective power used in promoting its work.

Hence it is that the first thing Mark tells us about the active ministry of Jesus is the fact that "He came preaching." All down through the centuries, preaching has had a large place in Christian work. One of the most powerful, single agencies in the Christian church today is the loyal, consecrated preacher, delivering his message from the pulpit. In this he is truly following Christ, who came preaching.

Mark mentions in our memory selection, three very distinct features in Christ's early ministry. They are: "The time is fulfilled," "The Kingdom of God is at hand," and "Repent ye and believe the gospel." Below we discuss these three emphases.

"The Time Is Fulfilled"

Christ came declaring to the people of His day that they lived at the time of the closing of one era in the world's life and the beginning of a new.

For many, many years the Jews, because of their faith in the prophecies of their prophets, had expected just such a time. They believed that the Messiah, when He came, would mark the end of all their difficulties because of foreign rule and reestablish, with all of its former glory, the Kingdom of David. If Jesus had, with power, projected such a movement, He would likely have had the full support of the Jewish nation. It was the manner of His coming and the form His ministry took which caused the leaders of the Jews to reject Him.

It was the beginning of a new era which marked the change in world history. It was Richter who so beautifully said of Christ, "The life of Christ is concerning him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs

the ages." We have only to look at the world's method of indicating dates as B.C. and A.D. to know that history recognizes that Christ's coming did mark a time when the faith of an era was fulfilled and the hopes of a new era were born.

"The Kingdom of God"

It is not surprising that the Jewish leaders, who were very discriminating, discovered in the preaching of Jesus a note which was quite different from what they had expected of the Messiah. The Jewish leaders were thinking constantly of the hope for the revival of the Kingdom of David or the Kingdom of the Jews. This new Leader, hailed by some as the Messiah, was making no mention of either. He was talking and preaching about the "Kingdom of God."

The Jewish leaders were expecting, with the coming of the Messiah, that the whole of Palestine would be politically free and that Jerusalem would become the religious and political center for Jews everywhere, if not for the whole world. This new Leader by-passed entirely the thought of a Kingdom of the Jews, politically free, and talked about the Kingdom of God. Jesus faced this political conception of His messiahship throughout His ministry as it was in evidence in the minds of both His friends and enemies.

It was even His disciples who disputed among themselves about which of them was to be greatest in the kingdom, which even they thought Jesus was to establish here on earth. It was the mother of James and John who made a personal appeal to Jesus to let her two sons sit, one on the right hand and the other on the left in the kingdom she was sure He had come to establish. This idea followed Jesus through to Passion week where finally Jesus said to Pilate, "My kingdom is not of this world." The Jewish leaders were interested only in a kingdom that was of this world and that a Jewish kingdom.

Repent Ye And Believe The Gospel

John the Baptist came saying, "Repent ye; for the kingdom of heaven is at hand." Jesus continued that message, with a slight variation of words. He said, "Repent ye, and believe the gospel." The rather impressive thing in the message of each is the emphasis given to the matter of repentance.

Why is repentance necessary to Christian living? We must conclude that it IS important in view of the emphasis given to the matter of repentance in the opening messages of the forerunner of Jesus, and of Jesus Himself. Some think repentance is important because it seems to be a command of God that we repent. We believe this viewpoint is in error because of a failure to understand the real reason for repentance. Repentance is necessary to Christian living, not because it pleases God to see us penitent, but because repentance for past sins is necessary before we are in a mental attitude to become Christian. No man is truly ready, psychologically, to quit wrong doing until he realizes something of the sinfulness of sin and is so sorry for it that he is ready and anxious to quit it. That is repentance. Such an attitude of life is an absolute, prerequisite to normal, happy Christian living.

Where Jesus Found His Disciples

Jesus came into the world to project a great religious movement. It may appear strange that He did not turn to the religious leaders among the Jews for help in projecting that movement. He did not because, through prej-

udice and pre-conceived notions, their minds were so irrevocably closed that the new truths and new way of life He taught were at once rejected by them.

Jesus turned to the masses, the common people, for leadership for the cause He loved so much that He was willing to die that it might live. Walking by the Sea of Galilee, He saw Simon Peter and Andrew his brother as they were about their daily vocation of fishing. Jesus called to them to follow Him and they left their work and became His disciples. He went a little further along the shore, according to our lesson text, and found James and John, brothers, as they were mending their nets and preparing to continue their work as fishermen. Jesus called them "And straightway . . . they left their father Zebedee in the ship with the hired servants, and went after Him."

None of the twelve Jesus chose for training as His disciples was socially, financially or religiously prominent. They were, as most of us are, busy about the common walks of life. Their one claim to distinction in the world's life, is the fact that they responded readily to the call of Christ to Christian service.

"I Will Make You To Become"

Jesus knew that these common fishermen must feel that they were entering a strange world when they gave up the only work with which they were familiar to become disciples of this new leader. To quiet these fears Jesus, in effect, said to them, "The work to which I am calling you is quite like the work you are doing except, instead of catching fish, you will be fishers of men."

Of course they were not really ready for that work when Jesus called them, but the promise of Jesus was, "I will make you to become." We, too, may stand before tasks to which the Master calls us with a feeling of inadequacy. Let us never forget that with the call is the promise, "I will make you to become." With the help of the Master, we are sufficient for any work to which He calls us.

Leaving The Lesser For The Greater

The Christian religion will likely never be popular with the masses because of a mistaken idea of what self-denial means. There are too many who believe that when we enter a life of self-denial we enter a life of empty, drab, unsatisfactory living here, in order to reap a reward at some later, indefinite time.

For the disciples here, it meant the leaving of the humdrum, monotonous life of commercial fishermen to become the chosen followers of Christ the Lord and eventually to become pillars in the new kingdom Jesus came to establish.

True self-denial always means something of that nature. There are often personal sacrifices along the way but even those personal sacrifices, for the true Christian, lead to larger, finer experiences in Christian service and to a closer walk with God.

Teaching With Authority

The Jews, who were accustomed to the insipid, meaningless pronouncements of their leaders, who always felt it necessary to bolster their teachings by lengthy quotes from Moses and the prophets, were astonished by the authoritative manner in which Jesus spoke. Jesus repeatedly said, "It hath been said by them of old time . . . but I say unto you." Matthew 7:28-29 says, "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

Jesus did speak with authority. He did, in the field of religion, what no teacher in any other field of endeavor has ever done. Two thousand years ago Jesus spoke the final word regarding good character, good human relations and the perfect man. Since that day we have, in many ways, interpreted and amplified the teachings of Jesus. Nevertheless, it is true that there has not been a basic, fundamental truth added to the religious teachings of Jesus in these two thousand years. Every true religious voice since His day has been an echo or an interpreter of the teachings of Jesus. If we but examine it, we will find that every religious truth discovered since His day, which we may think of as new, has its roots deep in the teachings of Jesus.

Jesus did speak with authority and two thousand years ago set before us the perfect ideal in character toward which we have been moving for two thousand years and are painfully conscious that we are still far from that goal.

NEWS AND NOTES ABOUT FACTS AND FOLKS

TEACHERS OF THE CHURCH SCHOOL of the Live Oak Methodist Church, Watson, were honored at a special service on Sunday, Oct. 12. Rev. Charles H. Giessen is the pastor.

LOUIS THROGMORTON of Dallas, Texas, was the guest speaker at the supper meeting of the Men's Club of the Rayne Memorial Methodist Church of New Orleans Friday evening, Oct. 17. Dr. A. M. Serex is pastor of the church.

REV. R. LEONARD COOKE, vice president of Centenary College, spoke at the fifth session in a series of talks on Christian Unity, sponsored by the United Church Women of Shreveport-Bossier City, and held in Shreveport, Oct. 9.

J. E. MANIS has been elected chairman of the Official Board of the Elysian Fields Methodist Church in New Orleans. Mr. Manis replaces Ken Richardson, who resigned for business reasons. Rev. James E. Christie is pastor.

HERB MOFFETT is the newly elected president of the Men's Club of First Methodist Church of West Monroe. Mr. Moffett is a portrait artist by trade, and is an active member of the Wesleyan Men's Sunday School Class. Rev. W. D. Milton is pastor of the church.

THE FIRST ANNIVERSARY of St. Joseph Methodist Church was observed on Sunday, Oct. 5. The public was invited to this service, which was largely a service of appreciation. Memorials given to the Church were recognized and dedicated. Rev. Theron McKisson is the pastor.

REV. JOHN SHULER of Paris, Texas will be the guest evangelist in a series of revival services to be held at the First Methodist Church of DeRidder beginning Nov. 2. Rev. Hal McCombs of Marshall, Texas, will be in charge of the song service. Rev. Robert H. Jamieson is pastor of the church.

THE PALMETTO METHODIST CHURCH observed Homecoming Day October 19. This was the first homecoming day that has ever been held at this church. The eleven o'clock service was followed with a dinner on the ground. Rev. Ollie L. Golson, Jr., is pastor of the Melville-Palmetto Charge.

REV. OLLIE L. GOLSON, JR., pastor of the Melville Methodist Church and the Palmetto Methodist Church, was the guest evangelist in a series of revival services held at the Rosedale Methodist Church on the Lottie-Rosedale Charge. The services began on August 17 and continued through the 22. Rev. Wayne Perrott is pastor of the Rosedale Church.

REV. W. D. BODDIE, pastor of the Rayville Methodist Church, was guest evangelist in revival services held at the Melville Methodist Church September 8 through 14. Rev. W. V. Sirman, pastor of the Curtis Park Methodist Church, Shreveport, was in charge of the song services. Rev. Ollie L. Golson, Jr., is pastor of the Melville Church.

CHAPLAIN HOWARD D. ELLZEY is now at Fort Bliss, Texas. He is a member of the Louisiana Conference. He writes that in addition to his regular duties, he has become "honorary chaplain" of the Girl Scout Troop of which his wife is the leader. His mailing address is Chaplain Howard D. Ellzey (1st. Lt.) Hqs. USATC AD, Fort Bliss, Texas.

DR. ROY L. SMITH will be the preacher in revival services to be held at the First Methodist Church, Welsh, Oct. 26 through 31. Rev. Jack Winegeart, pastor of the Lake Arthur Methodist Church, will be the song leader. Morning services will be held at 10:00 a.m. and evening services at 7:00 p.m. Rev. Don Risinger is pastor of the church.

GEORGE CONGER, member of First Methodist Church, Shreveport, was the guest speaker at the morning worship service of First Methodist Church, Minden, in observation of Laymen's

Day, Oct. 19. Mr. Conger is an attorney and a very active layman. R. D. Hinton, lay leader of the Minden Church, was in charge of the service. Rev. Merlin W. Merrill is pastor.

DR. CLYDE STUNTZ, a retired medical Missionary from Lahore, Pakistan, was the special guest at Memorial Methodist Church, Bastrop, Sunday morning, Oct. 12. Dr. Stuntz served 41 years in this work. He is the first of three speakers invited to speak at the church by the Commission on Missions. Dr. Stuntz spoke on the mission work in Pakistan. Rev. Brady B. Forman is pastor of the church.

REV. ROBERT ED TAYLOR, pastor of the Zachary Methodist Church, was the guest evangelist when the youth of First Methodist Church, Natchitoches, participated in "Revival Week" Oct. 12-17. Norman Fletcher was the song leader for the service. Youth chairmen are Linda Cochran, Henry Bernard, Jr., Glenelle Pearce, Kayla Bernard and Jack Brittain, counselor. Rev. George Pearce, Jr., is pastor of the church.

REV. JAMES CARAWAY, pastor of Haas Memorial Methodist Church, Bunkie, is the guest evangelist in a series of revival services being held at the Claiborne Methodist Church in West Monroe. Rev. Isaac Patton, pastor of the Downsview Methodist Church is in charge of the singing. Services are being held each morning at 10:30 and each night at 7:30. Rev. T. A. Brown is pastor.

DR. LESLIE ROSS of the General Board of Evangelism conducted a Visitation Evangelism Workshop at the First Methodist Church, Lafayette, Oct. 10, for District II of the Lafayette District. Rev. Kirby A. Vining, pastor of the Berwick Church, Lafayette District Secretary of Evangelism, and Rev. John Kilpatrick, pastor of the Pineville Methodist Church, also were on the program. Rev. Fred S. Flurry was host pastor.

REV. W. M. JACOBS, associate pastor of the Carrollton Methodist Church, New Orleans, was among the 3,000 attending the 3rd National Conference on Family Life in Chicago, Illinois, Oct. 17-19. Delegates were parents and church workers especially concerned with serving the needs of families. Theme for the conference was "Faith, Freedom and The Family." Delegates held panel discussions on problems facing the Christian family today. Dr. J. Henry Bowdon, Sr., is pastor of the church.

REV. PRICE ALLEN, pastor of the Athens Methodist Church, was the guest evangelist in a series of revival services held at the Clayton Methodist Church recently. A week of prayer beginning Sunday, Sept. 28 at the evening worship service, and held each evening through Friday, was climaxed with a 24 hour prayer vigil beginning on Saturday afternoon, Oct. 4 and continuing until the same hour on Sunday. Rev. F. P. Corie is pastor of the Harrisonburg-Clayton Charge.

RABBI JEROME MARK of the Temple Sinai was the speaker at the Methodist Youth Fellowship of the First Methodist Church of DeRidder Sunday evening, Oct. 5. He spoke about the Jewish Religion. "Welcome Night" for Intermediates was held on the same night. The purpose of the meeting was to present the program outline for the year and to get better acquainted with the new members of the Department. Rev. Robert H. Jamieson is pastor of the church.

DR. D. L. DYKES, JR., pastor of First Methodist Church, Shreveport, is leading the sessions of a Church School Teachers Training Program during the month of October. The meetings begin at 12:00 noon each Tuesday, with lunch, and the teaching session is from 12:30 to 1:15. The program is informal and persons needing to leave earlier may do so. Mrs. Paul Hildreth will begin a laboratory series on "Basic Principles of Lesson Preparation" the first Tuesday in November. Her series will continue for eight Tuesdays.

THE FELLOWSHIP CLASS of the Caddo Heights Methodist Church, Shreveport, met for the regular monthly meeting, Sept. 26, in Fellowship Hall of the church, for a covered dish supper. There were 21 present. After the supper a business meeting was held, with Charles Orton presiding. Plans for the Annual Christmas Party were made, and a committee appointed to carry out the plans. A Nominating Committee was appointed to select officers for the coming year. The meeting was dismissed with a prayer by Clyde Black, teacher. Rev. George W. Ross is pastor of the Caddo Heights Church.

LECTURE ON "JUDIASM" was given by Dr. V. W. Greene Sunday evening, Oct. 5, in the Davidson Memorial Methodist Church of Lafayette. This was the second in a series of lectures on the theme "The World's Great Religions" which were being given as a part of the church's Sunday evening programs. Mrs. J. J. Davidson, Jr., is the chairman of the Sunday evening fellowship program consisting of lectures, oil painting, model airplane building, general crafts, activities for primaries and activities for kindergartners. The programs are open to the general public. Rev. Woodrow Hearn is pastor of the church.

ERNEST C. HARRIS, an active layman in the Cedar Grove Methodist Church, Shreveport, was Laymen's Day speaker at the Mangum Memorial Methodist Church, Shreveport, on Sunday, Oct. 19. M. L. Worrell, chairman of the Official Board of Mangum Church, presided at the service, and was assisted by other laymen of the church. Rev. Frank C. Collins, a recently retired member of the Louisiana Conference, and now living in Shreveport, preached at the evening worship service. Rev. Ira W. Flowers, pastor of the church, was participating in the celebration of the 60th Anniversary of First Methodist Church of Hammond.

ROBERT SPEC McCLENDON is the newly elected president of the Methodist Men's Club of the First Methodist Church of Amite. Other officers elected to serve with Mr. McCleendon at the regular monthly meeting of the Club include John Kilpatrick, vice-president; Robert Y. Thompson, secretary; and Eugene McMichael, treasurer. The fee to re-charter the club was ordered to be sent to General Board of Lay Activities at this meeting. There were 15 men present and it was decided that the regular meeting night would be the last Thursday of each month, Oct. 30 being the time set for the next meeting. Rev. Glendon R. Messer is pastor of the church.

REV. EDWARD R. THOMAS, pastor of the Hammond Methodist Church, gave a history of the church, telling of its growth both spiritually, in membership and in the physical plant on Sunday, Oct. 5, as the church began its 60th anniversary during the month of October. On Sunday, Oct. 12, Rev. Fred S. Flurry, pastor of the First Methodist Church, Lafayette, and form-pastor of the Hammond Church, was the guest speaker. On Sunday, Oct. 19, Rev. Ira W. Flowers of the Mangum Memorial Methodist Church in Shreveport preached. On Sunday, Oct. 26, Rev. Carl Lueg, pastor of First Methodist Church, Lake Charles, will open the week of revival services. A social hour is being held each Sunday evening after the service, that all may renew their friendships and acquaintances.

COLLEGE STUDENTS from Tulane and Newcomb and L.S.U.N.O., attending Sunday School classes at the Carrollton Methodist Church, New Orleans, (The College Students' Class) have as their teacher, Rev. Howard Daughenbaugh, Jr., Director of Tulane-Newcomb Wesley Foundation, which is a church on campus, the purpose of which is to bring some understanding to the student of the role the church plays on the campus and in the society of which the student is a part. This point is brought home to the class at Carrollton. The Rev. Mr. Daughenbaugh received his B.S. degree from S.M.U. in 1955. He was ordained a Deacon at the last Annual Conference in Shreveport on May 29th of this year. He arrived in New Orleans in June from Dallas, where he received his B.D. degree, also from S.M.U. The Foundation is supported by the Methodist Churches in the New Orleans area.

Ruston District Parsonettes Hold Meeting

The Methodist Parsonettes of the Ruston District met Thursday, September 18, in the district parsonage, 319 Glendale Drive, Ruston, Louisiana, with Mrs. Eleanor Douglas, hostess. There were thirty one Parsonettes present for the occasion.

Mrs. Lottie Maye Fraser of Homer gave the opening devotional. Mrs. Marilyn Blount of Ruston, program chairman, presented Mrs. Avery Lee, whose husband is pastor of First Presbyterian Church of Ruston. Mrs. Lee and Mrs. Lipscomb spoke to the group on "Phases of Spiritual Growth."

The October meeting of the Parsonettes will be in the parsonage at Cotton Valley, Louisiana, with Mrs. Marie Barham Hostess. Mrs. Elizabeth Peyton is president and Mrs. Melonea Conerly is reporter.

Eunice Church Building Program Soon Complete

The building program of the First Methodist Church, Eunice, Louisiana will be completed within the next few weeks. The building contract was signed last February with the Deville Lumber Company, Eunice, Louisiana. The building program consists of an addition of 4,000 square feet to the educational building and the complete renovation of the existing educational building. The total cost, including architect fee, furnishings and equipment is \$60,000.00. The architect is the firm of Wilson and Coleman, Baton Rouge, Louisiana. The building committee is composed of the following: Mr. Walter Miller, chairman, Mr. and Mrs. Milton Johnson, Mr. J. T. Hundley, Mrs. Walter Miller, and Mr. Ernest Russell. Rev. Wilson Watson is pastor of the church.

Resolution Adopted By Mooringsport Church

The following is a resolution of the Mooringsport Methodist Church. BE IT RESOLVED:

We the members of The Official Board, governing body of the Mooringsport Methodist Church, do hereby declare, that we are opposed to the integration of the white and the colored races in our public schools, or under any social condition that may lead to the amalgamation of the races and loss of the purity of each, and also oppose the use of literature in this church advocating such.

We, furthermore, declare that we firmly believe this action does not conflict with our Christian belief in the Universality of God and the brotherhood of man, but see it as our Christian Duty, that God having made the several races of man, to preserve them as such.

We, furthermore, declare that this action does not relieve us from our Christian duty, to help, aid and assist the colored race in their efforts for better health, education and welfare.

Be it further resolved that we shall study, plan and prepare ourselves, to assume responsibility individually for the education of our children, when and if it became necessary to close our public

Bossier City Church Announces Plans For Homecoming, November 2

The First Methodist Church of Bossier City announces its plans for the third Anniversary and Homecoming celebration, which will be held Sunday, November 2nd.

Chairman of the committee is Mr. H. L. Parker, long-time member of the church and of the official board. Other members of the committee are Mrs. C. M. Brown, secretary, Rev. Alfred M. Brown, pastor; W. T. Waller, chairman of the official board; Don Bailey, church lay leader, Mrs. J. H. Woodall, Mrs. Agnes McCall, James L. Cathey, and James B. Booth.

The Reverend Alvin P. Smith, pastor of the church during the years 1939-42, and now pastor of the Methodist church at Jonesville, Louisiana, will be the guest speaker at the morning service. The program will feature special music by the choir and the dedication of memorial gifts given during the year, as well as a Service of Remembrance for all who have passed away during the past year.

Mr. A. F. Moore will be in charge of the Greeters committee to meet former members, and will be assisted by a committee of ten. Mrs. C. M. Brown is in charge of special memorial flowers. The Hospitality committee is headed by Mr. James Cathey, assisted by Mr. W. T. Waller, Mr. Don Bailey and Mrs. Agnes McCall. The Historical committee is planning a special exhibit with pictures, articles and records commemorating past events in the church life. This exhibit will be in the room at the southwest corner of the church, and will be arranged by Mrs. C. M. Brown, Mrs. A. F. Moore and Mrs. Thelma Gunn. Mr. Ira Harbuck has been asked to make a film recording of the events of the day.

Following the morning service, there will be a "Dinner-On-the-Ground" on the lawn of the church, when members and friends of the church will have an opportunity to eat together and to renew acquaintance. Mr. E. O. Beauvais has been asked to show a number of films recording past events in the church life, in the Youth Hall, following the dinner-on-the-ground. The pastor, Rev. Alfred M. Brown, has been asked to arrange a special evening service, details of which will be announced later.

The chairman invites all members and friends of the church who have moved away from Bossier City, but are in driving range, to be the guests of the members at the celebration and the dinner-on-the-ground. Members and friends knowing addresses of former members who have moved away are asked to give them to the Invitation committee, composed of Mrs. J. H. Woodall and Mr. James Cathey.

schools, to preserve the way of life we feel to be best for ourselves and our country.

For others to be informed of our convictions and act accordingly, this resolution shall be forwarded to the Bishop, the District Superintendent, "The Louisiana Methodist" publication, the editors of the Methodist Publishing house and any other governing body of the Methodist Church, to whom our actions may influence.

APPROVES

W. Edwin Elder
C. R. "Pat" Patterson
J. R. Collier
Billy M. Dearing
Mrs. W. E. Collier
W. E. Collier
C. R. West, Jr.
Finis J. Corley
W. R. Chadick

Centenary College News

Ronald A. Radzikowski of Ringgold, who plans to major in religion with a view toward entering the Methodist ministry upon the completion of his education, has been awarded the J. H. Hearne Memorial Scholarship at Centenary College for the current academic year. The scholarship, which carries a valuation of \$300, was established by Mrs. J. H. Hearne of Haynesville in memory of her late husband. Purpose of the scholarship is to encourage young persons, preferably from the Ruston district of the Methodist church, to enter full-time careers in church work upon their graduation from college. Young Radzikowski, the son of Mr. and Mrs. F. S. Radzikowski, is a member of the Ringgold Methodist Church, where he was assistant superintendent of the church school and active in youth work.

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The Rev. Tracy Arnold, pastor of St. Luke's Methodist Church, was guest speaker at the first formal 1958-59 meeting of the Methodist Student Movement at Centenary College. He spoke on the topic, "What Is MSM?", and was introduced by Dotye Slider of Marshall, Tex., president of the MSM on the campus.

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Dr. Donald Emerich, associate professor of chemistry at Centenary College, was a guest speaker at a meeting of the Longview, Tex., chapter of the National Assn. of Corrosion Engineers. His topic was, "The Electro-chemical Theory of Corrosion". The meeting was held at the Longview Hotel.

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George Acton of Plain Dealing, a sophomore student, has been elected president of the Centenary College chapter of Alpha Sigma Pi, honorary scholastic society for freshmen and sophomore students. Alwynelle Self of Shreveport has been chosen vice president, and Katherine Mack of Port Arthur, Tex., was named secretary and treasurer. Miss Self and Miss Mack also are sophomores. Dr. E. M. Clark, head of the English department, is faculty sponsor of the organization.

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The Rev. Jolly B. Harper, district superintendent of the Shreveport district of the Methodist church, was guest speaker at the weekly program in the Brown Memorial Chapel at Centenary College. His topic was, "The Art of Packing". L. W. Fletcher gave the invocation and introduced the speaker, and Lawrence Falk gave the Scriptural reading. Joy Lambert gave the benediction. Special music was under the direction of Dr. A. C. Voran with William C. Teague at the organ.

Shrimp Boil Held By Men's Club Of New Orleans

The Men's Club of First Methodist Church of New Orleans, held their regular monthly meeting on Friday, Sept. 19th. Lester Ferguson opened the meeting with a prayer. A delicious shrimp boil supper was served, the shrimp were furnished by A. S. Chevis who went out on his boat with Bob McCrary and Walter Charbonnet and brought in the finest haul of the most delicious shrimp that was enjoyed by all.

The supper was prepared by Bill Cook, Harry Miller, Buddy Brockman, Walter Charbonnet, and Bob McCrary. The "Royal Tasters" of the boiling of the shrimp, were Buddy Brockman and Harry Miller. Also, assisting with the serving was Buddy Brockman, Robt. Ruano, Robt. McCrary, Clyde Shaw, Bill Cook, Harry Miller, Walter Charbonnet, Art. Baker and Fritz Selby.

The speaker for the evening was Jim McCain, who gave a very interesting talk on topics of the modern world of today, all of which is part of our responsibility. Norman Wiggle also spoke on the M.Y.F. of the young folks department, who are planning an Easter sunrise service, on Easter morning in one of the local city parks, inviting all adults to participate with them. Rev. Henry A. Rickey, dist. supt., will be the speaker at the service. The money collected at this service will be used to help support mission work.

A song, "The Lord is My Shepherd," was sung by a trio of fine voices Art. Baker, Leo Wagner, and Wm. Cooper, accompanied by Chester Coulter on Piano.

Billy Michon reported that he was invited and went over to the St. James Methodist Church in Marrero, La. to assist them in getting their Men's Club organized. Rev. Larry Clayton, minister of St. James Church, invited Mr. Michon to return at some future date to check with the progress of their club, which he now felt they had enough ammunition to make their club an interesting one.

Next on the agenda was the election of officers for the ensuing year, as follows: "Buddy" H. L. Brockman, president; Robert Ruano, vice president; James Harbison, treasurer; Chester Coulter, Secretary; and Wm. J. "Billy" Michon, re-elected Reporter.

Amite Church Honors Church School Teachers

The Commission of Education at First Methodist Church of Amite, honored and recognized their church school teachers at the morning service, Sept. 28th. The teachers were recognized and installed by the pastor, Rev. G. R. Messer. Mrs. Frances Anderson, Chairman of the Commission and Mr. Phillip McMichael led the teachers to the altar for the dedication service.

For a special tribute to the teachers, the church had a "fried-chicken" dinner for teachers and officers of the Church School on Monday evening. Rev. Messer, pastor, made an address on "Real and Imaginary Causes of Delinquency." Following the address, was a Workers Conference and fellowship.

New Orleans District MYF Makes Plans For Easter Sunrise Service

The combined sub-districts of the New Orleans District Methodist Youth Fellowship are making extensive plans for an Easter Sunrise Service. Rev. Henry Rickey, district superintendent, will bring the message. The place of the service will be announced at a later date.

The offering taken during the service will go to one of the Methodist Mission fields to be decided upon at a later date by the combined councils of the two sub-districts.

The general coordinators in planning the service are Mr. Norman A. Wigle, counselor of the South-East Sub-District, Miss Glenna Schoen and

With The Sub-Districts

Delta

The Delta sub-district met September 23 at the Crawfordville Church. The Marion youth were in charge of the program, which had as a subject, "Christian Witness."

During the business meeting, goals of the sub-district for the following year were discussed. It was suggested that help of a scholarship be given Miss Val de Vieso. Rev. Luther Wilson told about the council meeting held at Parkin on August 31 and the plans made for the programs for the following year.

There were eighty four members of the sub-district present. Following the business meeting refreshments were served and group singing was led by Rev. Dan Robinson. Reporter, Glyda Farris, Parkin, Ark.

Keener

The Keener Sub-District met at Parkdale, Ark., September 22, 1958. The topic for the program was MY Fund. An informative film was shown on the subject to the Methodist youth from Eudora, Wilmot, Montrose, Crossett and Parkdale. During the business meeting the project for the sub-district was discussed. The yearbooks which were made by the Crossett youth were distributed to the officers of each MYF.

The next meeting of the Keener Sub-District will be held at Hamburg October 29, 1958. The program will be on the Missions. Publicity manager for the Keener sub-district is Betsy Pylate.

Fayetteville District Youth Rally Held At Berryville, Oct. 20

Senior High youth of the Methodist Churches of the Fayetteville District attended a District Youth Rally at Berryville, October 20 at 7:30.

This Rally gave special opportunity for the youth to receive training in their program areas, Christian Faith, Outreach, Citizenship, Witness, and Fellowship.

The District serves as a link between the sub-district and conference. The District Superintendent, Dr. Roy Bagley, and the district director of youth work, Mr. Joe Black of Gentry, serve as counselors. The Woman's Society of Christian Service through its program of Secretaries of Youth Work support this district program. The Central Woman's Society Secretary of Youth Work is Mrs. Wayne White, and the District Secretary is Mrs. Mearl McKinney; the conference Secretary is Mrs. Ernest Standley of Berryville.

Miss Betsy Gould, presidents of the two sub-districts. Glenna and Betsy are asking the help of all the Methodist churches in the New Orleans district in trying to make this service an important event in the life of the youth.

In order to have a young person capable of reading the scripture for such an event, a contest on the local church level, the sub-district level and district level will be held. The youth who wins the contest will read the resurrection story from Matthew while it is being acted out in the background. The pageant will be directed by Mrs. Ann Wigle, Miss Dianne Wall and Miss Linda Van Zandt.

Mr. Harold Brockman, President of the Methodist Men's Club of the First Methodist Church along with Dick Wrisley and Ansel Miller will be in charge of seats and property.

A combined choir from all the local churches will help bring the music for the service and will be directed by Mr. Earl A. VonHoven of the Jefferson Methodist Church and member of the New Orleans Opera Company. W. Leslie Sikes and Miss Barbara Yancey will be working with Mr. VonHoven. Also a youth choir will participate in the service under the direction of Mrs. E. J. Barksdale.

The Ushers will be under the direction of Mr. and Mrs. John Lincks, Miss Joycelyn Harper and Drayton Freeman.

The program coordination will be the responsibility of Rev. Ken Jackcocks, Miss Muriel Vanderhaar and Johnny Payne.

Youth Rally Held For Jonesboro Dist. At Arkansas State

The annual Jonesboro District MYF Rally was held Monday night, September 22, at the Student Center on Arkansas State College Campus with a large number present.

The evening began with a sack supper which was followed by games, led by Betty Blackmon of Dell, Fellowship chairman, and group singing led by Rev. James Fleeming of Blytheville. Brooks Holifield, district president, presided over the business meeting during which various district officers made reports on the different district projects.

Speakers for the worship service were Elizabeth Tidwell, Dell, Mississippi County sub-district president and district secretary, who spoke on Evangelism; Shirley Smith of Kaiser, Buffalo Island sub-district president and district Citizenship chairman, spoke on Missions, and Jeannie Emrick of Tyronza, Poinsett County sub-district president spoke on Higher Education.

The meeting was dismissed with the MYF Benediction. Alee Ruth Burrow, Jonesboro district publicity chairman



REV. JOSEPH W. BELL

Board Of Education Elects New Youth Department Head

Nashville, Tenn. (MI) The Rev. Joseph W. Bell, Nashville, has been elected director of the Youth Department of the Methodist General Board of Education. He has been a staff member of the department for 13 years.

Mr. Bell was elected by the executive committee of the Board of Education and will take his new position October 15, said the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the board's Division of the Local Church, of which the Youth Department is a part.

He succeeds the Rev. Harold W. Ewing, who headed the department for eight years before resigning June 29 to become pastor of Union Avenue Methodist Church, Alliance, Ohio.

As director of the Youth Department, Mr. Bell will lead Methodism's Christian education program among approximately 2,000,000 young people.

As a staff member of the Youth Department, he has had general direction of its program of voluntary service, which includes Methodist youth caravans, work camps, and other projects. He is chairman of the Board of Directors of the International Christian Youth Exchange, an interdenominational project for high school students, and is responsible for Methodist participation in it.

A successor to Mr. Bell will be named at a later date, said Dr. Adkins.

Before coming to Nashville to join the Youth Department staff in 1945, Mr. Bell served as pastor of Methodist churches in Lincoln, Neb., Dundee, Ill., and Sonora and Chardon, Ohio.

Son of a Methodist minister, he was born in Lincoln, Neb., and has a bachelor of arts degree from Nebraska Wesleyan University there. He has a bachelor of divinity degree from Garrett Biblical Institute, Evanston, Ill., and master of arts from Northwestern University, also at Evanston.

He and Mrs. Bell are parents of a son and daughter, both teen-agers.

Plan Now For Youth Week

Plans for Youth Week — 1959 should be in the making, so that the week of January 25 through

M.Y.F. News

Amite

The night services have soared in attendance to new heights in the Amite First Church because of the fine contributions of the Youth Choir. The Choir assembles each Sun. Eve at 5:30 (45 minutes) before M.Y. F. time in order to practice. Under the leadership of Mrs. Olga Morgan as choir director, there are some 20 to 25 voices each evening to sing for evening services.

Greenwood

The Installation Service for the officers of the Methodist Youth Fellowship of the Greenwood Church was conducted by the pastor, Rev. Brady Cook, in the evening worship service Sunday, September 28.

Ralph Vines is the newly elected president for the coming year. The other officers installed are vice-president, Roger McConnell; secretary, Ann Been; treasurer, Sidney McConnell; reporter, John Alvarez. Area chairmen are Christian Faith, Sonny Staford; Christian Witness, Sue Elmore; Christian Outreach, Jimmie Oliver; Christian Fellowship, ancy Hocott; Christian Citizenship, Mary Sandra Lewis.

The Youth Fellowship is very active in all phases of the local church program. They have charge of the choir and most of the special music in the evening worship services. Sidney McConnell is organist, Mary Sandra Lewis pianist and Sue Elmore is choir director.

During the month of September an Advance Special of \$100.00 was sent to the Board of Missions toward the education of a child in India.

H. B. Stewart is adult counselor. John Alvarez, reporter.

Elysian Fields

The Senior and Intermediate MYF of Elysian Fields church, New Orleans, spent the past weekend at Camp Bena Lea near Covington, Louisiana in a planning retreat. Some 35 members of both age groups were in attendance along with the following adult counselors: Mr. and Mrs. Bill Chumley, Mr. and Mrs. Coit Rodgers, Mr. David Duke, Mrs. Virginia Vodegal, and Mrs. Ruth Schleineger. Some youngsters who could not stay the whole time came over Sunday morning. Activity for the whole coming year was planned on a large calendar that was marked for the next twelve months with various activities. Each morning and evening, worship services were held. Friday night vespers were led by John Payne; Saturday morning by Diane Conners; Saturday night by Judy Speer and Karen Kern. Sunday Church Service was presided over and conducted entirely by Martha Richardson. All in all, the weekend was most rewarding in the words of one of the adults who attended.

February 1 will be well organized and co-ordinated for this interdenominational observance.

"Dare We Live in the Household of God?" is the theme for 1959.

The United Christian Youth Movement has prepared a packet of materials for the celebration. Among its contents are worship services for Youth Week, publicity material, a radio play, and a television play. The packet costs one dollar and may be ordered from The Methodist Publishing House serving you.



Searcy District Has Prayer Retreat

A Prayer Retreat for the women of the Searcy District was held October 7-8 at Kamp Kaetzell. The leader was Mrs. James Workman from Beebe.

The theme was "In the Presence of God," and to those fortunate enough to attend, this truly became a reality.

A meditation of Thanksgiving was led by Mrs. J. B. Kittrell, one of Repentance by Mrs. H. H. Fulbright, of Work by Mrs. Roy Lonsinger, and a Dedication by Mrs. E. G. Kaetzell.

A beautiful Galilean Service was conducted on the bank of the beautiful stream of water at the camp by Mrs. Maurice Lanier, assisted by Mrs. Alvin Murray as soloist.

Day Lily bulbs were planted on the grounds to signify "Love Made Visible by Work."

To many of the women the Retreat was a new experience and for all it was an inspiring and helpful one.

The moments, yes, hours of silence, the reading together, the singing, praying together, the good-hymn sung by each small group in a cabin to the rest of the camp, will all be experiences that will be remembered for years to come.

News In Brief

The new Methodist Parsonage at Mammoth Spring has been completed and the Pastor, Rev. J. H. Richardson and his family have moved in. The entire membership of the Church responded very graciously to the building program. Bob Jamison is to be commended for his untiring efforts in supervising the work. The Parsonage has been beautifully and comfortably furnished throughout. Marion Morse who has a furniture business donated a number of nice pieces of furniture.

The Woman's Society of Christian Service had their September meeting at the new parsonage with thirteen members present. The minister's wife proved to be a delightful hostess.

The meeting was opened by the President, Mrs. Auda Gulver. A hymn, This is My Father's World, was sung, after which their business was discussed and plans made for the year. Mrs. Artha Daniel gave the devotional, and Mrs. Birl Hight presented the program, "Christ's Message For Today." She also gave us the high lights of the fifth assembly held in St. Louis in May. Two new members were received, Mrs. Sowell, who recently moved here, and Mrs. J. H. Richardson.

Delicious refreshments were served by the hostess and the social hour was enjoyed by everyone. The

Changes Announced In N. Ark. Conference

Mrs. Jessie Gilstrap, president of the North Arkansas Conference Woman's Society of Christian Service, announces two changes in the Conference Executive Committee.

Mrs. R. T. Steel, 509 Ash St., Conway, is the new Recording Secretary; and the new Secretary of Promotion is Mrs. H. E. Pearce, 508 East Forrest, Wynne.

These changes are the result of the resignation of Mrs. James Upton in August. Mrs. Pearce has served as Recording secretary and formerly was secretary of Spiritual Life.

Secretaries of Promotion will send their next report to Mrs. Pearce.

LR Executive Committee To Meet

The Fall Meeting of the Little Rock Conference Woman's Society of Christian Service will be held at Camp Aldersgate Thursday and Friday, October 30-31, with Mrs. M. E. Scott, president, presiding.

The Finance Committee will meet at 1:30; the Summer School Committee at 3:30; and the Committee on Missionary Personnel at 4:30 Thursday, preceding the full committee.

Dinner will be at 6:00 p.m., followed by the Executive Committee meeting. The meeting will close Friday with lunch.

Society Organized At Valley Springs

A Woman's Society of Christian Service was organized at Valley Springs (Searcy District) recently. Mrs. C. C. Hunnicutt, District Secretary of Promotion and Mrs. John Kittrell, District President were present to assist with the organizational meeting.

The following officers were elected: President, Mrs. Gillie Potts; Vice President, Mrs. Harry Burke; Sec.-Treasurer, Mrs. A. A. Potter; Secretary of Spiritual Life, Mrs. Hersel Jefferson; Secretary of Promotion and Student Work, Mrs. J. D. Barnett; Secretary of Children and Youth Work, Mrs. Harry Burke, Jr.

next meeting will be with Mrs. Cletus Lakey.

The Woman's Society of Christian Service of Camp Methodist Church met in September with ten members present. The program, "Christ's Message For Today," was presented by Mrs. Paul Spence. Those taking part were Mrs. J. H. Richardson, Mrs. Herbert Burke, Mrs. Sid Faulkner and Mrs. C. J. Burke. The meeting was held at the Church. Delicious refreshments and the social hour were enjoyed by everyone.

Little Rock Conference To Hold Retreat

The Little Rock Conference Woman's Society of Christian Service will conduct a Prayer Retreat at Camp Aldersgate October 28-30.

The theme for the Retreat will be "Finding God," with Mrs. Forest Dudley as leader. Mrs. Dudley, of Houston, Texas, is the secretary of Spiritual Life of the South Central Jurisdiction.

Each woman will bring her own towels, bed linens and devotional materials.

The retreat is open to any woman who wishes to avail herself of spiritual growth. Mrs. Charles Ashcraft, Lake Village, is the conference secretary of Spiritual Life.



MRS. FOREST E. DUDLEY

Week of Prayer To Be Observed Oct. 25-31

A nationwide offering for retired Methodist deaconesses and for Methodist institutions in Cuba, Mexico, and Bolivia will be given by more than 1,800,000 Methodist women during the week of October 25-31.

The offering will be a part of the annual observance of the Week of Prayer and Self-Denial by Woman's Societies of Christian Service and Wesleyan Service Guilds in 31,000 Methodist churches. The observance, which includes emphasis on prayer, personal meditation and missions, is planned by the Woman's Division of Christian Service, national body under which the local Woman's Societies and Guilds function.

The projects to which the Week of Prayer offering will go are:

The Deaconess Pension Fund, which helps to support 325 retired Methodist deaconesses;

Cuba—a new auditorium for the Eliza Bowman School, a Methodist elementary and junior high school in Cienfuegos with an enrollment of 430 pupils;

Mexico—to build and maintain Christian hostels (homes) for elementary, secondary and college age girls in various towns;

Bolivia—first, to expand Methodist work among the Aymara Indians on the shore of Lake Titicaca, including providing a nurse, an adult education worker and a social worker; and, second, to build a Christian hostel and student center at the Teachers' Normal Training School at Sucre.

On one day during the Week of Prayer and Self-Denial, each Woman's Society is asked to hold a Quiet Day service for spiritual enrichment and growth. The service includes hymns, prayer, meditation and a Silent Meal. The theme of the service this year is "All Thou art is mine." The Quiet Day service was written by Dr. Dorothy Farrar of England, a vice-president of the

World Federation of Methodist Women.

Another event of the Week is a program meeting to interpret the mission projects to which the offering will be given. The offering is received during that meeting. As a part of the Week of Prayer observance, each Methodist woman is asked to pray each day for one of the projects.

The observance of the Week of Prayer in the local Woman's Society or Guild is planned and directed by the committee on program and the secretary of spiritual life.

In 1957, for one of the few times in 17 years, the Week of Prayer and Self-Denial offering decreased. The amount given was \$519,022. Since the observance began in 1940, Methodist women have given almost \$6,200,000, for the special projects. Woman's Division officials said that the Week of Prayer offerings have enabled buildings to be built and work to be done on the mission field which could not have been done otherwise.

Materials for the Week of Prayer observance are prepared for nationwide distribution through the "Committee on the Week of Prayer and Self-Denial" of the Woman's Division. The chairman is Mrs. Walter H. Beckham, Miami, Fla., and the editor of the materials is Miss Frances Eshelman, an associate editor of literature of the Woman's Division.

The Week of Prayer and Self-Denial originated with the Woman's Missionary Council of the former Methodist Episcopal Church, South. When that branch of Methodism united in 1939 with two other branches to form the present Methodist Church, the women's organizations merged to form the Woman's Division of Christian Service. The Week of Prayer became one of the new organization's annual projects.

Theological Seminars For Methodist Ministers

A refresher course for Seminary men to bring them up to date on current trends in theological studies. A graduate level seminar.

SHREVEPORT
November 17-18

BATON ROUGE
November 19-20

Sponsored by Perkins School of Theology and Louisiana Conference Board of Education.
Dr. Bentley Sloane, Director

THEME: "The Gospel We Preach—What Is It?"

Led by two professors from Perkins School of Theology, S. M. U., Dallas, Texas.

Dr. Charles H. Johnson

Dr. Schubert Ogden

First Day

Registration opens at 10:00 A.M.

(Registration Fee, \$1.00)

First Period 11:00 A.M.

Second Period 2:00 P.M.

Evening Session 7:30 P.M.

Second Day

First Period 8:30 A.M.

Second Period 10:30 A.M.

Dismiss 12:00 Noon

Shreveport Seminar — Centenary College

Dean.....Rev. Jolly B. Harper

Housing arrangements.....Rev. Leonard Cooke

**Overnight guests—write for room
reservation to.....Rev. Leonard Cooke

Registrar.....Dr. Webb D. Pomeroy

Register in.....Student Union Building

Sessions will be held in.....Brown Memorial Chapel

**Bring bed linens.

Baton Rouge Seminar—University Church

Dean.....Rev. D. W. Poole

Housing and arrangements.....Dr. William E. Trice

Overnight guests—write for room
reservation to.....Dr. William E. Trice

Registrar.....Rev. Robert Parrott

Register at.....University Church

Sessions will be held at.....University Church

Christian Education Emphasis Begins At Crowley Church

To begin the special emphasis on Christian Education at First Methodist, Crowley, La. eight members attended the rally at First Church, Alexandria on September 17. They were greatly inspired by Rev. W. E. Trice's message and the group meetings were very helpful.

On September 28 the Rally Day Program "On the First Day" was used. Promotion Certificates were awarded and Bibles were given to the children being promoted into the Junior department.

Wednesday, October 1, in order to continue the emphasis, "Family Night" was held at the church, beginning with a covered dish supper. After supper the children were entertained with Walt Disney comedies while their parents were meeting to become better acquainted with the church school program. The meeting began with Dr. A. E. Stanton, general church school supt., explaining the overall purpose of the church school, followed by Mrs. A. E. Stanton, children's division superintendent; Mr. Donald Stutes, youth division supt.; and Mr. Rodney Young, adult division supt. explaining the specific purposes of each age group and presenting the methods and literature used to accomplish these purposes. Three of administrative officers, Dr. A. E. Stanton, church school superintendent; Mr. James Jones, chairman of the commission on education; and Miss Norma Garlington, director of christian education, attended the church school administration conference at Camp Brewer. During the morning worship Rev. Louis Hoffpauir, pastor, held a dedication service for workers and teachers.

On October 13, an Appreciation Dinner was given by the Commission on Education, for the teachers and workers. The teachers, who just began this year, were also invited. Rev. Mr. Hoffpauir expressed his appreciation to the group and introduced inspirational speaker, Mrs. W. W. Paxton, who thrilled hearts with both the thoughts she shared and her radiant personality. After the message those present divided into divisional groups, where they discussed specific goals for the new year. The meeting was concluded with a sharing in the total group. Dr. A. E. Stanton presided over the evening activities.

The Building committee set October 19 as the beginning date for a special rally period to concentrate the collection of pledges toward the construction of a Children's Division building. The rally will end November 30. It is hoped by that date to have fifty thousand dollars in cash in order to begin construction on January 1, the target date announced by Mr. Rodney Young, chairman of the Building committee.

Camden District Seminar Held For Youth Workers At Stamps

New Effort To Improve Christian Education In The Methodist Church

Nashville, Tenn. (MI) Research, so often associated with science, is a tool of religion in a new Methodist effort to improve Christian education in the church.

The new program of church school curriculum research is a joint effort of The Methodist Publishing House and the Editorial and Local Church Divisions of the Methodist Board of Education. Both the publishing house and the board have their headquarters here.

The research will be concerned with such subjects as:

1. What the leaders in the church expect from church school curriculum materials.
2. What church school pupils are learning.
3. What educational procedures should be followed.
4. What are the best promotional procedures.

One study already conducted under the program, which was launched last May, has resulted in the planning of a music magazine, scheduled to be published sometime after October, 1959.

As a result of another study, *Classmate* magazine, the Editorial Division's oldest continuous publication, will get a new face and new editorial treatment.

A study of Sunday evening activities and fellowship in the local church is now in progress.

Another study is seeking to determine how low-cost audio-visual materials can be completely integrated with church school lesson helps.

The research program is being directed by a curriculum research committee, composed of a research council and executive committee.

New Resource Booklets

Three resource booklets for 1958-59, with listings and descriptions of curriculum, books for workers, basic Christian books, and other resource materials for church-school and fellowship groups, are now available from The Methodist Publishing House serving you. The booklets, divided according to age groups, contain comprehensive indexes and instructions for ordering. They were prepared by the Editorial Division and the Division of the Local Church of the General Board of Education.

Curriculum for children from the nursery through the junior departments is covered in *Resources for Leaders of Children* (190-BE). This booklet also contains a section which presents leaflet and booklet resources for children's workers and one concerned with projected visual materials.

The booklet for adult work, *Resources for Adult Groups* (4412-BE), contains a section which tells how the Methodist curriculum is planned. Adult periodicals are described and suggestions for choosing study units are provided, in addition to listings of resources for adult church-school and fellowship groups. Basic Christian books and

The Camden District Seminar for workers with children and youth was held at the Methodist church, Stamps, Arkansas with over one hundred registered. The theme was: Christian Concerns, Middle East and North America Neighbors. Mrs. J. F. McKinnon, W.S.C.S. president of the district presided. "The Voice of God Is Calling" was the opening worship led by Rev. M. W. Miller. Dr. W. Neill Hart, district superintendent voiced the opening prayer. Mrs. McKinnon introduced the conference president, Mrs. M. E. Scott, district W.S.C.S. Secretary of children's worker from the Woman's Division, New York.

Mrs. E. E. Fohrell, conference W.S.C.S. secretary children's work presented briefly the program of the children. Mrs. M. W. Miller, district W.S.C.S. Secretary of children's work introduced her workers: Mrs. R. A. McLeon, district director of children's work; Mrs. W. Neill Hart; Mrs. John Hefley and Miss Kewish.

Mrs. John G. Rickey, district W.S.C.S. Secretary of youth work introduced her workers, Rev. John Hassler, conference director of youth work. He spoke to the group on the youth program for the year, the goals and aims youth hope to accomplish. Others attending: Rev. Virgil Bell, district director of youth; Rev. W. B. Elliott, district intermediate counselor; Miss Barbara McDaniel, D.R.E. of First Methodist Church, El Dorado; Miss Mary Joyce Horton, district rural worker; and Rev. Gerald Fincher, Camp Tanako director for district intermediates.

Following this the groups divided and went into their workshops. Ways and Means, text books and resources were presented on the two mission studies for the year, for all groups.

Mrs. C. A. Proffitt, district secretary literature and publications was in charge of the literature sales.

Lunch was served by the host church with the invocation given by pastor, Rev. Harold Davis.

mission resources are listed.

All these booklets are free. As these resource materials are basic to all planning, every teacher and worker needs a copy of the resource booklet for the age group with which he or she is concerned.

World Community Day Materials

Order blanks for materials relating to World Community Day, which will be observed on November 7 this year, have been sent to conference executive secretaries and directors of adult work by Miss Doris P. Dennison of the Department of Christian Education of Adults of the Division of the Local Church.

Resources for this observance were issued by the National Council of Churches. Today, it would be difficult to place too much emphasis upon the need for an intelligent understanding that the world is a community.

Included among materials that may be ordered are a packet, a poster, project sheet, plans for a

On A Wide Circuit

W. W. Reid

Pius XII, the Pope of Peace

We Protestants—inheritors from Martin Luther and his theological-philosophical-social teachings—may have listened with reservations to some of the interpretations of Scripture—some of "the dogmas of the Church"—proclaimed and taught by Pope Pius XII, especially in his later years as Pontiff. And since, in theory at least, we believe that each Christian is to be his own interpreter under the inspiration of God, our questions may be permitted.

But all Protestants—and all peoples of all faiths—must join with their Roman Catholic brethren in lauding the late Pope for his sincere and genuine efforts to bring peace and understanding among contending nations and ideologies, and to prevent and then stop war. Catholic and non-Catholic alike have hailed Pius XII as "the Pope of Peace."

At Christmas of 1939, Pope Pius XII made his most notable appeal for universal peace. His five-point "peace plan" was translated and published in many languages and circulated throughout most of the world.

1. That all nations be guaranteed the right to pursue their ways, assured of independence, and without fear from other nations: in a word, the "freezing" of national boundaries except as the peoples themselves may decide to consolidate or separate.

2. That agreement be made for the limiting of armaments now, and for even eventual disarmament the world over. (This was before the threats from nuclear war.)

3. That there be created an international agency, with some regulatory power, to work in the interests of justice, peace, and goodwill among and for all nations, small and large. (This was before the United Nations was formed.)

4. That all the peoples of all continents be given access to and use of all the raw materials they may need for industrial purposes, and to meet the food and shelter needs of their inhabitants. (The Point IV program and the work of UNESCO are partly an answer to these needs, though not engaged in by all nations, nor given all the needy, and though sometimes tied to military advantages.)

5. That there be, by all governments, respect shown for the religious beliefs of all their people—"freedom of all religions everywhere"; with international agreements made and interpreted in the light of divine law, and with strict regard for moral law, justice, and the law and practice of "divine love."

We pray that the new Pontiff, soon to be elected, will also be "a Pope of Peace." And we urge Catholic and Protestant, Jew and Gentile, Moslem and Hindu, clergy and laity, to join together in this newest, and greatest, and "last" Crusade for peace.

worship service, and publicity materials. The order must be placed with the P&D Department, National Council of Churches, 120 East 23rd Street, New York 10, New York. There is a shipping deadline of October 24.

The Thirty Years Between Graduations

By Alta Nye

(Editor's Note: Miss Nye is a deaconess of the Methodist Church, and until recently was a rural worker under the Woman's Division of Christian Service, serving in the Pembroke area of North Carolina.)

Thirty years is a long time. And that is the time that elapsed between the two graduations, from the same institution, of James K. Braboy of McColl, S. C.

I met Mr. Braboy on my first Sunday as a rural worker in the Pembroke area. He is Sunday school superintendent of Fairview, a small Indian Methodist church six miles from Little Rock, S. C.

Mr. Braboy and I soon became friends, he impressed me as an unusual Christian gentleman. I discovered that his church work is an activity over and above his profession as a teacher. Later I heard his life story.

It was on June 1, 1928, that Mr. Braboy was graduated from the two-year Cherokee Indian State Normal School at Pembroke, as one of nine students who had attended the first standard teacher training class. On June 2, 1958, just thirty years and a day later, he was graduated cum laude from the same institution, which has grown into a full accredited four-year liberal arts college renamed Pembroke State College.

After his first graduation, in 1928, Mr. Braboy taught one year in the Pembroke elementary school. His plans to continue his education the following year at Dickinson College in Pennsylvania were changed by his mother's illness and death. For the remainder of that year he taught at a one-teacher, six-months' school in Nash County, N. C. Following this were several years of teaching at Green Cove Elementary School in North Carolina. During this time Mr. Braboy became active in church work.

In 1931 he married Miss Lilly Hall and moved to Dillon County, S. C. Soon afterward Mrs. Braboy began working to supplement her husband's meager salary, making it possible for him to attend summer school.

For the past twenty-four years Mr. Braboy has taught in a two-teacher Indian school and has carried on the church work he loves, serving as superintendent and adult class teacher at Fairview church and putting his education to work for God where the need is great.

Today Mr. Braboy still seems like a young man. His idealism and enthusiasm for education and Christian work are undimmed. His daughter, Dorothy, a graduate nurse, has two small sons, one of whom is named for his grandfather. Dorothy attended her husband's graduation from North Carolina State College, Raleigh, North Carolina, one day and her father's graduation from Pembroke the next.

At Pembroke, Mr. Braboy was taught by one of his former students who has a doctor's degree from Boston University. Another of his students teaches agriculture at the college. Both teachers say that Mr. Braboy has been a great influence in their lives. The teacher of agriculture credits Mr. Braboy with



GIRLS SINGING IN A METHODIST CHOIR IN ALASKA—While it is true that Alaska is still more rural than urban, it is noted that most of the increased population is crowding the cities and towns. According to the Bureau of the Census, Anchorage has 11,000 residents — but "greater Anchorage" (Anchorage and its environs) has 32,000; greater Fairbanks has 19,409, or more than three times those within the city limits; greater Juneau has 8,758; greater Ketchikan has 9,455; greater Kodiak has 6,264. Incidentally, these are the principal cities and districts in which the Methodist Church has parishes and institutions. About two-thirds of this increase in population comes from the excess of births over deaths, and one-third by immigration, almost entirely from the other states.

One other fact stands out when we think of the need for and the future of a Christian college or university in Alaska; Alaska's population is a young population and a married population. Forty-two per cent are between the ages of 20 to 40 years. This means that the rapidly growing population of young people of school age is going to be a continuing phenomenon for some years. The birth rate is higher and the death rate lower than in any one of the other states of the Union. The school population is growing so that city fathers have problems in keeping up with the need for new school seats. Anchorage, Fairbanks, Juneau, and Ketchikan—Methodist centers—all have built new multi-million-dollar high schools within the last year or two—and some are already overcrowded. A government study shows that 7.5% of Alaska's people now have had four or more years of college education, while the average for the U.S.A. is 6.2%. These people will want their children to receive college education.

Former Crusade Heads Social Center

Miss Insook Moon, a Korean social work leader who has studied at Scarritt College, Nashville, Tenn., on a Crusade scholarship of the Methodist Church, has been named director of the Tai Wha Christian Social Center in Seoul.

Miss Moon succeeds Miss Peggy Billings, Methodist missionary from McComb, Miss., who has become administrative assistant to the director. The appointment is another example of the way in which qualified nationals (natives) increasingly are

inspiring him, as a boy, to become a Christian and to continue his education.

Mr. Braboy has no desire for retirement. I believe that he would not be satisfied anywhere but in a schoolroom five days a week and in a church on Sunday. These words on a note accompanying a watch presented to him by his pastor and church on his second graduation express my feelings as well as theirs: "Congratulations on your graduation. Please accept this gift as a small token of our appreciation for your indispensable services to us through the years."

assuming positions of top leadership in all phases of Methodist church life overseas.

The Tai Wha center is the oldest and largest Methodist social center in Korea. Started in 1921 by the women's missionary organizations of the former Methodist Episcopal Church and Methodist Episcopal Church, South, the center was used as a police station in World War II and as a military headquarters in the Korean war.

Miss Moon was employed at Tai Wha at the time of the North Korean invasion in 1950. From 1951 to 1953, she was at Scarritt College as a Crusade scholar and in 1953 received the master of arts degree in social group work. For several months she worked at Marcy Center, a Methodist community center in Chicago.

Returning to Korea in 1954, she rejoined the staff at Tai Wha and for almost two years was acting director during Miss Billings' furlough. She has taught social group work at Ewha Woman's University in Seoul, is vice-chairman of the Social Work Study Association of Korea.

Christian Witness To 160,000 Students

By the Rev. Hiram G. Conger

Tokyo is the educational center of the Far East. To it come not only students from all Japan, but also from surrounding countries. There are fully 3,000 Koreans among the more than 160,000 students who are studying in the forty or more universities and colleges in Tokyo.

Most of these schools are located in one section of the city. In general, they do not have campuses as we know them, but are large buildings built among other types of structures. The Tokyo University is an exception; it has a big campus of many buildings. Along the main street of this college center it seems as though about every other store is a bookstore, and in every one you see students browsing among the books.

Easily accessible to this large group of students is the "Student Christian Fellowship." Started by Dr. T. T. Brumbaugh as a Wesley Foundation under the Methodist Church, it later entered into the larger fellowship of the United Church of Christ in Japan.

The Student Christian Fellowship is not a church with formal preaching services. It is a center to which students can come for spiritual help and fellowship. It has discussion groups in religious and social subjects, for training in the way of the Christian life, and for the expression of their faith through various phases of social service. It maintains a small house at the rear of the Tokyo University campus, from which men are seeking to minister to nearby displaced persons—men, women and children merely existing in crude temporary shacks. Here they have children's meetings, give occasional hot baths and food, conduct a Sunday school, and have meetings for the parents.

The present staff includes the Reverend and Mrs. David L. Swain, Methodist missionaries, as directors, and Miss Umeko Kagawa, daughter of the well-known Dr. Toyohiko Kagawa, as the secretary of student work, program director, and counselor. She took her studies in religion at Yale University, and is in the full-time employ of the Center. She gave the message at the rally which started the fall program of study groups.

The Center is equipped to house small groups which come from out-of-town for conference and study of related student problems. It is truly a Christian witness in the midst of a seething student population. Most of the non-Christian students have absolutely no interest in any religious system or in any "way of life."

Obituary

COLEMAN — Lois Coleman of Lake City Route 2, Pleasant Valley Community was one of God's choice layman. He was the pastor's right hand man. He lived in a rural community and served at the Pleasant Valley Methodist Church on the Lake City Charge, twenty miles from Jonesboro.

He was a steward, Sunday school superintendent and, more often than not, fire builder, teacher, visitor and janitor. His love for the church was deep and abiding. The same could be said of his loyalty and sincere affection for his family.

It has been said of certain men who were leaders in a community that "others set their watches by his clock." This could well be said of Lois Coleman, one of God's choice servants who lived and served effectively and well. His going at noontime hardly seemed to leave a life unfinished, but rather one well on its fruitful way. Written by his former pastor, G. A. McKelvey.

COUNCIL ON WORLD SERVICE REPORTS

(Continued from page 2)

in each church, giving it a monthly circulation of 225,000.

The Council on World Service and Finance, in carrying out its numerous Disciplinary functions works through numerous committees, all of which met and reported at the Louisville meeting. Among these are committees on Central Treasury, Statistics and Surveys, Wills and Bequests, Transportation, Apportionments, General Conference Legislation, Special Financial Appeals and others.

KOREANS HONOR BISHOP RAINES

(Continued from page 2)

Korean Methodist Church. He has visited Korea on five previous occasions in the same capacity.

Following adjournment of the Korean church's General Conference, Bishop and Mrs. Raines began a two-month tour of mission stations in seven southeast Asia countries.

METHODISTS OPEN INTERNATIONAL SERVICE SCHOOL IN WASHINGTON

(Continued from page 2)

tion just in time for the opening this fall.

Financed principally by a \$1 million appropriation of the Methodist General Conference, the school is designed as a Protestant training center for students planning foreign service careers in church, business and government work.

The school soon will have facilities for 300 full time students and as many part-time students as the government needs, Dean Griffith said.

The formal opening was observed jointly with the new Wesley Theological Seminary, also located on the university campus following its removal from Westminster, Md.



Noted John Wesley Picture Rediscovered

The only known copy made by a noted portrait painter of the famous John Jackson, R.A., portrait of John Wesley, has been replaced in the chapel of the Methodist Building at 150 Fifth Avenue, New York City, as the property of the Board of Missions. When the Board moves to the new Interchurch Center, uptown New York in 1959, this painting will have a central place in the Methodist section of that edifice.

The original portrait of John Wesley was painted by John Jackson in 1827, and hangs in the British Methodist Headquarters in London. It is generally believed to be the most authentic likeness of the founder of Methodism.

Twenty years later, Mr. Comfort Tiffany, a prominent Methodist layman from Baltimore, Maryland, was visiting in London and found this likeness in the Headquarters Building. With the permission of Dr. Jabez Bunting, the British missionary secretary, Mr. Tiffany engaged the services of William Gush, himself a prominent portrait artist, to copy the Jackson original. The copy was brought to America and remained in the Tiffany home in Maryland until the owner's death in 1879. It then came into the possession of his son, the Rev. Otis Henry Tiffany, a Methodist minister. The portrait was hung in each parsonage he occupied as a Methodist itinerant.

A Dedicated Person Explains His Work With CROP

"I figured that I had nothing to do with where I was born, and since I happened to be born where I had all these things, it was my duty to help those who happened to be born in other circumstances."

This was the way John Jones, 1958 Darke County (Ohio) CROP Chairman, explains his motivation for the job. Darke County contributed more than \$62,000 in the past ten years. When Mr. Jones was Chairman in 1954, the county contributed more than \$11,000. It was in second place (in Ohio) last year with just over \$5,000, but Mr. Jones says it will be back to its best again in 1958.

The motivation seems simple. It may be much deeper than Mr. Jones expresses it. There is no doubt, one man with the conviction and determination to help his fellow man in need makes the difference in a CROP campaign.

But he cannot do it alone. Mr. Jones also said: "Can one horse pull as much as two?"

He doesn't think so. That's why he enlisted his wife to help him and he enlisted a lot of other people, too. He has the conviction — but he knows he needs help to carry it out.

CROP looks for such dedicated Christian leaders who realize that "it is my duty to help those who happened to be born in other circumstances."

Such men are wanted throughout Arkansas, Mississippi and Tennessee. The CROP campaign in the Mid-South is their channel of helping their fellow men in need overseas.

However, in 1889, when the New York Methodist Building was completed, and the Missionary Society (afterward the Board of Foreign Missions) was housed there, Mr. Tiffany presented the painting to the Society, and it was placed with other portraits in the "old" chapel of that edifice. With the unification of the Church in 1939, there was a redistribution of the portraits (there was little room for them in the "new" and remodelled chapel), and the Jackson-Wesley painting went to the Methodist Publishing House. Neither the House, nor the Board knew much about the history of the painting at that time.

Recently, however, Miss Dorothy Woodruff, librarian of the Board of Missions, made a study of all the portraits and rediscovered the story of the John Wesley painting. The Publishing House generously relinquished claims to it, and it again became the property of the Board of Missions, and will be used in its new offices at Morningside Heights.

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Building Churches In Scandinavia

Like their fellow Methodists in the United States, Methodists in Scandinavia continue to build churches.

A report from the Rev. Dr. Arne-Jacob Kristoffersen, Methodist correspondent in Scandinavia, tells of the dedication in September of a new Methodist church in Vesteras, Sweden, by Bishop Odd Hagen of the Stockholm area. The new church is adjacent to a new church built by the Swedish Salvation Army.

Central Methodist Church in Oslo, Norway, has received permission from city officials to proceed with building plans. Work on a new plant is expected to begin late this fall.

In other Methodist news from Scandinavia, Dr. Kristoffersen reports that the new Archbishop of the State (Lutheran) Church of Sweden, Dr. Gunnar Hultgren, has written in praise of *The Upper Room*, world-wide devotional guide published by the Methodist Board of Evangelism. Archbishop Hultgren wrote that *The Upper Room* is Biblical, practical and ecumenical, and for these reasons is glad to have been introduced to it.

Methodist local preachers from England and Norway met together early this fall to discuss theology and their calling as lay ministers, Dr. Kristoffersen reports. The conference was initiated by two laymen, George Taylor of England and Ragnar Horn of Norway. A leading Methodist layman from America, Dr. Robert G. Mayfield, general secretary of the Board of Lay Activities, was a visitor in Methodist churches in Norway and Denmark in August.

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Faith, Freedom And The Family

Abstract of the keynote address by Bishop Hazen G. Werner, Columbus, Ohio, given Friday afternoon, Oct. 17, at the opening session of the 3rd National Conference on Family Life sponsored by The Methodist Church, in Conrad Hilton Hotel, Chicago. Bishop Werner is head of the Ohio Area of The Methodist Church and is chairman of the National Committee on Family Life.

We are gathered here under the directive of the truth that home is the historic form of life in which the best relations obtain when the family is Christian.

Out of the new awareness born out of the experiences of this conference, may you bow your heart to say of the family, "Surely God was in this place and I knew it not."

What would happen if you who are here would return to your homes and attempt to make them fully Christian? What would happen if parents out of a new respect for the spiritual worth of persons were to express their love for their children in terms of deeper understanding? The family that is founded on what is eternally true will be eternally one.

If you feel that you have been Christian, attending church and supporting organized religion, ask yourself the question, "What difference does it make?" What difference does it make in the hunger to belong that children feel? What difference does it make in the discipline of a child? In the face of the wrongdoing of a child, can he be treated with neither over-indulgence nor punishment given in anger, but with understanding to the end of growth? What difference does it make in the intimate relations of marriage that in the Christian home ought to take on a hallowed nature?

How really Christian are you as parents? If you are casual about your religion, the results in family life will be casual. There is no strength like the strength of a believing home. There is no place where the imponderables of the faith emerge in such practical results. Only in so much as the concepts and experiences of God are made real because the religion of parents and teachers are real will the child become a believing person.

Guy Roberts in his book *Where Delinquency Begins* reports that in a certain study he found that three-fourths of the youngsters in a group of delinquents had no serious doubt about God. However, the shaking and tottering of these young lives came from a lack of living of the Christian faith in the home.

Faith, like the truth, will set you free. Freedom within the family will in this conference receive careful consideration.

Set your child free from the beginning. As your child grows, you will repeatedly struggle with the inclination to hold onto him. Beware of possessiveness. Parents who place their faith in God and whose love for one another is liberating find no need for possessiveness. They let their children go without fear.

But to set a child free, parents themselves must be free—free of fear, free of immaturity. They must be able to accept themselves and to accept life as it is.

Set your child free to be the best person he can be. Happy is the home that sets children free to be wholesome, able selves. It is necessary to see a child as a person—not as a minor.

In a study involving 400 youth and 600 parents a discussion revolved around a question, "How can misunderstanding between parents or youth be avoided or dealt with?" When the replies were gotten together, the answers that gained the greatest consensus on the part of both groups were: "Trust, respect and confidence in each other" and "accept youth as persons worthy of respect and attention."

When love for your child is adequate, when acceptance of the child is real, your child then creates a satisfying image of himself. A child must be free to be himself. He is to be set free not only to be loved, but to learn that tolerance is a part of love and that wholesome love makes important the well-being of the loved ones.

Harrison Salisbury calls today's juveniles, "the shook-up generation." They are the result of a shook-up age. We have been too statistical, too self-righteous, too ready to blame everyone else but

ourselves. For a child badly conditioned, TV and comics, pornographic literature, and bad movies will prove his downfall. But the child that is accepted and loved for himself, respected as being responsible, will see these things more objectively.

Set your child free to a larger world. Children must be set free to love more than their own families. This growing child must be a part of the world of human beings.

You younger parents can settle this present day struggle regarding race by liberating your children to a respect for persons on the basis of a Christian ideal of the dignity and worth of individuals. You can set your children loose from slavery to prejudice.

You can free your children to world-mindedness. We will never have world peace until children grow up emotionally mature, let go to become conscious and accountable individuals in a world brotherhood. The very next generation

could make this dream come true. This generation could make the United Nations truly a protectorate of freedom and of solidarity.

This will never come about until we see the place of discipline and authority in the rearing of children. Children expect and want discipline, if exercised free of anger and free of the feeling of superiority. Children want love, but they want justice. More than all else they want to be sure that there is an order of things sound and firm and stable and lasting on which they can count.

There is little point to discipline in the secular home. There are too many homes in America that have no standards, no high level of spiritual and moral living to which to summon the growing mind. In these secular homes, there is not enough to live up to, and too much to live on.

As a step in the right direction father needs to come back into the home. For a long time father ran the show in the family. No one seems to be running it now.

You can't have five or six individualists running the home and still have order. The Christian plan is freedom with authority and authority allows for the voice of criticism or dissent but insists upon justice for all.

To have freedom you need discipline, and to have discipline you need authority. All this is indispensable to growth.

Working For World Peace

Abstract of an address by Dr. Norman Cousins, editor of the *Saturday Review*, New York, at the Friday evening session of the 3rd National Conference on Family Life.

Despite the many categories of the historian, there are only two ages of man. The first age, the age from the beginnings of recorded time to the present, is the age of the cave man. It is the age of war. It is today. The second age, still only a prospect, is the age of civilized man. The test of civilized man will be represented by his ability to use his inventiveness for his own good by substituting world law for world anarchy. That second age is still within the reach of the individual in our time. It is not a part-time job, however. It calls for total awareness, total commitment.

The possibilities for action are not cramped or confined unless we are to say belief must be protected from such vitality as may exist within it, that inspiration must be shorn of purpose, and that action is justified only if it is devoid of conviction. Certainly there is scope for religious and ethical action in the world today. We are thinking not of an invasion of the political arena or of mass movements as such or of any of the churnings usually associated with political activity. We are thinking of the gestation of vital purpose, the creation of moral imperatives that can produce vital change, the conditions for supporting vital leadership. On the level of direct action, and in a more limited sense, there is a real need and opportunity for a World Parliament of religions that will address itself to the human situation of today.

Let the great religions cease explaining their differences to each other and begin to chart the elements of basic unity that could serve as the building blocks for common action. Let all talk of separate "destinies" be recognized for the disservice to spiritual man that it is. What is at stake today is not primarily Christian civilization or Islamic civilization or Jewish civilization or Hindu civilization or any other. It is not man's particularized beliefs but his own uniqueness that counts. For what threatens him are the basic conditions that make life meaningful and purposeful. To the extent that any religion speaks only in behalf of its own interests; to the extent that it places itself above or apart from the whole, it jeopardizes its own interests and injures the whole. In order to get inside man, the church must get outside itself.

More and more, the impression grows that the American people are not educated to wage peace. We are not prepared—educationally, emotionally, spiritually—for the most important job that faces us, which is how to create a lasting design for peace. We haven't been taught the basic principles by which peace alone can be created; we haven't really been educated to do the most important job in the history of the world. We teach almost everything else—all the way from cooking to splitting atoms—but we haven't taught the great indispensables that are concerned with the creation of a world under law. And none of the other lessons will come to much unless this lesson is learned. And peace is not simply a matter of outsmarting the Russians. It means having a clear idea of how a lasting peace is created, with or without respect to the Communists. It involves the science of interdependent organization. It involves an ability to create unity without sacrificing diversity. It requires mastery of the complex business of arms control, whether with respect to nuclear weapons or conventional weapons. In short, it has to do with the need to design big steps beyond world anarchy.

Nothing the Russians have done to us has hurt us more than the fact that they have served as our excuse for not knowing or doing all the things that have to be done in the way of advancing a design for a workable world order. Long before the world heard of Communism the world was subject to the hazards of violence. Violence today is violence. Violence today is measured in terms of continental destruction and the damaging of the vital balances in air and water on which life depends. It is not possible to eradicate violence in the world if we glamorize it in everyday life. It is not possible to exert world leadership in the ways of peace unless we understand the architecture of peace and the engineering of peace.

Our schools and churches can contribute to the necessary goals by helping to develop a sense of patriotism in the human family and a reverence for life. It would help, too, if along with the emphasis given to our political and civil rights we developed some concern for the rights of future generations.

The Louisiana Methodist

— "SERVING ONE HUNDRED THOUSAND METHODISTS IN LOUISIANA" —
Official Publisher of Louisiana Methodism

VOL. X

THURSDAY, OCTOBER 30, 1958

No. 43

First Church Music Workshop To Be Held In New Orleans, November 13-14

The Louisiana Conference Board of Education and The National Fellowship of Methodist Musicians will sponsor the first Church Music Workshop to be held in the Louisiana Conference on November 13 and 14. The Workshop is to be held at the Rayne Memorial Methodist Church, 3900 St. Charles Avenue, in New Orleans, and is especially planned for pastors, organists, pianists, and directors of children's, youth and adult choirs.

A staff of outstanding leaders has been selected. Among them are Dr. Bliss Wiant, who is Director of Music for the General Board of Education of the Methodist Church and Executive Secretary of the National Fellowship of Methodist Musicians; Mr. George Kreamer, Minister of Music, First Methodist Church, Lake Charles; Mr. A. C. Voran, Director

of Choral Music, Centenary College, Shreveport; Mr. Marvin Genuchi, Minister of Music, First Methodist Church, Baton Rouge; Reverend Henry Rickey, District Superintendent, New Orleans District; Dr. A. M. Serex, Pastor, Rayne Memorial Church, New Orleans; Reverend Frank Poole, Minister of Music and Education, Lake Vista Church, New Orleans; Mrs. Frank Poole, Organist, Lake Vista Church, New Orleans; Mr. Richard Woods, Organist-Choir Master, Grace Episcopal Church, New Orleans; Dr. George Pool, Minister of Music, Rayne Memorial Methodist Church, New Orleans, and Mrs. A. W. Townsend, Organist, First Methodist Church, Alexandria.

Mr. Richard Woods, the Organist-Choir Master at the Grace Episcopal Church, New Orleans, will be the leader of demonstration choir re-

hearsals with primary and junior children. There will be presentation of music for children's, youth and adult choirs for organists and pianists, and a panel discussion on the use of The Hymnal. Exhibits of music materials will be furnished by the Methodist Publishing House and Werlein Music Company of New Orleans. The Workshop will close on Friday afternoon at 5:15 with a service of Holy Communion.

Housing accommodations will be provided with the members of the Rayne Memorial Church for those who desire this arrangement. Those desiring to make their own arrangements with friends or in local hotels may do so. The cost for the Workshop will be \$3.00. Meals will be served at the church, with the exception of breakfast which will be served in the homes where the delegates will be staying.

Those interested in the Workshop should send their names as soon as possible to Dr. George Pool, 3900 St. Charles Avenue, New Orleans 15, Louisiana.



REV. E. G. KAETZELL

Superintendent Elected To Mt. Sequoyah Post

Rev. E. G. Kaetzell, Searcy District Superintendent has been elected Superintendent of the Western Methodist Assembly on Mt. Sequoyah, Fayetteville, Arkansas, by the Assembly Trustees, Bishop Paul E. Martin, head of the Arkansas-Louisiana Area of the Methodist church and Chairman of the Board announced Wednesday, October 22.

The Assembly, serves as the training center for the South Central Jurisdiction of the Methodist church. The Jurisdiction is composed of Arkansas, Louisiana, Kansas, Nebraska, Missouri, Oklahoma, Texas, and New Mexico.

Rev. Mr. Kaetzell succeeds Rev. Elmer H. Hook who will retire June 1, 1959 after 9 years of service as Assembly Superintendent. Rev. Mr. Hook, earlier served as District Superintendent of the Searcy and Fayetteville Districts. Among his pastorates in North Arkansas Con-

(Continued on page 16)



The Wesley Foundation building at Lafayette, Louisiana has recently been paid for in full, and is now to be officially dedicated on November 2, 1958 at 3:00 P.M. Bishop Paul E. Martin will deliver the dedicatory address in the Methodist Student Center Chapel.

The building has been in use for the past ten years since its completion in 1948. It is located directly across from Martin Hall, the administration building of Southwestern Louisiana Institute. The students at S.L.I. are very proud of their Wesley Foundation building and

along with the Board of Trustees and the Board of Directors wish to offer a cordial welcome to all friends and interested persons to attend this significant occasion.

The Lafayette district, under the leadership of Rev. R. R. Branton, has pledged their support of 50 cents per member this year to the S.L.I. Wesley Foundation. Rev. Allen O. Jernigan was appointed at conference this June as Wesley Foundation Director.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Oct. 30-Nov. 8 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Oct. 30	Acts 3:1-10
Oct. 31	Acts 3:11-26
Nov. 1	Acts 4:1-12
Nov. 2	Acts 4:13-22
Nov. 3	Acts 4:23-31
Nov. 4	Acts 4:32-5:11
Nov. 5	Acts 5:12-21a
Nov. 6	Acts 5:21b-32
Nov. 7	Acts 5:33-42
Nov. 8	Acts 6:1-15

MI Director Reports Personal Impressions

By Jo Ann Newby

On Friday, October 17 at the Conrad Hilton Hotel in the "Windy City" of Chicago, Methodism began its Third National Conference on Family Life.

As the ballroom filled for the first session at 1:30 p.m. you could actually feel the warm glow of the presence of God. All eyes were drawn toward a big sign at the front of this huge room, which read "Faith, Freedom and the Family." The DePauw University choir sang as if the voices of angels from heaven were in them, and after the music, the addresses began.

One could not start to tell how wonderful these addresses and work groups were. They all seemed to open one's eyes a little bit more to the fact of God's love for us as His children, and that His Son loved us so that He died on the cross to save us from our sins.

Faith in God and in our fellow man can help bring us this love we need so much in our Family Life. We must learn to budget our time better so we can spend at least one evening a week together as a family. A family that prays, plays and works together stays together, for members have love and understanding for one another.

To understand that our children are looking to us for guidance and a helping hand when they know they need help and when we see they need help, is very important in family life. We must keep in mind that we are not to mold our children as we would have like to have been ourselves, but that it is the responsibility of parents to guide their children with a helping hand toward a good Christian life. As adults we can learn from children for of such is the Kingdom of heaven.

We met and talked with many people in and out of conference sessions, discussed Christian family living, and what is felt deep down inside about the family. All feel that there must be deeper love and understanding among all members of families. If we want respect as Christians from our town, home and work, we must practice what we preach.

These are only a few of the matters discussed. Methodists who attended the National Conference on Family Life from your town and district would be most happy to come and talk with you about the sessions and work groups.

Those attending from the Arkansas-Louisiana Area were: Arkansas; Rev. and Mrs. Charles G. Ashcraft of Lake Village, Rev. John R. Chapman of Cherry Valley, Rev. and Mrs. J. Ralph Clayton of Little Rock, Rev. and Mrs. Noel Cross of El Dorado, Mrs. Andrew I. Davis of Texarkana, Rev. and Mrs. David M. Hankins, Jr., of Lewisville, Mr. and Mrs. Joe F. Hudson of Little Rock, Mr. and Mrs. M. R. McKinney of Fayetteville, Mr. and Mrs. William McLendon of Little Rock, Dr. and Mrs. W. Neill Hart of Camden, Mr. and Mrs. James V. Spencer of El Dorado, Mr. and Mrs. F. W. Srygley of Little Rock, and Mrs. Carroll W. Watson of Osceola, Louisiana; Rev. and Mrs. Don W. Alverson of New Orleans, Mr. and Mrs. Arthur R. Gam-mill of Shreveport, Mr. Harold H. Harms of Ruston, Rev. and Mrs. J. Woodrow Hearn of Lafayette, Dr. and Mrs. Jack T. Jackson of Monroe, Mr. and Mrs. W. N. Love, Terry Love of Minden, Rev. William W. Jacocks of New Orleans, Mr. and Mrs. LeRoy W. Pelton of Shreveport, Mrs. G. W. Pomeroy of Monroe, Mr. and Mrs. G. N. Walker of Shreveport, and Mr. and Mrs. Robert A. Wheeler of Lake Charles.

Delegates Report

Work Groups Were Heart Of Conference

CHICAGO (MI) — About 3,000 delegates put in 15,000 man-hours in work group discussions at the National Methodist Family Life Conference here Oct. 17-19, and a very busy lady, Dr. Evelyn Millis Duvall, Chicago, summarized all the discussions.

Dr. Duvall, an author and lecturer, gave her report on the closing day of the meeting at the Conrad Hilton Hotel.

"The 3,000 participants were from every state, from other countries, and many vocations," reported Dr. Duvall. "The 35 work group leaders were the cream of United States and Canadian Christian family-life experts."

Among the "special problems of our era" that were discussed were race, war, Communism, families on the move, juvenile delinquency, problems of the middle years, contrast of Protestant freedom with more authoritarian religions, keeping up with the Joneses, drinking questions, and premarital pregnancies.

Dr. Duvall, designated as the "roving reporter" for the work groups, offered several recommendations based on the reports of the groups. Among them were the following:

RECOMMENDED that Methodist churches explore the possibility of

regular family worship, using a variety of forms suitable to all ages and stages.

RECOMMENDED that there be more study by church people of Communism and the resurgent religions, Islam, Hinduism, Buddhism.

RECOMMENDED that the church develop an educational program dealing with juvenile delinquency that will get down to the grass roots level; that churches help communities develop comprehensive programs of study and prevention; and that church and family work together to give better guidance to youth (vocational, social, emotional, relational).

RECOMMENDED that The Methodist Church become more aware of

Conference Calls For Family Counselors Total Abstinence, More Conferences

CHICAGO (MI) — Three thousand delegates to the Third National Methodist Conference on Family Life here Oct. 17-19 went on record in favor of regional professional counseling programs on marital problems, total abstinence from all intoxicants and narcotics, and support of world law and strengthening the United Nations.

They also called for a fourth national family life conference to be held either on a national or regional basis, recommended the organization of family life committees in every local Methodist church and each annual (regional) conference, and urged Methodists to participate in the rehabilitation of a group of Polish women who were victims of forced medical experimentation by the Nazis during World War II.

The three-day conference adjourned Sunday afternoon following a climatic address by the Rev. Dr. Theodore Henry Palmquist, minister of Foundry Methodist Church, Washington, D. C.

Complete text of the resolutions adopted by the conference follows:

1. We commend the General Committee on Family Life in its efforts to encourage and develop pastoral skills through seminary training for marriage and family life education and counseling, and recommend a continuing emphasis in this area so that accurate diagnosis and prompt referral be made where needed. We are aware of the great need among our people for competent professional counseling in marital and other problems and feel that the church has an obligation to provide such help because of the spiritual implications involved in these problems and their solutions. We, therefore, recommend to the Council of Bishops and the Committee on Family Life that at least one competent counselor be provided in each episcopal area to serve the constituents of that area.

2. We recommend that Methodists participate in the rehabilitation of a group of Polish women who were victims of forced medical experimentation during World War II. We urge our Methodist people to open their hearts and their homes, and to provide adequate financial support in this undertaking. To this end, we encourage Methodist families to direct inquiries to Bishop Hazen G. Werner, 438 Rowlands Building, 12 North Third Street, Columbus 15, Ohio, for further details regarding this avenue of expressing our Christian concern.

3. Since our families can have only limited security in a world continually threatened by a war of total destruction, we urge our Methodist people to give increased support to the program of the Methodist Board of World Peace relative to the development of world law and the strengthening of the United Nations with powers adequate to prevent war.

4. We recommend that this National Methodist Conference on Family Life reaffirm the position of the 1956 General Conference of The Methodist Church on the teaching and practice of total abstinence from all intoxicants and narcotics.

5. We recommend the organization of a Family Life Committee in every local church and each Annual Conference.

6. We commend the Family Life Committee for this Third National Conference on Family Life and request that this committee plan, on a national and/or regional basis, a Fourth National Conference on Family Life.

Church Now Has Marriage Manual

Presented For First Time At Family Life Conference

Chicago (MI) — For the first time, The Methodist Church has an official marriage manual for engaged couples and a pastor's manual for premarital counseling.

They had their debut at the opening session of the third National Methodist Conference on Family Life, attended by about 3,000 delegates Oct. 17-19 at the Conrad Hilton hotel here.

The manuals were prepared by the Editorial Division of the Methodist Board of Education and published by The Methodist Publishing House. Thirty-seven consultants were involved in the preparation.

The 143-page manual for engaged couples is entitled "In Holy Matrimony." Among the subjects it discusses are Christian faith in marriage, learning to communicate, growth in love, importance of common interests, sexual harmony, plans for children, money management, the wedding ceremony, the honeymoon, and building a Christian home.

The new manuals were authorized by the 1956 General Conference, top legislative and policy-making body of Methodism.

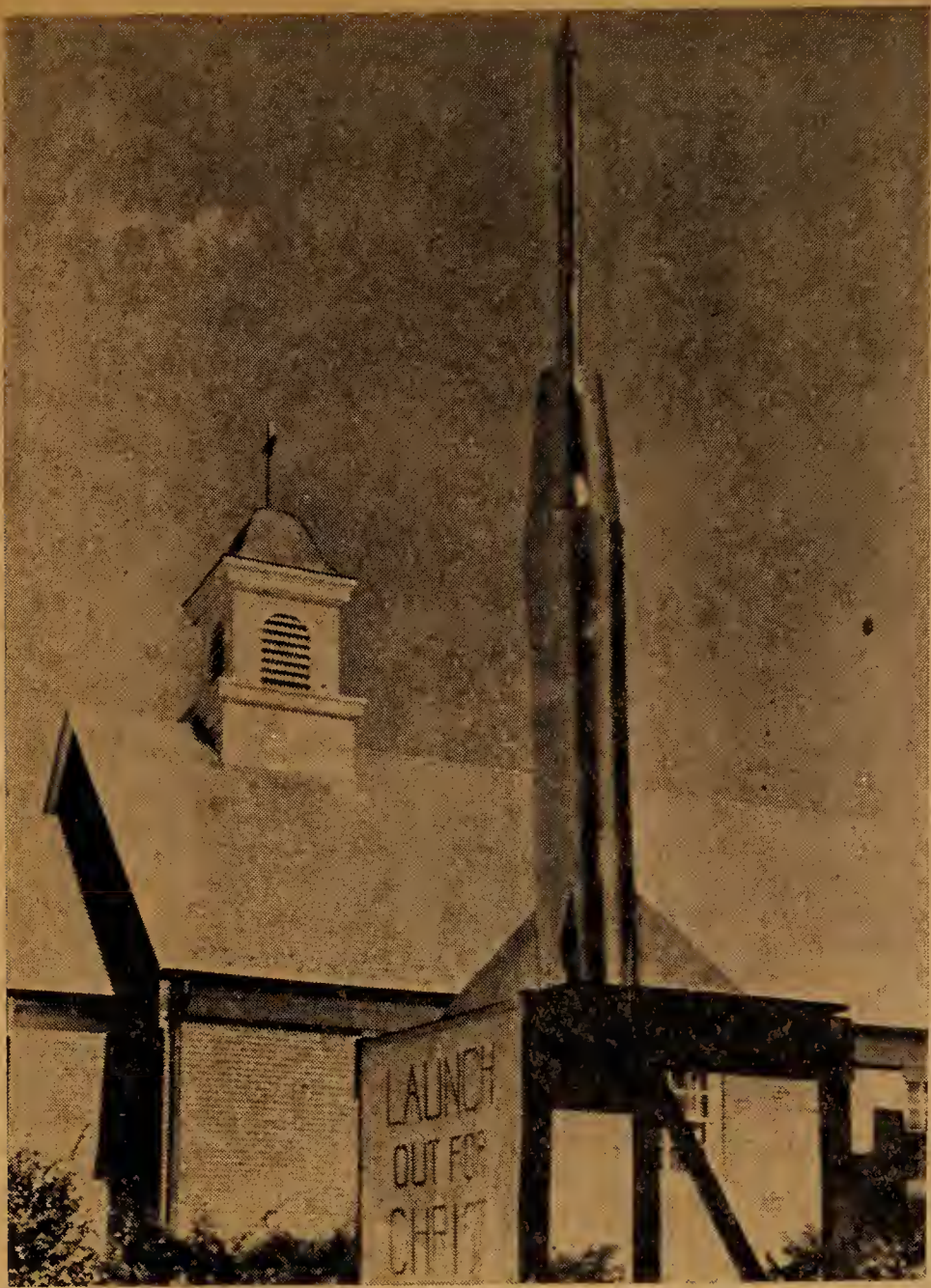
As a feature of the family life conference program, Dr. Bullock presented copies of the manual to 24 of the 37 consultants.

the middle years with a specific recognition in family life materials; that a leadership course designed to help with problems of preparation for in-laws, grandchildren and problems of aging be developed.

RECOMMENDED that churches be urged to develop study groups for parents of teenagers on understanding and working with their young people, with some sessions devoted to panel discussions of teenagers and parents as a most valuable way of understanding and appreciating each other.

RECOMMENDED that *Together* and *The Christian Home* (Methodist publications) use more United Nations material and family helps; that we keep strengthening intercultural exchange programs; that we encourage learning and using foreign languages; and that we relate family situations of "thrashing things out" to the process of negotiation at the UN.

RECOMMENDED that in future family life conferences considerably larger proportion of time be devoted to work groups; that the validity of regional meetings be considered in comparison with national meetings; and that the conference be longer to allow more time for learning and growth.



Wheaton, Md. (RNS) **LAUNCHING OUT FOR CHRIST** — Symbolizing a new Sunday school membership drive, this 12-foot model of an Army Thor missile stands on the lawn of the Church of the Atonement here (United Presbyterian Church in the U.S.A.). Floodlighted at night, the "missile" has been attracting quite a bit of attention . . . 38 new students showed up for Sunday school after the first week of the drive.

Calls Church Colleges 'Indispensable Bulwarks' Against Materialism

Raleigh, N. C. (RNS)—Methodist Bishop Paul N. Garber of Richmond, Va., said here that church-related colleges and universities are "indispensable bulwarks" against the challenge of "materialism and aggressive atheism" pervading society.

Addressing a Christian higher education meeting attended by 4,000 lay and ministerial delegates from churches in the North Carolina Methodist Conference, Bishop Garber urged immediate action and support of a \$5,000,000 fund drive to build two new colleges at Fayetteville and Rocky Mount and to expand facilities at existing denominational institutions in the state. He is chairman of the Methodist Commission on Christian Higher Education.

"We Methodists believe there should be a choice between State and church-supported schools, with a place for both," he said. "If the State alone tries to do the job, it would be through higher taxes and we would never gain financially."

Gov. Luther H. Hodges of North Carolina, a Methodist, told the delegates that the state will continue to exercise every possible effort to meet the educational needs of its citizens but "cannot come anywhere near carrying the whole load." He urged all citizens of the state to "lend their whole-hearted support" to church-sponsored colleges.

Evangelism Leader Reports

South Americans Want More Missionaries

Evangelistic Mission or Missionaries Encounter No Antagonism

NASHVILLE, Tenn. (RNS)—South Americans want more missionaries, Dr. George H. Jones of Nashville, a staff member of the Board of Missions of The Methodist Church, said here upon his return from a month-long evangelistic mission to that continent.

"I have not seen there any antagonism toward missionaries or missionary work," said Dr. Jones, who led a team of 31 Methodist ministers and one layman on the mission to Bolivia, Chile, and Peru.

"If the missionary loves the people and gives himself sacrificially," he said, "he will get a good response in the South American countries where I've directed evangelistic missions." Dr. Jones previously led a similar group to Brazil in 1956 and another to Argentina and Uruguay in 1957.

He said the statement by one member of the 1958 team that "there are no fat missionaries" may not be literally true, but "does suggest the sacrifices and hardships of our missionaries."

During the major part of the mission, team members preached through interpreters and trained nationals in visitation evangelism and other evangelistic principles and techniques.

They also visited missionaries and mission projects of the denomination in Panama as well as in the other three countries.

Reporting on the results, Dr. Jones said the U. S. group contacted 95 missionaries and held 312 services in 94 churches and 95 meetings in other places. He said also they trained 315 ministers and laymen in visitation evangelism and spoke and counseled students in eight Methodist schools.

At least 119 persons joined the Church during the mission, he said.

The Methodist Church has about 90,000 members and over 16,000 preparatory members in Latin America.

Temperance Group Supports Episcopal Alcoholism Concern

Washington, D. C. (RNS) — A spokesman for the Methodist Board of Temperance said here that many Protestant Churches will welcome evidence of Episcopalian concern over the mounting problem of alcoholism.

Roger Burgess, associate secretary of the board, said this was likely in spite of the fact that many other Churches will "deplore" the stand taken on social drinking in a report presented at the recent 59th triennial General Convention of the Protestant Episcopal Church in Miami Beach, Fla.

Entitled "Alcohol, Alcoholism and Social Drinking," it stressed that Christians who drink moderately with due regard for the feelings of their fellow-men and with a "conscious care for the claims of God, can drink with thanksgiving to Him for these blessings."

Mr. Burgess said that the document, which was prepared by the Episcopal Church's Joint Commission on Alcoholism, shows "clear evidence that Episcopalians are encountering the same problems in connection with alcohol-broken homes and ruined lives as other churches."

"No social drinker intends to become an alcoholic, but every alcoholic was once a social drinker," he noted.

Taking issue with some parts of the report, Mr. Burgess said that "we cannot agree that there is no Biblical basis for total abstinence, since we find many such passages in both the Old and New Testament which lead us to that position."

"There are many constructive aspects to the Episcopal commission's report, however, which may be overlooked because of the way news about it has been handled in the press," he added. In this connection, he pointed out that the commission recognized that modern cocktail parties "fail to meet the need for wholesome social fellowship and deteriorate into unhealthy confusion."

"While we urge total abstinence upon all Christians who would set an example for the community," Mr. Burgess said, "we feel that all Churches must work together to help the 'problem drinker.'"

Wynnewood, Okla. (RNS) **GASOLINE, ICE WATER . . . AND PRAYER** — Passing motorists welcome the chance to rest and pray in the sanctuary at Erwin Tucker's gas station here. The chapel is a boon to truck drivers, especially, who rarely have time to attend regular services. And, according to local police, it helps prevent accidents by easing the strain of weary motorists. Mr. Tucker, shown cleaning a customer's windshield, refuses to accept donations for the chapel. Instead, he insists that funds be contributed to some church or worthy charity.



Tomorrow's Reformation

WHEN Martin Luther nailed his 95 theses on the church's door at Whittenburg October 31, 1517, he could not possibly have comprehended the enormous and far-reaching significance of his act. Most historians are in agreement with one point in this connection. Martin Luther set in motion a chain of events that precipitated the Protestant Reformation which changed the course of organized religion in history.

There is a real sense in which each generation has its own religious reformation. As each new generation critically examines the religious heritage it received, it has the tendency to institute its own reforms, new practices and emphases, correcting what may seem to need correcting, and discarding that whose value seems to have outlived its usefulness. This is all possible because one Roman priest in 1517 had the courage to face the church's authority and publish his convictions for the world to see.

As each succeeding generation considers the reform it would institute, it seeks to bring faith and practice more in line with what it believes to be in keeping with the original Christian faith and the needs of its own day. Thus, we see shifts in theological emphases, in church programs, in applications of the gospel to specific needs, and in certain practices relevant to the times.

It makes interesting speculation to consider what the next generation will emphasize to correct practices and emphases of organized religion today. At considerable risk, let us indulge in such speculation, for it may help us to understand our weakness today.

One thing, we believe, a Martin Luther of tomorrow would call for a more genuine experience of worship by practicing Christians. Organized religion has been through an unprecedented period of church building, and there is every indication that building of church edifices will continue for years to come. Church attendance generally is at a rather high level. But what really happens to people at a service of worship is of paramount importance; indeed, more important than the physical setting in which they gather. Emphasizing the fine and too often uncultivated art of communing with God in public worship, we believe, will be a part of tomorrow's reformation.

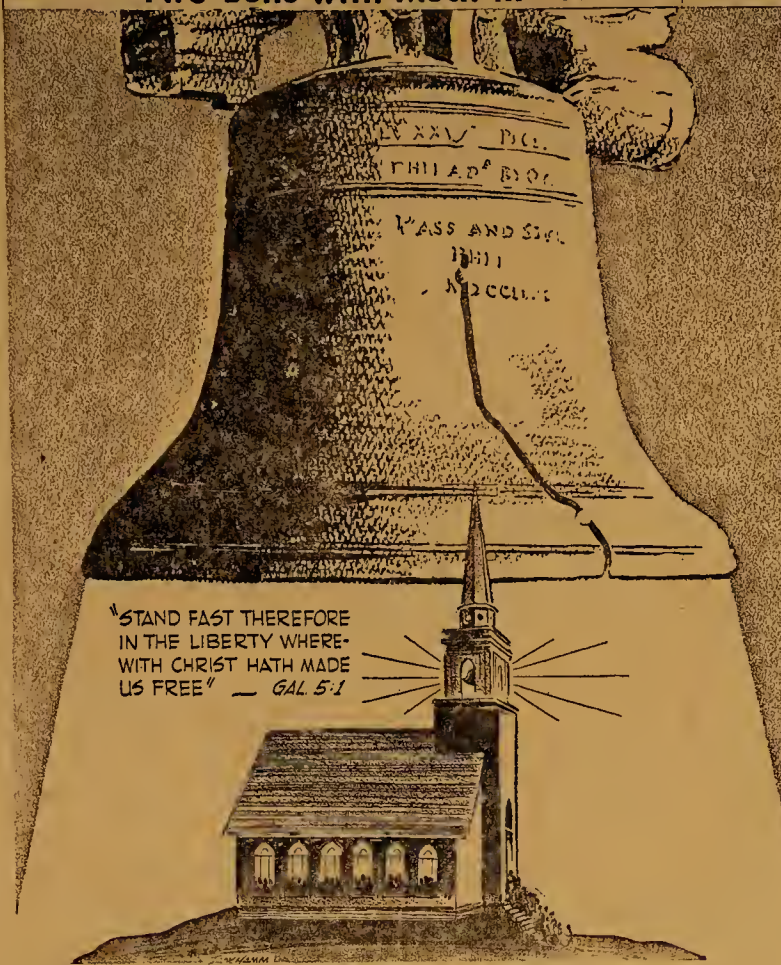
The emphasis which this generation has had on numbers and church membership and which has resulted in such a large proportion of the nation's population becoming church members will likely call for a reform which will insist on a greater sense of discipleship and commitment, a fulfillment of church membership vows, even at a risk of slowing the rate of church membership growth.

Rather closely associated with the church membership reform just mentioned, there could quite likely be a greater insistence on a doctrinal approach in the Christian's experience, an emphasis which may already be underway in some quarters. Tomorrow's reformers will point to the laxity in doctrinal emphasis, particularly in the matter of membership reception. As the educational and social level of people continues to rise, more people are seeking answers to questions which heretofore didn't seem to matter. Many of these questions will pertain to the basis of the Christian faith.

Equally important is the likelihood that tomorrow's reformers will insist that there be more consistency between Christian faith and practice among Christians, and particularly church members. We are faced with a situation today where many of the positions taken on a top church level are not shared by many of those constituting the membership of the churches. It is not likely that those

The Living Scriptures— by Jack Hamm

Two Bells with Much in Common



of tomorrow who give themselves vocationally to the church and are trained in Christian doctrine and ethics will be any less likely to have points of view less socially advanced than today's religious leaders who have helped formulate various church positions. If anything, there will be a greater insistence on closer relationships between faith and practice. This will be possible because of a deeper understanding of the nature of the Christian faith and of the world by tomorrow's Christians. At least, we can hope so.

Religion Is Still The Answer

WE have never been one to grasp at every crumb of support a public figure tosses out in support of the essential place religion has in the experience of man. In this day when religion is such a popular topic with so many, it would keep one person busy gathering up all these crumbs. However, occasionally some person whose profession and relation to the public is such that there is no question as to his motive comes forward with an observation that deserves consideration.

Last week, Dr. William Menninger, general secretary of the Menninger Foundation in Topeka, Kansas, and a noted psychiatrist, observed in an interview that "Hate and man's selfishness are the major problems confronting the world. The answers may lie in a deeper religious faith and in more concern for our neighbors. Psychiatry is not the whole answer."

It is interesting to religious leaders that some of the basic principles of the Christian faith which have been emphasized through the Church all these years are reconfirmed again and again by leaders in other areas of life which are concerned with human relationships, conduct and health.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

J. A. KRON, a Gideon from Jackson, Miss., gave the Layman's testimony at the morning worship services of First Methodist Church, Shreveport, on Sunday, Oct. 19. Dr. D. L. Dykes, Jr., is pastor of the church.

D. L. BUTLER of Vivian, was guest speaker in observance of Layman's Day at the morning worship service of the Haynesville Methodist Church on Sunday, Oct. 19. Rev. Jack H. Midyett is pastor.

FRED W. HUENEFELD, of Monroe, was Layman's Day speaker at the Gordon Avenue Methodist Church, Monroe, on Sunday, Oct. 19. Jack Hesketh, local charge Lay Leader, was in charge of the service and introduced the speaker. Rev. W. M. Allen is pastor of the church.

BILL BENNETT, District Commercial Supervisor of the Bell Telephone Company, gave a talk and demonstration on Micro-wave at the monthly meeting of the Men's Club of the First Methodist Church of Lake Charles on Wednesday, Oct. 15. Dr. Carl F. Lueg is pastor of the church.

THE COMMISSION ON MISSIONS, Woman's Society of Christian Service and Wesleyan Service Guild of the Jonesboro Methodist Church sponsored a church wide mission study on Methodism in Alaska and Hawaii. The study, taught by the pastor, Rev. Loyd Williams, started on Sunday night, Oct. 5 and was finished Oct. 26.

MRS. KEN DOOLEY presented a program of music by voice and auto-harp to the members of the Men's Club of the Mangum Memorial Methodist Church, Shreveport, on Monday evening, Oct. 20. Approximately 35 were in attendance. Rev. Ira W. Flowers is pastor of the church.

MELVIN FACIANE spoke on "Seek Ye First" at the Layman's Day service of the Second Methodist Church, New Orleans, on Sunday morning, Oct. 19. Assisting in the service were: Vincent Maniscalsco, Paul Gilmore and Harry Pheffer. Rev. Samuel P. Emanuel is pastor of the church.

GORDON COPELAND, of the DeRidder Chamber of Commerce, was the speaker at the meeting of the Men's Club of the DeRidder Methodist Church Wednesday evening, Oct. 22. His topic was "Christian Citizens Build a Community." Rev. Robert H. Jamieson is pastor of the church.

ALBERT BARTSCHMID, JR., president of the Young Adult Class of Trinity Methodist Church, Shreveport, was the speaker at the Layman's Day service on Sunday, Oct. 19. Truly Whittington, charge Lay Leader, and chairman of the Official Board, was in charge of the worship service. Rev. Floyd M. Durham is pastor.

CHARLES E. McHALE, JR., a practicing attorney, and secretary of the Official Board of the Carrollton Methodist Church, New Orleans, was speaker at the church in observance of Layman's Day. Others participating in the service were: Walter Harris, Sr., presiding, Walter Harris, Jr., Jack Baringer, and Robert Bradford. Dr. J. Henry Bowdon, Sr., is pastor of the church.

MRS. FONTAIN POOLE was chosen "Business Woman of the Year" for Bogalusa. Mrs. Poole is a member of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, and is chairman of the Commission on Evangelism and secretary of Spiritual Life in the Woman's Society of Christian Service of the church where Rev. Robert B. Crichlow is pastor.

MRS. R. C. WILBANKS was the speaker when the Woman's Society of Christian Service of the Floyd Methodist Church sponsored "Family Night" in September. Mrs. Wilbanks, wife of the pastor, presented a meditation on "Time," assisted by some of the children and youth of the church. Slides were shown by the pastor, Rev. R. C. Wilbanks.

W. E. BOYETT, of the Palestine Methodist Church of the Alexandria District, was guest speaker at the Indian Bayou and the Kaplan Methodist Churches on Sunday, Oct. 19. Mrs. Boyette accompanied her husband, and they were guests of the pastor and his wife for the week end. Rev. J. B. McCann is pastor of the Indian Bayou and Kaplan Methodist Churches.

REV. TERRAL T. LOWE, pastor of the Hodge Methodist Church, is preaching in a series of revival services at the church. The services began on Sunday, Oct. 26 and will continue through Nov. 1. Rev. W. Paul Cassels, pastor of the Shongaloo Methodist Church is directing the singing. A week of visitation evangelism preceded the revival services.

DR. H. W. GARRETT, JR., chairman of the Official Board of the Vivian Methodist Church, spoke at the morning worship service on Sunday, Oct. 19 in observance of Layman's Day. Other members of the church participating in the service were: Joe Hendrickson and W. F. Hartline. Rev. James C. Whitaker is pastor of the church.

DR. WM. E. TRICE, pastor of University Methodist Church, Baton Rouge, was inspirational speaker at the Fall Preaching Mission of the Lake Vista Methodist Church, New Orleans, Oct. 26-29. Special features of the Mission included a men's prayer breakfast on Monday; a youth breakfast on Tuesday; and a family night dinner on Wednesday, followed by a song service. Rev. Clyde C. Frazier, Jr., is pastor of the church.

DR. M. R. MATTA, teacher of the Friendship Class of the Munholland Memorial Methodist Church, New Orleans, was the speaker at the Sunday morning worship service of the church on Oct. 19 in observance of Layman's Day. H. E. Hoppmeyer, charge Lay Leader was in charge of the service. Lay personnel participating in the service included R. E. Carter, E. D. Swanson, George Christensen, Jr., and J. R. Martin. Rev. Edward W. Harris is pastor of the church.

LAYMAN'S DAY was observed at the Cedar Grove Methodist Church, Oct. 12th in a service of worship conducted by Jerome Harris, a member of the Official Board. Other members of the church who participated were: Frank Smart, E. C. Harris, Chester Smith, J. B. Lennard, Allen Morgan, Joe Walton, and Earl Stanage. The program was developed about the theme "Seek Ye First" and was organized by the church lay leader, W. P. Roberts. Rev. Roy E. Mouser is pastor of the church.

DR. KEITH MASON, a Shreveport physician and surgeon, was Layman's Day speaker at First Methodist Church, Alexandria, on Sunday, Oct. 19. Dr. Mason is a member of First Methodist Church of Shreveport. He is chairman of the Pastoral Relations Committee, and recently served as charge Lay Leader. Dr. Mason visited Russia, East Germany and Yugoslavia in the summer of 1957, and in 1956 visited the Holy Land, Europe and the Near East. Dr. Guy M. Hicks is pastor of the Alexandria church.

REV. EDWARD J. GAY, licensed local preacher, was the speaker at the Laymen's Day services of the Slidell Methodist Church on Sunday, Oct. 19. The Rev. Mr. Gay is a layman licensed to preach within the bounds of the Quarterly Conference of which he is a member. Others participating in the services were: Finley Embree, charge lay leader, W. A. Baker, and Lemuel Talley. At the evening services a choral program was presented by the choir. Rev. W. H. Giles is pastor of the church.

DR. RODNEY CLINE was guest speaker at the morning worship service of First Methodist Church, Monroe, on Sunday, Oct. 19, in observance of Layman's Day. Dr. Cline is a former resident of Monroe and well known in the area. While living in Monroe he served as President of Northeast Louisiana State College, and was teacher of William Wood Bible Class of First Church. Dr. Cline is now a Professor in the Department of Education at Louisiana State Uni-

"CONGO JOURNEY" FILM AVAILABLE

The colored film "Congo Journey," which is a survey of Methodist Missionary work in the Belgian Congo in Africa, is available for use by local churches or church groups. The film may be secured, free of charge, from the office of Dr. Bentley Sloane, P. O. Box 4156, Shreveport.

This film has been made available for distribution in the Louisiana Conference by Bishop Paul E. Martin. The film was produced by the Methodist General Board of Missions.

versity, Baton Rouge, at the present time. Dr. G. W. Pomeroy is pastor of the Monroe Church.

THE COMMISSION ON MEMBERSHIP AND EVANGELISM of the Elysian Fields Methodist Church, New Orleans, held an "Operations Doorbell" visitation on Sunday afternoon, Oct. 19. The Commission, with Jack Jones as chairman, has been keeping a record of attendance during October and members of the Commission along with volunteers called on church members who have not attended church during the three Sundays in October. This is part of an effort by the Commission to increase church attendance. Rev. J. E. Christie is pastor.

FRANK KAYLOR of Ruston, a member of the Grace Methodist Church, was elected president of the Ruston District Board of Missions at its September 29 meeting at Grace Church in Ruston. Other officers include Dr. A. A. Merrieth of Jonesboro, vice-president; J. A. Moody of Cotton Valley, secretary; and Grady Kelly of Choudrant, treasurer. Other members of the Board of Trustees and executive committee of the district board include J. Davidson Brown of Minden, O. P. Pearson of Homer, Edwin Hodge of Ruston, Dr. Virgil D. Morris, pastor of Trinity Methodist Church in Ruston, and Rev. Luman Douglas, superintendent of the Ruston District.

COLONEL W. C. HORNSEY spoke at both Layman's Day Services of the Broadmoor Methodist Church, Baton Rouge, on Sunday, Oct. 19, using as his subject, "The Pursuit of Happiness." Col. Hornsey, commander of the U. S. Air Force Base in Baton Rouge, is serving his second year as chairman of the Official Board of the church. He is also Church Lay Leader. Under his leadership a new Educational Building has been built, giving the church 4,000 square feet of additional classroom space. Other laymen participating in the Layman's Day activities were: Dr. J. B. Kelley, Dr. P. H. Watkins, Walt B. Joiner and John Oldham. Rev. J. P. Woodland is pastor of the church.

JOHN F. REEKS, JR., charge lay leader of the Elysian Fields Methodist Church, New Orleans, spoke at both morning services of the church in observance of Layman's Day on Sunday, Oct. 19. The order of worship closely followed the suggested ritual of the General Board of Lay Activity and was presided over by Dr. J. B. Stafford who also gave "The Interpretation of Layman's Day." David H. Duke led the responsive reading, scripture and the morning prayer. Mr. Reeks used as his subject "Seek Ye First." The choir for the services was made up of members of the Methodist Men and the Senior MYF. Under the direction of George A. Christensen, Jr., the choir director, they sang the responses and the anthem, "Guide Me O Thou Great Jehovah." Both services were well attended. Rev. J. E. Christie is pastor of the church.

THE FELLOWSHIP CLASS of the Elysian Fields Methodist Church, New Orleans, held a covered dish supper in the church Fellowship Hall on Saturday night, Oct. 18, with most of the couples who are members present. The pastor, Rev. J. E. Christie, was a special guest. Plans were laid for future class activities and the group heard short talks by class members on projects, that their classes in other churches had undertaken. Many ideas presented will be used by the class. The group then enjoyed group singing. It was decided that the class would meet once each month in this manner to get better acquainted and hold business meetings that would otherwise take away from the teaching time on Sunday mornings. Ted Kenney, superintendent of the Church School was present and spoke to the group, as did the pastor. John F. Reeks, Jr., class president presided.



KEEPING VITAL

What can God do to preserve the glow of youthful vitality? I am not thinking of bodily vigor, although I believe that religious faith can do more for physical health than most of us realize. But bodily vigor is not the same as personal vitality. I have known some husky specimens who were not very vital. On the other hand, I have friends with frail bodies who are magnetically alive.

And God can give to persons such aliveness. I think of an 80-year-old man.

But I don't think of him as 80. He reminds me of Auber, the father of French grand opera, who in his 80th year declared: "I am not 80, I am four times 20." Age seems to have quadrupled the satisfactions of his youth.

He began to remember his Creator in the days of his youth and that consciousness of God's control gave a rhythm and timing to his life. He did not exhaust the romance of his early years by trying to get in his teens the thrills that normally come in the 20s. Nor did he spoil his 30s and 40s by feverishly rushing after financial and social recognition which ordinarily come in the 50s and 60s. And when he reached his later years, he did not repeat the folly of those who try to recapture their lost fun by resorting to antics of a silly second childhood.

He has enjoyed all the seasons of life and now he lives in all its tenses. Here age has the advantage over early childhood. The infant lives in just one tense, the present. It wants what it wants when it wants it—and that time is now. It does little good to say to the child, "I gave you that yesterday" or "I shall give you that tomorrow." The present moment is all the infant cares about.

As infancy merges into youth we begin to live in the future as well as the past. Youth has its dreams and they are glorious, but youth is not a period of unbroken happiness, such as we older persons often picture it in retrospect. Recall how many things we worried about when we were young. We took so many troubles as final. Perhaps some of you men can recall the hopeless feeling you had when you lost out to a rival in the race of love. You thought the girl you lost was the only one in the world and the light of your life was gone forever. Perhaps you met the lady some 25 years later and then you were glad you had lost! Time adds a past tense which brings perspective to save us from terrible grief over passing defeats and excessive pride over passing triumphs.

Suppose a man of 70 goes out for a walk with his 16-year-old granddaughter. He can see all the beauties of the sights around them, and he sees them with more meaning and background. He sees richer values in common things because he links them with larger associations. Through his experience he has widened his sympathies, and thus he is alive to the interests of more people. Thus he capitalizes his memories to produce more interest in the present and future.

And by enlarging his interests, he becomes more interesting to others. At a big university recently I was told that the most outstanding sermon delivered on its campus during the preceding academic season was given by a man nearing 80. The students flocked around him after his message and the college paper quoted him extensively. That preacher reached the age of retirement some 10 years ago and settled in a small Tennessee community. But he made his retirement a mental advance rather than a retreat. He read more. He took more time to think and listen to others. He became more interesting to others because he became more interested in others.

And, of course, to keep vital we must have enough to live for. We are all concerned to have enough to live on through our later years. Annuities and bank accounts will keep us from being in want but they will not keep our minds satisfying at work.

In middle age, wearied by time schedules and worried by business problems, we look forward to the day when we shall have leisure and money to travel and hunt and fish. But recreation ceases to be creative enough to satisfy the human spirit. We were made to be "workers together with God." And when we are seeking to serve His purposes and to promote His work, there is no age of retirement and no waning of vitality.

I Saw

**An Informal
News
Conference**



**By
Rev. R. A. Teeter**

held in front of a country church. It happened once a month and I shared in it every time. The women told of the new babies that had arrived during the month, who was expecting the next one and when. The men talked of the crop prospects and the need of rain for corn and of clear weather for hay. The two interests could never be harmonized. We boys told where the fish were biting best, but it was not always the truth, the whole truth and nothing but the truth. The teenagers and up sent telepathic messages via blue eyes and brown that presaged a closer conference later. It was small news to the AP and UP, but it was good news and pretty big to us at the time.

There was a pre-sermon and a post-sermon session. The latter was a nuisance because it delayed lunch—dinner we called it then. But it was necessary so that every

fellow could wind up his unfinished story and any late comer could get in his word. In between the preacher brought the big news—the good news of salvation. It was a sort of fulfillment of the proverb: "As cold water to a thirsty soul, so is good news from a far country." It is still the big news, but we rarely have the pre and post sermon setting today. We are in a hurry for some reason, and we can read the little news in the paper or get it via radio or TV. However by such remote control it lacks the personal touch and community warmth.

The trade mark of the Christian message is newness. Time has not marred it at all. Look through the New Testament and you will find the stamp of newness on about every factor of life. There is the new song, the new way, the new creature, the new man, the commandment, the new name, the new heavens, the new earth, and the compassions of God which "are new every morning" as Jeremiah says. And to sum it all up the Book of Revelation quotes the risen Christ as saying: "Behold, I make all things new."

There is much food for thought in this last statement. It does not seem to set a future date for renewal, but indicates a present and continuing process. And it sets no limits. It is all inclusive. The world will not die of old age under the ministry of Jesus Christ.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



This Wonderful Country

This work to which I have given my life calls for a tremendous amount of travelling. Last year it took me around the world. This year my calls have all come from within the United States, but there has been a great deal of travelling involved. There have been thousands of people to meet and talk with on several subjects. There have been hundreds of Methodist meals prepared by the good women of various "circles," all of which have had a distinctive homey flavor. They have made up a good deal for the necessity of eating at restaurants so often. Of course, there have been long waits at airports or in hotels, but a good book or a writing pad can keep a person busy if he wants to spend the time profitably.

Probably the greatest reward, next to meeting so many lovely people, is the privilege of seeing so much of this great country. Our country is a land of many scenes, both good and bad. There are the terrifying flood waters that spread over the lowlands, ruining the crops and destroying homes; or the high, barren mountain plains where one sees hardly any green grass. Then, there are the many-colored fields that stretch out under you when you fly two miles high over the middle part of the country. At this elevation one sees a great river winding slowly toward the sea while tiny boats glide along gracefully or churn up a foamy path as they strain into the dark water. In the autumn, one sees even in one

day, the changing pattern of summer and fall as he travels from south to north and sees the autumn colors appearing where frost has tipped the leaves with its magic vari-colored artistry.

One of the most beautiful parts of the country is central Pennsylvania, especially in autumn. Pennsylvania is a gentle, fertile land and its people are warm and hospitable. There are millions of hard maple trees of all sizes and shapes that arch over the back roads or dot the open valleys. After the frost strikes them, they all turn into various colors and each one seems to be trying to outdo its neighbor in achieving a special glory. The colors vary from a burnished gold to a cherry red. The early morning or late afternoon sun gives a breath-taking beauty to a hillside. The dogwoods also put forth their best in varying shades of deep red. The lowly sumac almost carpets the ground in places with its mulberry-colored leaves and its beautiful and graceful seed heads. One sees here some of the oldest houses in the country, standing sturdy against the years. The small towns are a combination of pre-revolution homes and up-to-the-minute shopping centers. The crisp autumn air makes a topcoat feel very comfortable in the evenings and the early mornings, but by midday the Indian-summer sun is warm and hospitable. One's prayers to God should always include thanks for the kindness of Christian friends and for the beauties of this land that we all love.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for November 9, 1958: THE MARKS OF A CHRISTIAN

READ: FOR BACKGROUND, LUKE 6:20-23. LESSON TEXT, MATTHEW 5:1-12.

MEMORY SELECTION: *Ye are the salt of the earth . . . Ye are the light of the world. Matthew 5:13-14.*

Today we begin the study of Unit 2 in our review of "The Life of Jesus Christ." Unit 2 will have four lessons under the general subject, "Our Response To Christ." The subject for the lesson today is, "The Marks Of A Christian."

While some think that the Sermon on the Mount was the first great public utterance of Jesus, many place the time of the sermon in the early part of the second year of Christ's ministry, which included His Galilean ministry. There are many scholars, however, who think that the Sermon on the Mount is a compilation of many sayings of Jesus delivered at different times.

We would conclude, from the arrangement of the sermon in Matthew, that the early part of the sermon, especially, came in the early part of Christ's ministry.

"He Went Up Into A Mountain"

The lesson text for today seems to be Matthew's report of an actual occurrence in Christ's ministry in which Matthew gives us something of the incidents which preceded the sermon.

The closing verses of the 4th chapter of Matthew tell of the crowds that were following Jesus at this time of His ministry. The crowds had come from beyond Jordan, Jerusalem, Judea, Decapolis and Galilee. "And seeing the multitudes he went up into a mountain."

Crowds, as they gathered in the day of Jesus, seemed to stir to the deep the great heart of love in the Master. The crowds seemed so intent on looking for something without hardly knowing what it was they sought. Matthew 9:36 and 14:14 and Mark 6:34 reflect this spirit of Christ when they say of Jesus, in the presence of such crowds, that He was "Moved with compassion."

Here something of this spirit of "compassion" seemed to stir the heart of Jesus as He saw this heart-hungry crowd milling about Him. In order that He might deliver this very important message to the crowd in a quiet, undisturbed place, He led the multitude "up into a mountain." It is quite likely also that Jesus found on the elevation a contour of land, like a great, open-air amphitheater where the multitude could more easily hear His message.

"And when he was set" is descriptive of the manner in which Jewish teachers delivered their messages. We will remember that, in the lesson for September 21, when Jesus spoke in the synagogue at Nazareth, He read a passage from Isaiah but when the reading was done, "He sat down . . . and began to say unto them." It was customary for Jewish leaders to sit as they taught.

"His disciples came unto Him." Here we have the background picture for this great deliverance of Christ. A mountainside for a pulpit, the disciples gathered up close to Him in the "ahmen" corner and the multitude of anxious followers spread out about them.

The Vivid Contrast Between The Law And The Gospel

In the setting described above we are told that, "Jesus opened his mouth and taught them."

There is a very vivid, impressive contrast in the circumstances under which God delivered the Ten Commandments to the children of Israel and the manner in which Jesus here introduced the Gospel.

In chapter 19 of Exodus verses 10-25, we have the background for the giving of the law

to the Israelites. The people were not allowed to even touch so much as the border of Mt. Sinai on penalty of death. There were thunders and lightnings, a thick cloud and a loud blast of a trumpet that caused the people to tremble. Mt. Sinai was covered with smoke and fire and the mountain quaked as if in the grip of an earthquake. Under such dramatic, terrifying conditions God spoke to Israel and gave them the Ten Commandments.

There was an amazing difference between the circumstances under which Jehovah spoke to the Israelites and the situation in which Jesus delivered this the greatest of sermons. Here there is the peace and quiet of a mountain-side. The people gather as closely as possible to the speaker and the first word He spoke was "blessed."

In this incident we have the wide contrast between the dispensation of law and the dispensation of grace. Under the law there is an emphasis on the glory, the majesty, the might and power and the justice of God and an inexorable law. In the Christian dispensation there is emphasis on the love, mercy, grace and forgiving spirit of God. This is nowhere more in evidence than when Jesus began this ministry with His pronouncement of blessings.

Passive Qualities of Christian Character

There are four of the beatitudes, as Matthew reported them, which seem to describe inner, passive qualities of character which one is fortunate or favored or blessed to possess.

1. "Blessed are the poor in spirit." Goodspeed translates this verse, "Blessed are those who feel their spiritual need." It is certain that Jesus did not refer here to those who lack spirit or interest in life. Rather He is thinking of those who, in humility of spirit, realize their need for a larger life and find that, in such an attitude, the Kingdom of Heaven may be theirs.

2. "Blessed are they that mourn." Mourning may lead one in several directions. We may mourn over the fact that we have missed the way spiritually and have broken God's law; we mourn for our sins. It is a very healthy condition of life when one really awakens to the sinfulness of sin and is so sorry that he has been entrapped by it that he is ready to quit sin and ask forgiveness. We may mourn for the sins of others. We may see loved ones and friends caught in the mesh of sin and find ourselves grieving because of their sins. There is a promise for all who mourn about things that are worthy of our grief.

3. "Blessed are the meek." Such a statement from the Messiah must have come as a surprise to His listeners who were expecting Him to lead them in throwing off their foreign rule. We may be sure that there was no connection between meekness and weakness in the mind of the Master as He spoke these words. Moses was meek but who would think of him as being weak? Christ was meek but who would think of One who openly defied the whole Jewish hierarchy as weak?

4. "Blessed are they which do hunger and thirst after righteousness." One of the most reassuring thoughts that can come to a spiritually-minded person who earnestly seeks a closer fellowship with God and a deeper devotion to a life of service is the promise that those who earnestly seek such a life will attain it.

Positive Qualities of Christian Character

1. "Blessed are the merciful." Any person is fortunate who possesses in his character a tendency to be merciful in his attitude toward others. Christ indicates that a merciful spirit in our lives will merit and receive mercy from both God and man. A hard-hearted indifference on our part will likely result in the world responding with something of the same spirit. Christ teaches us that we must be merciful enough to forgive others, if we expect God to forgive our sins.

2. "Blessed are the pure in heart." A sincerity of life, a cleanliness of heart is a priceless boon for any life. We can live with ourselves and sleep without the accusings of a troubled conscience if, at the center of life, motives and purposes and plans are born of purity of heart. Only such have the capacity to "see God" either here or hereafter.

3. "Blessed are the peacemakers." One of the deeper joys that can come to human life is the consciousness that he has helped people, at odds with each other, to forget and forgive and become friends again. Possibly the world's greatest need today, internationally, is for real peacemakers; those willing and able to make necessary adjustments that would lead to permanent peace.

4. "Blessed are they which are persecuted." There are three conditions in order to enjoy the blessedness implied in this beatitude. Our persecutions must be "for righteousness' sake" and the evil things spoken about us must be "false" and "for Christ's sake."

The Marks of A Christian

Our Memory Selection for today vividly pictures some of "The Marks of a Christian." Jesus said to those about Him, "You are the salt of the earth." Jesus meant that this group about Him, and similar groups down through the centuries, would constitute the preserving, saving element in the world's life. What would the world have become through the past twenty centuries but for the Christian people who have stood for and fought for the higher ideals of life? We think our world is in a pitiful mess at the present time. Human mind cannot imagine conditions as they would likely have become, but for the preserving, saving element of life found in the Christian movement. What Jesus said to the crowd gathered about Him twenty centuries ago is just as true of Christian people today.

Jesus also said to this expectant crowd of people, "You are the light of the world." Jesus said of Himself "I am the light of the world." Such a statement we might well expect. However, Jesus, just as definitely and just as positively says of His followers, "You are the light of the world."

We as Christian people must still believe that, if the world is to have spiritual light and guidance, it must come from followers of Christ as has been true at all times since Jesus spoke these words to His followers long ago.

Just following these two statements in our Memory Selection, Jesus said to the group about Him, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." About three years later, Jesus said to His disciples, "Go into all the world and preach the gospel." Here he is saying to His followers, near the beginning of His ministry, "Go live the gospel." The most powerful single agency for good in the world today is a snow white, blood red, sky blue Christian life. Christlike living has a power for good unequalled in the Christian church. In fact, every other agency at work in the church is dependent for the effectiveness of its work upon the character of lives professed Christian people live out in the everyday world.

God Promises Rewards To The Faithful

In the closing verse of our lesson text Jesus says, for those who have met certain tests of life, "Great is your reward in heaven." There are some who decry the thought of rewards for service. It remains, however, that Jesus more than once held out the hope of rewards for faithful service. It was the resurrected Christ in Revelation 2:10 Who said, "Be thou faithful unto death, and I will give thee a crown of life." When reward is the motive for service rendered, the motive is wrong. When a reward is the result of unselfish service, it is very desirable.

★ BY VOTE OF THE LOU

Now

Is To Be Observed In A

RETIRED MINIS

The CHALLENGE of raising enough cash to build AT LEAST ONE COTTAGE HOME each year is to be presented to every congregation in the Conference and an offering is to be taken, also an opportunity given GROUPS and individuals to buy INTEREST SHARES at \$10.00 per share.

Since This Board Was Chartered In 1953 And Up To May 30, 1958:

We Have Received—

From Churches, Church Groups, and Individuals.....	\$39,369.36
From Gifts OUTSIDE the Conference.....	1,348.01
From Bank Interest	57.23
From Churches and individuals, no names.....	107.73
From ONE FAMILY in Shreveport—(Ear-marked).....	7,000.00
	\$47,882.33

We Have Spent—

Cost of Duplex Home in Ruston.....	\$21,073.03
Two and one-half building lots in Shreveport for TWO Cottages....	5,589.04
Cash transferred to operating account.....	250.00
	\$26,912.07

Leaving A Balance Of Cash On Hand Of \$20,970.26

WHICH IS DIVIDED \$13,970.26 for Construction of Shreveport cottage with some surplus. \$7,000.00 in Building and Loan special fund.

- To build in Shreveport
- To raise at least 25 more churches and
- To raise at least church gifts.
- To be ready to build District upon call.
- To lay aside some of a LARGE ONE HOME in Ruston for industry.

BOARD OF MANAGERS —
P. O. BOX

Rev. James B. Grambling,
Mr. J. H. Russell, Secretary; Mr.
Amite; Mr. Sam White, New Iberia;
dona, New Orleans; Mr. Jack R.
Mr. Robert Lay, Conf. Lay Leader

We Are Counting On Every Preacher And

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Louisiana Churches As

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and widowers of the min-

MINISTERS HOMES BOARD INC.,
ANSFORT, LA.

Charles N. White, Vice Chairman;
Jr., Treasurer; Mr. Weldon Brumfield,
Foreman, Sulpher; Mr. M. L. Cara-
Mrs. L. B. Kilpatrick, Conf., WSCS;
ge Pearce, Jr., Natchitoches.

During the last Conference year of the 472 churches in the Conference, 190 reported offerings which amounted to \$10,474.40. This equaled 9c per member. This also gave us an increase of 54 churches over the previous year and an increase of \$1,774.99 from churches and a special gift from one family of \$7,000.00.

Per-Capita Membership Gifts . . . By District:

District	Members 1958	Gifts 1958	Per-Member 1958	Total for 5 Years	5 Year Total Per-Capita gifts
Shreveport	1—23,453	\$ 3,596.28	.15¼c	\$13,769.10	.59½c (1)
Lafayette	2—10,025	1,165.67	.10c	3,447.90	.33 3/4c (3)
Ruston	3—12,542	1,220.94	.09c	3,517.13	.26½c (5)
Alexandria	4— 9,917	897.02	.09c	4,136.90	.42 3/4c (2)
Monroe	5—14,905	896.05	.06½c	3,885.69	.26¼c (6)
Lake Charles	6—11,526	694.42	.06c	2,634.32	.23 3/4c (7)
New Orleans	7—14,566	897.85	.05c	4,624.42	.32c (4)
Baton Rouge	8—20,635	1,015.76	.05c	3,353.90	.17c (8)
		\$10,474.40	.09c per member	\$39,369.36	
OUTSIDE GIFTS		50.00		215.72	
INTEREST FROM BANK		57.23		57.23	
Rec. with no Church name				171.74	
Tupperware Sales Co. Gift				1,132.29	
Special Reserve Gift		\$ 7,000.00		\$ 7,000.00	
		\$17,524.04		\$47,946.34	

modist In The Louisiana Conference Helping Us!

With The Sub-Districts

Lateas

A sub-district was recently organized between Terrebonne, Assumption and Lafourche parishes. It was named Lateas. The first meeting was held at First Methodist Church, Houma, La. The following officers were elected: Donald Farley, president; Tandy Webb, vice-president; Ann Cancienne, secretary-treasurer; and Dorothy Parker, reporter.

The second meeting was held in Raceland with the Raceland and Lockport churches as hosts. The next meeting will be held in Thibodaux.

Delta

The combined Sub-Districts of the New Orleans District are making extensive plans for an Easter Sunrise Service. Rev. Henry Rickey, district superintendent, will bring the message.

In order to have a young person capable of reading the Scripture for such an event, a contest on the local church level should be held before November 2, 1958, the sub-district contest will be held November 11, 1958 at Parker Memorial at the Parent Night sub-district meeting. All churches can enter one young person. The 28th Chapter of Matthew will be used in the contest and on Easter Sunday morning. Parent night, everyone will be counted for the attendance award.

Christmas in November will be held at the November sub-district meeting. On that night each young person will bring a gift for the youth at the Methodist Children Homes at Houma and Ruston.

DeRidder

A sub-district training school was recently held at First Methodist church, DeRidder, Louisiana. Churches participating were First Church and Wesley, DeRidder, Merryville, Oberlin, Leesville, Hornbeck, and Broadlands.

Seventy-one were enrolled in the four discussion groups which were led by Rev. J. C. Skinner—Adult, Rev. Louis Coppage—Senior Youth, Dan Morse—Intermediate, and Mrs. C. R. McCammon—Children.

A pot luck supper concluded the three-session school. Dan Morse, Educational Assistant at First Church, DeRidder, was general director of the school.

Poinsett

The Poinsett Sub-District met at the Fisher Methodist Church on October 9.

The theme of the October meeting was UNICEF. The devotional was given by Rev. Jack Glass, local pastor. "A Gift To Grow On", a film pertaining to how UNICEF pennies are used, was shown. After the film Charlotte Dale explained the UNICEF Halloween kit. She urged all the M.Y.F.s to have a UNICEF Halloween drive this year. The M.Y.F. Benediction concluded this part of the meeting.

Immediately following this the youth group went next door to the community house. Jackolanters and orange and black streamers adorned the room to keep in line with the theme.

Group games were played by all. Delicious sandwiches, cookies, and

Youth Emphasis Week Observed At Carthage

Youth Emphasis Week was observed at Carthage, Ark., September 28 to October 3. Services were held twice daily, 10:30 A. M. and 7:30 P. M. The choir was composed of youth from all the churches of the city. Mr. Morgan Nutt led the song services with Miss Brenda Starks at the piano. Officials of the public schools let the children come to the Methodist church at the morning hour. Monday and Wednesday morning was given to the seventh through twelfth grades. Tuesday and Thursday morning was given to the first through six grades. Reverend Harould Scott of Dumas was the Evangelist. Hursel Richert, pastor.

Pastors To Be Told Of Easter Services

Rev. Spencer Wren, district director of youth in New Orleans, will speak at the next Pastor's meeting about the district M.Y.F. plans for an Easter sunrise service. The pastors will be asked to take the information back to their local churches.

Rev. Henry Rickey, district superintendent, will bring the Easter message. The offering will go to one of the Methodist Mission fields to be decided upon at a later date.

Youth Rally Is Well Attended

The Fayetteville District held its first youth rally of the year at the Methodist Church in Berryville, Ark. the evening of October 20.

It was a good rally, and there were approximately 150 young people attending.

The rally was divided into two parts, the first part being a workshop period covering the five program areas, and the second part being the inspirational hour.

In the workshops covering the program areas, the work of the particular areas was discussed in the hope that the program area chairman of the local M.Y.F.s would better understand their job and what was involved in their particular area. The leaders for the workshops were Barbara Meacham, Director of Religious Education at Central Church, Fayetteville; Mr. Millard of Harrison; Rev. Leonard Byers, Green Forest; Rev. Pharis Holifield, Berryville; Rev. Hugh Burtner, Associate Pastor at Rogers; and Rev. Joe Black, Gentry.

After the workshops all of the young people met in the sanctuary for the inspirational hour. The speaker for the evening was the Rev. Worth Gibson, pastor at Lakewood Methodist Church in North Little Rock. The Rev. Mr. Gibson is also the District Director of Youth Work in the Conway District. The worship service was under the leadership of Gary Norris, president of the Ozark sub-district.

cakes were served by the W.S.C.S. of the Fisher Church.

The November meeting will be at Lepanto and the program will be concerning Thanksgiving. Publicity Chairman, Charlotte Dale

THE YOUTHFUL ACCENT

By Hoover Rupert

Are Youth Indifferent?

A recent survey of youth by the Gilbert Youth Research Company points to an appalling lack of interest in religion and a woeful ignorance of what should be common knowledge among young people related to organized religion. The upsurge of religious interest about which so much is said and written today seems to have bogged down to listen in to the researchers who made surveys among "maturing young people in the 17 to 22-year-old group in various towns and cities across the country. In a recent newspaper article Eugene Gilbert reports these conclusions of the researchers:

1. Less than 30% of the youth could get a passing mark on a graduation level Bible test.

2. A majority of young Protestants (68%) and young Jews (86%) and a minority of young Roman Catholics (24%) do not attend church regularly.

3. Less than 28% of the Protestants and 26% of the Jews look upon themselves as "religious persons". Interestingly, young Catholics scored 72% on this question.

4. 91% of these youth of all faiths) said they would never think of turning to a clergyman for help in solving life's problems.

5. Only three out of ten Protestant boys and two out of ten Jewish boys "thought often" about the Ten Commandments. Girls scored slightly higher in these groups as in the Roman Catholic group where five out of ten boys said yes to the question. (This may have been before Cecile B. DeMille introduced them to Moses and company via the movie!)

If you have taken refuge defensively for the church by pointing out that this is but a sampling, and that any research group can rig the questions psychologically, and that you know the situation is different in your church, then get set for a revelation of biblical illiteracy which may not surprise you but should shock you!

The simplest questions about Bible names and knowledge sent youth down for the full count, the researchers reported. Only three out of ten knew that Paul was the Apostle to the Gentiles. Less than half knew that Moses led the children of Israel out of Egypt. (Let's hope this was pre-DeMille). Not one in ten could name Pontius Pilate as the official who presided at the trial of Jesus. Not one in fifteen could name the Biblical character who saw the handwriting on the wall, or the one who sold his birthright for a mess of pottage. But, 68% identified Noah as builder of the ark.

Glad to report that Christmas helped out the score a little. They had heard of it in relation to the Bible (as well as to Charles Dickens, Santa Claus, and Bing Crosby). In fact seven out of ten knew that Joseph was a carpenter, that Jesus was born in Bethlehem, and that the Romans controlled Judea at the time of his birth.

But don't you oldsters cluck your tongues. Young people of all faiths scored 8% higher on the biblical tests than did the youth of 1949 to whom the same questions were put

Wickes Meth. Church Host To Cove And Hatfield M.Y.F.'s

The Wickes, Ark. Methodist church was host to two neighboring churches Sunday night, October 19. Cove M.Y.F. presented the program "Prepare Yourself" in return for a program which Wickes had given at Cove. Following the program the Wickes M.Y.F. president conducted a short business meeting.

The evening service was begun by a Singspiration led by Mr. Watson. The singing was enjoyed by all. After the song service a mixed choir from the three churches sang a special number. Rev. W. R. Johnson, pastor of the Hatfield Charge, brought his regular Sunday evening message, "What Is Your Pleasure?"

Refreshments were served to the young people after the service.

We are planning to exchange programs more often because we find that it brings us closer together with the other churches.

Meth. Youth Caravans Served 140 Churches

Twenty-three Methodist Youth Caravans served in approximately 140 churches in the 1958 program of work by young persons of college age and their adult counselors with Methodist Youth Fellowship groups. Since the beginning of the program nineteen years ago, 1,163 caravans have visited with MYF groups throughout the United States and in Cuba and Hawaii, leading programs and discussions, providing new ideas, helping to improve leadership quality, and strengthening ties of Christian fellowship. The caravan is a means of increasing Christian faith and witness, both for the MYF youth and for the caravanners themselves.

The time is ripe for next summer's prospective caravanners to increase efforts to train themselves for this satisfying service. Each should do specialized reading and study during the school year, participate to the fullest in a Methodist Youth Fellowship, seek participation in discussion groups, and observe youth groups in action. The basic qualifications for caravan work in the summer and any other information may be secured from Methodist Youth Caravans, P. O. Box 871, Nashville 2, Tennessee.

in a survey of similar nature.

What could one expect when the reports show that among Protestants, 19% read the Bible frequently, 39% sometimes, and 42% never. (For Catholics, 11% frequently, 42% sometimes, 47% never. For Jews, 14% frequently, 57% sometimes, 29% never).

Now if you are going to get excited about this report, do it in a positive and constructive way. If you are a teen-ager, apply the tests to yourself for a few moments and see where you come in—or out. If you are a parent of youth, how long since you have done something constructive to prepare your child for something besides biblical illiteracy and religious idiocy? If you are a pastor, simmer down long enough to take an honest look at what your church offers youth and how effective it is in reaching the potential in your parish. And let us all pray that God will guide us to wage holy war on spiritual ignorance and religious indifference in every age group!



Societies Hold Studies

Floyd, La.

The Floyd, La., Woman's Society of Christian Service recently completed its first approved study course of this year "Concerns of a Continent." Miss Joy Holley, a college student and also a member of the society, was teacher for the course. Reports, impersonations, interviews, discussion and a "Chart of Concerns" were some of the ways the study was conducted.

Action following study included sending an offering through the district treasurer and two extra programs held on the North American Continent, because of interest created. The group received Jurisdiction Recognition.

On Saturday, Oct. 18 at a meeting of the Floyd Society plans were made to observe the Week of Prayer and Self Denial. Mrs. R. C. Wilbanks, who is to teach the study on Isaiah, gave a short introductory talk. A play entitled "Behold, Your God," was presented. Those taking part were Mrs. J. S. White, Mrs. Douglas Wilson, Mrs. L. J. Brown and Mrs. Wilbanks. The meeting was closed with prayer by Mrs. C. E. Holley.

Mrs. Porter Brown Elected Treasurer

Mrs. Porter Brown, Salina, Kans., and Glendale, California, has been elected treasurer of the Woman's Division of Christian Service of the Methodist Board of Missions, with offices in New York City.

In that position, Mrs. Brown is the chief financial officer for the Woman's Division, which represents 1,800,000 Methodist women across the United States. She will handle missionary and benevolence funds in excess of \$10,000,000 annually, which are used to support Woman's Division work in the United States, its territories and 31 countries overseas.

Mrs. Brown succeeds Miss Marguerite Harris, who resigned to be married to Dr. V. C. Gillispie, Wilmore, Ky. Mrs. Brown was elected as treasurer at the executive committee meeting of the Board of Missions September 25 in New York.

Born near Abilene, Kans., Mrs. Brown studied two years at Kansas Wesleyan University at Salina and then transferred to the University of Denver, where she was graduated with the bachelor of arts degree in sociology. She has done graduate study in religious education at the Iliff School of Theology in Denver.

After graduating, Mrs. Brown became the director of religious education at the First Methodist Church in Salina.

In 1926 she married Dr. Porter Brown, a Salina physician, and the Browns made their home in Salina until 1953. In that year, they moved to Denver because of Dr. Brown's ill health. In August, 1957, the Browns moved to Glendale, where Dr. Brown died in February, 1958.

While in Denver, the Browns were members of the Park Hill

Blytheville

The Woman's Society of Christian Service of the First Methodist Church of Blytheville had its first Study Course of this fall in Fellowship Hall with Rev. James Fleming teaching the study on "Isaiah." Twenty-eight women were present for this session. There will be three more sessions in this study.

RESOLUTION

(Editor's Note: The following resolution was recommended by members of a study class on the subject of Christian Concerns at Winfield Methodist Church, Little Rock, and adopted by the Woman's Society of Christian Service of Winfield. Similar resolutions have been adopted by societies at First Church, Little Rock; Asbury, and Hunter.)

Whereas, the Woman's Society of Christian Service in Winfield Methodist Church is interested in good sportsmanship in the grandstands as well as on the athletic fields,

Therefore, Be it Resolved that this Society go on record urging that the Board of Directors of War Memorial Stadium and law enforcement agencies insist on compliance with the laws pertaining to the use of alcoholic beverages, and use their authority to curb illegal and unlawful drinking in the grandstands at War Memorial Stadium and require spectators to observe the full intent of the law pertaining to drinking in public places.

Be it further resolved that responsible agencies encourage sobriety in the grandstands in the interest of safety on the streets and highways after football games.

Adopted: October 6, 1958

Woman's Society of Christian Service
Winfield Methodist Church,
Little Rock
Mrs. Charles B. Carter,
President

Methodist Church and in Glendale of the First Methodist Church.

Mrs. Brown has held numerous offices in the local church, including membership on the Official Board, the pastoral relations committee, the Commission on Education, and the Woman's Society of Christian Service. She was president of the Woman's Home Mission Society of the former Northwest Kansas Methodist Conference (now a part of the Central Kansas Conference).

For several years, Mrs. Brown served on the National Board of the Young Women's Christian Association and was a national vice-chairman of the United Service Organization (USO). She was a member of the (Kansas) Governor's Committee for the White House Conference of Children and Youth.

With her daughter, Mrs. Robert G. Geis of Denver, Mrs. Brown is the author of "Handbook for Group Leaders," a book for volunteer leaders of social agencies. She has also written articles on social group work for professional magazines.

Mrs. Brown has one daughter and a grandson 5.

Pearle McCain Writes From Japan

Seiwa Joshi Tanki Daigaku
September 3, 1958

Dear Friends:

Early in the summer a friend who knew something of the preparations being made for the World Institute and Convention on Christian Education said to me, "You will be dating things before or after the Convention, won't you?" Well, these meetings for which we had been planning and preparing for so long are now history.

The Institute was held in our college and in neighboring Kobe College, as many of you know, July 19-August 1, with almost 300 people from 60 countries, selected leaders in the field of Christian religious education. There were a few very fine addresses but most of the time was given to the work of groups on various phases of religious education. The daily worship services, led by Rev. H. A. Hamilton of Brighton, England, were never-to-be-forgotten experiences. The fellowship with these people from around the world cannot be described. Of all the meetings held this summer this was, I believe, the one which will have most influence on the work of Christian Education around the world. All of our school facilities were used, and teachers, students and staff were happy to do everything possible for the pleasure and convenience of the delegates so that the aims of the institute might be achieved with maximum efficiency. One of the pleasant surprises of the institute was seeing Chen Kwan-yu, whom I taught many years ago in McTyeire School in Shanghai. She is now principal of a Christian high school in Hong Kong. You can imagine about how many things and people we talked. (Some of you were included!) There were a number of other old friends here and I was happy to see them, too, but their coming was expected.

At the convention, which was held in Tokyo, August 6-13, there were more than 4,000 delegates from 64 countries. This was the largest Christian meeting ever held in Japan. Newspapers gave good coverage, so all Japan knew something about the convention. It must have made a big impression. From eight to ten thousand people attended the evening sessions, which were held in the Tokyo Sports Arena. The day sessions were in Aoyama Gakuin, a large Christian University, about which many of you know. There we had lectures, discussions, exhibits of materials and group meetings of various kinds. It was really thrilling to see so many people from all over the world gathered to learn better how to use Christian education to help people learn of Jesus Christ and become mature disciples of His. The high points the first night were the presentation of the World Friendship Books, in which the names of many of you are inscribed, and the procession of representatives from the 64 nations, dressed in national costumes, to the huge platform across the top of which were the

Trinity, LR, Organizes Society

The women of the newly organized Trinity Methodist Church, Little Rock, met recently to organize a Woman's Society of Christian Service. Mrs. F. W. Burnett, District secretary of Literature and Publications, spoke on "The Purpose and Aims of the Woman's Society of Christian Service."

The following officers were elected: President, Mrs. E. S. Bridges; Vice-President, Mrs. John Washburn; Secretary-Treasurer, Mrs. Clarence Thomas; Secretary of Promotion, Mrs. Charles Lemon; secretary of Christian Social Relations, Mrs. Harlan Holmes; secretary of Missionary Education, Mrs. Bill Fountain.

words, in both Japanese and English, "Christ is the Way, the Truth, and the Life." This was the theme of the convention.

On Saturday afternoon there was a children's rally, attended by 5,500 Sunday School children from all parts of Japan. It was thrilling to see them and to think of all the children whom they were representing in Sunday Schools throughout the land. I wish that you could have seen them and could have heard them sing the convention song. (This song was sung so often during the convention it must be still ringing in the ears of delegates! I hope that it will be learned and sung around the world.) People from "The Bible Lands," Nigeria and Tonga, dressed in native costume, told the children something about the life in their countries. When delegates from the sixty-four countries represented marched to the platform dressed in native costume and carrying placards bearing the names of their countries, the enthusiasm of the children and the clapping were almost overwhelming. The rally ended with a message read by one of the Sunday School boys in which he said, "The teaching of Jesus is the only way to save Japan and the world. To make Japan's Sunday Schools better we will strive to become fine students. We will go hand in hand with children throughout the world and are willing to dedicate our body and mind to our Lord, Jesus Christ." The music was fine.

During five days of the convention "Exhibition" in Mitsukoshi Department there was a "Japan Christianment Store (one of the largest department stores in Tokyo). Through pictures, manuscripts, documents and other visual materials the history of Christianity in Japan was depicted and something of the influence it has had on Japanese culture and life. The exhibit occupied quite a large amount of space.

It was inspiring and encouraging to have Christians from all parts of the globe gathered in one place, with one Christian purpose, sharing views and deepening understanding.

Sincerely,
Pearle McCain

When Ye Pray

By Loyd E. Williams*

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 2:1-2

There was never a more critical time in the history of the Christian church than the time when the followers of Jesus gathered in the Upper Room and waited for the Spirit of God to be poured out upon them. We think we have race problems, and we do, but we have nothing to compare with the problems those first Christians faced. We think we have financial problems, and we do, but we have nothing to compare with the financial problems of those Christians of the Upper Room. One probably could not have collected fifty dollars at gun point from the whole Christian Body gathered in the Upper Room. Still, they were determined to build the Christian Church.

Here was gathered a group of people who had heard first hand, or else had been taught to the point of being convinced, the words of Jesus when He said, "When ye pray, say, . . . thy will be done . . ." They had understood full well that the Master had said, "When ye pray," and not, "If ye pray." Prayer is a must in the Christian life.

There was a race problem existing at the time of the Upper Room that would frighten the most rabid racial agitator of our day. There was not only the racial differences between the Jews and the Gentiles, but it was made even more serious by the existence of a new religious group that followed a man from Galilee called Jesus. This was not an easy matter to overcome. There were, perhaps, as many racial ideas in the Upper Room as there were people. However, they still did not let their differences of opinions prevent the coming of the Spirit of God, nor did they let the infant church be destroyed by them. They laid aside their petty differences and turned their minds to one thing—letting God's will be done. They had to pray a long time before they could resign their minds to the will of God. When they prayed so

hard and so earnestly that they forgot themselves, then they were "All with one accord." It was then that God took hold of the church, and baptized it with His Spirit.

We are now facing another critical day in the church, and we are particularly concerned with the Methodist Church for that is our responsibility in Christ's Church. It has become evident that there are some that would be willing to see our church split, our schools destroyed, and our nation fight a civil war rather than give up one single point of their belief in integration, and there are some that

churches were called to prayer and in some newspapers appeared the picture of a church that was praying for segregation, and in the same paper appeared the picture of another church that was praying for integration. By which one do we believe God was more impressed? Undoubtedly, each church thought there was something right about what it was doing. But why do we mortals sometimes get the idea, that since we are called Christians, we have a right to ask God to relinquish any thought of His own and do the things we want done. Selfish prayers are seldom answer-



seem to be willing to face the same things rather than sacrifice one single point of their belief in segregation. Each side is unwittingly seeking some way to prove that the other side is being sacrilegious by believing as it does.

Brethren, it is time for the Methodist Church, as well as every other church in America, to strengthen the prayer life of the church. Let every Methodist pray more often and more earnestly than they have ever prayed. And when we pray, let us forget our own selfish beliefs and pray as Jesus taught us to pray, saying, ". . . Thy will be done . . ."

In one of our crises, certain

ed in the affirmative, and we have no right to ask God to grant our will, unless our will is God's will.

We would like to call on each Methodist in America to join us in praying for peace in the race question. And when we pray, let us, "Be not as the hypocrites are . . . and . . . be not like the heathens are, but when ye pray, say . . . Thy kingdom come, Thy will be done . . ." And let us pray that His will be done in each of us.

If we Methodists will spend some time each day praying sincerely that God will have His way in our hearts, our race problem will soon be ended and our fears will disappear.

Nothing Less Than the Ministry of Laymen

I am sure it was just good-natured banter the other day when I overheard a clergyman remark, "Half our trouble wouldn't exist if it were not for laymen"; and the laymen addressed replied, "And the laymen wouldn't have any trouble at all if we didn't have ministers!" But there have been occasions and conferences where one almost felt that each group—ministers and laymen—were thinking, if not saying, something closely akin to this about the other. Neither clergy nor laymen always seem to clearly understand how to live, and share, and work in harmony with and in supplement to the other group and its functions.

The doctrine of "the priesthood of all believers" carries the corollary of "the ministry of all believers"; there is, in Holy Writ or in the eyes of God, we believe, nothing by way of duty or service that is required of an ordained churchman that is not also required of an unordained follower of Christ.

Last summer a conference of theologians and of laymen was held in Denmark, under auspices of the World Council of Churches, to discuss this whole matter of "the task of the ordained minister and the function of the laymen." (My own feeling would be rather to discuss "the function of the minister and the task of the layman"—and it would seem that that was the point to which the talks gravitated.)

One theologian stressed that "in the light of the needs of the world today," we may have to reconsider our continued following of tradition and long established customs and methods in our churches, and make "considerable change in the structure of the church," i.e., in the carrying on of a professional ministry to the non-use of unordained Christian workers; in employing the traditional sermon to the neglect of well-accepted teaching methods; in the one-hour-a-week use of buildings, of trained personnel, etc.

A number of conferees urged the widespread use of laymen ("laymen can read today") in all the work of the churches, because "many gifts of the Holy Spirit, such as teaching, evangelism, pastoral care, and healing, are not restricted to ordained pastors."

Another group pointed out that in much of America and Europe the pattern of congregational life being followed depends upon the fact that "those served" (in the local church) can afford to pay salary to a full-time ordained minister.

But the most important decision of the conference was one to which we have all been coming of late: that there are not, and cannot ever be, enough paid clergymen to do the work of evangelism (in its broadest sense) that needs to be done in the world; that every layman, "set aside" or not set aside—everyone who names the name of Christ—must be a center for the telling of the Gospel, for the living of the Christian way, for the gathering of others into the fold — by example. That, again, is the "priesthood and ministry of all believers."

*Rev. Loyd E. Williams pastor of the First Methodist Church of Jonesboro, La.



A COURSE IN RELIGION being conducted by the Wesley Foundation of Southeastern Louisiana College is being received with much enthusiasm. The 14 students in the class are being taught by Dr. Marvin O. Sansbury of Hammond. Pictured above (l to r) Mr. and Mrs. Willie Packer, Mr. Packer is a pre-ministerial student; Carey Martin, who is serving the churches at Wesley Chapel and Lee's Landing; Dr. Sansbury; Dianne Darouse; and Paula Kornegay.

Open House Of The New Springhill Parsonage Will Be Held November 2

An open house will be held at the new Methodist parsonage in Springhill on Sunday, November 2, 1958 from 2:00 to 5:00 p.m. The new parsonage is located at 604 Pine Street in beautiful North Acres Subdivision. It is of dark brick construction, providing three bedrooms, living room with dining area, a large family room, kitchen with all electrical equipment and

Elysian Fields Men's Club Holds Meeting

The Methodist Men of Elysian Field Church in New Orleans met in their regular monthly supper meeting on Monday night, October 6. Another delicious meal was served by the WSCS of the church and the club had members of the LSUNO faculty as special guests. The feature speaker was State Representative C. Fred Donaldson, who told the club of the financial progress of the state and the many functions of the various state departments. A question and answer session that followed the talks enlightened the members on many situations of local interest. Mr. Donaldson is a member of the club, and, also, is teacher of the Adult Fellowship Class in the church school. The business meeting that followed was presided over by Rufus Webb, vice president of the club. The Scholarship Fund is presently helping one student and anticipating future aid to others. The men sponsored the Laymen's Day program at the church and with the assistance of the choir director, George Christensen.

Kenner Church Holds Laymen's Day Services

On Sunday October 19, Laymen's Day was observed at Kenner Church. Morning worship service was conducted by Mr. Bert Miller, with Mr. Val Baker reading the Scripture. The lay speaker at these services was Mr. Merlin C. Keese, Charge Lay Leader.

Evening services were sponsored by the Commission on Education, with Mr. Don Ward, Chairman, Commission on Education conducting the services. Mr. John Cooper was lay speaker at the evening service, with special music being rendered by a men's choir.

appliances built in, breakfast area, two full bathrooms, adequate utility room, large storage room, double carport and a beautifully designed patio. The building is air conditioned with central heating. The lot and building were secured at a cost of \$25,000.00.

The old parsonage is being converted into a youth center, and will be used for all senior and older youth activities. It will provide recreation area, assembly room and three separate class rooms. This will relieve an overcrowded condition in the education building on Sunday mornings, and release the fellowship hall for the Intermediate Fellowship on Sunday evenings. Rev. W. R. Wendt is pastor of the Springhill church.

Ruston Dist. Parsonettes Hold Regular Meeting

Mrs. Marie Barham was hostess to the Ruston District Parsonettes in the lovely Parsonage at Cotton Valley, Louisiana, October 8, 1958. Mrs. Marjorie Wendt, Mrs. Eda Geick, Mrs. Margie Shaw, and Mrs. Maybelle Wendt were co-hostesses for the noon meal.

Mrs. Bobbie Garrett gave an inspiring devotional on "Good Habits For Christian Living." Mrs. Eleanor Douglas led the program with a very informative discussion on correct posture, simplicity in dress, voice control, and annoying habits. There were twenty-five parsonettes present for the meeting. The next meeting is scheduled for January 8, 1959, at Trinity Methodist Church, Ruston, Louisiana. This will be a joint meeting with the Parsonettes of the Monroe District, and the Monroe District Parsonettes will have charge of the program. Mrs. Elizabeth Peyton is president and Mrs. Melonea Conerly is reporter.

Centenary Choir To Present Annual "Rhapsody In View", November 10-11

The Centenary College Choir will present its annual "Rhapsody In View" concert on Monday and Tuesday, Nov. 10 and 11, in the auditorium of Byrd High School.

The Shreveport Lions Club, which for many years has sponsored the traditional first concert of the home season, again is sponsoring the event to raise funds for its sight conservation program in Shreveport and for necessary equipment for the choir. Dr. A. C. Voran, director of the internationally known singing troupe, is a member of the club.

Louisiana Methodist readers who are residents of Shreveport and its environs may obtain tickets from any member of the Lions Club or the

choir at box offices located at Selber Bros. department store, Harbuck's sporting goods store, J and J music company or Levy's store. Out-of-town persons may obtain them by writing to Dr. A. C. Voran, Centenary College Choir, Centenary College, Shreveport, La.

The event, which features unusual lighting, colorful costuming and a repertoire of both sacred and secular selections, annually attracts many organizations from Methodist churches in the three-state area of Louisiana, Arkansas and Texas.

One of the guest soloists this year will be Joseph M. Running, pianist and head of the Centenary school of music. Running will be presented at the Monday evening program. Dr. Voran said the soloist for the Tuesday evening concert probably will be a violinist in order to afford patrons an opportunity to choose their attendance night on the basis of which type of music they prefer. Student soloists also will be featured.



REV. VOIGT O. TAYLOR

Centenary Observes Religious Life Week

The annual observance of Religious Life Week on the Centenary College campus will be concluded today with a final address by the guest speaker, Rev. Voigt O. Taylor, pastor of the Main Street Methodist Church of Columbia, S. C.

The Rev. Mr. Taylor has been speaking since Tuesday morning's opening service in the Brown Memorial Chapel on the general theme, "Christian Progression — Present, Past and Future." His Tuesday subject was, "Past: Turn From Evil," and yesterday he spoke on the topic, "Present: Enlist With Christ." His topic for this morning's final address is: "Future: Hold to God."

Student committees have been working on the campus in conjunction with the annual observance, and student organists have been assigned for all three services. Linda Walters, Edith Elliott and Beal Thomas, all organ students in the Centenary school of music, played for the Tuesday service, yesterday's program and today, respectively.

Margie Dukes of Carthage, Tex., was head of the program committee, Mimi Lingenfelter of Shreveport headed the publicity committee, George Acton of Plain Dealing was in charge of physical equipment, and Larry McKinstry of Bastrop was in charge of the group discussion committee. Larry Elliott of Shreveport was chairman of the morning devotional periods.

The guest speaker, who has held his present pastorate since 1957, was graduated from Newberry College, Newberry, C. S., in 1929 and then served for a number of years as principal and athletic coach at various high schools in Georgia.

After spending several summers in graduate work at Columbia University, he was licensed to preach in 1935. He attended the Duke

Charter Night At Marrero

The charter supper of the new Men's club of St. James Church, Marrero, was held October 9. The evening opened with a prayer by Rev. Albert A. Collins of Jefferson Methodist Church.

The W.S.C.S. prepared a fine supper of turkey with all the trimmings. After the meal, R. J. Tenken, program chairman, made the announcement of the November meeting and asked for individual introductions. Mr. Tenken introduced the club president E. S. Blackmon and Howard Daughenbaugh, district lay leader, who was the guest speaker.

After a talk on the district activities, Mr. Daughenbaugh presented the charter to President Blackmon.

There were 22 members and guests present at the meeting.

University divinity school and then received his Bachelor of Divinity degree there in 1939. He has since served as pastor of the Community Church of Southern Pines, the Liberty Church of Landrum and the Leesville and Augusta Methodist churches, all in North Carolina.

On the Conference level, he has served on the commission of group insurance and the board of evangelism, and he currently serves as a member of the Conference Board of Education. He also has served as district missionary secretary, district secretary of evangelism and district director of the South Carolina Methodist Advocate Advance.

Religious Life Week annually brings an outstanding speaker in the field of religion to the Centenary campus to provide students with an opportunity to gain new insight into the proper correlation of their spiritual, intellectual and social lives.

Gospel Is The "Why" Of Medical Missions

"One should never think of a hospital in terms of brick, concrete, or the amount of floor space. The heart of the hospital will always be the individual patient, a human child, or mother, or old man in real distress."

So writes, Dr. Kenneth Scott, missionary and surgeon, the only American doctor in the Taegu Hospital, Republic of Korea. Here he serves with 25 Korean doctors and 110 Korean nurses. Many of the patients are penniless refugees from communist-dominated North Korea.

"The gospel purpose of the medical work is never lost sight of, indeed it is constantly to the fore in the thought and plans and work of the medical staff — doctors, nurses, aides, helpers, preachers, evangelists, Bible women, and of many patients," adds Dr. Scott. And he relates this incident of recent ministry.

"When a young mother, attempting in vain to rescue her small child from the path of an onrushing train, lost her right arm and leg under the wheels of the locomotive, was brought half dead to our Hospital, one can never forget the thrill of restoring her to life, to remodel her raw, jagged stumps, to deliver her of a new baby boy less than three months after the accident, and then to teach her how to use the arm and leg we made for her in our new amputee limb shop. When she walked out of our Hospital this spring with her cute baby, a beautiful radiant Christian woman, and wanted to say thank you to everyone, she broke down weeping and could say nothing, her heart was so full.

"It was then that Christ's words burned brightly in our hearts, 'Inasmuch as ye have done it unto one of the least of these my brothers and sisters, ye have done it unto me' — and we all understood perfectly the 'why' of medical missions. Incidentally, by the time this Christian amputee mother left the Hospital, she had, by word and by personal example (one of godly joy and winsomeness in the face of grim tragedy), helped to win many of her fellow-patients to Christ."



Man working in the Goodwill Industries, Montevideo.

33 Years Of Goodwill Industries In Uruguay

By Bessie Archer Smith
Montevideo, Uruguay

It was back in 1925 — a cold, miserable winter; hundreds of people had been laid off from the packing houses, because the cattle, fed only on grass on the range, were too thin to buy. For five months the people of the Cerro in Montevideo, Uruguay, suffered from lack of work.

It was Earl Smith's first winter as director of the little Methodist Mission in the packing-house district. To him the economic problem seemed the most urgent, for he shared the suffering of the people. "We should begin a Goodwill Industry, such as they have in the United States, to give work to some of these people." . . . We must do it. But how? Where? How can it be financed?

On faith, hardly knowing where the next month's salary was coming from for the young student he employed to superintend the work, the first Goodwill Industries in South America was begun in a three-room shack. The Goodwill bags were brought to the Cerro on the front platform of street cars. At least twenty families were helped through that first winter. It was a beginning.

First one person and then another helped with the Goodwill Industries, but it could not go forward as it should without someone who could dedicate all his time to it. Finally, in 1931 the right man appeared. Young, energetic, eager, a new member of the little Methodist Church in Friendship House, J. Antonio Loureiro met all requirements. He was sent to Boston to Morgan Memorial to study the Goodwill Industries there. When he returned he took over the Goodwill Industries of Friendship House. They were moved to two big old warehouses, which were fixed up with a Goodwill store and office in the front of one of them. A campaign for distributing bags was made, and before six months were up 2,000 families had received Goodwill bags. Sometime later, Mr. Loureiro bought a second-hand truck for collecting the bags of clothing, utensils and furniture donated by families all over Montevideo. Now they have a new and efficient Goodwill truck.

During the thirty-three years the Goodwill Industries had received more than 28,000 bags of old things. More than 634,000 articles of all kinds were repaired and sold in the Goodwill store at very low prices. The sale of these articles helped more than 12,000 people in need. To repair them the Goodwill Industries gave work to more than 3,500 persons out of work. "Not charity but a chance."

New social legislation in Uruguay has improved the situation in the packing houses, and the Goodwill Industries does not need to help so many people out of work. It has become — as in the United States — a place to help handicapped. For instance, the caretaker of the Goodwill buildings for the last twenty years is a man who had cancer in his right arm, which had to be amputated, with little hope that he would live six months. But for all these years he has supported himself and wife in the Goodwill Industries. He has learned to work with his left hand, and is one of the best carpenters the Industries has. Another man, a cobbler, cannot hold down a job anywhere except in the Goodwill Industries, because he has stomach trouble, and can only come irregularly to work. Widows with little children, unmarried mothers, deaf people, and many other needy people find in the Goodwill industries an opportunity to support themselves. During the time of the Peron regime in Argentina, many persons who had been forced to leave that country found their first work in Uruguay in the Goodwill Industries



At Friendship House, Montevideo, Mr. A. Loureiro (left) director of Goodwill Industries, and the Rev. Earl Smith, missionary, discuss plans.

of Friendship House. Even expatriates of the Catholic Church found temporary work there, too.

The downtown churches of Montevideo find the Goodwill Industries a splendid place to test people who come asking for alms. If they really want work and are not merely beggars, they have it in the Goodwill. This week a man came from the other side of town. He was recently operated on and has only one lung, and cannot for the present work at a regular job. He's working in our Goodwill Industries.

When the half-block of land was purchased for the new Friendship House building, one end of it, 21 by 136 feet, was left for a Goodwill Industries building.

In the Week of Dedication of 1957 in the United States, \$50,000 was raised towards a new Goodwill Industries building for Friendship House. Mr. Loureiro went to the Washington, D. C. Goodwill Industries to take a refresher course. The plans are made, and the contract signed for building the new plant.

Now, as I write, out of my window I see the trucks unloading the bricks and iron for the new Goodwill Industries building, which is to have two stories and a basement. I think back to that first winter of 1925 when by faith our Goodwill Industries was started, and thank God for the fulfillment of those dreams.

India Faces Problem Of Industrial Migrants

A recent outcome of India's rapid industrial development is the migration of thousands of village people to old industrial cities such as Calcutta, Kanpur, and Bombay, or to new centers of industry to seek factory employment.

This movement of villagers to urban communities is a problem that especially alarms the Christian church in India. Many Christians have been reported lost to the church "for lack of adequate leadership." Among these are more than 10,000 who moved from the state of Bihar to Calcutta. Another estimated 8,000 village Christians have migrated to Kanpur, U.P., North India's largest industrial city.

"A new strategy is urgently needed by the church to retrieve its losses and to meet other labor migration problems," says an Indian church leader. "Pastors must be trained to welcome and integrate into their congregations technicians, scientists, and managers, as well as workers who feel shy among more worldly-wise city dwellers. Sites for churches must be chosen in newly developing Christian communities, and able young men must be recruited and trained as pastors in industrial areas."

The United Church of Northern India, aware of the urgency of the situation, opened in 1955 an industrial evangelistic center in Kanpur and secured as its director the Rev. M.A.Z. Rolston, an Indian pastor who has an M.A. degree in economics from Lucknow University. Mr. Rolston's training included three months in Japan under the direction of the Rev. Henry D. Jones, who heads the United Presbyterian overseas industrial evangelism program, and an observation tour of industrial evangelistic work in Hong Kong, the Philippines, and Thailand. In Kanpur, Mr. Rolston is striving to recover "lost" Christians and is studying approaches to people living in new housing developments. He has made helpful contacts with Kanpur's labor union groups.

Another ministry to Indian workers has been undertaken by the Kolhapur Church Council under the direction of the Rev. Vinayak B. Samudre in a rapidly growing community near the hydro-electric dam at Helwak. Mr. Samudre's work, begun in 1955 as a priority project, has been so effective that it is now part of the ongoing program of the United Church of Northern India.

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Obituary

deVRIES—G. B. deVries, faithful member of the Istrouma Methodist Church and long time teacher of the Men's Bible Class, passed to his eternal reward on September 16, 1958.

Mr. deVries came to this country as an immigrant from The Netherlands in the year 1905 and came to Baton Rouge December 1944. His love for this country and his appreciation of his citizenship were always uppermost in his conversation. He was a devout Christian and a wonderful Bible scholar. He taught the Men's Bible Class for the last fourteen years and had a regular attendance of over fifty men every Sunday. The feeling that was held for Mr. deVries by members of the Bible Class is indicated by their changing the name of their class to the "deVries Men's Bible Class." He was a friend to the Pastor and a loyal supporter of the whole program of the Methodist Church. He was especially interested in young people and always made special contribution to the youth work of the Church. His warm spirit and sincere friendliness made him beloved by all. His family was a source of real joy and pride to him, and it can be truly said that the deVries home was a Christian home. His two sons, Arthur and Charles, both hold Ph D degrees. Arthur is with the Standard Oil Company and Charles is a Minister in the Episcopal Church. His wife, a fine, noble Christian, will make her home with Arthur. Mr. deVries has gone but his influence will be felt in the life of our Church and community for years to come.

Macedonian Call From Africa

By Clyde R. Smith
Missionary to Algeria

The work of our church has been limited in certain areas in North Africa because of the present political situation. This is particularly true in the rural and mountainous regions of Algeria where village visitation is involved. On the other hand, work in urban areas has the tendency to expand, especially the work with children and youth.

In the face of these trying and uncertain moments, there reigns among the people a strong sense of confidence in and appreciation for the work of the Church. Upon arriving in New York, on my return to the States, a letter was waiting for me. It was from a Kabyle father who, in very simple but heart-warming words, thanked me for my interest in his sons. Even more stirring were the words that expressed his desire for my return to Africa.

In reality this father was expressing his desire for the presence of the Church . . . a modern-day Macedonian challenging the Church to help.

North Africa as well as the continent of Africa itself is beginning to stir. Until just a few years ago, Africa was the great sleeping giant; but those days are gone forever. Within the next few years that part of the world is going to have an impact upon our civilization that was undreamed of a short time ago.

What will Africa be like? What principles will her nations uphold? By what morals will her citizens be guided? What place will God have in her life?

This is indeed the hour of decision for that not-so-far-away land. Not only for Africa but also for the Church and the world.

The Macedonian is calling from Africa.

Massachusetts May Ban Santa From Liquor Ads

Worcester, Mass. (RNS) — St. Nicholas, or Santa Claus as he is

usually called, may be banned from all Christmas liquor advertisements in Massachusetts.

Mayor James D. O'Brien of Worcester, chairman of the Massachusetts Alcoholic Beverages Control Commission, noted that "it is for the best interests of the industry that its advertisements should in no way associate the children's saint with alcoholic beverages."

The mayor said the commissioners also are "thoroughly opposed" to the "use of the picture or name of any Biblical character, event, or phrase in connection with the sale of al-

coholic beverage products in the state."

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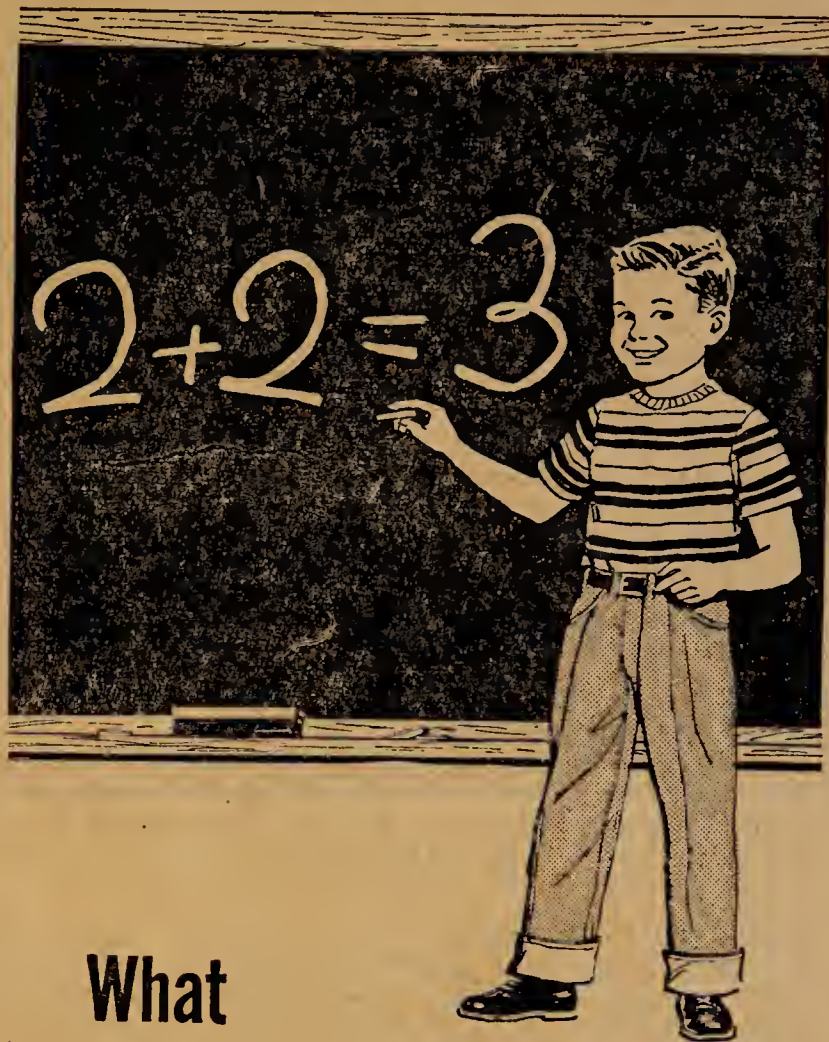
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What kind of Arithmetic is this?

Doesn't exactly make sense, we'll have to admit. But neither do some of the present tax laws.

For instance, a strange twist in federal law lets several million American people and businesses escape paying all the taxes in *their* electric bills that you pay in yours. More than 23¢ out of every dollar you pay for electricity goes for taxes—but members of this "privileged class" pay only a small fraction of that. The reason: They get their electricity from federal government electric systems that you help support.

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Fall Revival Held At Lasseigne

The annual Fall revival of the Lasseigne Memorial Methodist Church, La Place was held October 19-24. Rev. John W. Keller, pastor of the Magnolia Church, Greenwell Springs, preached at 7 p.m. daily. Rev. C. D. Pinkard is pastor at La place.

This small church doubled its budget for the year and has already paid its Conference claims and District budget in full.

On Sunday, October 26, Rev. Henry A. Rickey, New Orleans district superintendent preached at the morning service and spoke at the groundbreaking for a new educational unit.

Rev. Pinkard will preach in a revival at Lockport Methodist Church the week of November 9-15.

SUPERINTENDENT ELECTED TO MT. SEQUOYAH POST

(Continued from page 1)

ference were Goddard Memorial in Ft. Smith; First Methodist in Paragould; First Methodist in North Little Rock; Springdale and Clarksville.

Mr. Kaetzell was born in Santa Clause, Indiana, June 20, 1905. Graduated with a high scholastic average from Taylor University in Upland, Indiana. He and Mrs. Kaetzell, the former Grace E. Finke, were married January 22, 1928. He has had wide experience in church building programs. During his administration as head of the Searcy District, a district camp has been constructed on Little Red River near Clinton. Mrs. Kaetzell has been a leader in women's work in North Arkansas Conference, and serving several years as president of the Conference Woman's Society.

In other action the Board recommended early construction of a small medical clinic on the Assembly grounds with funds given for the purpose by J. M. Willson, Sr., Floydada, Texas, one of the Board members. The Clinic will be named the Willson Clinic. The Board also recommended a study be made for additional buildings and swimming pool.

Board members, their wives and guests honored Rev. Mr. and Mrs. Hook at a luncheon given at the A. Q. Chicken House in Springdale, after the board meeting. Mr. and Mrs. Hook were presented a check by the members of the Board and many letters from Board members and friends.

Mr. Kaetzell was a member of the Louisiana Conference from 1928-33, with pastorates in Pearl River, Denham Springs and Clay, Louisiana. He has been a member of the North Arkansas Conference since 1933 serving pastorates in Marshall, Clinton, Tyronza, Wilson, Springdale and Batesville, Arkansas. In 1954 he was named Searcy District Superintendent.

Other members of the Board of Trustees for Western Methodist Assembly in addition to Bishop Martin are Rev. Elmer H. Hook, Dr. Roy I. Bagley, Fayetteville, Arkansas; J. M. Willson, Sr., Floydada, Texas; Mrs. W. E. Horton, Houston, Texas; B. T. Fooks, Camden, Arkansas; the Rev. E. T. Summers, Houston, Texas; Dr. H. U. Campbell, Lexington, Missouri; C. W. McKeehan and Bishop W. Angie Smith, Oklahoma City, Oklahoma; Bishop A. Frank Smith and Rev. Ed. T. Summers, Houston, Tex-

Centenary Student Population From 8 Foreign Countries And 22 States

The student population at Centenary College for the 1958-59 school year includes representatives from eight foreign countries and 22 states.

Mrs. Nelle W. Brown, registrar, reports that 1,132 students from Shreveport are registered for one or more classes at Centenary this year in either the day or evening divisions. Bossier City has a representation of 129 students, and Barksdale Air Force Base is represented by 57 full and part-time students.

The total number of students from Louisiana, exclusive of those from Shreveport, Bossier and Barksdale, is 228 and includes the following representations by communities: Minden, 18; Vivian, 18; Baton Rouge, seven; Sulphur, seven; Plain Dealing, nine; New Orleans, six; Benton, Bethany, Coushatta, DeRidder, Leesville and Ringgold, five each, and Eunice, Lake Charles, Logansport, Mansfield, Many, Springhill and West Monroe, four each.

Centenary College News

Dr. W. W. Pate, head of the department of commerce and economics at Centenary College, is the author of an article entitled, "Economic Misconceptions," appearing in the current issue of Adult Leadership magazine, a publication of the Adult Education Association of the U.S.A. Dr. Pate, an active Methodist lay leader, teaches a Sunday School class at the Broadmoor Methodist Church in Shreveport.

The Methodist Student Movement of Centenary College again is sponsoring the "Kulture Korner," a series of weekly cultural programs which attracted many students and local residents to the Religious Center Building on the local campus each Friday last year. Herman Melville's famed classic, in film version, "Moby Dick," was presented Friday evening with narration by Thomas Mitchell. L. W. Fletcher of DeRidder is chairman of the series, which will include future weekly programs on art, drama, music and literature. The Rev. James A. McLean, director of religious activities, is faculty sponsor.

Willie Andress of El Dorado, Ark., has been re-elected president of the Eta Upsilon chapter of Phi Mu Alpha Sinfonia, honorary music fraternity, on the Centenary College campus. Jack Carpenter of Winnsboro, L. W. Fletcher of DeRidder and Jim Riley of Shreveport were chosen vice president, secretary and treasurer, respectively. Faculty sponsor is Joseph M. Running, head of the Centenary College school of music.

Dr. Joe J. Mickle, president of Centenary College, was guest speaker Tuesday at the October meeting of the Centenary Women's Club. He discussed the aims, purposes and progress of the college. Mrs. T. E. Victory, president, presided.

John "Buddy" Graham of Keith-

as; Bishop Eugene M. Frank and Rev. Herman A. Lehwald, St. Louis, Mo.; Bishop Dana Dawson, Topeka, Kansas; Bishop W. C. Martin, Dallas, Texas; Bishop H. Bascom Watts and Rev. Sidney McCaig, Lincoln, Nebraska; Rev. J. C. Montgomery, Jefferson City, Missouri; and M. T. Waggoner, Fayetteville, Arkansas; Nels Barnett, Batesville, Arkansas; Clifton Wade, Fayetteville, Arkansas; Dr. Roy E. Fawcett, Little Rock, Arkansas; W. M. Greenwall, Graham, Texas; Dr. Nuell C. Crain, Muskogee, Oklahoma; Mrs. Merl Rozel, Lakin, Kansas; The Rev. Alfred Nanez, San Antonio, Texas; Rev. Lewis Showengarth, St. Joseph, Missouri; and Rev. J. J. Clinton, Ottawa, Kansas.

The 27 students from Arkansas include eight from El Dorado, four from Magnolia, two from Ashdown and one each from the communities of Bradley, Camden. Emerson, Fouke, Horatio, Little Rock, Parkin, Prescott, Springdale, Stephens, Strong, Texarkana and Waldo.

Representatives by states are as follows: Alabama, five; California, four; Connecticut, Illinois, Kentucky, Maryland, New Jersey, New Hampshire, New York, Oklahoma, West Virginia and Wyoming, one each; Florida, two; Mississippi, three; Missouri, four Tennessee, four; Virginia, two, and Wisconsin, two.

The largest out of state representation comes from Texas, which has 90 students enrolled at Centenary, including 13 from Marshall, ten from Dallas, four each from Beaumont, Houston and Waskom and three each from Elysian Fields and Longview.

Centenary's foreign population includes two students each from Cuba, Colombia and Mexico and one each from Sweden, Saudi Arabia, Venezuela, Puerto Rico and Hungary.

ville has been elected president of the Centenary College chapter of Omicron Delta Kappa, an honorary organization of upperclassmen chosen on the basis of service, leadership and scholarship. Francis Kelker of Shreveport is the new vice president, and Sammy Maxey, also of Shreveport, was chosen treasurer. Members elected Charles A. Hickcox, dean of students and member of ODK during his undergraduate days, to serve as faculty sponsor and recording secretary.

Dr. W. F. Pledger, professor of Bible and sociology at Centenary College, delivered a series of four addresses last weekend at the annual retreat of the Wesley Foundation of Southeastern Louisiana Institute, Lafayette. He used the general theme, "The Bible in the Life of a Community." On Oct. 8, Dr. Pledger spoke to the youth group of the First Methodist Church of Shreveport on the topic, "What Is Your Problem?" and on Oct. 15, he addressed the Parkview Baptist Church on the subject, "Some Impediments to Progress in India." Dr. Pledger served for many years as a Methodist missionary to India.

Dr. Joe J. Mickle, president of Centenary College, was guest speaker Sunday at the 11 a.m. services at the Tyler Street Methodist Church in Dallas, Tex., where the Rev. Rewis Stuckey is pastor. On Tuesday afternoon, he addressed mem-

New Orleans First Church Holds A Planning Retreat

The Commission on Education of the First Methodist Church, New Orleans, sponsored a Planning Retreat for all the workers of its church school Saturday, Oct. 11th. The group met in the sanctuary of Leggett Memorial Methodist Church, Seashore Methodist Assembly, Biloxi, Mississippi. Rev. Art Baker made introductory remarks explaining the purpose of the retreat and introduced Rev. Henry Rickey who spoke to the group of about 30 workers concerning the needs of the church school and the responsibilities of the Commission on Education.

Mr. James S. Cloninger, Chairman of the Commission, then spoke to the group using a turn-over chart showing the methods by which the commission can effectively do its work. Mr. Lester L. Ferguson, Superintendent of Membership Cultivation, spoke briefly concerning the area activities of the commission.

The group divided into divisions for the afternoon session and was led by the superintendents who are: Adult Division: L. L. Ferguson; Youth Division: Mrs. Ann L. Wigle; Children's Division, Mrs. Audrey Johnston. Resource leaders for these meetings were: Rev. A. B. Cavanaugh and Rev. and Mrs. Robert Collie.

The program of the church year was planned in each division. Plans were also made for a church-school-centered family night, organization of an adult council, and an all out program to increase membership and attendance in the church school. All who attended felt that it was one of the really significant events in the church school and want to recommend its use to other churches.

Jonesboro Men's Club Has Record Attendance

There were forty-eight members and guests present for the regular monthly meeting of the Jonesboro Men's Club on Tuesday evening, September 23. This is the largest attendance to-date, but it is expected to be more as the months go by.

This club is fast becoming one of the most active clubs in the Louisiana Conference.

In this meeting, Herman Bass, president of the club, introduced John Hall, chairman of the projects committees and Raymond Jeffress, chairman of the program committee, who outlined the projects and programs for the rest of the year. After a devotional led by Rev. G. A. Morgan, the pastor, Rev. Loyd E. Williams, presented a past-president's pen to Mr. Billy Baker, president of the club last year.

Rev. W. D. Milton, a former pastor of the Jonesboro Methodist Church, and now pastor of the First Methodist Church of West Monroe was the guest speaker.

bers of the Centenary Women's Club at their monthly meeting in the T. L. James Memorial Dormitory on the Centenary campus, and next Wednesday he is scheduled to speak at the annual Honors Convocation at Southwestern Louisiana Institute at Hammond.

The Louisiana Methodist

"Serving One Hundred

thousand Methodists In Louisiana"

Official

of Louisiana Methodism

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Problems Plague Jurisdictional Commission Study

Cincinnati, O. (MI)—The Methodist Church's Commission to Study the Jurisdictional System met here Oct. 16-17 in another attempt to come to grips with one of the knottiest problems since Methodist unification in 1939.

The 70-member commission was created by the 1956 General Conference to make "a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weakness, and its relationship to the future of The Methodist Church."

The commission's report of its findings and recommendations is expected to be one of the liveliest topics of debate at the 1960 General Conference.

At its Cincinnati meeting the commission considered a first draft of its report. No agreement was reached on major issues, and it was voted to return the report to the drafting committee for rewriting. A revised version will be considered at a meeting of the full commission Dec. 10-11 in Philadelphia.

The commission's preliminary studies are confidential. However, it is common knowledge that its General Conference mandate raises several perplexing questions which plague the church's jurisdictional structure—racial segregation, sectionalism, election and assignment of bishops, and relationships to overseas conferences.

The Rev. Dr. C. C. Bell, Lynchburg, Va., executive director of the commission, said in his report:

"As I have traveled over this nation recently I find that the sentiment is largely for the maintenance of the jurisdictional system, with the right of jurisdictional programs, the election of bishops and general board members by jurisdictions.

"However, I do find, in my opinion, that a majority of the church would prefer that all Jurisdictional Conferences meet at the time and place of the General Conference."

Church Contributions At All Time High For Last Year

New York, N. Y., (NC) — More than one dollar of every five contributed to churches last year was given away—to benevolences such as home and foreign missions and relief abroad.

Members of 52 Protestant and Eastern Orthodox churches in the United States not only gave more to their local churches than they did in 1956, but gave a greater percentage to benevolence, the National Council of Churches reported today. Contributions jumped \$165,000,000 above 1956 giving, with more than a third of that—\$57,000,000—going for increased benevolences.

Total contributions were at an all-time record of \$2,206,593,817. Of this, \$443,575,766—or 20.1 per cent—was reported for benevolences. The remaining 79.9 per cent, totaling \$1,762,816,174, went for local congregational operations.

Announcement of the 1957 figures was made today by the Rev. T. K. Thompson, executive director of the National Council's Department of Stewardship and Benevolence. As in previous years, the figures were compiled by the department in cooperation with the Council's Bu-

reau of Research and Survey.

For congregational expenses — ministers' salaries, church maintenance, repairs, fuel, lighting, etc.—the 41 bodies reported this year the sum of \$1,323,148,238, a gain of almost 7 per cent over the previous year.

Per-member giving for all purposes in the 41 bodies reporting comparable figures showed a new high average of \$63.27, a gain of 4 per cent over the previous year. This was broken down into \$50.39 for congregational expenses and \$12.88 for benevolences.

All 52 bodies, Mr. Thompson said, reported a total of \$84,102,030 for foreign missionary work. For the 41 communions reporting comparable figures, total foreign mission contributions increased from \$59,000,000 to \$64,000,000. On a per-member basis the gain was about 5 per cent.

Only 21 denominations supplied information on church building, reporting expenditures of \$267,932,650, equal to 28 per cent of the total they reported for congregational operations. A year earlier 25 bodies

reported a figure equal to 29 per cent of their operations.

Of the twenty highest per-member contributors for all purposes, three bodies this year exceeded \$200: the Pilgrim Holiness Church with \$206.85, Wesleyan Methodist with \$204.97, and Seventh-Day Adventist with \$203.97. Their respective membership is 30,000, 36,000, 308,000.

Highest per capita giving for benevolence were the Seventh-Day Adventists with \$160.70. Second were the United Brethren in Christ with \$118.96.

Mr. Thompson also released 1957 figures for six Canadian churches. Total giving was \$90,717,000 with \$16,900,000 reported for benevolences, a gain of 7.4 per cent over the previous year.

The current report is the 38th of an annual series begun by the United Stewardship Council, one of the 13 agencies merged in 1950 to form the National Council of Churches and now the National Council's Department of Stewardship and Benevolence.



OPEN HOUSE was held at the new Educational Building of the David Haas Memorial Methodist Church at Bunkie. Shown in front of the new building are, left to right; J. G. Kavanaugh, W. D. Haas, W. Belmont Townsend, T. M. Butler, Frank Mulhearn, Philip Stanly,

W. L. Thayer, Warren L. Constant, chairman of the Building Committee, Rev. A. W. Townsend, district superintendent of the Alexandria District, Rev. J. J. Caraway, pastor of the church and W. C. Earnest. Related story is on page 16 of this issue.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Nov. 6 - Nov. 15 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Nov. 6	Acts 5:21b-32
Nov. 7	Acts 5:33-42
Nov. 8	Acts 6:1-15
Nov. 9	Acts 7:1-16
Nov. 10	Acts 7:17-34
Nov. 11	Acts 7:35-53
Nov. 12	Acts 7:54-8:3
Nov. 13	Acts 8:4-24
Nov. 14	Acts 8:25-40
Nov. 15	Acts 9:1-22



Shown above is one of the workshops of the State Wide Convocations on Evangelism held in Little Rock at the First Methodist Church, October 27, and 28. Rev. Howard L. Williams of DeWitt, secretary of evangelism for the Little Rock Conference, is shown leading the

workshop for ministers. The convocation was sponsored by the Little Rock and North Arkansas Conference Boards of Evangelism and drew more than 700 ministers and lay people from all sections of the state.

Japanese Children Are Considered A 'Lost Generation'

Nashville, Tenn. (MI) — Today's children and youth in Japan are a "lost generation" in that they do not know what to believe.

This is the opinion of the Rev. Dr. Gerald B. Harvey, Monrovia, Calif., field consultant for The Methodist Church's Joint Committee on Christian Education in Foreign Fields. From January to August of this year, his work took him to several Far Eastern countries, including Japan.

The opinion was stated in his annual report to the committee, which had its annual meeting October 23-24 at the Methodist Board of Education building here.

"When I was in Japan four years ago, I felt that communism was the greatest threat to Japanese young people," said Dr. Harvey. "Today I feel the greatest threat is this loss."

"While Buddhism and Shintoism are strong in Japan, I believe the young people participate in the activities of these two religions largely as a matter of keeping up with the historical heritage," he said. "I feel that these religions have very little, if any, significance to the young people in terms of religious experience."

"The children and youth of Japan are exposed to both the good and bad aspects of Western materialism," said Dr. Harvey. "They are confronted with a terrifically competitive economic system in their own land which leaves very little place for spiritual values. And in the last few years the teaching of

(Continued on page 15)

National Seminar On Rehabilitation Of Alcoholics To Be November 11-14

WASHINGTON, D. C. (MI)—The Methodist Board of Temperance, which has its headquarters here, will sponsor a National Seminar on the Rehabilitation of Alcoholics, Nov. 11-14 in Evanston, Ill.

The board has invited a selected group of district and conference temperance leaders across the church to take part in the seminar. Sessions will be held at the North Shore Hotel under the direction of the Rev. Dr. Caradine R. Hooton, general secretary of the board, and the Rev. Robert Regan, Jr., staff member.

Idolization of Cause Is Danger of Overly Enthusiastic Leaders

Green Lake, Wis. (MI)—Overly enthusiastic temperance leaders often do more harm than good for their cause, a University of Florida professor warned Oct. 13 at a Methodist School of Alcohol Studies.

"Unfortunately, it does not appear certain that Christian perspective has been maintained on the alcohol problem at all times," said Dr. Charles S. McCoy, professor of religion at the Gainesville, Fla., university.

"There is always the danger that enthusiasm for a social cause will lead to its idolization," he said. "Prohibition has sometimes become an idol, replacing God in Jesus Christ as the object of supreme loyalty for professed Christians."

Dr. McCoy was a guest speaker at the eight-day leadership training school held at the American Baptist Assembly here for regional temperance leaders of the Methodist Church across the country. The school is sponsored annually by the Methodist Board of Temperance, Washington, D. C.

At the other extreme, Dr. McCoy said, "Many persons both within and outside the church refuse to face squarely the monstrous evils resulting from alcohol consumption."

"Our purpose is to seek a better understanding of the causes and treatment of alcoholism," Dr. Hooton said, "and to help clergymen to become skilled counselors in this field."

He said the group also will discuss a churchwide emphasis on the rehabilitation of alcoholics which Methodists are sponsoring for the next year.

Representatives of Alcoholics Anonymous will meet with the Methodist group at one session. Also scheduled is a visit to a "rescue mission," operated by the Chicago Christian Industrial League, for a look at the practical side of the alcohol problem.

Seminar leaders will include three professors of Evanston's Garrett Biblical Institute: Dr. Carroll Wise, professor of pastoral care; Dr. Henry Kolbe, professor of Christian ethics, and Dr. Murray Leiffer, professor of social ethics.

Other leaders are: Dr. Howard Clinebell of the Southern California School of Theology, Claremont, Calif., author of "Understanding and Counseling the Alcoholic;" Dr. Floyd Feely, professor of pastoral care at Emory University's Candler School of Theology, Atlanta, Ga., and the Rev. Thomas Shipp, Methodist pastor of Dallas, Tex.

The Rev. Mr. Shipp has more than 500 rehabilitated alcoholics in his congregation as the result of his specialized counseling.

Study Increasing Mission Interest Committee Told

Nashville, Tenn. (MI)—Probably a majority of Methodists have only a vague, and often erroneous, conception of the work of Christian missions, said the Rev. Horace W. Williams, Nashville, executive secretary of the Interboard Committee on Missionary Education of The Methodist Church.

He made the statement in his annual report to the committee, which had its annual meeting October 21-22 at the Methodist Board of Education building here.

"We feel that interest in missions through mission study is increasing," said Mr. Williams, "but it becomes more and more apparent that we are not reaching enough people with the story and facts about the church around the world."

Mr. Williams said that when he was in the Orient this summer he met persons from The Methodist Church in America who were surprised at what they saw and heard about missions. He said also that personal contacts and field trips in the United States have convinced him that many Methodists, as well as other Christians, do not have an accurate understanding of missions and peoples in other countries.

"One of the church's great needs in missionary education is more people with a wider knowledge of the mission of the church in this country and abroad," he said.

He recommended that during the coming year the staff of the interboard committee join with the staffs of some other Methodist boards and agencies and review present procedures to try to discover how to give more extensive guidance in missionary education to Methodists.

"Along with this, we need to make a study of what we are telling people about missions," he said, "and what interpretation of the missionary enterprise they are getting."

Religion Plays Smaller Role In Life of Oldsters

A sociologist has released the result of a series of studies he conducted on the role of religion in the lives of older folk. His findings, contrary to commonly expressed opinion, suggest that religion plays a small role among older people.

Dr. Milton L. Barron, who is a staff member of the City College of New York, asked 1,206 men and women past 60 years of age a number of questions bearing on their religious interest. Included in his study were city folk, two-thirds of whom were Protestants, one-fourth were Roman Catholics and five per cent were Jewish.

Perhaps the most significant finding in this study is Dr. Barron's conclusion that "Older men drop out of church activity more rapidly than women. Women have a variety of church organizations to keep them occupied, and even though they may drop out of leadership roles, they have many meetings to attend during the week. Furthermore, older women often find themselves in demand for service at church dinners, as well as for sewing, quilting, and other church projects. Older women are generally of more use in a church than older men."

Worship Attendance Drive To Be Held

NEW YORK (RNS)—The tenth annual Religion in American Life campaign to increase regular attendance and support for all churches and synagogues will be launched Nov. 1, backed by nationwide advertising valued at some \$8,000,000.

Highlight of the RIAL program each year is the national drive in November to promote attendance at religious services. November is designated as "Religion in American Life Month."

In announcing this year's campaign here, the Committee on RIAL said that posters showing a family going to a house of worship will be displayed on thousands of billboards, car cards in subways and buses, and in newspaper and magazine advertisements. These posters will feature the theme:

"Find the Strength for Your Life... Worship Together This Week." In addition spot announcements will be made on radio and TV.

FCC Asked To Act Against Liquor Adv.

Washington, D. C. (RNS) — The National Association of Evangelicals has asked the Federal Communications Commission to subject to "special scrutiny" all applications for renewal of licenses from radio and television stations which adopt a policy of accepting hard liquor advertising.

The NAE took the action in a letter to the commission after radio station WOMET, Manitowoc, Wisc., announced that it will start broadcasting spot commercials November 1 advertising whiskey, gin, rum, and other liquors.

Although beer and wine have been advertised with increasing frequency on radio and television, the Wisconsin station is the first to break with the voluntary radio industry against advertising hard liquor.

Dr. Clyde W. Taylor, NAE secretary for public affairs, told the FCC that the widely-publicized decision of the Wisconsin station to break the code "represents nothing less than a conspiracy to open all radio and television to a general practice of advertising hard liquor."

"We also believe that to permit this practice to develop would be to invite great damage to public health, morals, and safety," Dr. Taylor said.

Robert T. Stevens, president of J. P. Stevens and Co., national RIAL chairman, cited increasing international tensions, threats of nuclear war and the need for world peace as the "prime reasons" for continuing and expanding the national worship attendance drive.

"Never before in the history of our country have the moral and ethical essentials of good citizenship been so important," he said. "A nation at worship is a nation that acknowledges the guidance and providence of God in all its affairs, national and international."

Participating in RIAL community programs this year will be thousands of churches and synagogues, several hundred chapters of the U. S. Jaycees and numerous religious, civic and fraternal groups.

RIAL is sponsored by a Laymen's Committee comprising members of various faiths. It is supported by 24 national religious bodies with American business co-operating through the Advertising Council of America.

EUB To Explore Merger With Meth.

Harrisburg, Pa. (RNS)—Some 450 delegates at the 39th quadrennial General Conference of the Evangelical United Brethren Church gave their denomination the go ahead signal to explore the possibility of a merger with The Methodist Church.

They adopted a resolution calling for "exploration of possible advantages and disadvantages" of the union after voting down a minority report which said the proposed merger "would practically amount to absorption into the much larger Methodist denomination. The EUB body has nearly 800,000 members, while the Methodists number more than 9,600,000.

The delegates' action authorizes the EUB Federation and Union Commission to enter discussions with the Methodist Commission on Church Union. The EUB commission also was directed to continue merger talks with the Church of the Brethren and "other denominations of kindred spirit."



New York (RNS)—PAT BOONE HONORED FOR CHRISTIAN EXAMPLE. Pat Boone, popular TV and recording star, was awarded a special gold-embossed Bible by the New York Bible Society in recognition of his "outstanding example of a Christian gentleman in show business." Shown making the presentation at the First Methodist church of Flushing, Queens, N. Y., is Carl Cleaver, president of the Society, which is marking its 149th year. Pat actively participates in the non-denominational Manhattan Church of Christ. (RNS Photo)

Deplores 'Second-Rate Men' In World Crisis

BUCK HILL FALLS, Pa. (RNS)—Every new crisis at home and abroad indicates that "we face first-rate events with second-rate men," Methodist Bishop John Wesley Lord of Boston, Mass., said here.

"In this 'Century of the Common Man' modern man is a diminished man—his personality has been shattered," the bishop said.

He addressed a meeting of laymen of The Methodist Church's northeastern jurisdiction, which comprises 12 states and the District of Columbia.

"Man is enslaved and victimized by his own creations," Bishop Lord continued. "He is intimidated by the war techniques which were supposed to safeguard his physical existence and, in at least half the world, man's moral and spiritual freedom is in jeopardy."

Hits Superficiality Of Popular Religion

Denver (RNS) — The tragedy of today's popular religion is that it is superficial and falls far short of the depth of historic religion, Dr. T. William Hall, head of the religion department at the University of Denver, told alumni here.

He said religion ought to be "an attempt on the part of persons to answer the fundamental questions of human existence with a maximum of meaning and truth."

In a brief outline for a framework for religious belief, Dr. Hall suggested:

Retention of a heritage of the Bible and tradition so the person may know who he is and the tradition from which he comes.

Religious belief must be relevant to tragedy, evil and suffering.

Beliefs ought to be in harmony with all available knowledge and be the result of rigorous intellectual discipline.

Religion must have a moral sensi-

Noting that in this century "more blood has been spilled, more cities destroyed, more empires overthrown and more ghastly crimes committed than in any previous century," Bishop Lord said "all this indicates man's defection from God."

Modern man, he said, has tried to "separate the secular from the sacred" and, consequently, his primary concerns are "self-seeking, self-interest, self-indulgence, self-worship, self-preservation and self-defense."

Stressing the responsibilities of Protestant laymen, the clergyman urged more lay leadership in social issues of the day.

He added that religious and political darkness today is "engulfing the world which, he said, is "motivated by half-truths and half-lies."

tivity and responsibility.

Religion must contain a meaningful belief in God, a commitment to that reality in which we live and have our being.



Sydney, Australia (RNS)—CHRISTMAS STAMP FOR AUSTRALIA. This is one of two stamps depicting the Nativity scene which Australia is making available for seven weeks before Christmas. Designed to emphasize the season's spiritual significance, the two stamps used together, a 3½-penny red and a 4-penny purple, meet the postage rate for an ordinary letter to a foreign country. (RNS Photo)

The Power Of The Printed Word

THE power of the written word is nowhere seen more clearly than in the widely publicized Boris Pasternak case in which reaction by the Soviet government pressured Mr. Pasternak, a Russian novelist, into refusing acceptance of the coveted 1958 Nobel Prize for Literature.

The Pasternak novel, "Doctor Zhivago," appeals for a return to the Soviet Union, of Christian ethics. The Nobel award, announced last week and acceptance acknowledged by Mr. Pasternak, precipitated an immediate denunciation by Soviet political leaders and Mr. Pasternak's expulsion from the Union of Soviet Writers. Mr. Pasternak later cabled the Swedish Academy and Nobel Foundation which administers the various Nobel awards, "In view of the meaning given to this honor in the community to which I belong, I should abstain from the undeserved prize that has been awarded me. Do not meet my voluntary refusal with ill-will."

Two observations should be borne in mind by members of the free world. First, the printed word continues to be one of the most powerful influences on human thought and action. As was suggested in an editorial in the October 23 issue of this publication, people are reading more than ever before, in spite of the great expansion of television and radio industries. What people read influences to some degree their point of view and provides a basis for future thought and action. Russian political and literary leaders fully recognize this. The instant rejection of a recognized competent novelist whose writing had won recognition in the free world points up the Soviet's understanding of the powerful place that the printed word has in influencing human thought and behavior. Soviet leaders fear more freedom in the creative arts will weaken their hold on Soviet people.

Second, and equally if not more important, the free world has another strong piece of evidence that the Christian message and faith is the ultimate answer to the problems that plague the world. Of course, Mr. Pasternak's novel is not publicly offered for sale in the Soviet Union, because of the hope it holds out for Soviet people if Christian ethics were the qualitative factor in human relationships. Circulation of this novel would undermine the materialistic, atheistic tenets of Communism. If this be true within the Soviet Union, it is equally true on this side of the Iron Curtain. When leaders of the free world come to realize what the Soviet leaders already fear, then the way of life of the free world will be immeasurably strengthened by the only strength that really counts in the long run, spiritual strength that comes from concern, understanding, compassion, trust, service and unselfishness, all Christian virtues.

Louisiana District Conferences Meeting

LOUISIANA District Conferences were begun this week, with three of the conferences being held on the first three days of the week. Three other conferences are scheduled for next week, and the final two in early December. Perhaps, as at no other time, more lay Methodists have an opportunity to get a liberal education in Methodist program in a Methodist District Conference than anywhere else.

For one thing, the conference is nearer home for most Methodists than the Annual Conference or the quadrennial General Conference. Furthermore, the conference is a one day's duration affair and comes more nearly fitting in with the average lay person's time schedule. Also, there is the added attraction of fellowship with fellow Methodists, practically all of whom are from nearby communities and churches, and some of which most certainly are already known.

We have been encouraged by the increased lay attendance in many of the Louisiana District Conferences. When your District



Conference meets, make every effort to be present. You will strengthen the value of the conference for others, and we venture to say the conference will be a blessing to you.

Have The Times Really Changed?

IF close observers of the doings and undoings of the liquor industry are correct, the future may hold a bold step by these who profit on human nature's weaknesses. Observers now point out that the beverage alcohol industry leaders are seriously considering dropping their self-imposed ban against the appearance of women in the industry's advertising. The industry by voluntary agreement has refrained from using pictures of women in advertisements, all according to the code of the Distilled Spirits Institute. Now, it seems that Institute members believe the "climate is right" for a change. This infers that heretofore the climate has not been right.

This is substantially the same reason given by the publishers of **Saturday Evening Post** for its recent policy change in accepting beverage alcohol advertisements. Departing from a policy of many generations, the **Post** now accepts liquor advertising on the basis that "times have changed" and its readers will now support this kind of advertising.

News reports indicate that two radio stations have broken the self-imposed code of practice by accepting programs sponsored by distillers. Here again, the reasons given point to changing times.

We do not believe that there has been any substantial shift in the public's point of view which warrants these changes in accepted policy of advertising. Indeed, records seem to indicate that there is some less beverage alcohol being consumed now than in other recent years. Could it be that the slight drop in beverage alcohol consumption has prompted the liquor industry to step up its advertising campaigns in every conceivable way to offset losses?

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NEWS AND NOTES ABOUT FACTS AND FOLKS

COL. W. D. HAAS was guest speaker at the meeting of the Men's Club of the Lecompte Methodist Church on Tuesday evening, Oct. 21. Rev. Frank M. Stage is pastor of the church.

REV. SAM NADER, superintendent of the Lake Charles District, preached at the evening worship services of the Simpson Methodist Church, Lake Charles, Sunday, Oct. 26. Rev. Cleburne W. Quaid is pastor.

BRUCE LINDSEY, member of the Southside Methodist Church, Monroe, was in charge of the morning worship service of the Wilhite Methodist Church on Laymen's Day, Sunday, Oct. 19. Rev. Lea Joyner is the pastor.

JIMMIE DAVIS, former Governor of Louisiana, was the guest speaker and entertainer at a Parish-wide meeting of the Men's Club on Monday evening, Oct. 27. The meeting was held at the Marksville High School cafeteria.

JOYCE MURPHY of Arcadia, was the guest speaker at the supper meeting of the Men's Club of the Haynesville Methodist Church on Thursday night, Oct. 30. Rev. Jack Midyett is pastor.

THE FIRST METHODIST CHURCH of Eunice conducted a successful Vacation Bible School recently. It was a ten day school with 76 in attendance. Mrs. Ernest Russell was the director and Mrs. L. L. Douglas was the assistant director of the school. Rev. Wilson Watson is the pastor.

FM. PARKER, layman from the Winbourne Avenue Methodist Church, Baton Rouge, was the guest speaker at the Port Allen Methodist Church Sunday, Oct. 19. Rev. E. W. Sandel is pastor of the church.

DR. ROY SMITH, noted author, minister, editor and columnist was guest evangelist in a series of services at the First Methodist Church, Welsh, from Oct. 26-31. Services were held at 10:00 a. m. and 7:00 p. m. Rev. Don Risinger is pastor of the church.

THOMAS A. PITT, layman from St. Paul's Methodist Church, Monroe, was guest speaker at Southside Methodist Church, Monroe, on Sunday, Oct. 19, in observance of Laymen's Day. Eight men from the Southside Church participated in the morning and evening worship services. Rev. Lea Joyner is pastor of the church.

MRS. A. T. SANDEFUR, Alexandria District Secretary of the Wesleyan Service Guild, was the guest speaker on Laymen's Day Sunday, Oct. 19, at the LeCompte Methodist Church. At this time Mrs. Sandefur showed slides taken during a recent visit to Europe. Rev. Frank M. Stage is pastor of the church.

DR. W. F. PLEDGER, formerly of the Indian mission field and now of Centenary College, was the speaker at the "Church-Nite" service of the First Methodist Church of Shreveport on Wednesday, Oct. 29. He used as his subject "What About This Man Paul." Dr. D. L. Dykes, Jr., is pastor of the church.

W. RAY BOOTH, layman of the Fairbanks Methodist Church, was the guest speaker at the Choudrant Methodist Church on Sunday, Oct. 19, in observance of Laymen's Day. Mr. Booth spoke on the theme of the day, "Seek Ye First The Kingdom Of God." Rev. David Corley is pastor of the church.

RICHARD AYRES who for many years has been a leading elder in the Presbyterian Church, Alexandria, was the guest speaker at the Sunday morning session of the men's Wesley Bible Class of First Methodist Church, Alexandria, Oct. 26. Dr. Guy M. Hicks is pastor of the church.

REV. A. W. TOWNSEND, JR., superintendent of the Alexandria District, preached at both morning worship services of the First Methodist Church of Alexandria on Sunday, Oct. 26. In his message, "God's Dream for a New World," high-

lights of his recent participation in the Evangelistic Mission to South America were given. Dr. Guy M. Hicks is pastor of the church.

C. A. LANGNER, member of the St. Paul's Methodist Church, New Orleans, spoke at the church Sunday, Oct. 19 in observance of Layman's Day. Others participating in the services for the day were S. C. White, J. H. Thompson, Ed Troth and Frank Young. The program was under the direction of Warren Balovich, church lay leader. Rev. Harvey G. Williamson is the pastor.

THE WEDDING RING SUNDAY SCHOOL CLASS of First Methodist Church, Baton Rouge, elected the following new officers recently: president, Mr. and Mrs. Kenneth Wilson; veeps, Mr. and Mrs. Robert Potts; secretary, Mr. and Mrs. George Rice; and treasurer, Mr. and Mrs. Richard Horton. Dr. Dana Dawson, Jr., is pastor of the church.

FRANK CARROLL, of the Louisiana State University, was the guest speaker at the October supper meeting of the Port Allen Methodist Men's Club. Ladies night was observed. Mr. Carroll returned from a trip to Russia recently, and he spoke on The Russian Educational System. Johnny Venable is president of the Club. Rev. E. W. Sandel is pastor of the church.

LAYMAN'S DAY was observed in First Methodist Church, Eunice, on Sunday, Oct. 19. The service was under the direction of Don R. Grantham, charge lay leader. The prayer was given by Joe T. Hundley, superintendent of the Church School. Robert S. Bidez was the speaker. Laymen of the church occupied the choir under the direction of John McNamara, choir director. Rev. Wilson Watson is pastor of the church.

GRADY BELL, chairman of the Membership and Evangelism Commission of St. Paul's Methodist Church, New Orleans, has prepared a series of "Visitation Training Classes" for the purpose of instructing some 60 visitors in the art of making calls into the homes of new residents as well as in active members. The training of these visitors will be done by the pastor, Rev. Harvey G. Williamson.

MISS RUTH GENTRY TALLEY and Mrs. Robert B. Crichlow were speakers at a Citizenship Brunch observing United Nations Day and held at the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, Oct. 24. The Brunch was under the direction of Mrs. C. D. Tisdale, secretary of Christian Social Relations of the W.S.C.S. of the church. Rev. Robert B. Crichlow is pastor of the host church.

THE ELYSIAN FIELDS METHODIST CHURCH, New Orleans, will observe its tenth anniversary with special services on Sunday, Nov. 9. Special features have been planned for the morning worship services and members and friends of the church will be welcomed at an Open House on Sunday afternoon from 3 to 5. A special invitation to attend these services is extended to friends and former members of the congregation. Rev. James E. Christie is pastor of the church.

A METHODIST MEN'S CLUB was organized at the Memorial Methodist Church, Bastrop, on Thursday night, Oct. 23. Jack Warren, church lay leader of First Methodist Church of Bastrop, spoke to the group about the Men's Organization. Following his talk the following officers were elected: Flint Robertson, president; James McCormack, vice-president; Louis Eppinette, secretary; Earl Hussey, treasurer; and Charles Huggins, reporter. The club was organized with 14 members. The regular meeting night was set for the third Thursday each month at 7:00 p. m. at the church. Rev. Brady B. Forman is the pastor.

DR. C. S. McCLESKEY, of the Louisiana State University, was the guest speaker at the morning worship service of the David Haas Memorial Methodist Church, Bunkie, on Sunday, Oct. 26, in observance of Laymen's Day. He

chose as his topic, "Angel in the Sun." Warren L. Constant, lay leader of the church, was in charge of the service. He was assisted by T. E. Cranford, W. L. Thayer, Frank Mulhearn and W. C. Earnest. The Wesleyan Service had charge of the Vesper Service; Mrs. W. C. Lee presided and she was assisted by Miss Elizabeth Randol and Mrs. A. T. Sandefur, who showed slides of her recent European trip. Rev. J. J. Caraway is pastor of the church.

COACHES HERRINGTON AND HICKS were guest speakers at the meeting of the Men's Club of the First Methodist Church, Lake Providence, on Monday evening, Oct. 6. Films of two past football games were shown and comments on the plays were made by Coach Herrington. In his remarks he stressed certain values that should be emphasized in work with the youth of the community. President Ogden Russell presented items of business to the Club. Emphasis was placed on attendance and on the scholarship program. The latter is a district-wide program for assistance to ministerial students. F. A. Babb is program chairman of the Club. The evening meal was served by members of the Woman's Society of Christian Service of the church. Rev. George D. York is pastor.

DR. W. W. PATE, head of the department of commerce and economics at Centenary College, is the author of an article appearing in the current issue of Adult Leadership magazine, a publication of the Adult Education Assn. of the U. S. A. Dr. Pate's article is entitled, "Economic Misconceptions." In the article he urges educators to place more emphasis on teaching adults the basic principles of economics and holds that misinformation regarding the laws that govern production, distribution and consumption of our national wealth is far too prevalent today. Dr. Pate, a member of the Centenary faculty since 1949, holds an A.B. degree from Henderson State Teachers College, an M.A. from Louisiana State University and a Ph. D. from the University of North Carolina.

REV. HENRY A. RICKEY, superintendent of the New Orleans District, presided at the regular session of Quarterly Conference at the Slidell Methodist Church, Thursday evening, Oct. 23. The resolutions approving action of the church conference of June 29 were approved: Change of location of Slidell Methodist Church; building Educational unit first; borrowing necessary funds, and mortgaging properties to secure the loans, and the election of the following building committee: W. A. Baker, chairman; Finley Embree, John Mayfield, Jr., Forest M. Pearce, Sr., Harry Spence, Howard Levy, W. L. Folse, Jr., Lemuel Talley, ex-officio, and Mrs. Gladys Sollberger, ex-officio. This committee was given authority to select an architect, accept bids and let contracts on the educational building, and to borrow up to 100,000 to finance the program. Jack Robinson was elected chairman of the commission on Membership and Evangelism. Rev. W. H. Giles is pastor of the church.

TRINITY METHODIST CHURCH, Shreveport, celebrated its Tenth Anniversary with special services Oct. 26-30. On Sunday, Oct. 26 the pastor, Rev. Floyd M. Durham, preached. Monday evening, Dr. Webb Pomeroy, professor of Bible, Centenary College, was the speaker. On Tuesday evening a former pastor, Rev. J. M. Alford, now retired, preached. A fellowship supper was held at 6:00 p.m. Wednesday. Rev. Tracy Arnold, former pastor, and now pastor of St. Luke's Church, Shreveport, was the speaker. Dr. B. C. Taylor, former District superintendent, now pastor of Noel Memorial Church, Shreveport, spoke. Trinity Church had its inception in a tent revival by Rev. R. M. Bentley then pastor of Cedar Grove Church, and Rev. J. B. Grambling, then pastor of Wynn Memorial, starting on May 9, 1948. Following a period of development, Trinity Methodist Church of Shreveport was officially organized on Thursday evening, Oct. 21, 1948, in the home of Mr. and Mrs. W. N. Collins, Dr. J. Henry Bowdon, District superintendent, presiding. Ground was broken for a building on Thanksgiving, 1948, and the first service in it was held March 13, 1949. The official opening was held on April 24, 1949.



"THE KEY OF KNOWLEDGE"

It requires no great courage for a speaker to stand before a microphone or in a pulpit and denounce sins in general. But it does take real courage to look individual persons in the face and tell them their specific faults. And it is doubly difficult to do this when you are sitting at a table as fellow guests in the same house. Yet that is the situation in which Jesus spoke the words which follow. He had been invited to dine in the home of a Pharisee. After listening and watching for a time, Jesus turned and said to those at the table with Him, "Woe unto you, lawyers! For 'ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.'"

It is a bit hard for us in our day to realize the precise relationship between Jesus and the Pharisees and scribes. After 19 centuries of preaching, the word Pharisee has come to suggest a pious smirking hypocrite and the word scribe has come to connote a pettifogger haggling over dry details. But we must remember that in Jesus' day the scribes and Pharisees were the leading citizens of Palentine, looked up to as the style-setter of the community. To appreciate the occasion of our text, we should have to think of it as if a celebrated speaker came to one of our cities and a prominent citizen invited the leaders of the community to dine with him. Whereupon this guest of honor turned to the group and said, "Woe unto you leaders, for ye have taken away the key of knowledge."

Such would be the corresponding contemporary situation. And yet it is still hard for our so-called "best people" to think of themselves as corresponding to the Pharisees, for the Pharisees were hypocrites who paraded their piety. They made long prayers in public. And that kind of pretentious piety is one thing we modern men pride ourselves in not displaying. We boast that we do not pretend to be better than we are. That is why some of us do not go to church. We say that at least we will be sincere. Since we are sinners, we seem to think it a virtue not to appear religious. Ah, yes, whatever we are, we will not be pious hypocrites. So we feel superior to the ancient Pharisee somewhat as the ancient Pharisee felt superior to the publican and we say, "I thank thee, Lord, I am not as the Pharisee, pious, pretentious, hypocritical."

But wait a minute! In this boasting of being better than the Pharisees, we are manifesting the very sin which poisoned their spirit. That sin was pride. When Jesus said to the Pharisees and scribes, "Ye have taken away the key of knowledge," I believe he was condemning first of all their pride.

Yet still with us are pride of race, pride of class, pride of learning—the same old sins which caused the Pharisees to throw away the key to Christ's kingdom of truth and brotherhood. If we are to possess the key of knowledge, we must be humble enough to sit down before the facts with open mind, humble enough to acknowledge our mistakes, humble enough to be fair toward new ideas, however lowly their source, humble enough to desire the truth however it may effect our position, humble enough to wish to save our souls rather than to save our faces.

And how is such humility to be attained? Well, it must be learned in our most intimate circles and in our daily lives. Saint Francis of Assisi had a very practical way of keeping himself humble. We are told that whenever anyone said anything in praise of him, he immediately sought out a fellow monk and asked him to point out his faults. Of course, if Saint Francis had been married he could have had this useful service delivered at home! And seriously, that is one useful service which the home renders us. Home is the place where honest love pulls us to our knees when we think too highly of ourselves and also lifts us up when we are down.

If we are to open the doors which close the passage between nations, we of the proud white race and strong nations like the United States and Canada must recover the key of knowledge which Christ said the Pharisees had thrown away.

Last summer when I saw how 80 million Japanese with their industry and ingenuity make a living in a land about the size of California, I felt that we of the west could learn something from the east.

A wise friend once said, "Blessed are the meek, for they shall inherit the earth after the proud have lost it."

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I Saw

A Queer

Politician



By
Rev. R. A. Teeter

who won public office in an unusual way. He went out and contacted every voting family in his political unit, an enormous task even in a small area. He told his story simply and directly and did not try to smear his opponent. He simply trusted the voters to respond to his message and they did — enough of them to give him a handsome majority. I called him queer because politicians do not usually work that way.

Possibly this fellow didn't know it, but he copied the approach which Jesus made to mankind. He told his story simply and directly, trusting them to respond and enough of them did so to set in motion the greatest movement of all history. He didn't spend much time denouncing the devil. That wasn't

needed. People did not need something to hate, or fear, or run from. They did need something to love, to trust, to move towards. So he constantly hung up before them the picture of a dazzlingly beautiful life. It was hard to come by but it was worth the having. It was hard for him to get it across as we say and the effort finally cost him his life. But this was the grand climax of his "witness to the truth". And it is the final convincing argument that all mankind now has something to love, trust and move forward to.

Jesus seemed to have an unlimited faith in our capacity to respond to the good. Otherwise it would be a cruel act to hold up before us the richness of the Sermon on the Mount. We may not achieve it—indeed we do not fully—but we can reach for it and thereby enlarge our grasp. Isn't this where we often sin against our own souls? We see a vision of the highest good but do nothing about it.

In the social event at Bethany Jesus said: "Mary has chosen that good part which shall not be taken away from her. "In the midst of the clatter of dishes and the babble of social life she responded to the best—and won both goodness and greatness.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Prayer Groups

One of the reasons for the great spiritual strength of early Methodists were the Class Meeting. We can afford to give some study in these days to its effectiveness. It was not a "congregation" as such; in fact, a congregation might be made up of several classes. The value to the members lay in the size of the group, which seldom exceeded sixteen. These people met regularly to discuss the spiritual state of their own lives and that of their families and friends. The spiritual needs of the community in general was also viewed. At these meetings the whole group took turns in testifying, in praying, in telling of their own spiritual needs as well as those of their friends and loved ones. Full participation might have been the key to the success of the Class Meetings, as it might also have been the reason why Methodists of 50 to 100 years ago were described as having a "fiery, restless Christian energy."

Whether this matter of participation was the key or not, many of us know that when our mid-week prayer meetings slowed down to the point that the "preacher" did all the talking and the lay people were simply spectators to a large degree, the prayer meetings began to fall away in interest. Today's situation tells its own story. The mental and spiritual experience of sitting quietly and letting someone else do the work has never produced the type of dynamic Christian action that is required to build a great character or a great church . . . or for that matter a great nation. "Spectatoritis" has a deaden-

ing effect on initiative.

What, then, is the answer? It will take more experience to furnish the most valid answer to this question, but there is one activity which seems to have a good deal of promise. I am referring to the growing practice of forming small prayer groups within churches. They are taking several forms, so there might be a number of procedures which are useful. At least two groups of men in this conference have an early breakfast once a week cooked by the members of the group in the basement of the church. After they have eaten, they all go up to the sanctuary and kneel at the altar rail for a season of sentence prayers. I had the privilege of attending a session of one of these groups. It has no other program. In fact, I believe that any sort of a "program" would not produce the results that a spontaneous meeting does. This meeting that I attended has already made a great difference in the lives of these men. I have it from their own lips. In another church, prayer groups of various types are being formed. But it seems to be the standard pattern that they do not have any program or even a prepared meditation. In some cases, a passage is read from the Bible. Of course, there will be variations of a sort, but the greatest value will be derived from meetings of groups like this if there is maximum participation and no set program. If you are interested in becoming a member of such a group, or in starting one in your church, let me suggest that you discuss this with your pastor and let him give it some guidance.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for November 16, 1958: **CHRISTIAN CONCERN FOR HEALTH**

READ: MATTHEW 8:5-17

MEMORY SELECTION: *Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. Matthew 9:35. (RSV)*

In the study of "The Life of Jesus Christ," we come today to the second lesson of Unit 2 which is a study of "Our Response to Christ." Our lesson subject is "Christian Concern for Health."

Last Sunday we studied the Beatitudes, which stand at the beginning of the Sermon on the Mount. This sermon continues through the 5th, 6th and 7th chapters of Matthew.

The opening words of chapter 5 read: "And seeing the multitudes, he went up into a mountain." There he delivered the message to the multitude about Him. At the close of the message, in the last verses of chapter 7, there is the comment that "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." The opening verse of chapter 8 reads, "When he was come down from the mountain, great multitudes followed him." This multitude which followed Him, when He came down from the mountain, is almost certainly the same multitude spoken of in the beginning of chapter 5 which went up into the mountain with Him. There were likely additions to the multitudes after reports spread about the great sermon Jesus had just preached.

The three verses of chapter 8, just preceding our lesson text, tell of the healing of a leper. This seems to be the first public act of ministry by Jesus after the Sermon on the Mount.

A Centurion Comes To Jesus

After returning from the mountain on which He had preached, Jesus went to Capernaum. The city of Capernaum was His adopted home after His townsmen, in Nazareth, had tried to throw Him down a bluff after the sermon He preached in the synagogue there. On entering Capernaum, the centurion of our lesson came to Him asking Jesus to heal a servant who was sick at the home of the centurion. Jesus immediately said, "I will come and heal him."

The centurion was a Gentile leader in the Roman army. He would be in command of a hundred Roman soldiers, placed in Palestine to help keep order. Being himself a minor officer in the Roman army and recognizing many with authority over him, and recognizing also the authority which he exercised over the troops under him, the centurion made a very meaningful statement to Jesus. He declared that he was not worthy to have Jesus come to his house. He asked Jesus, as One also with authority, to just speak the word and heal his servant.

At this expression of a towering faith in Christ, coming from such an unlikely place as a Gentile, Roman soldier, we are told that Jesus marvelled. He declared that He had not found faith equal to this even among the Israelites, God's chosen people. In response to such a faith, Jesus did speak the words that brought healing to the servant.

Why did Jesus perform such miracles? At the time of His temptation Jesus refused to perform the miracle of jumping from the pinnacle of the Temple without being hurt, in an effort to prove His messiahship. In the large, He followed this course throughout His ministry, Jesus did not perform miracles simply to prove that He was divine. The miracles Jesus performed came in a very natural way in the normal processes of His amazing ministry.

How did Jesus perform such miracles? The miracles of Jesus seemed to fall into three general types.

(1) Jesus cast out evil spirits that seemed to possess people.

(2) Jesus performed healings of the sick and afflicted and raised the dead.

(3) Jesus performed what might be called miracles in the natural world. He walked on the water. He made wine of water. He fed the multitudes with food produced by miraculous power.

How was it possible for Jesus to perform these miracles? Some say that Jesus brought into play some natural laws of a higher order than the normal mind can understand. Others say that Jesus used a combination of natural laws to produce the amazing results we call miracles. Just how He came to know how to use this combination of powers we are not told.

The third, and only reasonable explanation of the miracles Jesus performed is the fact that He was the divine Son of God and possessed power no human can possess. If we believe that Jesus was the Son of God, we should have no difficulty in believing He had power to perform any of the miracles accredited to Him in the Gospels. If we do not believe that He was the Son of God, it is of little consequence what we believe about the miracles He is reported to have performed.

We Have A Right To Pray For The Sick

Judging from the record of the Gospels, we have a right to pray to God about sickness. In such prayers, we should remember that they are not based on rights which exist because of promises of God regarding sickness. Nowhere in the Record are Christian people promised exemption from physical sickness, sorrow or physical death, because they are Christians. We have a church which makes its basic appeal to people on the assumption that no believing Christian needs to suffer physical pain or sickness. Jesus suffered indescribable pain and anguish in His crucifixion. Anyone who reads the record of the life of Paul, with his imprisonments, his beatings with clubs and rocks, his thorn in the flesh and his final martyrdom could reasonably conclude that he lived his Christian life "on flowery beds of ease." Paul talks about knowing the fellowship of Christ's sufferings as though such an experience is a privilege of the highest order.

While we do not have an unequivocal promise from God to shield us from sickness because we are His followers, judging from the Gospels, we do have the privilege of coming to Christ in prayer in times of sickness. We are encouraged in such prayers by the fact that, while Jesus was here, he never refused to heal anyone who came to Him for healing, regardless of the infirmity. It is just as true that Jesus, while here, never refused the request of healing made by anyone for another. This is true whether it be the request of the centurion of our lesson, for his servant, a Samaritan woman for her daughter or a father for his demon-possessed son.

We May Pray To God But Not Command Him

God is our Father and always gives attention to the sincere prayer of His followers. We have the right of petition but we never have the right or power to command God. We have the right to pray to God but we have no right to fix a time for God's answer to our prayers. No one can write a timetable for God's answer to prayer or set up a man-made schedule to which an infinite God must conform. Hence

we feel that there is a degree of presumption when one announces that at a certain hour he is to lead in a healing service. Perhaps presumption is a rather mild word with which to describe a regularly scheduled, televised, healing service where the thousands, perhaps millions are urged to watch the leader of the service fit God into his rigidly-fixed time-schedule on the air, a God with infinite power of healing. We have the God-given right to pray for healing. Having sincerely prayed, we believe that the time for the answer of our prayers must be left in the hands of God. We may hardly expect God to stand by and fit into a man-made time-schedule like a workman who must punch a time-clock at a certain hour.

No Necessary Connection Between Suffering And Sin

It has been quite common, for time immemorial, to connect suffering with sin. One of the primary purposes of the writer of the Book of Job was to dispel this idea. He only partially succeeded.

We know, of course, that suffering may be the direct result of sin. All about us today we see people who bring on themselves and their families indescribable suffering because of the gross sins of their lives. This has been true back through the ages. There are sins that almost inevitably result in physical suffering and often lead to mental suffering and mental disorder.

Nevertheless, we all know that some of the best people on earth have suffered beyond words to describe. Missionaries, who must live amid the unsanitary conditions existing among the people they serve, often pay, with extreme suffering and even with their lives, for the privilege of serving. It is not at all uncommon for Christian people to break a natural law obeying a spiritual impulse and suffer as a result of the service they render. Suffering is often an evidence of one's loyalty and faithfulness to God, rather than an evidence of sin.

Ours A Preaching, Teaching, Healing Ministry

Our Memory Selection describes three distinct features in the ministry of Jesus. We are told that "Jesus went about all the cities and villages, TEACHING in their synagogues and PREACHING the gospel of the kingdom, and HEALING every disease and every infirmity."

As followers of Jesus Christ, the church today must have an effective ministry in teaching, preaching and healing.

(1) All through its history Christianity has emphasized the ministry of preaching. In the church, the preacher is not only responsible for carrying the message of the gospel, he is expected to give aggressive, positive leadership to the cause of Christ.

(2) The church was responsible for the movement to educate the masses. In the beginning of public education, the work was often Bible centered. We soon discovered that it was necessary for education to cover a much wider field than matters primarily religious. With the development of "secular" education, the church found itself again under the necessity to provide religious education for its people. Consequently we have our Sunday Schools, our general program of Christian Education and our colleges and universities established and supported by the church. We know now that all of these agencies, for Christian teaching, are essential to the larger progress of the kingdom.

(3) From the beginning of the Christian movement, the church has felt a concern for the health of people. It went about that ministry in many ways. In modern days this concern has been in evidence in the great hospitals erected at home and abroad by the church. The Methodist Church believes in the ministry of healing through prayer and faith and through the use of medicines and surgery. Every Methodist should give full support to these great centers of healing.

Miracles Of Healing At Evening Time

Our lesson text gives us a little glimpse into a period of multiple healing by the Master. Jesus, on entering the home of Peter, healed his mother-in-law of a fever. At evening time, when the sun had set and the Sabbath day was ended, a great number of people, with various infirmities, were brought to Jesus and he healed them. There are no details but there is evidence of a great love and compassion in the heart of Jesus.



One of The Great Ministers of Methodism

MacDonell Methodist Center

By Harry E. Ezell, Director

Just outside downtown Houma, Louisiana, east of the Intracoastal Canal, is the arched entrance way which says, "MacDonell Methodist Center". Giant oaks shade green lawns and winding walks. Flower beds surround buildings scattered about the ten acre campus. Ball diamonds, volley ball court, and picnic facilities lie to the rear of the main buildings.

MacDonell was established in 1918 as a Community and Rural Center, mothering churches and woman's societies, doing educational and health work. Before long a school was established to serve the French-Indian people of the bayou country. When public schools took over this responsibility, MacDonell became a children's home.

Today MacDonell Methodist Center is licensed as a child caring institution by the State of Louisiana, and is sponsored by the Woman's Division of Christian Service. Boys and girls from the ages of six to eighteen are accepted for care, either by arrangement with the State Department of Public Welfare, or by private agreement with parent or guardian. These children are from broken homes, or are half orphans, or are children whose parents were for some other reason unable to care for them. They attend the public schools in the City of Houma, and take part in the activities of local churches.

Activity Program:

A wide range of developmental
(Continued on next page)

Future homemakers, smiling girls, with their homemaking teacher, busy at their sewing.

under trained leadership. The program is designed to help children to build, within their natural limitations, self reliant, socially well adjusted, mature, Christian personalities.

Saturday morning will find boys doing Shop work under the direction of a qualified Shop Instructor. At the same time girls may be cooking, sewing, or learning purchasing with a Home Economics Instructor. Two dens of Cub Scouts,

under the sponsorship of First Methodist Church, Houma, meet in MacDonell's Recreation Hall, with boys from the neighborhood taking part in the program. In the afternoons the children have organized recreation under the direction of a qualified Physical Education Instructor.

Religion is an essential part of the program at MacDonell, with "family" worship in the dormitories, and full participation in Sun-



MacDonell Methodist Center boys and their pets, a parrot, a kitten, and a puppy, help to create smiling faces in their house.

day School and Church activities. Wednesday evenings children and staff gather in the beautiful little chapel for Vespers.

Like children in any other family, MacDonell children have birthday parties, see good motion pictures, go to summer camps, and take occasional trips. Not the least important of their activities are the regular chores, in their rooms and buildings, on campus, and in the Dining Hall. These are chores which children would assume in any well regulated home, teaching the value of work, and giving the child a sense of contribution and personal value.

Administration:

MacDonell Methodist Center is under the general supervision of Miss Cornelia Russell, Executive Secretary, Town and Country Work, Woman's Division of Christian Service. An Advisory Board, made up of officers of Louisiana Conference Woman's Society Christian Service, and other church, business and professional leaders, works closely with the Director in shaping policies and major planning. The present Director, Reverend Harry E. Ezell, came to MacDonell in June, 1958. He is a member of the Missouri Annual Conference, and is a former school teacher and principal. He, with his wife and three sons, reside in the century old Wesley House on the MacDonell Campus.

Support:

The major share of MacDonell's funds comes from the Woman's Division of Christian Service, and from the "Supply" funds contributed by Woman's Societies of Christian Service. Board payments from State and private placements constitute another portion of MacDonell's support. A more unusual type of support, from which funds for enrichment activities may be drawn,

The Family And The Fullness Of Life

By Theodore Henry Palmquist

AT the close of day we often sing "Now the day is over, night is drawing nigh, shadows of the evening steal across the sky." And, in a sense, we are now gathering in the shadow of this great convention — and three days that I am sure many of you will never forget are drawing to a close. Now nothing seems so light, so rare, so bodiless, as a shadow. You cannot pick it up with the fingers of your hand. If you pick it up at all it must be with the fingers of your mind.

Shadows play a very important part in all of life. What would a picture be without shadows? Take the shadows out of any picture and it is forever spoiled. Take shadows out of the landscape and it is flat and insipid.

Why is it that the noontime is the least interesting of any portion of the day except to the individual who only thinks of eating? Prose writers may talk of noon, but poets hardly ever do so. They sing of the morning and the evening, because the mornings and evenings are beautiful. And they are beautiful because they are times of shadows. The day grows increasingly beautiful as it approaches its end. The same should be true of life. It is the shadows that bring depth to the vision of life.

There is a wonderful, interesting story in the fifth chapter of the Book of Acts, where we are told that people having invalids in their homes brought them out and laid them on beds and couches along the street, hoping that the shadow of a certain man might fall upon them and bring healing. That day in Jerusalem Peter's personality was sending its force in two directions, one toward those whom he was trying to reach, and, second, toward those whom his shadow was touching without his intention. He was exerting two kinds of influence—planned influence and unplanned influence. That same double extension of personality exists in all of us. And, of the two, the unplanned influence is increasingly important, because among thoughtful people there is a growing resistance to planned influence. Whenever we think someone is de-

MacDONELL

(Continued from page 8)

activities is carried on at MacDonell is the monthly Rummage Sale, managed by the Woman's Society of Christian Service of the Houma Heights Methodist Church. When churches and Societies send in clothing or other articles, all that can be used by the children is saved for them. That which cannot be used is put up for sale.

Plans for the Future:

It is our hope at MacDonell to maintain an adequate, well maintained, efficient physical plant; to build a stable, well trained, dedicated staff; and to develop a complete, well rounded, on-going program, that the children entrusted to our care may have the best possible help in making of themselves the kind of people our Lord intended for them to be.

liberately trying to influence us we tend to steel ourselves against it. So shadows speak of depth of life, and width, in terms of influence.

But shadows also speak in terms of the length of life. Life must not be measured in terms of days, weeks, months, or years, but in terms of harmony and oneness. One of the favorite popular songs of some years ago was "Me and My Shadow"—and when it was sung on the stage there were two people, not one—both doing the same thing at the same time—strolling down the avenue.

Who are the dead? Not those whose hearts have stopped beating; for immortality is not life after death—it is a quality of life that we find in the Here and Now over which death has no power. We are already labeled dead or alive. And who are the dead? Those who are careless with their personal pronouns—who build all of life around the selfish "I" or the critical "They," rather than the cooperative "We."

I want you to look at yourselves as parents and ask, "What is the I. Q. of our own home in terms of its depth, of its influence, and its love?" These are the lessons of the shadow.

We allow ourselves to be dipped in the paint of mass thinking and mass morals until there is no depth left in our lives. In this day of public relations we feel it is more important that we say the pleasing thing, rather than the penetrating thing. So the painting of a landscape without shadows becomes flat. And life without depth becomes eventually unbearable. This is the plague of the American Home.

Shadows speak also of influence. I remind you that the best things in life are not taught, but caught.

The intellectual life of man is always seeking for its guards by uttering itself in words, creeds and philosophical systems. We have laws, customs, and conventions that are the fences for our moral lives. They may change. We may outgrow them. But always some other form, some other law, custom, or convention comes to take their place. In the field of patriotism we have our ritual and our symbols. We do not use the American flag as a table cloth. The man who says, "The flag to me is nothing but a piece of bunting" is not clever. He is shallow.

Lovers have their rituals and their symbols, yielding preference. They study in order to please and respect, to serve and forbear. Their lives are built on a principle of absolute honesty. For only as we are honest do we remain a member of the true human family. When we are dishonest we become an actor, an actress, just playing a part—and you have to be so careful what you say. Is there healing in your shadow at this point? Is the love and devotion and understanding of your home something that radiates in everything you say and do until your children are not only introduced by the indirect method to the requirements of a happy home, but your spirit brings encouragement to

other young married couples who may have trouble at one point or another?

The spiritual life of man protects the great treasures of life through symbols and rituals and attitudes which spring from a sensitiveness to the things that are holy and eternal. Of course, you can come into a church service late, tramping down the aisle disturbing the hush of the service. Of course, you can look around when others sing, stare while others pray, yawn while others seek seriously the truth. But what poverty of soul you reveal! And your influence is devastating to those who look upon you.

How easy to become guilty of treason! To fail to guard the symbols and the rituals of the mind and the soul until our influence destroys rather than redeems. Is there healing in your shadow? Remember, the greatest teachers always teach without the use of words.

But also this: We fall in love because we find in someone else that which we lack in ourselves. And so when we are with our beloved and live on the basis of both giving and receiving, they fill that void in our lives and there is a new wholeness that comes into the lives of both.

There are so many things that mar happy marriages today. Years ago, people used to do things for themselves. Now they expect things done for them. If conditions were not right in the old days, then it was up to them to set them right. If they wanted to be amused they amused themselves. If they desired to achieve an end they must work for that end. They were self-reliant. Now we want everything to be handed to us on a silver platter. Beneficiaries of a machine age, we expect everything to come to us automatically, ready for use, in the large, economy-size package. If anything goes wrong we are helpless. We have no self-reliance, no ability to adapt things to our purpose, the power to seize upon raw material and change it into a finished product.

Marriage made in heaven? Not a bit of it! Marriage is made upon this earth, in the homes and hearts of men and women who are mature enough to walk together in patience and understanding. Perhaps the radio and television have robbed us of patience. If we do not like the program we can turn it off, and so we do the same with our wives or husbands. We say of marriage, it must yield us happiness—complete happiness—our own personal happiness; otherwise we will get rid of it, like a scratchy phonograph record. But marriage, it must be remembered, does not exist for happiness.

Marriage is a cooperative relationship between a man and a woman in which they share together, in love for one another, the tasks and the burdens of the world. This relationship of marriage, if successful, will surely bring happiness. But there is also sorrow, disappointment, care, worry and anguish. And

because we demand smiles and no tears we become impatient with marriage today, and often call it a failure when we have not even given it a fair trial.

But remember this also: Why do we have shadows? It is solely because of the existence of light. If there were no light there would be no shadows; more light, more shadows. The more intense the light the deeper the shadows. What is the intensity of the light that produces your shadows? The shadows of depth, of influence, and of love? Of course there is only one real source of that light—all other lights eventually fail—and that is the light of God.

What is God? Any definition will be merely a partial definition. But, surely, He is the great ongoing process of life—the spiritual force that is within and without this universe; for God can live without the universe. He is the "Life that will not be denied." It is a force that has unity, motion, character, and consciousness — a force that has unity. There is one continuous structure in the whole universe from the atom to the farthest star. It is all bound together, a unified whole; it is made of one original substance. There is motion in this life that will not be denied. It is not static, form or void. It is creative, it is taking form, it is going somewhere. There is character in this great moving force. And having character it has direction. And that direction is towards harmony, a working together of many parts. Every new word of science makes the world smaller, forcing us to understand there must be harmony on earth or we will destroy ourselves.

Editors Note: Abstract of an address by The Rev. Dr. Theodore Henry Palmquist, Washington, D. C., given Sunday afternoon, Oct. 19, at the closing session of the 3rd National Conference on Family Life sponsored by The Methodist Church, in Chicago. Dr. Palmquist is minister of Foundry Methodist Church, Washington, D. C.

Notice

All boards and agencies of the Louisiana Conference desiring to have time on the program for the 1959 annual conference session are requested to direct requests for time to the Louisiana Conference Inter-Board Council which has the responsibility for planning the conference program. Bishop Martin has appointed the following Inter-Board Council committee to plan for the annual conference program: Dr. Bentley Sloane, chairman, Rev. Leonard Cooke, Rev. Jolly Harper, Mrs. L. B. Kilpatrick, all of Shreveport, and Robert P. Lay of Gilliam. Conference Boards, Commissions, committees, and agencies should direct their request to Dr. Sloane, Box 4156, Shreveport.

New Officers Announced By Winnsboro Church

Officers for the 1958-59 conference year in the First Methodist Church of Winnsboro are as follows: Paul P. Price, chairman of the official board; Mrs. Orville Elkins, secretary of the official board; W. R. Baker, charge lay leader and chairman of board of trustees; W. B. Scriber, church school superintendent; Mrs. Nolan C. Moore, financial secretary and choir director; Roy M. Taylor, church treasurer; and Ed Short, treasurer of memorial gifts.

THE YOUTHFUL ACCENT

By Hoover Rupert

To Wear Or Not To Wear?

Who decides what is in order for teeners to wear or not to wear to school? That is a good question? Whether it is better to follow the crowd and thus avoid being classified an outside; or follow the parental dictates of the old folks at home; or just for once follow through with your own personal declaration of independence—that is the question that occurs and re-occurs time and again during the teens.

Out in Bellflower, California, they faced up to this problem of what to wear or not to wear, and the school board took matters in hand. A girl in slacks or a bearded boy won't stand a chance in Bellflower's high schools this semester. Because beards and slacks just don't pass the Code.

The Code is a policy adopted by the school board in this suburb of Los Angeles to suggest to the town's teen-agers how they are supposed to act at school. Each student has been supplied with a copy of the Code. And each one knows there are three classifications of misbehavior; unacceptable, serious, and extreme.

Included in the unacceptable category are beards and slacks. So are beach wear, "hot rod" jackets, and trousers too low at the hips, for the boys; and open-back or low front dresses, sheer blouses and flamboyant hair tints for the girls. (Such a regulation wouldn't have affected a high school group I belonged to years ago called the MECA, a secret name meaning "misplaced eyebrow corporation of America." Besides, I wasn't old enough to shave so I had no problem of not shaving my upper lip!)

Serious offenses include truancy, fighting, gambling, defying authority, profanity, and destroying school property. Extreme offenses are obscene language, striking a teacher, setting fires, bringing lethal weapons to classes, use of narcotics or alcoholic beverages.

Penalties for the violation of the Code include citations for unacceptable misbehavior; for the serious offenses, suspension from school for the remainder of the semester; and for the extreme offenses, expulsion from the school.

Actually I suppose every school has its Code. If it doesn't you could figure the situation is pretty chaotic. And for most teeners there is acceptance of some such code as being basic to proper school behavior. There are those who grouse about it, but even they have to admit there must be some code or regulations governing behavior.

There is always something negative about such a code, but I guess most of us are so human that we have it spelled out. Moses faced that kind of a situation and came up with some commandments which said "Thou shalt and shalt not." They have served pretty well as a Code of morality across a good many generations.

But what about dress, attitudes, and activities outside school hours and off the school property? Who is going to set the standards? Where are they going to take their reflec-

M.Y.F. Group Has "Slave Day" To Get Mission Pledge

The Bentonville Circuit M.Y.F. group declared Saturday, October 11 as Slave Day. They hired out in teams of two to do any work anyone had for them. They charged \$1.50 per hour for the pair.

The group made \$30 for the day. They plan to give that for their year's mission pledge.

They were assisted by two of their sponsors, Mr. and Mrs. Ralph Murphy and the pastor, Rev. Loyd G. Hardin.

DeRidder Churches Hold Combined Meeting For Youth

An evening of fun was enjoyed at Wesley Methodist Church, DeRidder, La., on the evening of Saturday, October 25, 1958, by the senior young people evening groups, of the First Presbyterian Church, the First Methodist Church, the Wesley Methodist Church, and their friends. Group singing, games, and just a general good time, including the reading of epitaphs for the group by the Wesley Church Counselor, Mrs. B. B. Bennett, made up the evening's entertainment. Mrs. Bennett and Mr. and Mrs. Hank Sumrall were hosts. Delicious refreshments were served to the group, which included Anita Lindsey, John Wayne Griffin, Pat Bennett, Herschel Wayne Davis, Dolores Hernandez, James Scofield, Carol Wood, George Marsh, Sharon Thigpen, John Charles Catha and Ben Garofolo. Rev. J. C. Skinner is Pastor of Wesley Church.

Recipe for Teen-Agers Who Find Life Dull

Chicago (RNS)—Advice to teen-agers who find life dull:

"Go home. Hang the storm windows, paint the woodwork, rake the leaves, wash the car, get a job, study your lessons."

And girls, said the Rev. Allen R. Blegen, should "learn to cook and scrub some floors."

The radio spokesman for the Lutheran Broadcasting Association told young people at a meeting here: "Your parents do not owe you entertainment. Your community does not owe you recreational facilities. The world does not owe you a living."

On the contrary, he added, "you owe the world something—the best of yourself, your time and your talents."

Mr. Blegen suggested that society should stop coddling juvenile delinquents and should give more publicity to their criminal acts. He said he also favored legislation which would make parents liable for damage caused by their children.

tion?

For the young Christian there is One Person whose life and teachings set the pattern for living. You can find his biography and message in four slender volumes in the front part of your New Testament.

Hope District MYF Holds Fall Youth Meeting

The Hope District MYF held its Fall Youth Rally at Hope, Saturday, October 18. The meeting began with a supper at 5:30 in the church basement with recreation, led by Harvey Nelson, Dist. Fellowship chairman, following.

The Hope youth choir led a song service in the sanctuary, then the business meeting was held with Jerry Rodgers, District President presiding.

Rev. John Hassler, Little Rock Conference youth director was the guest speaker for the evening. He gave an interesting and informative talk on "Christian Vocations in the Church". After his talk the youth were divided into 4 discussion groups led by Miss Ruth Nolze, Mrs. A. J. Davis, Mrs. P. L. Perkins, and Mrs. J. T. Bowden. These groups were on various types of vocations.

The meeting was ended in the sanctuary with a song and the MYF benediction.

Fayetteville Youth To Hold "Southeast Asia" Dinner, Nov. 7

Senior High Youth of Fayetteville, Ark. are making plans for a "Southeast Asia" Dinner, Friday, November 7, in Wesley Hall of the Central Church. This is the World Friendship Dinner as planned in the area of Christian Outreach.

Chairman of Outreach, Susan Dulan, and Advisor in the Area of Outreach and Secretary of Youth from the Woman's Society of Christian Service, Mrs. Wayne White, are making plans for the dinner emphasis on "Southeast Asia."

All Senior High Youth in the churches of the city will be invited.

Christian Workers' School Is Held

On November 2-6 teachers had a special opportunity to take part in the Christian Worker's School in Central church for the Fayetteville Area. It was an effort to take time for study and work, but a good church school teacher, worker, or member does not grow without concern plus commitment.

New Teachers in the church school were particularly interested in the training afforded by such a school. Other teachers knew the value of personal enrichment courses. Workers noted the courses offered for growth and particular interest:

CHILDREN'S TEACHERS, WORKERS, PARENTS: "Helping Children Grow in Christian Faith" by Rev. William Stewart
YOUTH COURSE FOR SENIOR MYF'ers: "The Methodist Youth Fellowship" (Three nights by Barbara Meacham)

WOMEN OF THE CHURCH: "Work of the W.S.C.S. and Wesleyan Service Guild" by Mrs. A. W. Martin

ALL CHURCH LEADERS: "Christian Worship" by Rev. Ben Jordan

ALL CHURCH LEADERS: "Story of Protestantism" by Dr. A. W. Martin

Christian Education

Rose City Church Holds Installation Services, October 9

The Installation Service for Church School teachers and officers of the Rose City, Ark. Methodist Church was conducted in the evening by Rev. Joseph Taylor, October 9. During the service Mrs. H. A. Bezzell, President of W.S.C.S., presented 16 Bibles to the Primary class who were promoted to Juniors.

The Bibles were dedicated by teachers reading from the Book of Acts.

After the service the groups were honored with a fellowship tea.

Leadership Education Enterprises Show Large Increase

A considerable increase in the number of leadership education enterprises in 1957 over the previous year is most heartening; as the new year in Christian education begins, let emphasis be put both on further increase in number of schools and improved quality of training. It is interesting to know that the increase in number enrolled in 1957 over 1956 is 11,445. This is a challenge for 1958-59.

Suggested goals for the coming year in leadership education include the establishing of at least one Christian Workers' School in each subdistrict.

Leadership education was the theme of the September issue of *The Church School*. Rev. M. Earl Cunningham, director of the Department of Leadership Education of the Division of the Local Church, General Board of Education, and members of the department staff were consultants for the issue. Articles by staff members and others will be helpful in laying the foundation for making the coming year a significant one for leadership education.

Christmas Worship In The Home

Christmas Worship in the Home, a leaflet prepared by the Department of the Christian Family of the Division of the Local Church, this year features customs of the Christmas season from foreign lands. As the authors, Margarita and Herman Will, remind us in the opening paragraphs, "The nativity of Jesus offers an opportunity for us to feel a deep sense of unity with our brothers in other lands."

The story of the *posadas* of Mexico is told, and suggestions are given as to how this joyous and colorful observance may be adapted to enjoyment within the home. Of great symbolic beauty is the suggested use of an Advent wreath in which, on each Sunday night of the Advent season, the appropriate number of candles may be placed, followed by a family prayer and other devotions.

Mr. Will is a staff member of the Board of World Peace. The leaflet may be ordered from the Department of the Christian Family, P. O. Box 871, Nashville 2, Tennessee. The price is thirty cents per dozen copies; one hundred may be bought for two dollars.

WOMEN IN THE CHURCH

By Mary Fowler

Miss Lillian Johnson, New York, the national executive officer of the Methodist Church's organization for business and professional women, is on a three-month tour of Methodist work in Africa, Europe and South America. Miss Johnson is the secretary of the Wesleyan Service Guild, which with 130,000 members is a sister organization to the Woman's Society of Christian Service. On her trip, Miss Johnson will visit projects to which Guild members have contributed. She will visit Sweden, Norway, Denmark, Tunisia, Southern Rhodesia, the Union of South Africa, the Belgian Congo, Liberia, Brazil, Argentina, Bolivia, Uruguay and Peru.

A married woman who is still beautiful at forty is an achievement of her husband's love, Prof. W. Clark Ellzey of Stephens College, Columbia, Mo., told a recent workshop on family life. An ordained minister, he is author of "How to Keep Romance in Your Marriage," and is head of the marriage education department at the women's college. "Romance is something we all desire," he said, "and though it is as old as the human race, we are still a little self-conscious about it." Great expectations and personality resources are primary requisites for a long and happy married life, he commented. "A tragedy of our times," he continued, "is that American women are trapped by the illusion that beauty and romance are synonymous."

Twenty-two young women and one young man have just begun two years of home mission service for the Methodist Church. They are serving in various missionary projects throughout the United States. Six of these new missionaries will teach in mission schools, ten will do town and country church work, four will do social

Russellville Women Conduct Service

"To Tell All the World That God Is Light" was the theme of the Sunday evening service of worship at the Russellville First Methodist Church, October 26, 1958, and was conducted by the Woman's Society of Christian Service and Wesleyan Service Guild.

Mrs. George G. Meyer read selections from the Scriptures on "Light" and explained the "Week of Prayer and Self-Denial." Each year there are several projects for which money is given by this means.

Miss Charles Jones gave the history and told of the needs of the Mary Elizabeth Bowman school in Cuba.

Mrs. Oscar Berryman explained the Methodist School in Mexico, and the scholarships given there by the Woman's Society.

The story of schools in Bolivia was told by Mrs. Gerald Edgar.

Miss Maude Moore told of the retired Deaconess' pension fund.

work in community centers, and two will serve in children's homes.

The Foreign Division of the National Board of the Young Women's Christian Association, faced with a changing status of women in many parts of the world, took responsibility during recent months for helping the YWCAs of Germany, Greece, Jordan, Lebanon, Turkey, Japan, Belgium, Switzerland, Uruguay, Great Britain, Argentina, Bolivia, Brazil, Chile, Mexico, Puerto Rico, Egypt, Liberia, Burma, India, Korea, Philippines, Taiwan, Thailand, South Africa, and Uganda. Twenty-one of these countries received grants toward their budgets. Seventeen American staff served in eleven of the countries, and fifteen staff members and one volunteer came from fourteen of the countries to the United States for observation and study of YWCA work.



REV. L. P. ANDERSON, JR.

Associate Secretary Elected To Serve On Vocations Comm.

Nashville, Tenn. (MI)—The Rev. L. Porter Anderson, Jr., pastor of The Methodist Church in Lexington, South Carolina, has been elected associate secretary of the Interboard Committee on Christian Vocations of The Methodist Church.

The election was announced by the Rev. Dr. Marcus J. Birrell, Nashville, executive secretary of the interboard committee, which has its national headquarters here.

In the newly created position, Mr. Anderson will serve with Dr. Birrell in carrying out the work of the committee. He is expected to begin work here about November 19.

"The committee's responsibilities include the enlistment and guidance of persons into church vocations," said Dr. Birrell. "It correlates recruitment and guidance activities of several Methodist boards and agencies, and it seeks to interpret to the church the total field of vocation in Christian terms, always stressing the potential sacredness of useful work."

Mr. Anderson was elected by the committee, which had its annual meeting here October 20.

Vocations Committee Will Emphasize Christian Vocations

Nashville, Tenn. (MI) — The organization of local-church committees on Christian vocations will be emphasized during the coming year by the national Interboard Committee on Christian Vocations of The Methodist Church.

The announcement was made here at the annual meeting of the committee October 20 by the Rev. Dr. Marcus J. Birrell, Nashville, executive secretary of the committee.

"Most of Methodism's annual (regional) conferences have well-organized and effectively operating commissions on Christian vocations," said Dr. Birrell. "Most local churches do not."

Dr. Birrell also said the committee will seek to improve guidance of persons who have shown a definite interest in church vocations.

"Sufficient numbers of youth, at one time or another, indicate interest in a church vocation," he said. "Too few of them actually enter such an occupation. Better

Swedish Churches Use Adv. To Build Church Attendance

Extensive advertising will be conducted by Swedish Christians in a joint endeavor to increase church attendance during October. The campaign which will cost 100,000 Swedish Crowns (about \$20,000), is the cooperative effort of the Swedish Lutheran National Church and the Free Churches of Sweden.

As a part of the program, advertisements will appear in newspapers every Saturday during the month. These will include scripture passages pertinent to the problems of modern man, along with an appeal for church attendance on the following day. In addition, sermon texts will be the same for all churches throughout October.

The campaign is the largest of its kind ever conducted in Sweden.

Leaders For 'Methodist Heritage Tours' For Next Year Announced

Nine Methodists have been announced as spiritual leaders of "Methodist Heritage Tours" to Europe next year.

The tours, each covering a 24-day period and having identical itineraries, will devote special attention to places of Methodist significance. One of the first stops in England will be at Epworth, birthplace of John and Charles Wesley. Numerous historic Methodist spots will be included during the tour of England.

The tour parties will then visit Belgium, Germany, Switzerland, Italy and France before the return flight to New York.

Departure dates of the tours and the leaders follow:

May 29—The Rev. Dr. Asbury G. E. Stromberg, First Methodist Church, Stamford, Conn.

June 19—The Rev. Romey Pitt Marshall, editor of the North Carolina Christian Advocate, Greensboro, N. C.

June 26—The Rev. Arthur W. Goodhand, Christ Church (Methodist), New York, N. Y.

July 3—The Rev. Dr. Arnold O. Olson, Ardsley Methodist Church, Ardsley, N. Y.

July 17—The Rev. Dorland R. Russett, Methodist Church, Shrub Oak, N. Y.

July 24—Edwin H. Maynard, editor of The Methodist Story, Chicago.

Aug. 28—The Rev. Dr. Frederick E. Maser, St. George's Methodist Church, Philadelphia, Pa.

Sept. 18—The Rev. Edward D. McGowan, Mt. Zion Methodist Church, Washington, D. C.

Oct. 2—Rev. Stanley J. Hallett, Trinity Methodist Church, Newark, N. J.

The tours are sponsored by British Overseas Airways Corporation.

guidance should improve this situation."

He said further that the committee is studying ways of reaching college students more effectively with the call to church vocations.

The committee's responsibilities include not only enlistment and guidance of persons into church vocations, but interpreting to the church the "total field of vocation in Christian terms, always stressing the potential sacredness of useful work."

LR Conference Executive Committee Meets



The Fall meeting of the Little Rock Conference Woman's Society of Christian Service was held at Camp Aldersgate, October 30-31, with Mrs. M. E. Scott, president, presiding. After the Executive Committee meetings on Thursday, a dinner was held at 6:00 p.m. The meeting closed with a luncheon, Friday.

Justification

By Faith

In Wesley's Time And Ours

By Louis Ray Branton



EVERY age is in some ways an age of crisis. It is only the type of crisis which varies from age to age. If this is true for the world in general, it is all the more true for the church. In her short history, the Methodist church has met innumerable crises. In America she proved herself equal to the task of preaching the gospel to the American frontier. Circuit riders who were willing to die in the saddle met that challenge. Once Methodism had extended itself over the whole continent, she faced the further crisis of what to do with the vast network of churches which sprawled across our land. This crisis was met by the formation of one of the world's most thorough organizations. Now the Methodist church stands at the middle of a most eventful century, and a new crisis is facing us: given our vast network of churches and our extensive organization, what do we have to say? The new crisis for Methodism is a theological crisis. It has arisen because we have been made to face the superficiality of our message, which is neither good nor news to many modern men.

Today, we are being forced to re-assess the heritage left us by the Biblical writers and the church fathers. Since Wesley is our own immediate father, it is only fitting that our self-examination begin with him. There can be little doubt that contemporary Methodism is an illegitimate child of John Wesley. It is possible (and indeed likely) that a minister in the Methodist church can receive seminary training in a Methodist seminary and spend his life in the ministry without ever reading anything which Wesley ever wrote. The conference course of study, as outlined in the *Discipline*, does not require the reading of a single page from Wesley. Instead it requires two books about Wesley which are of a primarily biographical nature. This dearth of reading of Wesley has resulted in a distinctly non-Wesleyan (and even anti-Wesleyan) Methodism. Some elements in our church glory in "the distinctive character of American Methodism," so called. They contend we should not read Wesley at all, for we have our own brand of the gospel. I would call this instead the distinctive weakness of American Methodism! It is the very power of the gospel of Jesus Christ, preached so fervently by Wesley, that American Methodism lacks. It seems to me that we owe it to ourselves, as well as to Wesley at least to give him a hearing. For I am convinced that if we are willing to hear the Word, as he preached it in the manner peculiar to "the people called Methodists," God may prove us equal to the crisis in which we now stand.

Dr. John Deschner of SMU has said that the doctrine of justification by faith is the Wesleyan problem. If one really grasps what Wesley means by justification, he has seized upon the keystone around which the whole of Wesley's theology turns. However, in order to understand the Wesleyan doctrine of justification with clarity, it is not enough simply to look at it in isolation. Justification is the keystone of the arch of Wesleyan theology, but one cannot know the importance of the keystone without looking at the

arch which it supports. Therefore, I propose to look first at the arch, then at the key. Finally, I wish to make a few comments concerning justification by faith in the Methodist church of today.

The Arch: Man's Predicament

In his sermon on "Justification by Faith," Wesley begins by stating who man is. He attempts to show that when our true condition is known, justification by faith is not only necessary, but imperative. Wesley uses the figure of Adam to represent all mankind. Adam represents all men prior to faith in Christ. (Although for Wesley, Adam was also an actual historical person.) Wesley wants us to understand the story of Adam as the story of our lives. Indeed, he maintains this is our story, whether we choose so to view ourselves or not. Adam's story (and ours) may be summarized as follows:

1. *Adam was created in the image of God.* Wesley divides his understanding of the image of God into three parts: a) the *natural* image of God . . . "In these, in the power of self-motion, understanding, will and liberty, the natural image of God consisted."¹ b) the *political* image . . . "the governor of this lower world, having 'dominion over the fishes of the sea, and over all the earth.'"² c) the *moral* image, . . . "which, according to the Apostle, is 'righteousness and true holiness.'"³

It is the moral image of God which plays the most important part in Wesley's thought. He spells out in more detail what he means by the moral image in the first part of his sermon on justification:

"In the image of God was man made: *holy* as He that created him is holy; *merciful* as the Author of all is merciful; *perfect* as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. He was *pure* as God is pure, from every spot of sin. He *knew not evil* in any kind or degree, but was inwardly and outwardly *sinless* and undefiled."⁴

In brief, Wesley affirms that Adam was created entirely good by God. As God's good creation, Adam had the power to continue in that image through perfect obedience to God's law of love. We are unlike Adam in this respect. We no longer have the power to render perfect obedience, for Adam did something, the effects of which have altered our situation.

2) *Adam fell from the glory of his creation because he disobeyed God.* When he ate the fruit of the forbidden tree, he lost the possibility of being true to his origin. He could no longer, even

if he wanted to, obey God or properly glorify His name. Wesley's way of talking about this lost possibility is to say that the image of God has been lost. The natural and political images are partially lost, but the moral image is totally gone. Wesley asserts that we participate in this loss. We share in Adam's sin, which is the original sin of rebellion against God.

3) *As a consequence of the total loss of the moral image of God, man is free only to sin.* He cannot do the will of God. Even if he does good acts, he does them for the wrong reasons. Being dead to God, man can choose only evil, and that he does continually. To man in this state, Wesley gives the name, "natural man." Original sin is the center of his life, and all his actions and decisions follow its promptings. Speaking of natural man, Wesley says,

"The Scripture represents the state of natural man as a state of sleep. His spiritual senses are not awake: they discern neither spiritual good nor evil. He is utterly ignorant of God, knowing nothing concerning Him as he ought to know . . . Because he is blind, he is also secure. He is in no dread of the vengeance denounced against those who obey not the blessed law of God, because he understands it not. He imagines the main point is to be outwardly blameless; and sees not that it extends to every temper, desire, thought, and motion of the heart."⁵

This is the state of every man born into the world. Created pure and sinless, yet so involved in Adam's fate that we have power to do only evil.

However, Wesley contends The one hundred percent natural man does not exist, because no man is entirely separated from the *prevenient* grace of God. He says,

"For allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural, it is more properly termed, preventing grace."⁶

The presence of prevenient grace insures that every man is aware, no matter how dimly, of God's demands. Even though we cannot obey, we know, at least in part, what the obedience is which is demanded of us. In the last few years, many commentators on Wesley's thought have connected prevenient grace with freedom of the will. Because of prevenient grace, the argument goes, man is given free will by God, and can choose to do God's will if he so desires. Yet this viewpoint gives more to man than does Wesley. Wesley identifies prevenient grace primarily with the conscience, and only secondarily, if at all, with the will. The conscience is primarily an accuser. Through prevenient grace, man is forced to face himself as one who is totally guilty and incapable of doing the will of God. If prevenient grace was closely identified with the will, its function would be to lead man to trust in the powers of his will, as prompted by

Editor's Note: Rev. Louis Ray Branton is the pastor of St. Luke's Methodist Church in Lake Charles. This paper was one of three presented at the organizational meeting of the Louisiana Conference Chapter of the Wesley Society. The Louisiana Wesley Chapter was organized in Baton Rouge September 15 and 16, 1958. Other papers of Wesley Societies in the Arkansas-Louisiana Area will be presented in future issues.

grace. As Wesley uses the term, the whole function of prevenient grace is to cause us to give up on ourselves as being capable of good; to turn from trusting in our own powers to trusting in "the merits of Christ;" and to admit the bondage of our will to sin. Wesley describes this process:

"The more he strives, wishes, labours to be free, the more does he feel his chains, the grievous chains of sin, wherewith Satan binds and "leads him captive at his will; "... Thus he toils without end, repenting and sinning, and repenting and sinning again, till at length the poor, sinful, helpless wretch is even at his wit's end, and can barely groan, "O wretched man that I am! Who shall deliver me from the body of this death?"⁷

When we are led by God to groan that we are indeed that wretched man about whom Paul spoke, we are at the door of justification. We are brought to our knees in confession and repentance. Prevenient grace leads us to wrestle with our sin, to fight it within and without, and finally to turn to God because we have no other way to turn. This is our predicament prior to justification. It is most essential to keep this Wesleyan description clearly in mind when we talk about justification, for Wesley presupposes it whenever he talks about justification.

The Keystone: Justification by Faith

Using our metaphor of arch and keystone, we might say that we have described one side of the arch: the side of man prior to justification. We now come to the keystone of the arch, justification by faith. The other side of the arch is the doctrine of sanctification, which does not fall within the scope of this paper.

1) *Justification* The Wesleyan use of the term, "justification," is slightly different from the more widely known Lutheran usage. For Luther, justification can include the whole of salvation: both forgiveness of sins and being made holy, or righteous. Wesley separates the two. He says, "It is not the being made actually just and righteous . . . The plain scriptural notion of justification is pardon, the forgiveness of sins."⁸ Justification, then, is an act done for man by God, in which the chains of sin which bind man to his past are cast off. This opens up the possibility of being made holy. Justification is the door which God unlocks which makes the new birth and complete holiness, or complete sanctification within the realm of possibility.

For Wesley, justification by faith is directly linked with the atonement. We are justified, or pardoned by God, through the atonement of the cross of Jesus Christ. God's act on the cross defines what the word, "justification" means. Wesley usually thinks of the atonement in terms of the satisfaction theory, as outlined by Lindstrom:

"The law broken by man must be fulfilled. This is done through Christ. God sent his only Son to fulfil the law for us and that by shedding His most precious blood He should provide God with that satisfaction or compensation for our sins which was necessary if God's wrath against us was to be appeased."⁹

Thus it is not surprising to discover that when Wesley speaks of justification, he almost always does so in terms of the atonement. To be justified and to have the effects of the atonement applied to one's own life are one and the same thing. This is what he means by the following sentences from his sermon on justification:

He was 'wounded for our transgressions, and bruised for our iniquities,' 'He made his soul an offering for sin.' He poured out his blood for the transgressors; and by that one oblation of himself once offered, he hath redeemed me and all mankind; having thereby 'made a full, perfect and sufficient sacrifice and satisfaction for the sins of the whole world.'¹⁰

In Wesley's own words, to be justified "implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on him."¹⁰

2) *By faith* Given this chance to be released from the chains which bind us; given the cross; the burning question remains: What must we do to be worthy of this pardon offered us? Wesley's answer is quite clear. You must do

nothing at all . . . except to trust that justification has been given to you by God. Justification is by faith alone, which means "a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me."¹¹ Wesley is quite clear that there is no good act we can do which can earn for us the right to be justified. No amount of sincere effort, be it prayer, charity, scripture reading or any other good act, in and of itself, can make us right with God. The debt is too big. We are too enmeshed in the web of sin to be able to do anything at all to extricate ourselves. We are prisoners of Adam's fate. If we are to be set free, we cannot do it ourselves. The lock is on the outside of the door, and God must turn the key. When we trust that the act of God on the cross was meant for us, and trust this alone, rather than relying on anything we have within ourselves, or have done, or will do to make us right with God, we are in that moment justified!

"He that cometh to God by this faith must fix his eye singly on his own wickedness, on his guilt and helplessness, without having the least regard to any supposed good in himself, to any virtue or righteousness whatsoever. He must come as a mere sinner, inwardly and outwardly, self-destroyed and self-condemned, bringing nothing to God but ungodliness only. Thus only can he be found in him."¹²

In the moment we come to God in this spirit, the direction of our lives is reversed. Whereas we have been controlled by our past, we are now justified, pardoned by our faith; our trust that God's promises to us are true. Even our sins are forgiven. Living in holiness of life and the recovery of the image of God becomes our possibility.

Justification and Contemporary Methodism

When one recalls the condition of man prior to justification as Wesley paints it, it is easy to see the extreme importance of justification in Wesleyan theology. Wesley does not assume that a man is a Christian by nature, simply because his parents belong to the church, or because the person in question happens to be a morally good person. Instead, he assumes that becoming a man of Christian faith is a radical reversal. No one drifts into being a Christian! There are no "natural-born Christians." One becomes a Christian only after a battle to the death between his pride and God, in which a man turns to God because he has no other place to go after his pride has been killed. Thus, justification is of such prime importance that no man can be a Christian who has not received the gift of justification.

It can be said without exaggeration that justification by faith is not preached by the Methodist church as a whole today. On the surface it might be thought that the problem is one of ignorance: We do not know Wesley or Paul, and that is why we do not preach justification. Therefore, what we need is a series of courses in the theology of Paul and Wesley. I tend to think the problem is much deeper than this. The Methodist church does not preach justification by faith primarily because it believes man is capable of justifying himself by his works. The view of man's predicament common in today's Methodism leads us to the conclusion that self-justification, is not only possible, but not too difficult. It leads us to assert that we can bring our virtues before God to prove, like Little Jack Horner, "what a good boy am I." What is this prevailing view of man? There is no definite statement of it. At the risk of saying too little, or perhaps too much, however, I should like to outline this view of man. I do not contend it is the view of all of Methodism, but I do contend it expresses the temper of most of the Methodist church today as I see it. It is as follows:

Man is morally neutral, capable of choosing either to do the will of God, or to sin. When he chooses to follow his higher impulses, he can do the will of God. Most church members follow their higher impulses at least some of the time. Therefore, all they really need to hear from the pulpit is earnest moral exhortation to be more zealous in heeding their higher impulses. Enough exhortation will eventually result in the creation of "entire Christians, who no longer choose to sin."

Indeed, the Methodist church in our day stands far from Wesley. Many Methodists, both ministers and laymen, say Wesley is "pessimistic," that his emphasis on the sin of man and man's need for a total reversal of life will not draw crowds, and anyway that such a view of man is not really true at all. I am certain Wesley would rank us with the humanist of his own day against whom he strove with such great might. We are like the man he quotes in one of his sermons, "Indeed, my Lord," said an eminent man to a person of quality, "I cannot see we have much need of Jesus Christ!" We are the church whom H. Richard Niebuhr described so vividly in his now famous phrase in *The Kingdom of God in America*, "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross." This is why we can have a campaign to "Teach Christ to Louisiana," in which the literature which is supposed to guide the whole program does not even mention the word, "sin," or the word, "cross." Detailed outlines are given for "An Annual School for Evangelistic Teaching," and "A Plan For Training Teachers to Be Evangelists." The word, "Christ," occurs again and again, yet he is presented as one who, through his lofty teaching, inspires men to follow their higher impulses. His cross has vanished, swallowed up in the fog of moralizing.

In Methodism today there is, it seems to me, a general reluctance which this example shows to preach the actual sin of man, either because it is thought to be not necessary, or not nice. The way to make Christians out of men is not through pointing to their sin and their need for justification by faith . . . it is through a positive appeal to "try harder and harder to be better and better." We will preach safe sins, such as drinking, gambling and too much sex, as well as other external acts. We do not dare to proclaim to our people that they are, in their hearts, fundamentally opposed to God. We will not tell them they are so opposed to God that no amount of effort, no matter how intense, will correct the situation. We tell ourselves we cannot say such things, because the wheels of the church would stop turning if our people took us seriously. Is this not another way of saying that we ourselves believe in justification by works, rather than by faith?

Our world points us once again to the truth of Wesley's preaching. We cannot assume we have the power to choose to do the will of God whenever we get good and ready. The tragic world in which we live demonstrates just the opposite. We bear witness rather to the fact that the image of God in our lives is gone, unless God himself choose to give it to us again. When we are really honest with ourselves, we must face what the Biblical witness, the Christian tradition as a whole, and experience itself prove: we are dead to God; powerless to do anything about it; and unless God in Christ come to our rescue with justifying grace, we are helpless. All the exhortation, all the moralizing by all the preachers in the world can do nothing for us until the direction of our lives is turned around by God. The Methodist church of today needs to cease to live by faith in the moral effort of its membership. It needs to quit seeking justification by statistical tables. Instead it needs once more to seek justification through faith in the cross of Jesus Christ. If it will so seek, being willing to face the painful truth about itself which such a seeking involves, the good news is that the cross can become Methodism's cross; our sins as a church can be forgiven, and we can begin to live the life which alone is true holiness: the life lived through faith in Jesus Christ who died on the cross for your sins and for mine.

¹Robert W. Burtner and Robert E. Chiles, *A Compend of Wesley's Theology*, New York, Abingdon Press, 1954, p. 110

²Ibid. p. 111

³Ibid. p. 111

⁴The Rev. John Wesley, A.M., *Sermons on Several Occasions*, London, The Epworth Press, "Justification by Faith," p. 50

⁵Ibid., "The Spirit of Bondage and Adoption," p. 98

⁶Compend, p. 148

⁷Ibid. pp. 153-154

⁸Harald Lindstrom, *Wesley and Sanctification*, London, The Epworth Press, 1950, p. 62

⁹Sermons, "Justification by Faith," p. 51

¹⁰Compend, pp. 143-144

¹¹Sermons, "Justification by Faith," p. 57

¹²Ibid. p. 60

A Modern Miracle

By Clara J. Bartling, R.N.

Inhambane, Portuguese

East Africa

She stood looking at the baby in her arms with a happy little smile. Didn't she have a special reason for being happy?

When she was eleven years old some spots had appeared on her skin which looked very suspicious. For a year she had waited at home while the wise ones were making up their minds as to the cause and trying various native remedies without success.

Then they had brought her to the leprosarium where treatment with the new medicines were promising new hope to people with Hansen's disease (leprosy). She was glad to be here under Christian care. The kindly and jovial mission doctor was always interested in each individual, the faithful African nurse who gave the injections and medicines was also friendly.

While receiving treatment she took part in the work of the village, sweeping the yard, preparing food for the cook pot, hoeing in the garden. She went to school with the other girls and boys who were also patients in the camp.

At home she had attended the Catholic church, but here in the camp she attended the Methodist services and Sunday school. She joined a class for preparatory members, was baptized, and later became a full member of the church. She was happy to know Jesus and to feel His presence in her life.

When she was sixteen, one of the boys with whom she had grown up here in the camp asked her to marry him. So they started their home together here. Their first baby could not live with them as both she and her husband were still sick and all the people around them also had Hansen's disease. The baby was cared for in the baby fold just outside the camp. Later the grandmother came to take the little one to her home.

But just before the second baby was born came the welcome news that she and her husband could both be released from the leprosarium and make their home outside. She had gone to the pre-natal clinic at Gikuki hospital like the other women of the community. And now she was coming home from that hospital's maternity ward with her baby, at whom she was smiling so happily.

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Student To Student

Evangelism In Japan

By Peyton L. Palmore III*

In the heart of Tokyo lie the sprawling Meiji Outer Gardens, a recreation park in which have developed the most violent anti-American riots in post-war Japan. Most of these have been sparked by left-wing students and labor organizers who have infiltrated student groups and labor unions, whipped them into May Day rallies, then directed them for their own political ends.

Four blocks and five minutes walk from the Gardens stands the Student Christian Fellowship (SCF) center, a "hotbed of Christian infiltration" into the solid ranks of entrenched dialectical materialism and outdated scientism on the many campuses of Tokyo.

The task: To reach students through students with the Gospel, coached in terms which come to grips with the actual problems students face daily. The desperately real quality of these problems is what makes them so hard to deal with.

To do this job, the United Church of Christ in Japan, of which Methodism is a part, contacted the Rev. David and Betty Swain, successful young Wesley Foundation workers at the University of North Carolina, in 1953 and asked them if they would serve as co-workers with an able young Japanese pastor, at the SCF center. Dave and Betty thought it over, considered the needs they saw around them on the North Carolina campus, prayed earnestly that they would be led to make the right choice and finally decided in favor of the job in Tokyo.

The job was not easy. Central to their philosophy of student work was the conviction that initiative and leadership must come from the



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MRS. BETTY SWAIN

students themselves.

Yet, "to reach students through students" was the basic idea, and it was toward this goal that Betty and Dave worked for four years. To do this, the choice and development of student leaders was crucial. What kind of students did they find to work with?

One of them was Nobuyuki Nakama. The heritage of two Christian parents (somewhat blurred by propaganda pressures during the war), a much-thumbed copy of the Gospels given him by his mother, a year in a special "School in Democracy" sponsored by the Allied Army of Occupation.

In high school, Nobuyuki got his first introduction to the strong anti-American sentiment and Marxist (actually Stalinist) ideology, which was taken for granted among most student groups at that time.

Nobuyuki found that intellectual-

ly he could not stand up against the strong arguments of his Marxist friends, but emotionally he could not give up his religious convictions. As a result, he left both alone and devoted himself with fanatic zeal to preparing for the college entrance examinations.

At the Hitotsubashi university he found that the pervading atmosphere also was Marxist. He took as his specialty of study the situation in China and found that almost without exception his fellow students and many of the professors were unreservedly enthusiastic about the "great experiment" going on there.

During that year, Nobuyuki became what he terms "almost a Marxist." That is, economically speaking he was convinced that Chinese communism was doing a constructive and necessary job, but he was still deeply troubled by the irreconcilable cleavages he found between Marxism as a quasi-religious philosophy and Christian theology.

A ray of light came during his second year in a special seminar on English political thought. He found that the Christian socialism developed in England offered a possible third alternative to laissez faire capitalism on the one hand and revolutionary Marxism on the other.

Eventually Nobuyuki started going to the Student Christian Fellowship, where he immediately found a place in the many activities.

Said Nobuyuki, "At church, everyone is expected to be a Christian—but only on Sunday. At the university, it is unheard of to be a Christian and difficult to make any witness. At the SCF, we have a chance."

It is on many such student leaders as Nobuyuki that the Swains depended as they sought to reach students through students in the Student Christian Fellowship.

*Mr. Palmore, whose American home is Hampton, Va., is a Methodist missionary serving in Nagoya.

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News In The World of Religion

By W. W. Reid

Mrs. Roy L. Winters, of Spring City, Pa., has been elected president of United Lutheran Church Women, a 163,000-member organization of the United Lutheran Church, and one which supports women missionaries in eight countries overseas. Mrs. Winters has been vice-president of the group for the past six years. Her husband is executive secretary of the Board of Home Missions of the Ministerium of Pennsylvania. Mrs. Winters succeeds Mrs. John B. Moose of Leesville, S. C.

Work on the translation of the Old Testament in *Lisu*, a language spoken in China, Burma and North

Thailand, has recently been resumed on the arrival in North Thailand from Burma of two Lisu Christian teachers who are able to help the missionaries, the Rev. A. B. Cooke and the Rev. A. C. W. Crune, in their translation work. The China Inland Mission reports that the helpers will stay for three years.

Increased regular attendance at church and synagogue will be urged throughout the country in November during the tenth annual "Religion In American Life" program. Every American will be encouraged to go to the house of worship of his choice in this non-sectarian emphasis on the importance of religion in personal, family, community and national life. Sponsored by a committee of 67 lay men and women of

JAPANESE CHILDREN ARE CONSIDERED A LOST GENERATION

(Continued from page 2)

science has become almost a religion."

"In the midst of this," he said, "the young people are seeking for something that will give them stability and give their lives some meaning."

"I think the Christian church is increasingly aware of this situation and is striving valiantly to present

all faiths, the program is headed by Robert T. Stevens, former Secretary of the Army.

Christ to these 'lost' children and youth," he said.

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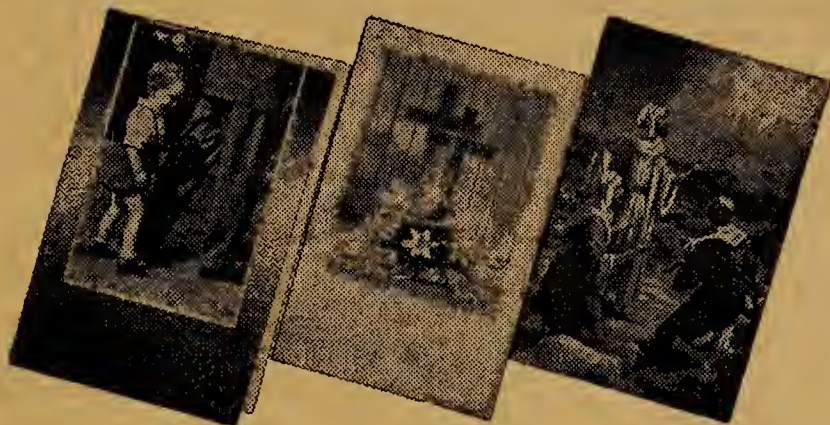
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Elysian Fields Has Party For All New Church Members

Elysian Fields Church in New Orleans celebrated its quarterly Newcomers Party on Thursday Night, October 23, 1958 in the church Fellowship Hall. The Official Board is sponsor of the affair every three months to get the new members of the past quarter oriented into the church activities. For this party, Board members were each responsible for one newcomer family and brought that family to the party. Most of the newcomers were present among whom were several members of the LSUNO faculty. Elysian Fields has made a special effort to welcome faculty members to the city and several have already joined the church. The party program was handled by John F. Reeks, Jr. church lay leader who also introduced a series of talks by church officers on "The Story of Our Church." Mr. Ed Manis, Chairman of the Official Board was first speaker followed by Ted Kenny, church school supt.; George Christensen, choir director; Mrs. Margaret Manis, mission chairman; Mrs. Margaret Winn, president of the WSCS; Bill Speer, finance chairman and representative of the Methodist Men; and Jack Jones, evangelism chairman. Each told of the activity of their group and invited participation by the newcomers. The group enjoyed games of getting acquainted and group singing. Marilyn Hendrick provided music for the evening and also spoke on the junior choir. The pastor, Rev. J. E. Christie spoke briefly on church attendance. Mrs. Winn and Mrs. Manis served refreshments.

'Paths To Peace' Is Subject of Broadmoor Church Family Night

"Paths to Peace" was the subject discussed by a panel of Baton Rouge citizens at the October Family night of the Broadmoor Methodist Church, Baton Rouge, La., Oct. 29th.

Major Wingate White, Baton Rouge Director of Civil Defense described "Baton Rouge and World War II." Following his presentation of the probable effects of an atomic attack on Baton Rouge, three speakers presented three alternative approaches to securing a lasting peace. Mr. Wade Mackie, of the American Friends Service Committee spoke on "Disarmament." Mr. E. A. Kovacs, veteran of World War II and an officer in the Air Force Reserve, spoke on "Peace Through Power," giving a justification of military strength as the prerequisite of peace. Rev. Verl Underwood, pastor of the First Christian Church, Baton Rouge, discussed "The United Nations," describing its peace making possibilities.

The panel was planned by the Christian Social Relations Commission, Ramsey Falconer, Chairman.

Opening Day Services Are Held For New Educational Building

Special Opening Day Services for the new Educational Building of the David Haas Memorial Methodist Church in Bunkie, La., were held Sunday, October 19th. (Picture is on page 1.) Rev. A. W. Townsend, District Superintendent, preached at the morning worship hour and gave the Act of Declaration for the new Educational Building. Rev. J. G. Snelling gave the Responsive Prayer and the Prayer of Thanksgiving was given by Rev. J. J. Caraway.

The David Haas Memorial Methodist Church has recently completed a Building and Improvement Program which includes a New Educational Unit, renovation of the educational building and the purchase of a house and property adjoining the present church property. The expenditures, for this Building and Improvement Program, came to over \$63,000.00, which brought the total property evaluation, of the David Haas Memorial Methodist Church, to \$310,000.00. The New Educational Building includes a nursery, kindergarten, choir class, an adult ladies' class, rest room facilities and a kitchenette. In addition to the new building, the program included complete air-conditioning for the entire educational plant of the church for summer and winter. The main kitchen of the church was also completely renovated. Mr. Bob Coleman, of Wilson & Coleman Architects, was the architect for the Building and Improvement Program and the James Eiland Company was the contractors.

The Building Committee, which had the responsibility of carrying out the program, consists of the following members: W. L. Constant, Chairman; Gordon Kavanaugh; Frank Mulhearn, Philip Stanly, T. M. Butler, Belmont Townsend and Woodrow Thayer. The entire program has been covered by cash donations and pledges from members of the church. The funds are handled by the Special Building Fund Committee, made up of the following members: Mrs. F. T. Mikell, Chairman; Mr. T. E. Cranford, Treasurer; Mr. W. L. Constant, Mr. V. J. French and Mr. T. M. Butler.

The supervision of church property comes under the Board of Trustees of the church, whose members are: Curtis Earnest, Chairman; Philip Stanly; Warren Constant, F. A. Calcote; T. M. Butler and Frank Mulhearn.

Identical Twin Sisters Cause Some Confusion At Centenary

The enrollment of identical twin sisters from Buras has caused some degree of confusion on the Centenary College campus this year.

Margaret and Elizabeth Reeves, 18-year-old daughters of Dr. and Mrs. J. T. Reeves of the little town about 62 miles below New Orleans, are identical in virtually every respect. Even their parents have some difficulty in identifying them.

The sisters dress alike, speak alike, wear their hair alike and have the same interests and tastes. Both sang soprano in the choir of the Trinity Methodist Church of Buras, and both are attending the First Methodist Church of Shreveport. Both pledged Chi Omega social sorority on the local campus,



EVEN THE PARENTS of Margaret, left, and Elizabeth Reeves of Buras often have difficulty in telling the identical twins apart. The girls, daughters of Dr. and Mrs. J. T. Reeves, room together in Hardin Hall at Centenary College, where both are enrolled as freshmen. The twins are active Methodists and members of the Methodist Student Movement at Centenary. (Photo by Billy Bryant)

both are serving as typists on the staff of the student newspaper, and both have become members of the Methodist Student Movement at Centenary.

"We both want to major in political science and international law with the idea of obtaining positions with the United Nations when we complete our educations," one of them said. The interviewer was at a loss as to which one made the statement, but the other nodded assent.

The twins are roommates at Hardin Memorial Hall on the Centenary campus. They are among the few roommates who have no wardrobe storage problems, for each can reach into the closet for a dress

and know that it will fit, regardless of whether it is her own or her roommate's possession. The girls have identical measurements.

The sisters both were honor students at Buras High School, which their younger brother, Jimmy, now attends. At Centenary, they also have given indications of ranking among the top students on the campus.

"Being identical twins has its disadvantages and its advantages," the girls declared, "but, all in all, we like it. So far, we have never been separated, and we hope we will both find employment at the same place after college so that we can keep up our record."

The Louisiana Methodist

"Serving One Hundred Sixteen Thousand Methodists In Louisiana" —
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No. 45

Church World Service Adopts Record Budget

New York, N. Y. (NC) — One of the largest budgets ever adopted by Church World Service has been voted by its board of managers to meet the agency's expanding programs of aiding the world's hungry, cold and homeless.

At its semi-annual meeting here, the board voted a total of \$3,925,720 for 1959, an increase of more than \$500,000 over 1958. Of this total, the 34 U. S. Protestant and Orthodox denominations and agencies which cooperate through Church World Service are being asked to give \$2,145,620 or \$89,600 more than in 1958.

"These are modest increases," Dr. R. Norris Wilson, CWS executive director, declared, "considering the expansion this year of the churches' relief and rehabilitation work. These include new programs in Africa and South America as well as our ongoing service in practically every trouble spot in the daily headlines."

The Hungarian refugee emergency of 1956-57, during which CWS resettled in the U. S. some 6,000 men, women and children, was followed by other world emergencies of drought, famine, flood and civil strife. The record shows that in the last three months alone, Lebanon, Brazil, Taiwan, Japan and Pakistan together received cash grants of \$75,000, while emergency relief supplies to all areas in 1958 are expected to total more than 300 million pounds before the end of the year.

Meth. Historical Committee To Meet December 12

Washington, D. C. (MI) — The executive committee of the Methodist Church's Association of Historical Societies will hold its annual meeting here December 12 at the Annapolis Hotel.

Bishop William C. Martin, Dallas, Tex., is president of the association, and the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., is executive secretary.

The committee is expected to announce plans for the publication of a Methodist Encyclopedia, and discuss the possibility of compiling a Dictionary of Methodist Biography.

Papers scheduled for presentation include "Methodist Historic Spots," by Leland Case of Chicago, editor of *Together*, Methodist family magazine; "New Light on Early Methodism in America," by the Rev. Edwin Schell of Baltimore, Md., president of the Methodist Historical Society of the Baltimore Conference, and the Rev. Melvin Lee Steadman, Jr., Fairfax, Va.

President Eisenhower Asks Thanksgiving Day Prayers For A Better World

WASHINGTON, D. C. (RNS) — President Eisenhower asked all Americans to pray on Thanksgiving Day for "guidance in our striving for a better world for all men."

In his Thanksgiving Day proclamation, the President designated Nov. 27 as a day of giving thanks "for the blessings which have signalized our lot as a nation."

"We are grateful for the plentiful yield of our soil," the President declared, "and for the blessings of food and clothing and shelter that have succored us throughout the year."

Methodist Publication Board Announces \$24,400,000 Sales

New York (RNS) — Gross sales of \$24,400,000 during the past fiscal year were reported by the Board of Publication of The Methodist Church at its annual meeting here.

Lovick Pierce, president and publisher, told the board the figure was a record and an increase of \$1,600,000 over the preceding year. More than 4,700,000 books were produced by the board, he said.

The Abingdon Press, the board's book publishing division, issued 81 new titles during the year, it was reported. It also released 124 items for churches and church schools.

The board appropriated \$600,000 to be distributed to Methodist annual conferences for the benefit of retired ministers. This brought to \$17,000,000 the amount contributed from Methodist Publishing House profits during its 170 years of service.

Leland D. Case, editorial director of two church magazines, *Together* and *New Christian Advocate*, reported a 14 per cent increase in the circulation of *Together* during the year. More than 8,000 Methodist churches subscribe to the magazine on an all-family basis, Mr. Case reported.

Dr. George M. Curry, former minister of Nighbert Memorial Methodist church, Logan, W. Va., was appointed associate publisher of the board. He succeeds Dr. J. Edgar Washabaugh of Morristown, N. J.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Nov. 13-Nov. 22 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Nov. 13	Acts 8:4-24
Nov. 14	Acts 8:25-40
Nov. 15	Acts 9:1-22
Nov. 16	Acts 9:23-43
Nov. 17	Acts 10:1-16
Nov. 18	Acts 10:17-33
Nov. 19	Acts 10:34-48
Nov. 20	Acts 11:1-18
Nov. 21	Acts 11:19-30
Nov. 22	Acts 12:1-11

Foreign Missions Assembly To Meet Dec. 7-10

Pittsburgh, Pa. (NC), Nov. 5 — The churches' mission to a world in ferment will be the keynote of the annual assembly of the Division of Council of Churches, Dec. 7-10. Foreign Missions of the National Council of Churches will meet during the three-day meeting, hundreds of denominational delegates, overseas specialists and guests will confer on how best to meet the changing conditions facing world missions. Headquarters will be the Penn-Sheraton Hotel.

A high point on the agenda is the 10th anniversary of RAVEMCCO, the Division's committee which coordinates Christian mass communications around the world. Special programs also are planned by its Committee on World Literacy and Christian Literature (Lit-Lit) and to celebrate the 40th anniversary of the founding of the Woman's Christian College in Tokyo, at which President Sadaji Takagi will be a speaker.

Keynoter at the opening session will be Dr. Virgil A. Sly of Indianapolis, Ind., division chairman. The need for emphasis on the total mission of the church rather than on individual missions, as such, says Dr. Sly, is of the utmost importance today.

On the general topic of the role of USA churches in the Christian mission, ministers and laymen attending one luncheon meeting will hear an address by the Rev. Dr. R. Norris Wilson, Church World Service executive director on "Homework." The Rev. Aquilino Guerrero, a fraternal worker of the United Church in the Philippines, will also be a luncheon speaker.

The Division's Associated Mission Medical Office and the Christian Medical Council for Overseas Work, which provide services and information to mission boards, will hold a "medical" luncheon to hear a prominent doctor from the field, and study reports from Christian medical personnel. The meeting is being arranged in cooperation with the School of Medicine of the University of Pittsburgh.

Members of the Pittsburgh Council of Church Women will be hostesses to women delegates at a lunch featuring higher education for women overseas and saluting Tokyo Woman's Christian College. The first day of the assembly is to be climaxed by a general session under the theme, "Mission Amidst Ferment," spotlighting world confessional groups and United Churches.

Smithfield Congregational Church in Pittsburgh will be host for this session. Specialists will present various aspects of the subject and answer questions from the floor.

The President urged that Americans be "especially grateful for the religious heritage bequeathed us by our forebears, as exemplified by the Pilgrims who set aside a special day for rendering thanks to God for the bounties vouchsafed to them."

Text of the proclamation follows:

"At this season of the year we are reminded that the course of nature has brought us once again from the time of planting to the time of harvest, and we turn to Almighty God with heartfelt thanksgiving for His enduring providence.

"We are grateful for the plentiful yield of our soil and for the blessings of food and clothing and shelter that have succored us throughout the year. We rejoice in the beauty of our land; in every brave and generous act of our fellow man; and in the counsel and comfort of our friends.

"We deeply appreciate the preservation of those ideals of liberty and justice which form the basis of our national life and the hope of international peace. For these and all the many spiritual and temporal benefactions betokening God's goodness, we offer up our prayers of gratitude.

"Let us be especially grateful for the religious heritage bequeathed us by our forbearers as exemplified by the Pilgrims, who, after the gathering of their first harvest, set apart a special day for rendering thanks to God for the bounties vouchsafed to them.

"Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, in consonance with the joint resolution of Congress approved Dec. 26, 1941, designating the fourth Thursday of November of each year as Thanksgiving Day, do hereby proclaim Thursday, Nov. 27, 1958, as a day of national thanksgiving.

"On that day let us, in our homes and in our accustomed places of worship, give due expression of our thanks for the blessings which have signalized our lot as a nation, and let us ask for guidance in our striving for a better world for all men."

Check List Will Be Provided For Commitment Day

Annual Observance Is Set For December 7

What can I do?

A "check list" for Methodists who ask this question about the alcohol problem will be provided at the annual, churchwide observance of Commitment Day on Sunday, December 7.

"The new check list broadens the scope of Commitment Day," said the Rev. Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, Washington, D. C.

"In addition to the traditional abstinence pledge," he explained, "the list includes nine specific steps Christians can take to help solve alcohol problems."

Dr. Hooton said the check list provides an opportunity for Methodists already committed to abstinence to make a further witness, and it encourages "those not yet ready to make a decision for abstinence to assume other responsibilities."

Local churches are being asked to center their Commitment Day program on alcoholism, a social-health problem of increasing concern in most communities.

"How Concerned Are You?" is the theme of the December 7 observance. It was selected to tie in with the 1959 emphasis on Christian Concern, part of the church's quadrennial program.

COMMITMENT CHECK LIST

MEASURE YOUR CONCERN BY CHECKING THE ACTION STEPS BELOW

As a demonstration of my concern for persons I will

- ☐ Urge the principal of my school to include adequate alcohol education in the curriculum
- ☐ Support a local committee on alcoholism
- ☐ Help the local recreation department provide better alcohol free facilities for youth
- ☐ Befriend the family of an alcoholic
- ☐ Make a personal decision not to drink
- ☐ Urge my local newspaper, radio and television stations to refuse alcohol advertising and inform the public about alcohol problems
- ☐ Inform myself about alcohol problems by reading a book or two
- ☐ Urge my church group, club, PTA or professional association to study the problem of alcoholism
- ☐ Never drink and drive
- ☐ Provide an alcohol free atmosphere in my home

SIGNATURE



DR. DON W. HOLTER

Head Named For New Seminary To Start In Kansas

Kansas City, Mo. (MI)—The Rev. Dr. Don W. Holter, a professor in Garrett Biblical Institute, Evanston, Ill., and former president of a theological school in the Philippines, has been elected president of the new National Methodist Theological Seminary to be established here.

His election was announced Oct. 30 by Bishop Eugene M. Frank of St. Louis, head of the Methodist Church's Missouri Area and president of the board of trustees of the seminary.

Dr. Holter will begin his new duties about January 1. Classes for first year students in the new seminary are scheduled to open in September, 1959. Until such time as suitable buildings can be erected,

New Materials Now Available From Social And Economic Relations Board

CINCINNATI, Ohio (MI)—Publication of several study books was announced at the semi-annual meeting of The Methodist Church's Board of Social and Economic Relations here Oct. 30.

Four of the board's committees took pride in presenting to their colleagues copies of study books in their respective fields now being distributed throughout the church. They included a textbook and packet of materials on agriculture and books on juvenile delinquency, social security, and race relations.

the seminary will use the facilities of the National College at Truman road and Van Brunt boulevard, Kansas City.

The National Methodist Theological Seminary is one of two new seminaries authorized by the 1956 Methodist General Conference as part of an expansion program to recruit and train more ministers. The denomination already has 10 seminaries. The other new school is to be located near Delaware, Ohio.

For a score of years Dr. Holter has been a leader in theological education. Since 1949 he has been professor of missions and Christian world relations at Garrett Biblical Institute in Evanston, Ill., one of Methodism's largest and best-known theological schools.

From 1934 to 1940, Dr. Holter was minister of the Central Church in Manila, P. I., and served during that same period as a professor in Union Theological Seminary there. From 1940 to 1945, he was president of Union Theological Seminary.

He and his family were interned by the Japanese at the Santo Tomas internment camp from January, 1942, to February, 1945. Returning to the United States in May, 1945, Dr. Holter spent the following year lecturing in various parts of the country under the auspices of the church's Board of Missions.

From 1946 to 1949 he was minis-

In other action, the board voted to combine its committee on social security with the committee on welfare of children and youth. The combined group will be known as the committee on civic and social welfare, and will be headed by Mrs. James Oldhue of Chicago. Vice-chairmen of the new committee are: Mrs. R. G. Pullen of Alexandria, Va., and the Rev. W. Henry Goodloe of North Little Rock, Ark. The secretary is the Rev. Monroe J. Wilcox Bozeman, Montana.

Reports were given by the Rev. A. Dudley Ward, general secretary, who heads the board's staff at its Chicago headquarters, and the Rev. Emerson W. Smith, new associate secretary.

Mr. Ward said that more than 11,000 local churches now report organized commissions on Christian social relations.

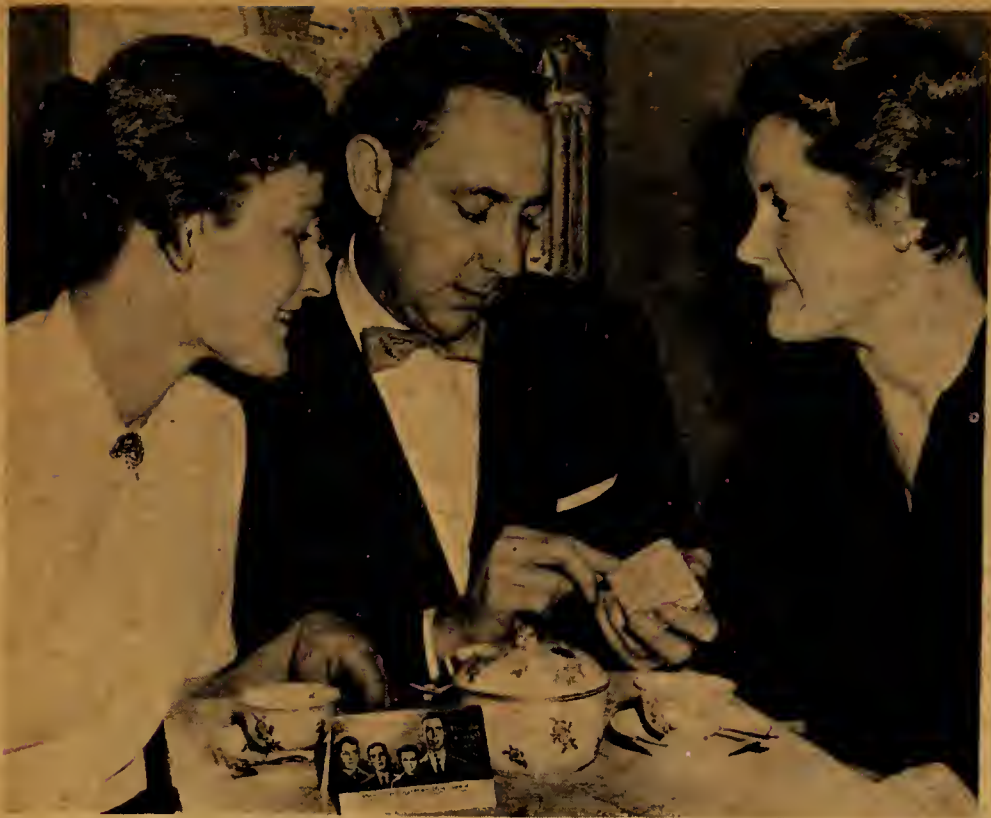
Progress reports were given on two special study projects—one on "Christianity and Communism" and the other on "Social Thought and Action." The Rev. Dr. Robert C. Howe of Huntington, W. Va., reported for the former, and John C. Satterfield, Sr., of Yazoo City, Miss., the latter.

ter of the Hamline Methodist Church in St. Paul, Minn.—largest Methodist congregation in that city and the campus church for Hamline University.

Shown below are Bishop and Mrs. Paul E. Martin, center, greeting Dr. and Mrs. Aubrey G. Walton on their return Friday evening, October 31, from a two months tour around the world. They arrived at the Little Rock Municipal Airport from a trip which included several stops at Methodist mission points in the Far East. The trip was begun on September 1.

A large crowd of members of the First Methodist Church of Little Rock, where Dr. Walton is pastor, had gathered at the airport to welcome Dr. and Mrs. Walton. While in Pakistan, Dr. and Mrs. Walton visited with Rev. and Mrs. F. William Price, who are supported in their missionary work by First Church. The trip was a gift from First Church.





New York (RNS) RIAL CARDS PROVIDE MEALTIME PRAYERS — More than 250,000 cards bearing Protestant, Catholic and Jewish mealtime prayers, will appear on restaurant tables across the U.S. during November as part of the 10th annual Religion in American Life campaign to increase regular attendance and support for all churches and synagogues. Examining one of the cards here are left to right: Mrs. Mary Reed and Miss Claire Franklin of the educational publicity department of the American Bible Society, and Matthew A. Griffith, secretary for public relations of the Methodist Committee for Overseas Relief. The RIAL program is sponsored by a Laymen's Committee comprising members of various faiths and is supported by 24 national religious bodies with American business co-operating through the Advertising Council of America. November is designated as "Religion in American Life Month." (RNS Photo)

Scores False Concept Of Christian Faith

Billings, Mont. (RNS) — Dr. Sheldon E. Mackey of Philadelphia, co-secretary of the United Church of Christ, said here that "the concept of the Christian faith and life held by so many, is so far from the truth that we must resist it with every sinew of mind and spirit."

Addressing the annual Northwest Regional Conference of the Congregational Christian and Evangelical and Reformed Churches, he warned of the need for "discerning eyes upon dangers inherent in the very idea that the Christian religion is popular and fashionable."

"Are we more impressed with the fact that churches of America are spending millions of dollars to construct, refurbish and enlarge their facilities," he asked, "than we are by the purpose for which these same buildings are intended to be used?"

"And," he continued, "is there not some strange distortion which leads us to spend time, energy and material resources building monuments and temples to our faith, while we take so little time, make such small effort, and give so pitifully little to the sharing, teaching, witnessing by which the wondrous wealth of our faith is made the riches of life for all men?"

Dr. Robert W. Spike of New York a general secretary of the Congregational Christian Board of Home Missions, also addressed the conference. He declared that the greatest change of the church in these days "is being beguiled into thinking the world is really on the side of the Christian gospel."

Dr. Spike described the "enemy" of the Christian Church as "the self-indulgent, sensation seeking, cultural drive which threatens to take first place in the affections of Americans often mouthing religious and moral platitudes by cynically believing that all things can be bought for a price—even religious faith."

North Adams, Mass. (RNS) — "Go" and "stop" lights monitored the speeches of speakers at the Massachusetts Baptist Convention here.

A device placed before the speakers flashed green during a speech.



Washington, D. C. (RNS) 'CHRISTMAS FOR CHRIST' SEALS STRESS TEMPERANCE — Ten million "Christmas for Christ" seals, like the one shown here, stressing holiday temperance are being distributed this year by the National Temperance League in co-operation with the Methodist Board of Temperance and other Protestant agencies and the Women's Christian Temperance Union. Featuring a songbook open to "Silent Night, Holy Night," the design shows in the background several whiskey bottles and glasses with an "X" across them.

33 Governors Set November RIAL Month

New York (RNS) — November has been proclaimed as Religion In American Life Month by governors of 33 states who urged citizens "to attend the house of worship of your choice, not only during this month, but throughout the year."

Most of the governors pointed out in their proclamations that this year marks the tenth annual observance of the national RIAL program, sponsored by Religion In American Life, Inc., a non-sectarian organization with headquarters here.

"Whatever our form of worship," the proclamations noted, "religion is an inspiring and ennobling influence not only in our individual lives, but also in the affairs of our community, our state, and our nation."

They added that "our country's health, happiness and progress depend upon the vigor and breadth of our spiritual life. Since the first days of settlement, Americans have had a firm faith in the Creator of all things. They have shown that it is possible for people of many different faiths to live together amicably and understandingly as good citizens of our great republic."

The month will feature a multi-million dollar advertising campaign in which all the major communications media will be used to get across the message, "Find the Strength for Your Life . . . Worship Together This Week."

RIAL is sponsored by a laymen's committee comprising members of various faiths. It is supported by 24 national religious bodies with American business co-operating through the Advertising Council of America.

Proposes Tithing Weapons Budget for Peace Purposes

Louisville, Ky. (RNS) — Sen. A. S. (Mike) Monroney (D.-Okla.) borrowed a page from the Bible in proposing that the nation devote a tithe of its weapons — development budget "to the application of science for life instead of science for death."

He advocated the traditional tithe — the Biblical one-tenth share — as a way to reverse the trend of "spending pennies for peace while spending millions for destructive items."

Sen. Monroney, an Episcopal layman, spoke at Christ Church Cathedral (Episcopal) here at the opening service of a week-long Church and Freedom Celebration.

Describing the nation's progress in developing death-dealing weapons, he said, "I am worried, with all these advances, whether man's mor-

(Continued on page 15)

Religious Leaders Again Urge Halting Nuclear Testing

New York (RNS) — Halting of nuclear weapons testing by the U.S., the Soviet Union and Great Britain and establishment of a permanent international inspection system to maintain the moratorium was urged in a petition signed by a number of world-famed religious leaders, among others.

Originated by the National Committee for a Sane Nuclear Policy, the petition was directed to representatives of the three nuclear powers, now holding a conference concerning nuclear weapons in Geneva, Switzerland.

Among the religious leaders signing the petition were Dr. Albert Schweitzer, medical missionary in Africa; Dr. Martin Niemöller of Germany; Canon John Collins of St. Paul's Cathedral, England; and Dr. Toyohiko Kagawa of Japan.

The petition, for which 100,000 signatures will be sought in the U.S., said that "an important beginning has to be made on one vital part of the problem of world peace — the permanent internationally inspected ending of nuclear weapons tests."

It advised the "Big Three" nations that "this vital beginning is your responsibility. To that beginning we now invest our hopes, make known our mandate, and wish you well."

Signatures for similar petitions are being collected in the Netherlands, Belgium, Great Britain, Germany, Japan, Sweden, France and New Zealand, a committee announcement said. These petitions also will be sent to Geneva.

Co-chairmen of the committee, which was founded a year ago and now has 120 local groups in the U.S., are Norman Cousins, editor of Saturday Review, and Clarence Pickett of the American Friends Service Committee.

Christians Urged To Rebuild Broken Bridges

Denver, Colo. (RNS) — Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, called on all Christians to help rebuild the "broken bridges" between the races, the churches, and man and God.

He told the 8th National Assembly of United Church Women here that this task was the obligation not only of the churches as organizations and institutions, but of every Christian as an individual.

"We cannot have a united world if the churches continue to be broken and divided," he declared.

Attending the assembly were some 2,500 delegates representing

(Continued on page 15)

An Adequate Faith

IT is simply amazing what can be learned from something as small as a fish scale. According to a recent news release of the Canadian Press, biologists can now determine from a single scale of a salmon many of the salmon's secrets. The scale reveals such secrets as where the fish was born and what is the fish's age. Rings on the scale are the clue to the fish's origin and tell more or less what it has been up to since it left home, even what it has been eating.

We are told by people who have made a study of such matters that a close observer can fairly well determine by a person's expressions and mannerisms many of that person's personal characteristics. The way a person picks up a book, walks, addresses another, uses his eyes, all add up to something. A single act of a person, it seems, oftentimes reveals many personality traits.

Whether it is a fish's scale or the observed mannerisms of a person, the conclusions deal with the past and present. What the future holds in store is never certain until it becomes the past. The Christian faith is a way of life that affords a satisfactory solution in dealing with the past and the present, and holds out a sustaining hope for an uncertain future. Regardless of what the past may have been or how uncertain the future, the Christian faith is adequate to deal with that past and future.

Concern For People

THERE is need from time to time to take a fresh look at church programs lest we all lose the proper perspective so essential to success in any enterprise. Church folks oftentimes become so involved in program mechanics, the how to do it, that they lose sight of the "why" to do it. Numbers become more important than the people they represent. Goals, quotas, reports are apt to take on a significance that even the wisest of our leaders would never have dreamed of.

We had a letter recently from one of our readers who wrote of the "numerical altar of connectional Methodism." While we cannot agree with the writer's feeling that many Methodists and Methodist leaders worship at such an altar, we do feel that there are times when the larger significance of the real business of the Church is lost sight of.

For example, one of the outstanding attributes of Jesus was his unwavering concern for people. He was faithful to His tragic and yet triumphant end because of a concern for every person. This was a concern that transcended age, station in life, race, saint or sinner, and even those who took His life. He was concerned about the rich and the poor, the well fed and the hungry. His concern extended to those who differed most radically with Him and who finally seemed to have their way by taking His life.

As the Church has sought to interpret the Christian message to a desperate world, this concern of Jesus' for people has found expression in a multitude of ways. The institutional life of the Church, hospitals and homes, schools and publishing interests, are manifestations of this concern of the Master for the multitudes.

Of equal significance are the other great areas of program which constitute the life of the Church. Evangelism is the Church's concern for those outside the Christian fellowship and who need what the Christian faith has to offer. Christian education is the Church's concern for the development of Christian maturity of those within the Christian fellowship. Missions is the Church's concern for people who are in distant places of the earth and whose need is oftentimes greater than those nearer at hand. The areas of program in social fields such as peace, temperance, race relations,

The Living Scriptures— by Jack Hamm

The Joy of Worship



economics, and housing, represent the Church's concern for people whose need in many instances is desperate.

When the weight of the Methodist program seems heavy, think of the millions of people at home and abroad that Methodism ministers to, all in the name of Christ. Techniques, quotas and reports are given meaning as they are related to people about whom Methodism is vitally concerned. When Methodism loses sight of people, God cannot use it to accomplish His will among His children.

Agreeing To Disagree

THERE is something to be admired about a person taking a position from which he cannot be shaken regardless of where or what that position may lead to. Steadfastness and the unwillingness to compromise is a virtue which merits respect. However, something of the luster of that devotion to a position is lost when a person becomes intolerant of positions held by others. To subtract from that steadfastness a lack of respect for the views of others leaves little that is convincing. Where there are no agreements among those who disagree, the situation becomes something that is less than satisfactory.

As we now view the situation about us, this just about describes the present state of affairs. On some of the issues consuming much of the energy and time of us all, there are areas of complete disagreement. This in itself is not bad. Indeed, it would be unexciting and unchallenging if everyone were of one mind on every subject. Progress oftentimes comes as one of the results of solving areas of tension in the world. The situation worsens, however, at that point where intolerance succeeds any attempt at understanding the point of view of others who disagree. To assume that those who differ with one's point of view are completely in error and are to be chastised for disagreeing is an assumption which helps no one and hurts all. There must be agreements among those who disagree if issues are ever resolved.

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Red Stick Methodists

By Dottie Varnado

BECOME WORLDLY, Expelled for swearing, In Heaven no doubt, At the Female Seminary — the founding fathers of The First Methodist Church in Baton Rouge, Louisiana, kept tight reign on their flock, as the faded records found deep in the Church's vault would indicate. Other terse comments written in a spidery, flourishing hand by the names of some of the more unfortunate members were: His case doubtful, Died of cholera, and to show that a sister denomination gave us trouble even then—Gone to the Baptists!

On Sunday, October 26, Dr. Dana Dawson, Jr., Minister of the First Methodist Church of Baton Rouge and his Membership observed the 124th anniversary of the founding of First Church as a "station," in special Founders' Day services. At the second morning worship service at 11 o'clock, those members of the Church who had been members for 50 years this year joined the Church's "Half-Century Club" which already has 28 names on its roster.

BATON ROUGE, THE FRENCH TRANSLATION of "Red Stick" derived its name from a crude red pole erected by the Indians of the area on the high bluff above the Mississippi river, to mark their village. Hunters and trappers traveling up and down the river called the village Red Stick, and the oncoming French, *Baton Rouge*. By the time pioneer Methodists had established a circuit church in the now white settlement, *Baton Rouge* had become the accepted name of the lively town on the much traveled river.

IN A HISTORY OF FIRST CHURCH, BATON ROUGE, written by Dr. Irby Nichols of LSU, he states that "Pioneers began their work in Baton Rouge before 1810" and records found in the Church show that the circuit church of Baton Rouge became a station in 1834, the date from which the Church dates its Founders' Day observances. Under the direction of its first full-time minister, Dr. C. K. Marshall, by 1836 the congregation had built a one-story church building for blocks from the river, on the corner of Laurel and old Church Street. As the bustling port town grew and prospered, so did the First Methodist Church, and by 1860, under the guidance of Dr. J. C. Keener (later Bishop Keener), who was then the Presiding Elder, and Dr. W. E. M. Linnfield, the minister, a second story and tall, gracious spire that was to become a



The original First Methodist Church building, Baton Rouge, La. The first story was erected in 1836, the second story and spire added in 1860.

landmark, were added to the church. That year it was honored by being host to the fifteenth session of the Louisiana Conference.

BUT DARK DAYS FELL UPON THE CHURCH and upon the city as the drums of Gettysburg and Shiloh began to roll, and pathetic accounts appear in the old church records of the Federals capturing the city and sending the minister of First Methodist—Rev. W. A. Croden—to New Orleans as a prisoner of war. The church was ordered closed, and the occupying troops used the building for military purposes for three years. Then in 1866, once again First Methodist had a minister, as the Rev. W. E. M. Linnfield returned to revive the people and to once again open the doors of First Methodist for worship services.

A NEW SPIRIT WAS FANNED AMONG THE PEOPLE of the church when in 1870, under the leadership of the minister, Dr. R. S. Trippett and the Presiding Elder, Linus Parker (later Bishop Parker) the church was painted, re-floored, an organ bought, and other general renovations carried out—in spite of the dark depression of the times. But this act of faith inspired the people—and with the church spire with its coat of fresh, new paint standing tall over the city as a

symbol of courage a great revival swept the congregation. As their own church grew, the people realizing the need for other Methodist churches over the city, led in the establishment of Keener Memorial Methodist Church at the turn of the century.

AS THE YEARS OF WORLD WAR I drew to a close, First Methodist, Baton Rouge, upon taking inventory, found itself with a membership of 777 in a woefully inadequate church plant, and then began the long struggle, in the lean years following the war, to re-build and re-locate the Church. At last, in 1926, the new First Methodist Church stood in all its splendor on the corner of North and East Boulevards, its present location. During those years, the Church membership established a mission plant near Standard oil in the industrial section of the city—a mission that has grown today into the flourishing Istrouma Methodist Church.

BUT THE REJOICING OF THE

PEOPLE of the church turned to sobriety as the economic tensions of the 30's found the new building still heavily indebted. At one time, during one of the darkest hours the people had ever faced, the church's creditors suggested renting out the church building for office space in order to fulfill its financial obligations, or assume bankruptcy. But each day some small miracle seemed to withstand ruin and as the records state "... we persevered, and with the help of God" made it through. As the minister during those hard years, Dr. J. Richard Spann, expressed it, "we kept on keeping on."

AS THE LITTLE INDIAN VILLAGE OF RED STICK began to take its place as one of the great industrial cities of the nation, the people of First Methodist once again turned their thoughts to their expansion and the expansion of Methodism over the area. In their own church plant the first Youth Center in the city was erected.

Over the city they assisted in the building of a much needed University Methodist Church and donated the land for the Ingleside Methodist Church.

DR. DANA DAWSON, JR. is the minister of First Methodist Church today. Under his leadership the Church has built a new parsonage, acquired parking lots, enlarged its program at home and in missions, and now is formulating plans to build a much needed Children's Building. And as he and his people observe the church's 124th birthday as a station, on Founders' Day, their greatest cause for rejoicing is that whenever the Church faced dark and trying hours, of which its records are complete, there was always that little group of dedicated laymen and ministers who "... persevered, and with the help of God" kept on keeping on."



Dr. Dana Dawson, Jr., Minister of the First Methodist Church, Baton Rouge, hands a Certificate of honor to Miss Ollie Hernandez, recognizing her 72 continuous years of membership in the church—the longest record of membership in the church's history.



OUR SECRET BALLOTS

Last Tuesday we Americans went into our polling booths and cast our ballots. It is stirring to see millions of citizens exercise their precious privilege of voting by free and secret ballot. In the election booth each of us is equal to every citizen, each able to cast one vote, each independent and unobserved. There is something sobering, even exalting when one stands alone with his conscience and his God to choose his leaders.

A weekly news magazine recently carried an article with this title: "The Generals Take Over." In Egypt, Pakistan, Iraq, Lebanon, Burma and Thailand, military leaders have assumed rule with practically dictatorial power. All of these nations, except Thailand, have been freed from British or French rule within the last 15 years. Yet their democratic liberty did not last. Freedom from restraint is not enough. Citizens must look upon their liberty as freedom for responsibility. Where that does not happen dictators take over. Therefore it behooves us to prize and preserve our free secret elections.

The political election is over but the secret balloting continues. Right now each of us, wherever he sits, is in the process of voting on some issue. And today I want to think about this business of secret balloting in life. I should like to view it in the light of something Jesus said, as recorded in the twelfth chapter of Luke, the third verse. Listen: "Whatever you have said in the dark shall be heard in the light and what you have whispered in private rooms shall be proclaimed upon the housetops."

Let us start right where we are, each in his own place. There may be others in the room as you are reading this. Nevertheless, the person next to you cannot see what you are thinking. Others can come only to the threshold of our natures. Each of us thinks in secret.

This secrecy is essential to our selfhood. We could not be ourselves if we had no chambers of thought which we could lock from the inside. There are times when we have to withdraw into ourselves in order to be ourselves.

And this secrecy is essential to our association with others. The shallow person who chatters forth everything that comes into his head and carries all his emotions on his sleeve does not invite deep abiding friendship. We prefer those people of quiet dignity who reveal by their reserve that they have thoughts too deep for words. We like to look into eyes which have a depth that indicates emotions not exposed to everybody's gaze. We like persons who can keep their own secrets because it is to them that we feel like trusting our secrets. A certain separateness is necessary for real togetherness.

And some secrecy is essential to our very sanity. George Orwell drew a fanciful picture of life in the 1980's if some of the present trends continue.

He showed what could happen if the mechanical means of transferring sight and sound and thought were perfected and put under the control of ruthless totalitarian governmental agencies. In his imagination he showed that it could be possible for a central intelligence office to follow the movements, the words, even the thoughts of each individual into his own rooms and take away all privacy. Such life would prove maddening.

Yet, secret places and secret chambers within our own minds are as necessary to the life of the spirit as shadow and darkness are necessary to break the blinding monotony of uninterrupted light.

And now let us go on to remind ourselves that in these secret places of the mind, decisions are continually being registered. If we had any meters which could record the movements of our minds as we have meters to clock our taxicabs, we would find that they keep running every waking moment. We speak of idle thoughts but no thoughts are really idle. They are working in us.

And according to the Master of Life, our secrets do come to light eventually. Sometimes they come out in slips of the tongue and in moments when we are off guard. Sometimes our inner thoughts eventually affect our facial expression. When Gilbert Stuart, the experienced painter of portraits, met Talleyrand, the wily French politician, he is reported to have said: "If that man is not a scoundrel, God does not write a legible hand."

Also, the secret ballots of our minds show in emergencies. Professor Peabody of Harvard was wont to say that what we do in crises is the result of what we have been thinking in the uneventful days preceding.

Truly, "as a man thinketh in his heart, so is he."

I Saw

Two Doubtful

Nurses



By
Rev. R. A. Teeter

at the door of a sick room when I went to call on the patient who was suffering from cancer in an advanced stage. I had been there often to bring what comfort I could through prayer and the Scriptures. The nurses thought my visit at this time would be useless. They doubted that she would know who I was or who would even be conscious of my presence. I replied: "She may be more conscious than she seems to be." I had in mind the operation

of the sub-conscious or the soul, call it what you wish. They permitted me to enter and minister to her in the way I had done before. That ended the story for that day.

But later these nurses told me that from that particular day she had more ease and comfort than she had previously received from opiates. They no longer doubted the usefulness of prayer on that occasion. There may be a medical explanation of this result. I do not know. But my own belief is that this was an expression of "the peace of God that passeth understanding" operating to "keep her mind and heart" against the suffering of her body.

Jesus taught that "men ought always to pray and not to faint." And this when the logic of the situation seemed to say it was useless. St. Paul exhorted: "Pray without ceasing." He seems to imply that there will be an answer unfailing, though possibly not exactly what we ask for.

The Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



One Talent People

The Bible stories of the master and the talents that he entrusted to his servants are always good for individual meditation and for discussion as a group. Probably one of the reasons is that most of us are one-talent Christians and we sometimes want to be sorry for the fellows who took their talents and hid them. And even though the "talent" of the Bible was a piece of money, the stories nevertheless can be used in our day with our present-day definition of talents. Because, after all, either meaning of the word has to do with a unit of value which the person did not own himself. The talents of the Bible stories were units of money which were entrusted by the master to his hired servants. Likewise, the talents of our lives today are powers or abilities which we did not create ourselves. God gave them to us, therefore they are to be handled as carefully as the coins that the masters of long ago placed into the hands of those under authority.

Since so many of us are one-talent people, we are often tempted to do as the man did who "wrapped his talent in a napkin and buried it." But God certainly is not pleased with such an act. Jesus said that if you give even a cup of cold water in His name, that you would be doing something holy. There was a poor widow who gave only two small coins when the collection was taken at church. Jesus stopped the service to tell people that she had given a greater proportion of her life than anyone there. Joseph of Arimathea simply offered his Master's body a grave to lie in, but this act has become a symbol for the ages of simple devotion to our Christ. Enoch had only one thing said about him, that "He walked with God," but who would want a more beautiful testimonial to his life on this earth?

My mother, having kept a busy

house for over sixty years, has naturally accumulated a number of utensils which she has used for years, and she has come to depend upon heavily. In the utensil drawer of her kitchen you will find many of the simple, homely tools that an experienced housewife has found useful in her daily work. But in that drawer is a small paring knife with the blade broken half off. There is also an old spatula worn so narrow that we "efficient" men would have discarded it long ago. But she told me recently that the little broken paring knife is exactly what she needs for a certain job. And the spatula in spite of its look of wearied age, has another use which no other utensil can match. These, too, are "one-talent" utensils. The chef of a great hotel would have scorned them for their inefficiency. But fortunately the woman with two generations of experience has a need of them.

Jesus is the Master Workman of the race. Only He knows all the simple, lowly jobs to be done to make this a better world. If you are a one-talent person, you have no business hiding it under the noise of the world's "progress." He needs what you have to offer. Make it a holy sacrifice to the blessing of His name and you will be a blessing to those around you.

From Where I Sit

"Die young and make a good looking corpse." That's the motto of the young man most wanted by the FBI—if he is still living! If he has now tasted death as a sinner, he has no doubt changed his philosophy. "The wages of sin is death . . ." Because "The way of the transgressor is hard," and "The wages of sin is death," whether one's body is beautiful in death or not, "dust to dust" is the decree of death in its relentless march to the grave. The soul is salvageable, however, through the grace of God. —A. Reid Jepson



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for November 23, 1958: WHY MEN OPPOSE JESUS

READ: FOR BACKGROUND, MARK 2:1 THROUGH 3:6. LESSON TEXT, MARK 2:18-28.

MEMORY SELECTION: Blessed is he who takes no offense at me. Matthew 11:6. (RSV)

We are studying today the third of the four lessons in Unit 2 which has for its general subject, "Our Response to Christ." Today we give attention to the matter of "Why Men Oppose Jesus."

We are quite familiar with the fact that, from the beginning of His life to now, there are many who have opposed Jesus. Herod tried to have Him killed at birth. Violent opposition to Jesus developed early in His ministry. Luke tells us that, after His baptism and temptation on the mount, Jesus returned to Galilee and to His native village of Nazareth. There, "as was his custom," He went to the synagogue on the Sabbath day. He there read a prophecy from Isaiah regarding the Messiah for whose coming the Jews were anxiously waiting.

Jesus then startled and angered the people of His home town by saying to them, "This day is this scripture fulfilled in your ears." As a result of His statement in the synagogue, His fellow townsmen were so enraged that they rushed Him out of the city to the brow of a hill and meant to throw Him down the bluff to His death. So extreme was the opposition to Jesus in Nazareth that He left His native town and went to live in Capernaum.

In Capernaum also, Jesus preached on the Sabbath day. It is said of the people there that "They were astonished at his doctrine." However, there was in the synagogue that day a man possessed of an evil spirit. Jesus healed him of his infirmity on the Sabbath day, which was contrary to the traditions of the elders regarding work on the Sabbath day.

There is evidence of the "tight laced" attitude of the people regarding healing on the Sabbath day when, at sundown, they brought many of their sick people to Jesus for healing. Note that they waited until sundown, since that marked the end of the Sabbath day, before they would bring their sick to Jesus for healing lest they be guilty of working on the Sabbath day.

Let us remember that the bitterest enemies of Jesus were the supposedly very pious people of His day. It was the people in Nazareth who were worshiping in the synagogue on the Sabbath day who tried to murder Jesus on the Sabbath. The only real opposition Jesus had in His ministry came from the religious leaders of the Jews. In Mark 12:37 we are told that "The Common people heard him gladly." A modern translation of this verse reads "the masses of the people heard Jesus gladly." The dangerous opposition to Jesus did not come from the rank and file of Jewish people. In the Roman court, Luke tells us that Pilate said to the people, "I having examined him before you, have found no fault in this man." The authorities of Rome did not oppose Jesus. The court simply acceded to the demands of the leaders of the Jews that Jesus be crucified.

Why Did Jewish Leaders Oppose Jesus?

Jesus was non-conformist, as regards the "traditions of the elders," and thereby brought down on His head the enmity and wrath of Jewish leaders. What were the particular charges?

(a) In Mark 3:1-2, we are told that "He entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him." When Jesus did heal the man and defended His

act of mercy we are told in the sixth verse of this same chapter that "The Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him."

(b) Jewish leaders opposed Jesus because He forgave sins, as found in Mark 2:5. They called it blasphemy since they said, "Who can forgive sins but God only?"

(c) The Jewish leaders knew that Jesus did not get His authority to teach and preach from the organized Jewish church. Consequently they challenged His right to pose as a religious leader.

(d) Jewish leaders said of Jesus that He ate with Publicans and sinners and consequently, in their judgement, was unfit for religious leadership.

The real cause of the conflict is to be found in the fact that the Jewish leaders emphasized a religion of formalism and ritualistic services. Jesus gave emphasis to a religion based on an inner experience of heart and soul which resulted in sincere, practical service to God and man. The Jews sensed the popularity of the way of life Jesus was emphasizing and they saw that the success of the Christian movement would cripple or destroy the Jewish religion. Hence it was that they decided to destroy Jesus before His work destroyed their hold on the people.

What Makes Fasting A Religious Experience?

Jesus indicates here that one can hardly make fasting by the clock or by the calendar a religious experience. We once heard a saintly, old religious philosopher say that he could see no reason why God would be pleased just to see him do without his dinner.

We believe that was something of the viewpoint of Jesus about fasting. It is not necessarily a religious act to say, "At a certain time today or next week at a certain time I will do without eating." It is our feeling that fasting must have a larger objective and purpose than a control of our appetites. There are times when spiritual experiences or spiritual objectives are such that fasting becomes an appropriate, if not an essential part of the experience. When our fasting is a part of a real religious experience, we are hardly conscious of the fact that we are fasting. Something bigger than a desire for food possesses our souls.

The Christian Religion Is A New Movement

It sounds a little strange, in our lesson text, to hear Jesus turn from the discussion of fasting, with its illustration taken from the happy relationship commonly existing between the bride and the bridegroom, to a discussion of patching old garments with new cloth and putting new wine in old bottles.

However this statement was emphasizing quite pointedly a truth which Jesus wanted the Jewish leaders to learn. Jesus was saying, in effect, that He was making no effort to fit the new movement He had come to establish into the inflexible mould of the old Jewish church. In saying that you cannot patch old clothes with new cloth or keep new wine in old bottles, Jesus was saying that the Christian movement could not be contained in the old Jewish church because it was not only a new movement but also a new way of life.

Why Has The World Opposed Christianity?

At the time of Jesus, there were many, many forms of religion in the heathen world of the

day. None of these religions were persecuted or oppressed simply because of religious teachings. Wars between nations might indirectly affect the religion of the nation but that was not the primary purpose of the war. The various forms of religion were tolerant of each other and lacked entirely the spirit of evangelism which has always characterized the Christian religion.

Opposition to the Christian religion came at two very definite points. (1) The Christian religion was an evangelistic religion with a purpose to include in its fellowship the people of all nations. (2) The Christian religion demanded that those who embraced its faith change their way of life both morally and religiously.

Until the time of the Christian religion, with the exception of the Jewish faith, religion had little or nothing to do with moral character. People worshiped their gods for what their gods could do for them and to keep their gods from doing something to them. Although the Jewish religion basically did have a moral content, formality, ceremonialism and literalism had largely displaced vital morality.

When the Christian religion came along teaching a new way of life and demanding that character be brought in accord with the perfect character of Christ and God, it found opposition at almost every turn. It should be said, also, that this has been the basic reason behind the opposition to Christianity all down through the centuries. People instinctively want to be religious but the masses of people do not want to change their manner of life in order to be religious.

Why Is The Church Popular Today?

In America today the church is more popular with the masses than at any time in American history. The percentage of church members in the total population is greater now than ever before. The number of church members is by far the largest in our history. It was recently announced that there are now more than one hundred million members of the church in America. Why this upsurge in the popularity of the church in the life of today? Could it be that the church has, to a degree, side-stepped the original cause for opposition to the church—a changed life? Can it be true that the church is more concerned in our day about the number of members it has than it is about the moral character of its members? We must believe that a hundred million sincere Christians in America could revolutionize our nation religiously in a comparatively short time. Since we have more than a hundred million church members, why is not this moral reformation taking place? Is it not because too many of these millions have accepted membership in the church without making the change of life which is necessary in vital Christianity?

What Jesus Taught About The Sabbath

Jesus did not conform to the Jewish traditions regarding the Sabbath. Jesus did conform to the spirit of the Sabbath day as a holy day. He went to the synagogue on the Sabbath day "as was his custom," He made it a day of religious culture and training. Nevertheless, Jesus took the position that "It is lawful to do good on the Sabbath day," even though, in so doing, he broke with the traditions of the elders. Since man was God's crowning creation, Jesus said that even "The Sabbath was made for man, and not man for the Sabbath." The Sabbath day should be a day of spiritual and religious development and not a day of self-punishment. We should ever keep in mind that it is possible to be both religious and happy.

How May We Oppose Christ Today?

It is not necessary for us to be avowed atheists and outspoken enemies of Christ in order, in reality, to oppose the cause of Christ. There are many who even profess faith in Christ and do nothing about it and thereby do more to hinder the cause of the Master than many outside the church.

In order to oppose Christ, it is not necessary for us to declare that the Christian life is so hard that we are forced to give it up. We may even continue to profess faith in Christ but make our religious life so easy, soft and meaningless that it would have been better, for the sake of the cause, if we had announced that we have given up the idea of being religious.

NEWS AND NOTES ABOUT FACTS AND FOLKS

W. HOWARD BENDING of St. John Methodist Church, Destrehan, was guest speaker at the Layman's Day service of the Lutch Meth- odist Church on Sunday, Oct. 19. Rev. Frank C. Lankford is pastor of the church.

REV. GEORGE F. PEARCE, pastor of First Methodist Church, Natchitoches, was guest evangelist in a series of revival services at the Morningside Methodist Church, Shreveport, Nov. 3-9. Services were held twice daily. Rev. G. Eldred Blakely is pastor.

DR. J. HENRY BOWDON, SR., pastor of the Carrollton Avenue Methodist Church, New Orleans, was the guest evangelist in a series of revival services at the Luling Methodist Church Nov. 2-7. Rev. T. O. Crosby, Jr., is pastor of the church.

RAY HORNE has assumed his duties as Choir Director at the St. Paul Methodist Church in New Orleans. Mr. Horne is a native of Tampa, Florida, and is presently furthering his education in the field of Church Music while residing in New Orleans. Rev. Harvey G. Williamson is pastor of the St. Paul Church.

MR. AND MRS. HOWARD ORLOPP have been selected as co-counselors for the Intermediate Methodist Youth Fellowship of the St. Paul Methodist Church in New Orleans. A variety of activities is planned for this group in the next few months, according to the pastor, Rev. Harvey G. Williamson.

REV. W. SPENCER WREN, New Orleans District Director of Youth Work, presented the plans for the Youth sponsored Easter Sun Rise Service to the members at the October meeting of New Orleans Ministers. Mr. Wren also announced that Rev. Henry A. Rickey, superintendent of the New Orleans District would be the preacher for the Sun Rise Service.

JUDGE JOE SANDERS, of the Family Court of East Baton Rouge Parish, was the guest speaker at the supper meeting of the Men's Club of the Live Oak Methodist Church, Watson, on Wednesday night, Oct. 15. Judge Sanders gave many personal observations as to causes, effects and help for troubled homes. Rev. Charles H. Giessen is pastor of the church.

J. N. FOMBY, Sunday School teacher and Lay Leader at First Methodist Church, Alexandria, was the guest speaker at the annual observance of Layman's Day at Trinity Methodist Church, Ruston, Sunday, Nov. 2. W. L. Caldwell, chairman of the Official Board was in charge of the service. Dr. Virgil D. Morris is pastor of the church.

MRS. E. J. BARKSDALE, wife of Rev. E. J. Barksdale, pastor of the Parker Memorial Methodist Church, New Orleans, presented a "Minnie Pearl" type of entertainment at the "Ladies Night" meeting of the Men's Club of the Elysian Fields Methodist Church, New Orleans, on Monday night, Nov. 3. Rev. J. E. Christie is pastor of the Elysian Fields Church.

R. E. HINSCH, teacher of the Men's Bible Class of the Noel Memorial Methodist Church, Shreveport, was guest speaker at the supper meeting of the Men's Club of the First Methodist Church, Minden, on Monday evening, Oct. 20. Mr. Hinsch toured Russia last summer as an envoy of the church, sponsored by his class. He discussed impressions and experiences of that trip. Rev. Merlin W. Merrill is pastor of the Minden church.

PRIMARY 1 AND 2 CHOIR of the First Methodist Church, Shreveport, presented the music for the evening worship service on Sunday, Nov. 2. This choir is composed of thirty children in the first and second grades. They sang "All Night and All Day" and "Jesus' Little Lamb." Jim Lamberson, the director, accompanied them on the Autoharp. Dr. D. L. Dykes, Jr., is pastor of the church.

THE WESLEYAN SERVICE GUILD of the David Haas Memorial Church, Bunkie, concluded the study of "Understanding Other Cultures," with a covered dish supper. Mrs. Ruth Cowell, Pineville, Conference Secretary of Christian Social Relations, taught the study. Much interest was manifested and the attendance was very good. Rev. J. J. Caraway is pastor of the church.

CHARLES CHISOLM, member of First Methodist Church, Monroe, was the guest speaker at Layman's Day services at the Memorial Methodist Church, Bastrop, on Sunday morning, Nov. 9. Mr. Chisolm is director of the 1000 Club in the Monroe District. Flint Robertson, lay leader of the Bastrop Church, conducted the evening worship service of the church. Rev. Brady B. Forman is pastor of the church.

REV. AND MRS. C. ED. HENKEL announce the birth of their third child, a daughter named Janet, on the 24th of October, at Columbia, La. A Baptismal service was held for her on Nov. 9, at the Grayson Methodist Church. Rev. Heber W. Weller, Mrs. Henkel's father and an ordained clergyman of the Episcopal Church, performed the baptismal rites. The Rev. Mr. Henkel is pastor of the Grayson Church.

THE ENTIRE WORSHIP SERVICE of the First Methodist Church, Minden, was presented by Wesley Foundation deputation team from Louisiana Tech at Ruston, on Sunday, Nov. 2. Larry Miles was chairman; Bob Midyett delivered the message; and Becky Jones was the organist. Bill Stokes is the Foundation director. Two young people of First Church presented a trumpet duet: "Pilgrim's Chorus." They were Robert Dee Thompson and Sam Richardson. Rev. Merlin Merrill is pastor of the church.

THE CHRISTIAN GLEANERS CLASS of the Vivian Methodist Church sponsored a meeting of the Golden Agers on Thursday evening, Nov. 6. This was the first meeting of what is expected to be a permanent organization in the life of the church. Dr. Charles Caldwell is president of the class. Mrs. Willard Burr is the teacher and Mrs. Roby Spears is chairman of the Golden Agers committee. The Christian Gleaners Class is composed of young adults. Rev. James C. Whitaker is pastor of the church.

ROY GRANT, pastor of the Ringgold Methodist Church, was the guest evangelist in a series of revival services held at the Curtis Park Methodist Church, Shreveport, Nov. 2-12. Harry Padgett was in charge of the song services. Services were held each evening at 7:30. The revival concluded a special period of visitation under the direction of T. E. Carroll, chairman of the Membership and Evangelism Commission and an Adult Membership Class taught by the pastor, Rev. W. V. Sirman.

DR. BEN R. OLIPHINT, pastor of St. Paul's Methodist Church, Monroe, has been named by the Council of Bishops as the ministerial delegate from the South Central Jurisdiction to attend the Fifth World Order Study Conference at Cleveland, Ohio, on Nov. 18-21. Held under the auspices of the National Council of Churches, the Conference will consider the theme "Christian Responsibility on a Changing Planet." Each Jurisdiction of the Methodist Church will be represented by one Bishop, one pastor, one layman, and one lay woman.

LUTCHER-RESERVE MEN'S CLUB met with the ladies for business and a "pot-luck" dinner on Monday night, Oct. 27. W. H. Thomas was elected the new president of the Club. The guest speaker, Dr. C. S. McCleskey, brought a challenging talk and some very good slides about mission work in India. Mrs. McCleskey attended the meeting with Dr. McCleskey, who is professor of bacteriology at Louisiana State University, and one of the lay leaders of University Methodist Church in Baton Rouge. Rev. Frank C. Lankford is pastor of the Lutch-Reserve Charge.

DR. EVERETT F. HALLOCK, Dallas, Texas, was the guest speaker at a joint meeting of all the Wesleyan Service Guilds of the Methodist Churches of the New Orleans District, Tuesday evening, Oct. 25. The meeting was held at First Methodist Church, and was in connection with the observance of "The Week of Prayer and Self-Denial." Dr. Hallock was formerly exchange minister to the British Isles, sponsored by the National Council of Churches of Christ in the United States and the British Council of Churches. He was also speaker at the Church House at noon Monday through Friday, Oct. 24-28. These services are sponsored by the Greater New Orleans Federation of Churches. Dr. Nathaniel H. Melbert is pastor of the First Church, New Orleans.

HARVEY GARRETT is the newly elected president of the Men's Club of the St. Francisville Methodist Church. Elected to serve with Mr. Garrett were Richard Loyst, vice president; W. D. Spillman, secretary; and Clyde Harvey, treasurer. Sharp Stafford of Baton Rouge was the guest speaker for the meeting of the Club on Thursday evening, Oct. 16. Mr. Stafford has had considerable experience in the work of Methodist Men's Clubs, and he pointed out ways to promote spiritual growth in the church and community by working with other groups on civic projects. Supper for the meeting was served by members of the Woman's Society of Christian Service of the church. Rev. Marshall Paine is pastor of the St. Francisville-Tunica Charge.

FRANCES ROBERTS SHIRLEY, soprano, has just completed a recording of 12 of the favorite hymns of Charles Wesley. Mrs. Shirley began her career with her own radio program at the age of 12. At 14 she was awarded a complete high school and college scholarship by Athens College, Athens, Alabama, and toured the South giving many full-length concerts. While at Athens she won highest honors in the state high school music contests. She toured 16 eastern states as soloist in over 90 engagements. She then became staff soloist for Radio Station WBRC, Birmingham, Alabama. Also in this album are two sacred duets, sung by Mrs. Shirley and her brother, Rev. Jesse H. Roberts, Evanston, Illinois. Mrs. Shirley's husband, Rev. Fred Shirley, is associate pastor of Noel Memorial Methodist Church of Shreveport.

LAYMAN'S DAY at Curtis Park Methodist Church, Shreveport, featured a mens' choir, quartette, and four speakers as laymen led the morning worship service. Dewitt Clements introduced the following speakers: Gene Lichliter, chairman of the Education Commission; James Fuller, president of the Methodist Men's Club; and Milton Lacefield, chairman of the Commission on Finance. Mr. Clements concluded the talks with an outline of the organization of the local church and challenged the church members to each assume their responsibility. Singing in the quartette were Norman Bale, Bill Bryant, Homer Gandy, and Bob Roberts. Leading the Invocation was Earl Giddings, chairman of the Official Board. The Responsive Reading was led by Eddie Payne, district steward. Rev. W. V. Sirman is pastor of the church.

FIFTEEN MEN are members of the Lay Speakers group of First Methodist Church, Natchitoches. Since June 1, they have given forty lay talks in seventeen different churches, including Oakgrove, Provencal, Flora, Robeline, Martha-ville, Beulah, Mt. Zion, Montgomery, Davis Springs, Many, Coushatta, Conley, Liberty Chapel, Campti, and Horseshoe Drive, Alexandria. This work is a part of the Board of Lay Activities. Hugh Bernard is the charge lay leader, and Jack Boydston is chairman of the lay speakers group. Other speakers who are certified lay speakers are: Dr. Leo Allbritten, Dr. W. F. Beyer, Henry Hernard, E. C. Breedlove, W. P. Cummins, Jack Fisher, Norman Fletcher, Dr. Leonard Fowler, Dudley Fulton, Dr. Robert Hammond, Forrest Hedges, J. W. Jones, Jr., and George L. Parks. Rev. George F. Pearce is pastor of the First Church, Natchitoches.



Dedication ceremonies were held at St. John Church, New Orleans, on Sunday, October 26 at 10:00 a. m. W. H. Bending (right) is shown presenting the building to Rev. Henry A. Rickey, (left) district superintendent, while Rev. C. D. Pinkard, pastor of St. John, looks on. The congregation is 5 years old and the property is worth \$35,000.

Open House Being Held At New Orleans District Parsonage

By Henry A. Rickey
N.O. Dist. Superintendent

We found that most of the New Orleans Methodists had never seen their District Parsonage.

So, we began inviting them, a few churches at a time, to come by on a Sunday afternoon, for "Open House."

It has been a good experience. The first one was on September 28, the second, October 12, the third was October 26, and the last one will be on November 23rd.

The response has been good. Many have appreciated the invitation to visit the District Parsonage, and visit us.

The District Parsonage Committee has assisted as hosts. They are Mrs. Rickey, Mrs. Alva J. Groth, Mrs. Henry Walther, and Mrs. George Royan.

This home was purchased in 1922, when Dr. John G. Snelling, now of Bunkie, was Presiding Elder. It is a large two story home, in an old, established part of the city. It is a convenient location.

It has four bedrooms, two baths, and a study upstairs, with a large living room, an every day living room, a kitchen, a bath, and a glassed-in porch downstairs.

Every District Superintendent, since the days of the Snellings, has done something to make it more attractive and liveable.

It has been recently re-decorated and air-conditioned, with new drapes and some new furniture.

Men's Club Meets

The Second Methodist Men's Club of Metairie had its regular monthly meeting, Tuesday, October 28 at 7:30 p. m.

Chaplain V. K. Fletcher of the Protestant Chapel of Angola Prison was guest speaker. Chaplain Fletcher's topic was "Hand, Head and Heart." Explaining that most inmates come from broken homes. "Most of them have been robbed of these three things" he said. "Some of them have never been in a church to hear a scripture read from the Holy Bible before going to prison."

Second Methodist Men's Club had forty-five present for the supper of pork chops and spaghetti. Nick Inbragutu was in charge of the dinner. John W. Bennett is secretary.

DeRidder Boy Wins Championship At La. State Fair

Jimmy Dunn, DeRidder 8th grade 4-H Club member won the Championship with a Duroc Senior Spring Gilt (R.P. Key Sue 2) at the Louisiana State Fair.

He placed first and fourth with two Duroc Spring Gilt's against other age groups in the Duroc Breeding Class. The first gilt was declared champion. Jimmy also placed fourth in the Heavy Weight Barrow class and ninth in the Light Weight Class.



Jimmy Dunn

Jimmy is the son of Mr. and Mrs. Robert Dunn of Route 2, DeRidder, and, with his parents, is an active member of the WESLEY METHODIST CHURCH; Rev. J. C. Skinner, pastor.

Christian Worker School Held At Houma

A milestone was passed in the Houma Sub-district when a most successful Christian Workers School was held October 27-29, as reported by the Reverend B. A. Galloway, Dean of the School.

This was the first undertaking of a Sub-district school in the Houma area, and an outstanding faculty was acquired. The faculty consisted of Mrs. Earl Emmerich, of Lake Charles, who taught the course, "The Use of the Bible With Children"; the Reverend Robert Crichton, of Bogalusa, who taught the course "Teaching the Bible to Youth"; and Dr. Bentley Sloane, Executive Secretary of the Board of Education, from Shreveport, Louisiana, who taught the course "Adult Work in the Church School."

Seven churches participated in the School, which was held at First Methodist Church, Houma. Those participating, in addition to First Church, were: Berwick, Morgan City, Golden Meadow, Houma Heights, Bayou Blue and Lockport. A total of 76 students were enrolled with 44 credits issued.

Delicious refreshments were served during intermission by the ladies of First Church.

Shreveport District Parsonettes Hold Meeting And Elect New Officers

The Parsonettes of Shreveport District met in the home of Faye Blakey, with the new president, Le Deal Sloane, presiding.

During the business session reports were heard from the Treasurer, the Chairman of the Courtesy Committee, and the Chairman of the Yearbook Committee.

Mrs. Agatha Flowers, Program Chairman, presented several members in a program which was a very interesting and inspiring panorama of the life and work of a minister's wife. Each used a letter of the word "Parsonette" as the point of projection:

P-Parsonage, by Minnie Caraway

A-Attitudes, abilities by Agatha Flowers

R-Resolutions, and Revolutions, by Mabel McGuire

S-Satisfactions, sorrows, secrets by Lucille Collins

O-Offspring (Ours and Others') Virginia Durham

N-News, needs, etc, Open Discussion

E-Entertainment — Open Discussion

T-Taking Time for Things Taken On, by Phillis Ross

T-Talk, Talents, Tasks by LaVerne Mouser

E-Etiquette—Open Discussion

The program was concluded with a prayer by LaVerne Mouser, after which a delicious buffet lunch was served by the hostess and co-hostesses. Co-hostesses were Caroline Sirmon, Minnie Caraway, Phillis Ross, Beth Schwendimann, Pearl McKay, Ruth McCarty, and Connie McClung.

Officers and Committees elected for this year are: President, LeDeal Sloane; V-Pres., Joan Bailey; Secretary, Caroline Sirmon; Treasurer, Minnie Caraway; Courtesy, Lucille Collins; Virginia Durham, Ann Sawyer; Special Occasions, Sue Arnold, LeDeal Sloane, Mabel McGuire, Nancy Rorie, Bernice Taylor, Pearl McKay, Rosemary Cady, Hattie Lutz, Mary Clayton; Yearbook, LaVerne Mouser, Estelle Dameron, Sue Dykes, Mozelle Whitaker, Marie Harper, Jo McLean.

About twenty-five members were present. Virginia Durham, Reporter

N.O. First Church Men's Club Meets At Summer Lodge

Regular meeting of the Men's Club of First Methodist Church, New Orleans was held on Friday, October 17 at the Summer Lodge of A. S. Chevis in Waveland, Miss., 55 miles out of New Orleans.

Meeting was opened with prayer by Jewel Bennett. A delicious Shrimp Jambalaya with boiled shrimp supper was served by our Mr. Chevis, who was an ideal host, as everything was different from the usual.

President Buddy Brockman spoke on a request by the Gentilly Methodist Church in N.O. that Billy Michon be sent to assist them in organizing an active Mens Club. The invitation has been accepted and Mr. Michon has an appointment to assist them in organizing.

Norman Wagle, who is an active member of the M.Y.F. Council and one of the general co-ordinators of the Sunrise Service on Easter Sunday morning, submitted a plan that the Men's Club sponsor a week stay at the Baton Rouge, New Orleans District Camp, to the youth that designs the best poster advertising the coming Easter Sunrise service.

This plan was put into a motion by Mr. Michon and was accepted by all. Meeting was closed with prayer by Leo Wagner.

The following officers were installed at Sunday service Oct. 26: H. L. Brockman, pres.; Robt. Ruana, vice pres.; Chester Coulter, secty.; Jas. Harbison, treas.; Wm. J. Michon, reporter; Jas. Evans, devotions; A. J. Crondoit, publicity; Harry Miller, attendance; Clyde Shaw, Membership; Fred Selby, Program; and Walter Charbonnet, Projects.



Seven other children and infants were dedicated to God in Baptism during this time. (These people are pictured above.)

According to the pastor, Rev. Mr. Skinner, the revival was a great spiritual success because of the cooperation of the members of the church on the committees to which they were assigned.

Mr. Albert Kelly is the church school superintendent, and Mr. A. M. Moore is the chairman of the Official Board.

The Methodist Church of Oberlin, La., had a series of Revival services the week of October 19-26.

Rev. J. C. Skinner, pastor, preached during the week, and the young people of the church, and the community, composed the choir for the services.

Twelve persons united with the church during the week, seven of them by profession of faith in Christ.

Batesville District Churches Show Increase In Most All Reports

By Ira A. Brumley

The Batesville District has sent in the total reports for October on church school membership, average attendance, nursery home membership, and adult home membership. These reports were sent to the district superintendent and forwarded to us. We will be giving reports on other districts at a later date.

The following churches in the Batesville District show a church school membership increase over the report made last June: Bull Shoals, Hickory Valley, Bethesda, Wild Cherry, Viola, Pleasant Plains, Salem, Mt. Pleasant, St. James, Melbourne, Forrest Chapel, Oxford, Weldon, Charlotte, Mountain Home, Cave City, Grange.

The following schools report an increase in average attendance: Spring Creek, Bull Shoals, Salado, Hickory Valley, Batesville First Church, Wild Cherry, Tuckerman, Stranger's Home, Cedar Grove, Corner Stone, Pleasant Plains, Newport First Church, McHue, Salem, Mt. Pleasant, St. James, Mt. View, Melbourne, Oxford, Newport Umsted, Tupelo, Charlotte, Mt. Home, Moorefield, Sidney, Cave City, Grange, Cushman, Bear Creek, Ash Flat, Evening Shade.

It is hoped that many church schools will be increasing their nursery home and their adult home program.

The second report is being asked for after November 23. This report will ask for the average attendance since June 1.

Training Schools

Three area training schools have been scheduled for November 23-25.

The Wilson Area School for south end of Mississippi will be held at Wilson with the following courses being offered:

- HOW TO IMPROVE THE CHURCH SCHOOL, Mitchell Sanford
 - THE LIFE OF JESUS, Earl Carter
 - THE WORK OF THE LOCAL CHURCH, N. Lee Cate
 - THE METHODIST YOUTH FELLOWSHIP, James M. Meadors.
- The Walnut Area Training School will offer the following courses:
- THE USE OF THE BIBLE WITH CHILDREN, Mrs. H. E. Tomlinson
 - PREPARING FOR MARRIAGE, Harold Spence
 - YOUR HOME CAN BE CHRISTIAN, V. E. Underhill
 - UNDERSTANDING THE BIBLE, Harry King

The Van Buren Area School is to offer the following courses:

- TEACHING CHILDREN, Mrs. Leslie C. Thompson
- HOW TO TEACH IN THE CHURCH SCHOOL, Mrs. Bob Daugherty
- TEACHINGS OF THE PROPHETS, Ira A. Brumley.

Paris Training Schools

A one-unit First Series Training School was completed at Paris November 3rd. The course offered was HOW TO IMPROVE THE CHURCH SCHOOL. Most of the church school leadership of the Paris church school participated in this program with a total enrollment of 25 persons.

The Paris church school has recently moved the children and youth divisions into the newly con-

Christian Adventure Week Held By Youth Of Eunice, La. Church

The Young People of First Methodist Church, Eunice, Louisiana conducted a very successful Christian Adventure Week recently. Mrs. F. A. Bolack was the director, assisted by Mr. W. B. Maynard. Those teaching and speaking during the week were, Miss Sue Liddell, Mr. Deen Thompson, and Rev. George Harkins. The recreation was under the direction of Miss Norma Odom and Mr. Barry Bolack. The song leader was Mr. Jack McNamara and Miss Martha Hayes was the pianist.

Book of Plays Published

"The Seeking Years", six television plays selected from the award winning CBS - TV series, LOOK UP AND LIVE, will be in the nations bookstores (\$1.50) January 5, 1959.

Edited by John M. Gunn, producer of the series for the Broadcasting and Film Commission of the National Council of Churches, and published by Bethany Press, St. Louis, Missouri, "The Seeking Years" series has been put into book form by popular demand. After each program broadcast, letters came in asking: "Where can we get this program for local use?" "Are the scripts available?" "May we have a kinescope?" Many letters stated forthrightly that the series was the best program the writer had ever seen on television—especially for young people and urged a repeat scheduling at a more favorable hour. Nationally known commentators praised the series highly.

The combination of approval and demand resulted in this publication of six selected plays with brief but adequate production notes.

The selected plays are:

- 1) "No Man is an Island." Depicts in telling fashion the problem youth faces as he seeks to live out his Christian conviction regarding the brotherhood of man.
- 2) "A Thing of Beauty." An artistic study of what is true beauty.
- 3) "The Will to Win." To win, for the sake of winning is not enough; valid success patterns in contrast.
- 4) "Plenty of Rain." A family situation which demonstrates the difference between direction and

structured and attractive educational building. This gives opportunity for the expansion of the adult division in the building formerly used by all the groups.

They hope to greatly strengthen their church school in the coming months.

Hatfield Youth Conduct Program At Cove Church

The Polk County Sub-District MYF met Monday, Nov. 3, at the Methodist church in Cove.

The program was conducted by the young people of the Hatfield church. It was about vocations and these young people explained the vocations that they had chosen.

The business meeting was conducted in the usual manner with the roll call and minutes being read by the secretary.

Miss Martha Sue Rye was recognized as having been chosen as one of the young persons from the Hope District to be delegate for Methodist Youth trip to the United Nations in New York City.

Each MYF present gave a report on their MYF fund pledges.

The two remaining youth rallies for this year were announced by the president. The December rally will be a two-day institute at Texarkana. The guest speaker will be Rev. Rufus Sorrels. The spring rally will be held in Foreman, and the guest speaker for this rally will be Dr. Neil Hart.

Again the churches in the sub-district were urged to write in articles for the District Newsletter.

The District Temperance essay was explained. This year's essay is to be entitled, "Your Drinking Is My Concern."

The business meeting was adjourned, and the group was led in recreation by Miss Bethy Kay Bell and Miss Nancy Thomas.

Refreshments were served and the meeting was adjourned with the MYF benediction.

Halloween Party

By Lea Sherman

Mr. and Mrs. W. E. Woods entertained Mr. Woods' Intermediate Sunday School class of boys of Cheneyville, La., Saturday evening October 18, with a Halloween party. Others attending were the Beginners class and other little friends of the Woods'.

On arrival each of the young people was given a musical balloon and other fuss-making toys with instructions to find the black cats and witches, but above all things to make noise. This they did with games and witch stories.

Mrs. Woods served candy and cookies throughout the play hour. And at exactly five o'clock, Mr. Woods made all the little fellows gather around a table on the shady lawn and there he served ice cream and cake.

The neighborhood pet dog came along with the children, so he, too, was generously fed as he had helped with all the fun, especially, when they played run sheep run.

guidance in character building.

5) "The Puzzle." A teen-age boy tries to find his way through the haze of what is expected of him.

6) "The Faith Hawker." A delightful fantasy which conveys the source and power of faith.

Each of the six dramas in "The Seeking Years" is eminently suitable for production by any local dramatic group.

THE YOUTHFUL ACCENT

By Hoover Rupert

Toward A Fading Color-Line

Recent discoveries suggest that man may be able to control the color of his skin. Dr. Morris Fishbein, medical historian told the Missouri Academy of General Practice in a recent address. Editor of the American Medical Association's Journal, the Chicago writer said isolation from the brain's pituitary gland of a hormone that regulates pigmentation opens up new possibilities. The pituitary as master gland previously has been linked to control of other glands of the body and of growth processes, Dr. Fishbein explained, and now one of its hormones is shown to stimulate the activity of melanocytes, in the pigmented cells which give color to the skin, hair, and eyes.

"If our knowledge of the melanocyte-stimulating hormone is carried to its complete conclusion, he said, 'the time may come when pigmentation of human beings in red, yellow, brown, black and white may be controllable.' He suggested to a Kansas City Star reporter that one can speculate from there as to what this portends. It may bring ability to prevent gray hair, or to change color of eyes. It likely will enable genetecists to overcome albinism, the lack of pigment in albinos with their white hair, skin, and pink eyes.

The doctor reported that already science knows how to overcome black-and-white mottles in human skin. An extract from an Egyptian plant, amminajus, is given to the mottled patient who then is exposed to ultraviolet light. The white patches then fill in with pigment to make over-all color for the area.

"What the melanocyte-stimulating hormone can do when its mechanism is accurately charted," Fishbein said, "may make the mottling repair seem primitive." Blondes may be changed to brunettes and vice versa. Red hair may be changed to brown or black. Women with artificial hair hues now, may pick a permanent new color perhaps at will. The Indian and Negro may be converted into blondes, the white man may become swarthy if he so desires. "Such fancies are not poppy-cock," Dr. Fishbein told reporters after his address. "Today's problems with the atom and its potentials for good and bad should forewarn mankind to imagine what's ahead and plan the proper uses of new wonders," he concluded.

Just let that youthful imagination of yours play around with this idea for awhile. In simplest form it will make sun-tanning a matter of simple course. In its extreme form it could smash all theories of racial superiority and discrimination by color of skin into a colorless cocked hat or crazy-quilted coat of many colors! The person who gets his superiority from his colorless skin, may discover that skin comes in various different colors and he can change to a desired color with pills or capsules. Who then will establish which colors can go to which schools and churches? Who then will stand up to proclaim the racial superiority of a particular pigmented group in the human species?



Indian Woman Leader Challenges Christian Churches

DENVER, Colo. (RNS)—Churches must look at the specter of immorality, delinquency and war that stalk the world today and ask wherein they have failed, one of the foremost women in India told the 8th National Assembly of United Church Women here.

Rajkumari (Princess) Amrit Kaur of New Dehli faced some 2,500 women delegates from this country attending the triennial assembly and asked what they and their Christian sisters around the world are doing to stop war and injustice.

"We say war is no solution to any problem, and yet we arm for war," she said. "We believe we can conquer hatred and fear by force. Can we?"

Madame Kaur is a member of the Indian Parliament and former minister of health in Prime Minister Nehru's cabinet. For 15 years she served as secretary to the late Mahatma Gandhi.

A Christian herself, she pointed out that through the ages the Christian countries have gone to war with each other oftener than non-Christian nations and that they are

New Circles At Curtis Park

Two new circles of the Woman's Society of Christian Service have been organized at Curtis Park Methodist Church, Shreveport. Mrs. Morris Gremillion is circle leader of the Ruth and Esther Circle and Mrs. Woodrow Moore is circle leader of the Susanna Circle. The society has 91% subscription to the Methodist Woman. During the last year the membership has increased 200%.

Among the studies being planned for the near future is one on the Middle East and a Church Wide School of Missions.

Among the projects of recent work include the teaching of a course by members of the society at the church's Sunday Evening Fellowship in August, the placing of a kitchen with supplies valued at \$400.00 in the new educational building, and the visitation of new residents by members of the society.

Mrs. M. J. Lacefield is president of the society.

discovering daily newer and more ghastly weapons and destruction.

"Is this not a challenge to the Christian Churches?" she asked.

Week of Prayer Observed

Denham Springs

The Wesleyan Service Guild and the Woman's Society of Christian Service of the Denham Springs First Methodist Church held joint services in observance of the Week of Prayer and Self-Denial. Mrs. Ned L. Stout, secretary of spiritual life of the Woman's Society, directed "quiet day" meditation and a program meeting. Participating in the latter were Mrs. W. A. Hall from the Guild and Mrs. O. P. Waldrep, Mrs. George Smith and Mrs. L. W. Rainey from the Woman's Society.

New Era

The New Era Woman's Society of Christian Service had their Week of Prayer program, Tuesday, October 28 at the church. The program was presented by Mrs. James Edwards, Mrs. Manson Grant and Mrs. Joe Pearce of the Philadelphia Society and Miss Mary Joyce Horton, the Camden District Rural Worker.

Members of two other societies, Welcome and Shongaloo, were guests.

Zone IV, Monroe District Meets

Zone IV of the Monroe District Woman's Society of Christian Service were entertained by the Epps Woman's Society at the church on Thursday, October 30.

Mrs. C. R. Brown, Zone Leader, presented an inspiring program, using the theme "Christ's Message for Today."

Mrs. J. H. Lusk is president of the local society and Rev. R. C. Wilbanks is pastor of the Epps church.

Local Societies Continue Studies

Epps

The Woman's Society of Christian Service of the Epps Methodist Church is in the midst of a study of "Isaiah" which is being directed by Mrs. R. C. Wilbanks, wife of the pastor.

Russellville

The Woman's Society of the First Methodist Church, Russellville recently completed its first approved study course of this year. Mrs. Oscar Berryman was teacher for the course on The Middle East. Akram Mustafa, Iraq, a student at Arkansas Tech, was guest speaker for one session. He discussed government, natural resources and the people from a nationalist standpoint.

Mrs. Richard Sorel, whose husband was with a military mission in Iran, was another guest speaker. The Sorels returned to the States in June after a year and a half in Teheran. She displayed native crafts and showed colored slides of the Middle East, including some in Jerusalem during Easter week-end.

Mrs. H. W. Coffee led the discussion for the final class session on "What of Tomorrow for the Middle East?"

There was an average attendance of seventeen enrolled members, but thirty other women, including some from other denominations, visited the classes.

Mrs. S. D. Mitchell is the president of the society and Mrs. Oscar Berryman is secretary of Missionary Education.

Vivian Entertains Employed Women

The Executive Committee of the Vivian Woman's Society of Christian Service was host to the employed women of the church at a dinner given Tuesday evening, November 4.

Mrs. L. B. Kilpatrick, conference president, was the guest speaker. Miss Arlene Tyler brought an inspirational message.

Miss Hazel Cooper and Mrs. W. D. Snelling were the resource persons.

The theme of the meeting was the work of the Wesleyan Service Guild.



Denver, Colo. (RNS) LEADING WORLD CHURCH WOMEN AT ASSEMBLY — Thirty-five of the world's foremost church women joined some 2,500 American delegates at the 8th National Assembly of United Church Women here. The foreign women included leaders from Colombia, Ghana, Ceylon, the Sudan, India, Burma, Jamaica, Western Samoa, Indonesia, Nigeria, Argentina, Korea and Brazil. Three of the special guests

are shown here. They are left to right: Daw K. Khin, principal of St. Mary's Diocesan Girl's High School (Anglican), Rangoon, Burma; Princess Rajkumari Amrit Kaur, a member of the Indian Parliament and former minister of health who served 15 years as secretary to the late Mahatma Gandhi; and Mrs. Iris W. King, mayor of Kingston, Jamaica. (RNS Photo)

Florida's

Indoor-Outdoor Church

ST. PETERSBURG, FLA. (MI)—Some folks call it a "Drive-In Church," but a more accurate description is "Indoor-Outdoor Church."

You may worship in one of two indoor auditoriums (if you arrive early enough), sit on one of the hundreds of green benches surrounding the church, or stay in your car, parked on one of the 11 lots facing the church.

You will be served by an usher who will give you a church bulletin, receive your offering, and answer questions about this unique congregation. Everyone present is invited to take part in the hymns and responsive readings, both printed in the bulletin. The service is carried to all outdoor worshippers from six loud speakers, placed strategically upon the roof of the main church building.

The buildings are situated in the middle of 18 grassy acres which will hold 3,400 cars. Attendance at the Sunday morning worship service has reached 10,000 at the peak of the winter season.

This is Pasadena Community Church, a Methodist church at St. Petersburg, Florida, and the minister these folks come to hear is Dr. J. Wallace Hamilton. His voice is deep and resonant. It has the ring of sincerity which warms the heart of each listener. His messages are logical, clear, full of common sense and humor. The New York publisher Frank S. Mead says of Dr. Hamilton's language: "The people, common and uncommon, hear it gladly, for it lifts them, and it trains the wild horses within them."

Dr. Hamilton is the speaker for the Methodist Series of the Protestant Hour radio program, to be heard each Sunday from November 9, 1958, to January 11, 1959, over about 300 stations.

A native of Canada, Dr. Hamilton was appointed to this church in 1929. The Florida land boom had "busted," the stock market had crashed, and the first unit of the church stood like a lonely sentinel in the middle of a rural area, which was supposed to have been a fully-developed subdivision. Hardly half-a-dozen houses could be seen from the church grounds. It was seven miles from downtown St. Petersburg.

Of the 50 members of the church, 35 attended the first service conducted by Dr. Hamilton. For six months of the year the church was closed, while tourists returned North, and Dr. Hamilton spent this time in preaching missions throughout the Eastern part of our nation. As he put it, "I followed my members." Most other preachers felt sorry for him.

But with the hand of God on his shoulder, he kept preaching. Soon folks in the city began driving out to hear him and the small sanctuary was overflowing. The friendly climate made it possible to seat people on benches outside the church and soon it was necessary to add a public address system to reach the large number of people who attended.

With providential foresight, the church began buying the empty acres around it. Now it has about four blocks of land. The parking lots become baseball fields in the summer for a Christian education program which includes a long list of various activities for every age group.

The church school numbers 2,000, the church membership 2,300, and the visitors — they come in such large numbers during the winter season that all church members are issued tickets to assure their admission into the sanctuary.

What happens on a rainy Sunday morning? This does not happen very often, but when it does the

people sitting on the benches return to their cars unless there is room inside the church for them. The outdoor ushers have raincoats and galoshes, and they go right ahead in the rain and serve the people in the cars.

Because of the ever-growing number of young families moving into St. Petersburg after the war, the church has been on a year-round basis, and because the church is well staffed and well organized, it still allows Dr. Hamilton four months in preaching missions. The congregation launched this year a campaign to build a new sanctuary which will allow families to worship together inside. But there is no intention of trying to get all the folks inside. Pasadena Community

This is Pasadena Community Church, a Methodist church at St. Petersburg, Fla. The "Indoor-Outdoor Church" has, at the peak of the winter season, had a

Student Recognition Day Set For Sunday, Dec. 28

Nashville, Tenn. (MI)—The Methodist Church's 1958 Student Recognition Day will be observed on Sunday, December 28.

On that day, Methodist churches will focus attention on college and university students who are home for the holiday season and high school seniors who are planning to attend college.

In many cases, students will take a leading part in the services, which will emphasize the importance of Christian education in the church's life, said the Rev. B. J. Stiles, Nashville, a staff member of the Methodist Board of Education.

Theme for the 1958 observance is "Send Forth The Mind." It is taken from the oratorio, "The Invisible Fire," which was commissioned by the Methodist Student Movement and introduced about a year ago.

Many Methodist churches will use a service of worship prepared by the Rev. James E. Kirby, Jr., pastor of First Methodist Church, Roby, Texas, and the Department of College and University Religious Life of the Methodist Board of Education.

Student Recognition Day is a project of the Methodist Student Movement, which, administratively, is an arm of the Division of Educational Institutions of the Methodist Board of Education.

Church wants to continue to be an "Indoor-Outdoor Church," combining the beauty of God's nature and the preaching of Dr. Hamilton for inspiration and service to mankind.

Meth. General Board Offers Russian Tour Next Summer

Chicago (MI)—The Rev. Daniel E. Taylor of Chicago, general secretary of The Methodist Church's Board of World Peace, will be the program leader for a churchmen's study tour of Western Europe and Russia next summer.

The tour, which is part of a program authorized by the board, will include 43 days in Europe with visits to United Nations agencies, NATO, the World Council of Churches, Methodist points of interest and Christian shrines and centers.

The party will leave New York July 14 and will return on Aug. 25.

Purpose of the tour is to study international issues as seen by Europeans, to confer with European peace leaders, and to provide first-hand contact with the ecumenical movement and its leaders.

Among the centers included in the eight-nation itinerary are: London, including a meeting with Parliament members; a day at Stratford-on-Avon; Copenhagen; Helsinki; Leningrad; Moscow; Berlin; Hanover; Bonn; Geneva; Paris.

Dr. Martin Miemoeller, noted German Christian leader, will be a resource leader and guest of the party during a considerable part of the tour.

Mr. Taylor was co-leader of a churchmen's European study tour this past summer.

Sunday morning attendance of 10,000, with most of the worshippers sitting in their cars or on benches outside the church.



Personal Evangelism Movement

By William M. Hearn

Methodist Information

NASHVILLE, TENN. (MI)—"I never had so much fun in my life," said Harold S. Rogers.

Mr. Rogers, a Methodist layman, is heading the new personal evangelism movement of the Methodist General Board of Evangelism here.

"I've never done anything that appealed to me more than this," he said.

And Mr. Rogers has done some interesting work. Immediately before coming to Nashville six years ago, he was administrative assistant to the governor of Minnesota. He has also been a city editor of a daily paper, a junior high school teacher, a civilian instructor in the Army Air Force, and an associate editor of a sports magazine. He has had more than 100 "out-door adventure type" articles published in leading magazines.

What is the personal evangelism movement?

"One individual decides upon another individual whom he wants to win for Christ," said Mr. Rogers. "He then looks for *natural* situations in which he can talk to him about Christ. This is the main idea."

"There is, of course, nothing new about this type of evangelism," said Mr. Rogers. "According to the gospel records, all of the prominent followers of Jesus were won by personal interviews. But it is the first time the General Board of Evangelism has set it up as a separate movement."

Recently the board established a department of evangelistic movements. In the department are the personal evangelism, prayer life, and church attendance movements.

Mr. Rogers, who is 51 but looks 40, has been a staff member of the board since coming to Nashville. He did research and worked in the board's business department until being named to the new position recently.

Now he is a "traveling man for The Methodist Church." This is what he usually tells his seatmate on a plane.

"When the fellow wants to know what I mean by 'traveling man for The Methodist Church,' this gives me a perfect opening," said the friendly, fluent, five-foot-seven layman.

"Though the personal evangelism movement is for men, women, and youth," he said, "I usually think in terms of winning men, probably because of my background and previous experience."

"It takes a man to win a man usually," he said.

"The Methodist conference lay leaders are going for this personal evangelism movement," he added.

Since the first of September, when Mr. Rogers started making the movement move, he has had a travel schedule that would have flabbergasted even John Wesley, Methodism's famous first "traveling man" and founder.

He has been speaking at conference, district, and local-church meetings of laymen and ministers—in West Virginia, Florida, New York, New Hampshire, Alabama, Delaware, Illinois, and Kentucky. And he's booked solid for the near future.

In the meetings, he talks simply and briefly about Christ, the church and the personal evangelism movement. He talks personally with as many laymen and ministers as he can and he gives them some printed material designed to help them in personal evangelism.

One printed piece he gives them is headed, "I Will Sincerely Pray For And Work To Win These Persons To Christ." Under the heading



HAROLD S. ROGERS

are spaces where the names of four persons can be listed. There are also spaces for "Date Listed" and "Date Won."

"I suggest that you keep these names in your pocketbook, where you'll see them often," says Mr. Rogers.

He also suggests that the laymen give their ministers the names of the persons they hope to win so the ministers will be informed, but if they would prefer not to, it's entirely up to them.

Mr. Rogers asks the persons at the meeting to talk to their fellow men about Christ in the home, office, store, mine, field, factory, or classroom, and at play as well as at work.

He says that they might try to win a relative, friend, neighbor, or business associate.

His suggested program for action is as follows:

1. Pray for the person you want to win.
2. Ask another to pray with you.
3. Develop a sincere friendship with the one you want to win.
4. Demonstrate by your own life what Christ means to you.
5. Look for a *natural* situation when you can talk about Christ.
6. Invite the person to attend church with you.
7. Keep trying.

Though Mr. Rogers is enthusiastic about the possibilities of layman-to-layman evangelism, he does not minimize the importance of ministers' efforts in personal evangelism.

"I'm in full-time work for the church now because a former pastor of mine, the Rev. Willard Allan, now at Cleveland Avenue Methodist Church, St. Paul, Minn., talked to me about it," he said.

Mr. Rogers is the son of Methodist parents and has been active in the church since childhood. He was a sub-district lay leader and Sunday school teacher when Mr. Allan presented the challenge of full-time church work to him.

At the age of 45, he took the plunge. At the age of 51, he says, "I'm thrilled to death with the opportunity—the challenge."

Industrial Relations Conference Is Held October 30-Nov. 2

Cincinnati, Ohio (MI)—About 450 delegates to the 1st National Methodist Conference on Industrial Relations devoted four days here Oct. 30 to Nov. 2 to a thoroughgoing exploration of "The Church in a Working World."

Joining with Methodist delegates from all sections of the country were official observers from a half dozen other denominations and the National Council of Churches.

During most of the hours of the conference delegates were seated in groups of eight at round tables to facilitate discussion of the major topics. These were: "The Christian Faith and the Industrial Age," "The World in Which We Work," "The Church as an Instrument in the Changing Industrial Order," and "The Christian in the Working World." Before they came to Cincinnati, delegates had studied papers prepared on these topics by leading churchmen.

College Trustees Conference Set For Nov. 14-15, Dallas

Nashville, Tenn. (MI)—The Methodist Board of Education will be one of the sponsors for a regional conference of trustees of church-related colleges November 14-15 at Southern Methodist University, Dallas, Texas.

College trustees from several southwestern states are expected to attend.

Other sponsors of the conference, one of a series of regional meetings, are the National Committee of Church Men for Church Colleges, the Board of Higher Education of the Disciples of Christ Church, and the Division of Higher Education of the Presbyterian Church in the United States.

Methodists on the program will include Milburn P. Akers, executive editor, *Chicago Sun-Times*, and chairman of the National Committee of Church Men for Church Colleges; Bradford D. Ansley, director of development and public relations, Emory University, Atlanta, Ga.; the Rev. Dr. William E. Clark, Nashville, associate director, Commission on Christian Higher Education of

'Fiery, Restless' Methodists Admired By First Roosevelt

Many Methodists who would quickly recognize "150 Fifth Avenue" as the street address of the New York headquarters of their denomination, are not aware that the shadow of this eleven-story granite and brick building would fall each sundown, were there no obstruction, on the birthplace of Theodore Roosevelt.

The centennial birthday of the 26th President, October 27, raises a thought. Had Mr. Roosevelt in 1888 still been living in the dignified brown-stone mansion on East 20th Street where he was born, he could, by walking only 233 steps from his front door, have witnessed the cornerstone ceremonies of the new home of "The Methodist Book Concern".

Fourteen years later, however, as President of the United States, he did better than that. He laid the cornerstone for McKinley Hall of Methodism's new American University in Washington, D. C.

Methodists are proudest, however, of the tribute paid their circuit-riders by President Theodore Roosevelt, an authority on the development of the West. In an address to the General Conference of 1908 he said:

The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to the frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul.

Other characterizations of their church made on the same occasion by the President must have gratified the General Conference delegates. He referred to "its essential democracy, its fiery and restless energy . . . and the wide play it gave to individual initiative."

T. R. believed that these qualities made Methodism "peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions and engaged in the rough and stern work of conquering a continent."

The Methodist Church; the Rev. Dr. John O. Gross, Nashville, general secretary, Division of Educational Institutions, Methodist Board of Education; Edwin L. Jones, Charlotte, N. C., prominent Methodist layman; Dr. Joe J. Mickle, president Centenary College, Shreveport, La.; Dr. Willis M. Tate, president, Southern Methodist University; and the Rev. Dr. Myron F. Wicke, dean, Southwestern University, Georgetown, Texas.

Among subjects to be discussed will be "The Problems and Opportunities of the Church College in the Present Crisis," fund raising, public relations and church support, investment of college funds, the functions of a college trustee, and "The Task Before the Church College."



This is Bishop Chong Pil Kim, the newly elected head of the Korean Methodist Church. Bishop Kim, who succeeded Bishop Hyunki J. Lew, will serve four years. He was elected early in October by the quadrennial General Conference of the Korean church. For 13 years, he was chaplain and professor of Christian literature at Ewha Woman's University in Seoul. He has been a Methodist minister for 30 years. Bishop Kim heads a church with a membership of 40,000 and a constituency estimated at 230,000.

Two Unusual Donors Give To Missions

Methodist mission work overseas has been the recipient in recent weeks of gifts from two comparatively unusual sources, a graduate student at a Mid-western university and an unidentified man who gave \$400 to a Methodist financial officer in Iowa. Both gifts have become Advance Specials voluntary, unapportioned gifts for specific missionary projects of the Methodist Division of World Missions.

The student donor is Richard K. Boohar of Philadelphia, who is doing graduate study at the University of Wisconsin. He is the son of the Rev. Kenneth R. Boohar, pastor of the St. James Methodist Church in Philadelphia.

Through his own initiative and as his personal Advance Special, the son gave \$100 to provide a scholarship at the Anglo-Chinese School (Methodist) in Kuantan, Malaya.

In September a man walked into the Methodist Building in Des Moines, Iowa, and asked Dr. Walter M. Scheuermann, treasurer of the South Iowa Methodist Conference, whether the treasurer sent money to India for missionary purposes. Dr. Scheuermann assured the stranger that he did and explained the Advance Special program.

Among Korean Amputees

Miracles Are Wrought

By R. A. Torrey, Jr.

Seoul, Korea

The ministry of the Christian forces in Korea to the thousands of amputees—men, women, and children—left in the wake of the battling of communists and Republic Koreans around the 38th Parallel, is now in its seventh year. Many hundreds have been restored to useful living and employment through this notable interchurch effort of Church World Service.

In 1952, the ministry to amputees was begun in Severance Hospital, Seoul, an institution of international note, conducted by Methodist and Presbyterian missionaries. In 1953, a second rehabilitation center was opened in Taejon; and in the same year, a third in Chonju, and a fourth in Taegu.

From the beginning it has been a venture of faith. Faith in God to work miracles in shattered lives. Faith in the church to share in the support of a program for revealing God's love and redeeming those who had lost hope. Faith that has been vindicated by the nearly 2,500 men, women and children who have been provided with artificial limbs and gone out to face life with renewed confidence, joy and hope.

Yu Pyung was an 18-year-old refugee from North Korea. He had lost track of all of his family and wandered to the province of Chulla Puk Do in South Korea. There he stepped on a land mine which blew off both legs below the knees and his right arm near the shoulder. While in the amputee center, he became a bright Christian and joined a local church. He had a bright mind, patience and determination. Eager to become a hospital laboratory technician, he was sent back to the Chonju Hospital for such training. In a few weeks he was able to use all the laboratory apparatus including the microscope and to take and examine blood as well as other specimens, using both his left hand and his right arm and new hook. He has now won the confidence and respect of all in the department and done so well that he is being trained to head the new histology department. Mr. Yu's success as a laboratory technician has inspired others and opened hospital doors to three more amputees to devote themselves to this calling.

What the program has meant to those who have been helped cannot be better expressed than by what Pak Mal Sang wrote as he was returning home.

"How happy I am! How wonderful it will be to return to my parents! There is no doubt that my family will marvel at the great change in my body. May your amputee work in Korea continue a brilliant light shining from the mountain top."

Pak Mal Sang has returned from his distant home twice to try to arrange for an evangelist to be sent to work on his non-Christian village.

The most tragic are the children who have lost limbs, whether it was by exploding instruments of



Nurses help an amputee child learn to walk. Severance Hospital, Korea.

centers in England and Europe, he was sent to the large mission hospital at Elat, the French Cameroun. There he has started the first limb shop in that vast area and is training Africans to make limbs. Dr. Newman wrote of him: "He is a master craftsman to begin with. But more than that, he is the apostle from Korea, a real messenger of Christ."

One of our visitors upon returning to New York from a two-month tour wrote: "Certainly, the happiest people I saw on the whole trip were at the amputee center. I shall never forget the look on the face of the man who just a few minutes before had been set upright on his two new legs. Seeing the little boys playing catch with the beanbags with their new hooks was also a very memorable experience."

As I watch the kaleidoscopic expressions on the faces of the happy company gathered in the regular worship services at the Amputee Center and recall the woe-begone faces with which they first came for help, I am deeply stirred and filled with gratitude to God for the love and concern he has put in many hearts for these unfortunate people and the generous outpouring of gifts that has made such transformations possible in the name of the Savior. The end is not yet in sight. New cases continue to come weekly for help. We must keep on for His sake and His glory.



A Christian workman makes an artificial limb, Seoul.

war or by accident. About one-fourth of those helped have been children from four to five years old up. Some have returned to their homes. Others have been placed in orphanages. The nine who are being sent to school lead their classes as honor-roll students. At present nearly thirty are being given vocational training.

Through Mr. Chung Kan Mo the program has reached all the way to Africa. When this young man lost his leg in a train accident several years ago, life looked sadly drab. He had to drop out of college and abandon his dreams. His dreams have now changed and he sees God's hand in his loss: a call from God to give his life in service for amputees, helping them to know Christ as Savior, sharing with them the happy ending of his own misfortune. He became our head limb-maker; then, after six months special training in America and visiting amputee

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Obituary

GRIMES—Mrs. Zettie Grimes, 71, a native of Hughesville, Missouri, was the daughter of Mr. and Mrs. J. W. Osborne. On December 25, 1910, she was happily married to R. S. Grimes, who preceded her in death by several years.

In their early years, they moved to Arkansas and first settled near Arden, but later came to Richmond where they resided for a number of years. Mrs. Grimes was a devoted and loving wife and mother, a kind and thoughtful neighbor, a comfort and joy to the suffering and sorrowing. She was active in the Woman's Work in the Methodist Church and in community activities. In 1944, she went to Ashdown to make her home and was affiliated with the Methodist Church there.

Mrs. Grimes had been in failing health for the past few years and in June, 1958, went to Sour Lake, Texas, to make her home with her daughter, Mrs. E. J. Dunkins.

She passed away September 24 in Hardin County Memorial Hospital at Yountze, Texas, and was brought home to be laid to rest be-

side her husband in the Arden Cemetery.

She is survived by one son, Harlan Grimes of Richmond; one daughter, Mrs. E. J. Dunkins of Sour Lake, Texas; one brother, W. D. Osborne of LaMonte, Missouri; one sister, Mrs. W. D. McFarland of Sweet Springs, Missouri; four grandchildren and a number of nieces and nephews.

A Friend

News In The World of Religion

By W. W. Reid

The Holy Bible's admonition to "fear not" is not just "general encouragement" but is based on great spiritual and psychological truths, says Anglican Bishop Stephen C. Neil, of England, now on a visit to the United States. These truths, the Bishop says, include: Every individual is the object of the particular and personal love of God. God has all the future in his hands. God gives strength. God uses all that happens—even the evil in the world—just as he made the cross the great symbol of redemption. "Fear cannot be done away with," says the Bishop, "because the world is a dangerous place. But it can be mastered through faith in God. Faith in the great truths of God do not deny nor evade fear, but gives a calm joyous victory."

CHRISTIANS URGED TO REBUILD BROKEN BRIDGES

(Continued from page 3)

more than 12,000,000 Protestant and Eastern Orthodox women in this country. UCW is a department of the National Council of Churches.

Dr. Dahlberg, pastor of Delmar Baptist church, said the need for church unity was "urgent for the sake of the world and for the sake of Christ."

"We are not interested in the idea of a super church, some type of Protestant Vatican that would overshadow all our religious freedoms," he said. "We reject that concept. We are interested only in the growing togetherness of the followers of Jesus Christ, that the world might believe."

PROPOSES TITHING WEAPONS BUDGET FOR PEACE PURPOSES

(Continued from page 3)

ality and intelligence can keep pace, whether we have expanded

our moral range to match our penetration of scientific frontiers."

He said he favored keeping America adequately defended but "I do wish we would bring more of the spiritual into our dealings with other nations."

The senator added that the United States has put too much faith in firepower and in so doing "we may be destroying the very thing we seek to do — to win the hearts and minds of the third of the world's people who seek freedom."

It would be much better, he noted, to "show the kinder face of Un-

cle Sam, of the world's most religious nation, to create a science for life instead of a science for death."

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On A Wide Circuit

W. W. Reid

A Thanksgiving Meditation

Someone has suggested that there is no true thanksgiving unless it results in "thanks-living" . . . How do we live thankfully? I suppose the analogy, or illustration, that comes first to mind is related to the family and the home.

If one is really thankful for the love and care given by parents, for the joys of the home, he will not accept these without some effort at reciprocity. Indeed, in the normal person there is no "effort" here—it is a natural expression of thankfulness. One wants to please father, and mother, and brother and sister, to follow their example, to do the thing they wish or expect to be done: it is glad and voluntary "obedience."

If one is truly thankful to God for his gifts and mercies, will he wilfully do what he knows is against the "laws" and the desires of the Giver of harvest and sustainer of life? Will he fail to do what he knows God wants him to do? Repay mercy with disobedience? Will his deeds mock his words?

And what does God require? (Micah 6:8) The justice, the kindness, the humility must be translated into terms of today's needs. If we are truly thankful:

We will share with all our brethren the gifts and the special blessings bestowed by a generous Father. We will see that God's love is made known, and justice meted out, to men of all races and conditions. We will not rest while any man is slave to another man or to evil, while any is deprived of food, or knowledge, of love and care—God's gifts to all. We will endeavor to align ourselves to the eternal purposes of God, seeking His Will in every thought and act, helping to bring His Kingdom to blossom and fruition on earth. We will endeavor to immerse ourselves in His Will and bring it to the resolution of every problem — social, personal, economic, political—that affects the happiness, the wholeness, and the God-relationships of men everywhere.

We may sing our thankfulness, and express it in prayer at this or any other season, but if we make no effort to live our thankfulness ("to please our heavenly Father"), our profession is in vain.

A Prayer of Thanksgiving

O God, "the Creator of every good and perfect gift," whose bounty to us is even past our knowledge, and who hast in store for us yet greater gifts when we are able to use them: we raise to thee loving hearts and serving hands as our hymns of praise and thanksgiving. Forgive the selfishness that has let us hoard for our own unlovely purposes some of Thy gifts meant for Thy whole family on earth. Forgive our failure to share with many of Thy children over whom we have assumed and exerted some form of earthly dominance. Emblaze within us that concern and love for all our fellowmen—Thy children of every name, and race and nation—that we shall gladly and freely share with each of them the goods and the blessings Thou has entrusted hopefully to our hands and minds a little while. We offer our thanks and we make this

CHURCH CONSTRUCTION SETS NEW RECORD IN OCTOBER

Washington, D. C. (RNS) — Church construction set a new record during October, totaling \$81,000,000 and breaking by \$1,000,000 the record for the month established in 1957, the Departments of Commerce and Labor reported here.

The spurt in October building activity carried total church construction for the first 10 months of 1958 to an estimated \$740,000,000, only \$14,000,000 less than for the same period of 1957, an indication that the effects of the recent business recession have been shaken off.

Church construction was not affected as much as other types of building activity by the business slump, dropping only about 5 per cent.

Methodists To Ship Farm Machinery To Needy Countries

Los Angeles (MI)—A corporation is being organized here by leaders of The Methodist Church to buy and ship new types of simple farm machinery to underprivileged countries.

Bishop Gerald H. Kennedy, head of the denomination's Southern California-Arizona Annual Conference and one of the five incorporators, hailed the project as "a tremendous weapon against the spread of communism in many backward areas. Give people help and hope, and they will not surrender freedom."

The idea, he added, comes at a time when millions in Asia and Africa want to know "where the U.S. is going, whether we believe in it, and whether we can be trusted."

Chief architect of the corporation, called "Agricultural Aids Foundation," is Keith Smith, president of Wings Storage Co., Long Beach, and member of Belmont Heights Methodist Church in that city.

Mr. Smith heard Miss Elsie Faris, Long Beach attorney and world traveler, tell about the pressing need for simple, durable farm machinery in Africa. Later he conceived the idea of Utilitrac, a nine-horsepower tractor that is simplicity itself, yet with more uses than Dobbin in his heyday.

Now comes the formation of the corporation which will be eligible to receive gifts to purchase and ship equipment.

The tractor already has been subjected to strenuous tests in Africa. But it faces even tougher ones in January when Bishop Kennedy and Mr. Smith will begin a two-month tour of mission stations there.

The machine looks like an over-extended garden tractor, Mr. Smith said. One wrench and a screwdriver will completely fieldstrip it. And it will cut grass or the toughest cornfield in Iowa.

It is made to last as long as possible, and a small stock of parts will be enough to maintain it.

prayer in the name and for the sake of Jesus Christ, Thy Son, and the Savior of mankind. Amen.

Methodists

Attack Liquor Ads Featuring Women

WASHINGTON, D. C. (RNS)—The Methodist Board of Temperance said here a decision of the Distilled Spirits Institute that female models will now be used in the advertisements for gin, whiskey, and vodka indicates that "the liquor industry is no longer able to control itself" and that Congressional legislation is required to curb alcohol advertising.

Dr. Caradine R. Hooton, general secretary of the Methodist board, said that the "scrapping of a voluntary beverage industry code against use of women in advertising which has been in effect for 25 years" follows closely an apparent decision by members of the industry to begin advertising on radio and television.

Two small radio stations, WOMT, Manitowoc, Wisc., and WCRB, Waltham, Mass., have started accepting advertising for hard liquor in defiance of the National Association of Broadcasters' voluntary radio and television code of good practice.

Dr. Hooton pointed out that "advertising cannot be accepted unless it is offered."

"This placing of liquor ads on radio is a patent demonstration of the fact that liquor advertisers are not capable of controlling themselves and must be controlled by Federal law," said Dr. Hooton. "Church groups urging Congress to ban all interstate alcohol advertising will be greatly strengthened by these new liquor industry moves."

In the recent session of Congress church groups made their strongest presentation for temperance legislation since repeal of prohibition in 1933. Members of Congress expressed surprise at the strength of the sentiment.

Warns Christianity's Survival Depends On Abolishing Hunger

Denver, Colo. (RNS)—Dr. Leslie E. Cooke of Geneva, associate general secretary of the World Council of Churches said here that if Christian democracy is to survive it must fill the empty stomachs around the world rather than preach about freedom.

In a keynote speech at the four-day 8th National Assembly of United Church Women, he declared that much of America's concern for political freedom is quite irrelevant to the peoples of Asia and Africa.

"They are hungry," he said. "They are homeless. They are diseased and illiterate. The laborious processes of democracy are too slow for them. They see Western living standards through films, television and magazines and they are determined to have them for themselves."

Dr. Cooke warned that these "have not" peoples will turn to the kind of society which will provide those things the quickest.

A message from President Eisenhower, keyed to the assembly's theme: Christianity and Freedom, was read to the 2,500 delegates.

He said the women's discussions on freedom during the meeting would make its daily application "clear and compelling" for all Americans.

"Freedom is an essential part of the civic and religious life of our people," the President said. "In a free society, we are able to grow to the fullest power of maturity—in body, mind and spirit—and in freedom we can perform our best service to God and neighbor."

'10 Commandments' Film Rejected By Moscow Authorities

Washington, D. C. (RNS) — Eric Johnston, president of the Motion Picture Association of America, disclosed here that Moscow authorities had rejected "The Ten Commandments" for general showing in the Soviet Union.

He said the Russians gave no reason for excluding it from ten American feature films they had agreed to have screened in their country.

Mr. Johnston said they reached their decision after "The Ten Commandments" had been displayed for a Moscow audience during a visit he paid to the Russian capital last September.

Among the American films approved for showing in Russia, he said, were "Marty," "Roman Holiday," "The Great Caruso," "The Old Man and the Sea," "Oklahoma," and "Lili."

Questions Depth Of Religious Awakening

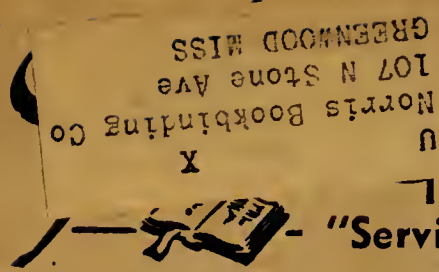
MINNEAPOLIS, Minn. (RNS)—America is experiencing some kind of religious awakening, but whether it is the real thing is open to question, according to the president of the ministerial association of the Evangelical Free Church of America.

The Rev. R. E. Bernsten of Muskegon, Mich., said the awakening "has so many shallow aspects to it."

Speaking at the association's annual institute here, Pastor Bernsten declared:

"America's greatest need is godly living and real old fashioned piety in every walk of life. That doesn't come just overnight, but through pulpit preaching and parsonage living that emerges from the hearts of a man devoted to Jesus Christ."

Too many people, he said, want "only to admire Christ and not humble themselves and accept Him as Saviour and Lord. They refuse to allow God to control their lives but fritter away their time on television and so many other non-essentials."



Louisiana Methodist

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No. 46

Plans For Town And Country Conf.

Called by the Council of Bishops to make plans for "more effective programs and organization" of the Methodist Church to lead in the rapidly growing development of rural and small-town America, the Fourth National Town and Country Conference of the Church will be held in Wichita, Kansas, July 21, 22, 23, and 24, of 1959.

Cooperating in the plans for the Conference are the Interboard Committee on Town and Country Work, of which Bishop Edwin E. Voigt is chairman, and the Department of Town and Country, of the Division of National Missions, of which Dr. Glenn F. Sanford is director. Dr. John Baxter Howes is chairman of the program committee; and Dr. Roy A. Sturm is directing surveys and studies preliminary to the Conference. Dr. Sanford is the Conference executive.

In preparation for the Conference, four groups are now engaged in long-range study and research projects as to "where we are" in the town and country church—endeavoring to picture the base from which the Church must grow in the years ahead. These research studies are under the general direction of Prof. Herbert Stotts, of Boston University. The plan is that one of these studies will be presented to the Conference each morning; it will then be discussed in small groups (25 to 30 persons), and the "findings" presented to the entire Conference later that day. At each evening's session, a specialist in the particular field will summarize the study and the findings, and endeavor to point the Conference to the "new path" or the "advanced position" the rural and small town church must take if it is to meet the needs and the situations found in

Bible Readings From Thanksgiving To Christmas

The American Bible Society recommends the following daily Scripture readings from Thanksgiving to Christmas of 1958: **Nov. 27th**, Ps. 23: 1-6; **28th**, Ps. 27: 1-14; **29th**, Ps. 46: 1-11; **30th**, Ps. 103: 1-22; **Dec. 1st**, Ps. 121: 1-8; **2nd**, Isa. 40: 1-31; **3rd**, Isa. 53: 1-12; **4th**, Isa. 55: 1-13; **5th**, Micah 6: 6-15; **6th**, Matt. 5: 1-16; **7th**, Matt. 5: 17-48; **8th**, Matt. 6: 1-15; **9th**, Matt. 6: 16-34; **10th**, Matt. 7: 1-20; **11th**, Luke 10: 1-42; **12th**, Luke 15: 1-32; **13th**, Luke 24: 1-53; **14th**, John 3: 1-21; **15th**, John 3: 22-36; **16th**, John 14: 1-14; **17th**, Romans 8: 1-39; **18th**, Romans 12: 1-21; **19th**, I Cor. 13: 1-13; **20th**, Eph. 6: 1-24; **21st**, Phil. 4: 1-23; **22nd**, James I: 1-27; **23rd**, I John 3: 1-24; **24th**, John I: 1-18; **25th**, Luke 2: 1-52.



Three outstanding Laymen of the Jonesboro Methodist Church were certified as Lay Speakers by the Quarterly Conference recently. The presentation of the Certificates and Cards was made at a meeting of the Jonesboro Methodist Men, at which time the District Superintendent was the speaker. There is a strong lay-work in the Jonesboro Church and the Methodist Men's Organization is one of the best in the conference.

Pictured with the three lay speakers are: The District Superintendent of the Ruston District, the President of the Methodist Men, and the Pastor. Reading from left to right are: Rev. Luman E. Douglas, District Superintendent; Mr. W. C. Rundell (Lay Speaker), Principal of Jonesboro Elementary School; Mr. W. T. Holloway, (Lay Speaker), Attorney; Mr. Raymond Jeffress (Lay Speaker), employee of Continental Can Company; Mr. Herman Bass (President of Methodist Men), Merchant, and Rev. Loyd E. Williams, Pastor.

this area. The study-research projects are:

1. "The Methodist Church Takes a Look at Itself: Its Nature, Purpose, and Message." This group, under the chairmanship of Prof. M. Wilson Nesbitt, of Duke University, is considering the purpose and function of the Christian church; the nature of the Methodist Church in particular; and endeavoring to see where Methodists are in their actual, as well as in their professed, beliefs. Prof. Stotts and Prof. David Lindstrom are among those assisting in this basic study.

2. "The Place, Work, and Interrelationships of the Annual Conference Town and Country Commission." Dr. Marvin Judy, of Southern Methodist University, heads this study. Among his associates are: Dr. Howes, Dr. Paul D. Womeldorf, Dr. Trevor Baskerville. This group is appraising Methodist history and past organizations (the circuit system, the circuit rider, etc.), and considering some of the current situations.

3. "Town and Country Leadership in a Changing Society." The purpose of this study, directed by Dr. Glen S. Gotherd, of the General Board of Education, and with basic research conducted by Prof. Murray Leiffer, of Garrett Biblical Institute, is to help the local church, especial-

ly the small church, to develop more effective lay leadership.

4. "The Church—Influenced By and Influencing the Changing Town and Country Community." Prof. Rockwell C. Smith, of Garrett, is chairman of this study group. He is assisted by Prof. Don Koontz, Sidney E. Sandridge, and others. This group has made a listing of "effective town and country churches" (from conference nominations, etc.), and is endeavoring to evaluate the influence of these churches upon their communities.

Among those who are being invited to attend the Conference are: chairmen and secretaries of commissions on town and country work (in the annual conferences); pastors and lay leaders of rural churches; executive secretaries or other representatives of conference boards; teachers of town and country work in colleges and seminaries; rural workers in the conferences; district superintendents and bishops. (Anyone interested in attending the Conference should confer and register with the chairman of the Commission on Town and Country Work in his annual conference.)

U. S. Methodism's Anniversary To Be Celebrated

Bishop Paul Martin
Will Preside At
Plenary Sessions

Washington, D. C. (MI)—An historic Methodist milestone—the 150th anniversary of American Methodism's constitution—will be celebrated at a meeting of denominational leaders Dec. 8-10 in Philadelphia, Pa.

The sesquicentennial observance will bring together nearly 100 members of the North American sections of the World Methodist Council, representing 24 Methodist denominations with an aggregate membership of more than 13 million.

The denominations share a common Wesleyan heritage and most of them trace their American origin to the then Methodist Episcopal Church, organized in 1784.

The constitution was adopted 24 years later by the Methodist General Conference in 1808. It was largely the work of the Rev. Joshua Soule of Maine, later a bishop, and still serves as a pattern for the various Methodist groups.

The Philadelphia observance will be centered in St. George's Church, founded in 1769 and the oldest Methodist building on the continent.

Bishop Paul E. Martin, Little Rock, Ark., of The Methodist Church, is chairman of the council's North American sections and will preside at plenary sessions. The secretary is the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., who is also executive secretary of the World Methodist Council.

All of the sessions will be open to the public.

Philadelphia area Methodists will join in a special observance at a city auditorium the evening of December 9.

The Rev. Dr. Frederick E. Maser, pastor of St. George's Church, is chairman of the local program committee.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Nov. 20-Nov. 29 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Nov. 20	Acts 11:1-18
Nov. 21	Acts 11:19-30
Nov. 22	Acts 12:1-11
Nov. 23	Acts 12:12-25
Nov. 24	Acts 13:1-12
Nov. 25	Acts 13:13-25
Nov. 26	Acts 13:26-41
Nov. 27	Acts 13:42-52
Nov. 28	Acts 14:1-18
Nov. 29	Acts 14:19-28

Seek Ways Of Closer Ties Between Meth. Chaplains, Church

Washington, D. C. (MI) — Ways and means of strengthening ties with Methodist chaplains serving in state and federal institutions and non-Methodist hospitals will be sought by the Methodist Commission on Chaplains.

Such a study was voted by the Commission at its semi-annual meeting here recently.

The Commission is authorized by General Conference to recruit, endorse and have general oversight of "all Methodist ministers serving as chaplains in the armed forces, Veterans Administration, and other federal agencies; in industry; and in state and local public and private institutions, other than those of The Methodist Church."

The Rev. Dr. John McLaughlin, general secretary of the Commission, said "it is our hope that the study will enable us to establish better liaison and fellowship with the institutional chaplains and provide them additional services."

Of the 569 Methodist chaplains now on active duty, it was reported that 445 are in the military and 124 in institutions.

Bishop Donald H. Tippet, San Francisco, reported to the Commission on his six weeks at sea aboard the aircraft carrier, *Ranger*, as guest of the navy on a goodwill trip to South American ports.

Dr. McLaughlin reported on his recent visitation to Methodist chaplains in Europe and the Middle East.

He said that 153 Methodist chaplains are stationed overseas and 292 in the United States. Staff members of the Commission have visited nearly all of these men in the last 18 months.

Churches Urged To Sponsor Christmas For Christ Campaigns

Two Boards Cooperating To Furnish Churches Materials

Washington, D. C. (MI)—Methodist churches are being urged this year to sponsor "Christmas for Christ" campaigns in their communities or join with other denominations and groups as a co-sponsor.

Two Methodist agencies — the Board of Temperance, Washington, D. C., and the Board of Evangelism, Nashville, Tenn. — have combined forces to provide materials for church and community efforts.

Stressing the Christian tradition of Christmas season, the materials include posters, brochures, seals, and "car cards" for buses and streetcars.

The boards suggest that Methodists seek to organize an all-out campaign to "keep Christmas for Christ," including requests to department stores and other firms to feature religious themes in their window displays and other advertising.

Appeals also should be directed to city officials, newspapers, radio and television stations, the boards say, for cooperation in keeping the holiday in a religious context.

Named New Associate Publisher By Board Of Publication

New York (MI)—The Rev. Dr. George M. Curry, formerly minister of the Nighbert Memorial Methodist Church in Logan, West Virginia, was confirmed by the Board of Publication of The Methodist Church



Washington, D. C. (RNS)—CHRISTMAS PLACARDS PLACED IN PUBLIC VEHICLES. Viewing the "Christmas for Christ" placard after placing it on a Washington bus are Miss Anne McLaughlin (left) and Miss Jean Callovini, secretaries of the Methodist Board of Temperance here. The placards, emphasizing a temperance theme, are being distributed by the board and other Protestant agencies in co-operation with the National Temperance League and the Women's Christian Temperance Union. At the left on the card is a songbook open to "Silent Night, Holy Night," and in the background (right) are several bottles of liquor with an "X" drawn across them. (RNS photo)

God Is Calling The Methodist Church

By C. C. Bell, Director

Commission To Study The Jurisdictional System

EDITOR'S NOTE: This article, released through 'Methodist Information' comprises the report of the Rev. Dr. C. C. Bell at the Oct. 16-17 meeting in Cincinnati of the Commission to Study the Jurisdictional System.

There have been great crises in the history of the world when God has called someone to lead from the wilderness to a better land, from darkness to light, from strife and discord to peace and good-will. God today is calling the Methodist Church to do this very thing.

We look out today upon our beloved land with heavy hearts and behold a land torn by various ideologies with strife and ill-will rampant. We are truly in the wilderness. The history of man clearly reveals that not by human power alone, but by the grace of God, will the kingdom of goodwill and brotherhood come on earth.

The imperative of this hour in the United States is that the American mind become the mind of Christ. Otherwise it might be wise to pray that God should let the curtain fall. Not by our might nor by any material force, shall the

safety of this republic be guaranteed. Other nations have enjoyed these, but now lie buried deep beneath the centuries. If the spirit that was in Christ be our spirit—north, south, west, white, colored—then no power on earth can harm us and the perpetuity of this republic will be assured.

The Methodist Church has a unique position. No other Protestant group so covers America as the Methodist Church. You may be in New England, the middle west, the southwest, the far west, the deep south, anywhere in the land, and you will be privileged to fellowship with the people called Methodist, all under one discipline. You will find them one family. Surely, through such a medium, God can save America.

Since I have been in this position it has been my privilege to confer with our people all over the church. I have addressed numerous annual Conferences, have been invited to a number of our seminaries, and have held conferences with our leaders far and wide. I bring to you these convictions:

The Methodists are truly one people.

They have strong minds, deep convictions, but hearts that are overflowing with love. Our people are determined not only that Methodist union shall abide, but that it will be quickened by a greater understanding and a larger fellowship. They are determined that no power on earth shall break the silver cord that unites the people called Methodists. To this end I find that reason and love are mastering passion. There is an earnest search for a place where our hearts and minds may meet. I think we have found that place.

In recent years there has been much said about abolishing the Jurisdictional System in our church with one powerful General Conference. As I have been over this nation recently I find that the sentiment is largely for the maintenance of the Jurisdictional system, with the right of jurisdictional programs, the election of Bishops, and general Board members by Jurisdictions. This, I think, is the mind of a majority of the church.

However, I do find, in my opinion, that a majority of the church would

(Continued on page 15)



DR. GEORGE M. CURRY

in its annual meeting here October 29, as Associate Publisher.

Dr. Curry, who has spent the past three months in Nashville with the Publishing House, was named to succeed the Rev. Dr. J. Edgar Washabaugh of Morristown, N. J.

Dr. Washabaugh was one of the two publishing agents from 1952 to 1956 and since 1956, when the corporate structure was changed, has been one of two associate publishers. In 1940 Dr. Washabaugh was made manager of the New York house and from 1949 to 1952 was a special assistant to the publishing agents in New York. The retirement of Dr. Washabaugh was recognized by several speakers who paid tribute to his eighteen years of service to the Methodist Publishing House.



GIVING THANKS IN OLD CHURCH....Dressed in pilgrim clothes, parishioners give thanks to God at a Thanksgiving service in Old South Meeting House, Boston. Built in 1729, the Old Meeting House was the scene of many town meetings, attended by Samuel Adams and other colonial leaders, which ushered in the Revolution. (RNS photo)

Quakers Told—

War-Defense Get 73 Per Cent Federal Taxes

WASHINGTON, D. C. (RNS)—More than 73 cents out of every dollar that Americans pay in Federal taxes goes for the cost of national defense or for past wars, the Friends (Quakers) Committees on National Legislation said here.

Only one-tenth of one cent is appropriated for the support of the United Nations or its agencies. And only two cents out of every tax dollar goes for programs of foreign aid, the Quaker group said.

Analyzing the expenditures of more than \$80 billion approved by the last session of Congress, the Quaker agency said that the Air Force, for the upkeep of its huge fleet of bombers and fighter planes, receives 27 cents out of every tax dollar, while the Navy gets 16.5 cents, and the Army 12.7 cents.

Atomic energy research, nearly all of which is devoted to military purposes, takes 3.7 cents of the dollar, foreign military aid 3.1 cents and other defense expenditures 2.7 cents. In addition, veterans' benefits and interest on the World War II and Korean War national debt total 7.4 cents out of the dollar.

This makes a total of 73.1 cents for past wars and preparation for future ones, with only 26.9 cents of the tax dollar going for peaceful purposes. Included in the latter is 2 cents for non-military foreign aid and one-tenth cent for international organizations.

The balance, amounting to less

than 25 cents out of every tax dollar, supports all remaining non-military activities of the Federal government.

Baptist Group Says Full Church-State Separation Impossible

THOMASVILLE, N. C. (RNS)—A special committee of the North Carolina Baptist Convention has concluded after a year-long study of Church-State relations that there is "no such thing as absolute separation of Church and State." Moreover, the group said, such separation would be undesirable.

In a report published in *Charity and Children*, an official convention organ, the group said "this fact in reality is attested" by many special considerations.

These include, the committee stated, such things as tax exemption on church properties, preferred rates and mailing privileges for religious publications, preferential interest rates and payment schedules on church-owned institutions, institutional and individual subsidies to hospitals, orphanages and homes for the aged, and exemption from sales taxes.

The report said the committee found areas of "mutual interest" and concern to both Church and State, "although they may not have the same motivation."

Methodist Bishop

Scores Episcopalians' Drinking Stand

BOSTON (RNS)—Methodist Bishop John Wesley Lord of Boston scored the stand taken on social drinking which was presented in a report at the recent 59th triennial General Convention of the Protestant Episcopal Church in Miami Beach, Fla.

In an editorial in *Zions Herald*, Methodist monthly magazine, the bishop, who heads the Boston Area of the Church, said that many Christians were "stunned" by the 20-page document.

Entitled "Alcohol, Alcoholism and Social Drinking," it said in part that Christians who drink moderately with due regard for the feelings of their fellow-men and with a "conscience care for the claims of God, can drink with thanksgiving to Him for these blessings."

The Episcopal report, Bishop Lord said, "scarcely merits the authorship of a communion in the Protestant tradition."

'PENNY A DAY' FOR MISSIONS

Anderson, Ind. (RNS)—Women of the Church of God are making the calendar a paying proposition for missions—at a penny a day.

Soon to release small 1959 calendars to local societies, Mrs. Hallie Patterson, treasurer of the National Woman's Missionary Society at the Church's general offices here, said almost \$43,000 was realized the past fiscal year from "calendar pennies."

For 18 years missionary-minded families of the Church of God have put a coin daily in their "Penny-A-Day" calendar. The really big idea is to focus attention on world missions—to make people missionary and prayer-minded, she said.

Theme for 1959 is "Penny A Day . . . Pray."

"Why do we spend so much time seeking unity among the Churches in the areas of faith and order when the things that divide us are much more obvious and, I believe, more important?" Bishop Lord asked.

He charged that "placing the stamp of approval on social drinking has done irreparable damage to the cause of closer relationship among our various communions and to the ecumenical movement in our day. It will shatter the effectiveness of missionaries on the field who have been embarrassed by the growing use of alcohol at home."

Bishop Lord said, "We stand aghast at the action of a great communion which is bound to have as on result the encouraging and justifying of a social practice that is taking a terrible toll in America."

The Episcopal pronouncement, he said, "has given aid and comfort to the enemy . . . We shall not have 'wet' Churches and 'dry' Churches, and many people will be led to 'join' the Church that allows them to do what they have been accustomed to do before joining the Church."

Church Men Told To Unite For Effectiveness

Columbus, O. (RNS) — Church men of the U.S. "have no choice except to unite" in order to be effective, Samuel J. Patterson, Jr., of New York, general director of United Church Men, said here.

He told the annual meeting of the board of managers of United Church Men, a department of the National Council of Churches, that co-operation among men's groups was a "necessity."

Unity in men's work is essential, he added, if church men "are to become instruments of Christian influence."

Dr. Edwin T. Dahlberg, president of the National Council, urged that Protestant men "bridge the gap between the way the Gospel is

preached and the way it is applied."

"Men must not yield to the temptation of thinking that the only religious work is that which is done within the sound of the church bell on Sunday morning," he said.

Main work of the Christian layman is not that of church usher or chairman of the official board, but rather to "take the faith of the church into the working world," said Dr. Dahlberg, pastor of Delmar Baptist church, St. Louis.

"The lawyer, farmer, real estate man, union organizer, football coach, all have a chance to apply the Christian concept of justice," he added.

In the area of public health, for example, the Church's motivation is Christian compassion, but that of the State is protection of a national resource, the report stated.

Pointing out that interests of the two often overlap where loyalties to each are felt by persons faithful to the Church and at the same time subject to State laws, the committee concluded that absolute separation "would be as undesirable as it is impossible."

Headed by the Rev. James S. Potter of Raleigh, the committee recommended that the convention adopt a policy maintaining that while there is no absolute separation, government should "guarantee that a free Church may function without ownership or operating control by the State."

It warned, however, that the Church must be constantly alert to insure the integrity of both Church and State, and that there should be no control of either by the other "actual or implied."

Thankfulness And The Great Possession

HAVE you ever wondered why it is that many people who seemingly have so much for which to be thankful are ungrateful, while others who have so little to move them to thanksgiving often are the most grateful? The first Thanksgiving is a good illustration of a group of people who had little by comparison for which to be thankful, yet we date our annual Thanksgiving from them, so genuine was their gratefulness.

One has only to talk with those who have recently seen something of the plight of many people in other areas of the world to understand something of the fortunate state in which Americans generally find themselves today. In practically every area of life, our people know abundance. Materially, our abundance abounds. Culturally, our advances have been rewarding. Scientific achievements stagger the average person's imagination. Within the realm of spiritual matters, achievements may not be as noteworthy nor measurable, but America's spiritual life reflects a people who have had more than their share of spiritual blessings and whose churches and institutions are at their peak in numerical and financial strength. All in all, life has been more than good to the descendants of the Mayflower passengers and those who later joined them in the great adventure of America. More than any other people, Americans have the most for which to be grateful.

Americans will be going through the season of Thanksgiving next week. Many sincere thankful people will take the time to consider life's bounty and goodness, and conclude that life, God and others have dealt generously with them and be thankful. For countless others, the season of Thanksgiving only marks another respite from responsibility or everyday toil, and perhaps an extra long weekend, with hardly a thought for the spirit that prompted the first observance. Many who are genuinely grateful really have less in many ways than many of those for whom Thanksgiving is little more than a big dinner and a football game. But those who are sincerely grateful have one possession which in the final analysis is worth more than everything else. This pearl of great price is the conscious awareness that each individual's life is dependent upon God and other individuals for its fulfillment. No man is sufficient unto himself, regardless of the material, mental, political, military or even spiritual power he may possess. Those who possess this awareness are always grateful, regardless of what other possessions may be theirs.

This was completely evident in the first Thanksgiving. The pilgrims through the Mayflower Compact expressed their dependence on God and pledged their mutual help, one to another. Though that first year took its heavy toll in life among their numbers, still that sense of dependence on God and each other prevailed. The end of the first year brought them to their knees before God and each other in complete acknowledgement of that dependence.

Those of us who have much and are correspondingly ungrateful have strayed far from an awareness of our dependence on God and others. With all of our possessions, we are poor indeed if we have not a sustaining and renewing experience of God and the love of our fellow men. He who possesses the love of God and the joy of fellowship with others has much for which to be thankful and is quick to acknowledge it.

Need To Study Church's Mission

THESE are days which see questions being raised about the Church and its role in the affairs of men. Many of these questions are raised by sincere church members who wonder what business the church has in fields not distinctively spiritual or doctrinal. We have in mind such questions as whether the church or its leaders should be active in church unity, peace, civil rights,

The Living Scriptures— by Jack Hamm
"I Leave Her in Your Charge"



housing, labor-management relations and beverage alcohol. These questions, it will be noted, are social in nature, and represent to many religious leaders the natural expression of a concerned and sensitive Christian conscience in and for a disturbed society.

Developments within recent months indicate that Methodist people generally need to take a new look at the Church's mission in the world. Our purpose is not to set forth in detail the Church's mission but rather to suggest that a study of that mission is obviously needed. We believe that our pastors and local church leaders might well begin such a study with a view of bringing Methodist people to a new sense of appreciation of the great role to which God has called His people through His Church. Evangelism, Christian education, missions, stewardship and Christian social relations, all find their true meaning in the setting of the Church's mission in the world. To use any of these great areas of program apart from the Church's mission is a travesty. Likewise, to view these programs as extra-curriculum is to see only partially the work of the Church.

We need to remind ourselves that the Church is a fellowship of redeemed persons who are interested in the redemption of all other people. There is little quarrel among the redeemed about their interest in other people. Some of us get impatient at times about conditions which hinder the redemption of the unredeemed, and in our impatience want to redeem society first, the strategy being that a redeemed social order would hasten the unredeemed's redemption. Be that as it may, the primary task of the Church remains as promoting a fellowship which constantly communicates to others the message of reconciliation between God and man, the basis of the redemptive fellowship.

When questions are raised as to the Church's responsibility in this or that social field, Methodists might well ask to what degree activity in that field presently promotes a redemptive fellowship and will result in the redemption of others who need the fellowship of the redeemed.

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The Grace Of Gratitude

By Lowell Russel Ditzen

THE season for thanksgiving is upon us. Above and beneath its call to specific gratitude for civic blessing, I find a challenge to think of the art of appreciation. Surely Thanksgiving offers a meet and proper time to examine the significance of this grace of character.

Shakespeare most usually appears to be a man of controlled perceptions. He has a mind, like a surgeon's scalpel, that digs keenly and delicately into life. He usually is restrained and impersonal as he lays bare the foibles of man. But there is one matter on which he cannot hold back. That is when he talks about ingratitude.

Listen:

"Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude."

Again:

"How sharper than a serpent's tooth
it is

To have a thankless child."

There's no equivocation as he storms once more:

"I hate ingratitude more in man
Than lying, vainness, babbling,
drunkenness,
Or any taint of vice, whose strong
corruption
Inhabits our frail blood."

So! Sophisticated, in the finest sense, an interested and smiling observer at the varied scenes on the stage of life — the Bard of Avon cannot stay in his seat when the ingratitude struts, before the lights. "I hate ingratitude—" He must have seen ingratitude for what it was—an outward sign of a major inward maladjustment in the soul of man, something a man might control, but which he did not.

Does not ingratitude spring from pride — from selfishness — prudishness—from the heresy that "the world owes me a living?" Does it not come from a failure of imagination and a lack of sensitiveness? A damnable fault it is indeed!

Less violently than Shakespeare, but perhaps even more poignantly, one feels the Master's reaction to this black trait. Ten lepers are cleansed of their disease. But only one—only one—returns to let Jesus see his gladness at being restored to society. Only one takes the time to say thank you! The sadness of Jesus, I am sure, isn't for himself so much when he asks: "But where are the nine?" The sorrowful regret is for the majority who did not allow themselves to possess the grace of gratitude. Mark it well, gratitude does bring constructive benefits to the individual who cultivates it. The tenth leper, who expressed appreciation, did more for himself in

that gracious act than he did for Jesus.

Sometime ago an elderly lady showed me a note she had received from the president of one of the outstanding stores of our country. Its background was this. One day as she shopped, she was so courteously served by a clerk that, acting on a spur of the moment impulse, she dashed off a note to the head of the firm saying how much she appreciated what appeared to be a definite policy of the store—to be kind and courteous to customers. The much folded and faded letter held in her hand, which came in reply, read in part: "It happens to be one of those dark, rainy days in the city, which makes me all the more grateful for the bright, friendly spirit of your kind note." The signature was that of one of the merchant princes of the twentieth century.

Now the lady was showing a tangible evidence of what every grateful act brings to the doer: the remembrance of a moment lived at its best; an inner indestructible gladness which the heart can always savor and will always find good. Her thoughtfulness indeed must have been of some encouragement to another. But her face and words, as she recalled the incident, gave proof that her graciousness did most of all for her.

What do we want most from this business of living? Don't we want to have a rich and serene life, with a minimum of regrets? We all want to possess the love and the good will of our fellows? How are we going to get it?

Well, suppose you try being caustic, or only negatively critical. Pick out the flaws of your equals. Make dirty cracks about your superiors. Ride high, wide and handsome over your inferiors. Stifle every generous, warmhearted impulse. Hold back the word of praise. Although all of us may be beginners in the art of living, not one of us does not know that in the prospecting adventure of life, that policy will leave us not with gold, but with dust and ashes. Reverse the method however. Try practicing the grace of gratitude, and we find that, like the magical flower of mythology, where for every bloom picked two more appeared, our own inner joy will be multiplied unendingly.

Indeed, one of the most workable techniques I know for pulling ourselves out of the dumps, is to list mentally all the things for which we can and should be grateful. Now and again, life gets us in a dark corner. But before we completely give in, pause and say something like this, "I am a Christian. I am a part of the most exhilarating heritage in the spiritual quest of mankind. I have a religion that can give hope and courage to the human heart. I am a citizen in a



"... for whatever a man sows, that he will also reap." (Ga. 6:7 RSV)
(RNS photo)

goodly nation. I have some recollections that are sweet and fine. For me there is tomorrow. I have friends who are standing by. I am alive. I may be down but I am not out!" Let a positive and appreciative note come into thought through such a listing and you begin to find yourself on the way up and out of the valleys of depression. Many find it a decisive thing to say aloud: "I have really so much for which to be grateful. Thank you God. Amen." Offer a prayer as simple as that and mean it and you have a life to your spirit. There will be a firmness in your step. You can move out and on.

And then see how much and at such a little and most pleasant cost, through gratitude, you can do for others! Go back again to our earlier question: What do you want most? What are your basic needs? Of course they are food, clothing and shelter. We need these to exist. But beyond existence, to live, what would be first? We might use different words, but most of us would say, "I need appreciation. I need to be respected. I want and need, more than anything else, to see the light of gratitude reflected in another's eyes. I crave to hear from another's voice words that assure me that my life and my work is held, in their opinion, to be of worth."

In any discriminating list of the greatest men of the twentieth century the name of Albert Schweitzer would go near the top of the list. In his "Memoirs of Childhood and Youth," he sadly recalls going to the cemetery of his native village to say loving and grateful words over the ashes of those, long since dead, that he so wished he might have said when they were alive. In

youth, he says, he took the benefits of his parents and friends for granted. Too often he was silent when he might have spoken an appreciative word. Then the lengthening years taught him how deep the grateful word could go. Now knowing, he muses regretfully over the unresponding tomb stones, and he writes, "We must try to be the water that does come up—a spring at which men can quench their thirst for gratitude."

May the spirit of those words and those words themselves do some deep prodding among us. To boys and girls let them say—"be grateful to your parents, to your teachers, to all those who help you." There's no sweeter nectar you can give them than your gratitude. It comes to parents and it asks, "are you being grateful for children?" By your encouragement, rather than your continual criticism, are you being a spring to those entrusted to you that their thirst may be quenched? It comes to employees and asks—"have you ever let the boss hear from you a word of gratitude?" It comes to those of us who have executive responsibility with its query—"do you do enough of what is perhaps the most desired thing of all for those beneath you—are you appreciative?"

Two little girls went with their mother to a greenhouse. While their mother was giving her order, the little girls picked handfuls of pansies. The nurseryman, with mock sternness asked, when he saw them, "Do you girls have any money?" They hung their heads and shook them negatively. The nurseryman said, "Well, then, if you have no money, you must say thank you. If you say thank you, you don't

(Continued on page 13)

Editorial Note—The author is minister, since 1950, of the Reformed Church of Bronxville, N. Y.



HOW BROAD SHOULD WE BE?

We all desire to be thought broad-minded. We resent being called narrow or bigoted. We are almost as afraid of getting into a rut as into the grave. But how do we keep our minds broad and open? Suppose we start out with an easygoing mental attitude, just going along with the crowd's thinking, but not giving much straight hard thought to our own beliefs. We repeat what we hear on this side of us and on that side. We may get quite a wide collection of secondhand ideas. But that does not make us broadminded. Some people fool themselves by thinking they are broadminded merely because they are scatter brained. Listen to some of the conversations on trains or at dinner tables, and see how many people just repeat the prejudices which they have picked up. We human beings so easily become like sheep. We browse along with our heads down, nibbling at the little ideas next to us. And then we come together on Sunday and repeat the prayer of general confession. "We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts." When our minds just go along with the crowd, we usually drift into the blind alleys of narrow prejudice or into the dangers of perverted desire.

In "Main Street," Sinclair Lewis described the religious state of mind into which one of the town's doctors had drifted. He had gone along as a conventional member of the church, without taking it seriously. When his wife finally rebelled at the rut into which their church life had fallen, the husband was flustered and confused. The author says of him: "He believed in the church but seldom attended its services. He believed in Christianity but never thought about it. He was worried over his wife's lack of faith, but was not sure just what she lacked."

Yes, when we let our minds roll along the broad, easy highway of crowd thinking, and then come face to face with a situation calling for faith and understanding, we find ourselves in narrow, dark alleys of ignorance, walled in by prejudice and blocked by stubbornness.

Now contrast this way of the world with the way of Christ. The Master Teacher greeted the candidates for His school with the condition: "Take my yoke upon you and learn of me." Such terms sound autocratic. Do I have to yoke myself to Christ to learn the truth He has to give? Does that not seem like fettering and narrowing my mind?

But wait a minute. Professor Harry Overstreet has pointed out that a student who would get at the truth about an object must surrender himself to it and identify himself with it. That is the way our great scientists reached their discoveries. They literally gave themselves to their subjects. The paradoxical law of life is that if we want to get the real truth about a subject we have to give ourselves to it. If we wish to find out the truth, we must be willing to follow it out.

Turn now from the mental to the moral realm, and behold how the Master Teacher's principle works. The road to fullness of life in any sphere starts through a narrow gate. The athlete who would make his college team must go through the discipline of self-denial. Thereby he develops the full free use of his body.

The artist who becomes really great goes through almost unbelievable restricts and exercise. Paderewski once said, "Before I was a master, I was a slave." In business the normal road of advance is through strenuous apprenticeship and application to duty. It is this law of life which Jesus was expressing when He said, "Strait is the gate and narrow is the way that leadeth unto life."

In the handling of life we can take one of two roads. We can begin in the broad, easy, self-indulgent fashion, doing whatever we like, denying ourselves no pleasure. But that road, so delightful at first, becomes narrower the farther we go, until we find ourselves heading into the blind alleys of impaired health, exhausted thrills, reduced income, and shackling sinful habits. On the other hand, we can start through the narrow gate of discipline, streamlining our self-indulgences, training our tastes to like the really good things of life, bowing to the straight line of truth as best we can see it—and then we find the road growing broader and life becoming richer the farther we go.

We of the American continent do not want to be "fenced in." We prize our freedom. But at the laying of the cornerstone at the Inter-church Center in New York, President Eisenhower recently quoted a definition worth pondering: "Liberty is the priceless opportunity for self-discipline." If we do not learn to discipline ourselves, some dictator will eventually fence us in.

I Saw

An Unusual Wrestling Match



By Rev. R. A. Teeter

in which one wrestler went to sleep. He was put to sleep by his opponent applying the "sleeper hold," which, they say, puts pressure on certain nerves and blood vessels and induces stupor. It may have been a fake, a sort of show, but it looked real. I don't know enough about wrestling to judge.

There is the story of Jacob's all night wrestling match. No one went to sleep there. It bears all the marks of reality. You know the story: "there wrestled a man with him till the breaking of day." The other man, whoever he was, tried to get away but Jacob wouldn't let go. He had been asleep for longer than Rip Van Winkle but now he was very much awake. There was a pressure on him that he couldn't sidestep. He really didn't want to. He was determined to see the matter through. There's a real wrestler for you!

No doubt the other man was his

own conscience. He had made a sharp bargain with his hungry brother, had lied to and cheated his blind old father. For more than twenty years he had matched wits with the wily old desert chief, Laban. By the standards he set in early life it was a hard game. Now as he got back close to the old home with his loot of cattle and women he realized that his brother had good reason to break his neck. And deep down in his heart he knew that God had intended him to be something better than a cheat and a liar. He was caught between the brother he cheated and the God he denied. He had reason to be scared. Who wouldn't be? He prayed for escape from Esau. But he knew that wouldn't be enough. He would still be the old Jacob—deceiver. He couldn't get along with God that way. He had to become a different man. That was the clutch of the wrestling match. To start anew at middle life is a tough job. But he won and the prize he got was a new name—Israel, a princely man.

That could be the story of any man. A success program isn't enough. Closing the gap between what we are and have done and what God wants us to be and do requires a wrestling match. There is no prize for the one who goes to sleep under pressure. If the going is rough we should remember . . . "the goodness of God leadeth thee to repentance."

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



Thoughts For Thanksgiving

Next Thursday is Thanksgiving Day. We all know its beginnings, its fond youthful memories in our own lives. But, having recognized these tender traditions, we hasten to add that we're too busy to think about its history these days. After all, the times have changed and today we haven't the time to waste in just the thoughts of thanksgiving. After all, what do we have to be thankful for, anyway? The Communists are embarrassing us on many fronts; we simply MUST stay out in front in the race for the moon; some of us have to work seven days a week in order to provide the "good things" of life for those whom we love; the Church is not making itself felt as a power for good like it did in the "old days," etc., etc. Yes, every one of those facts is a reality. In fact, we could name some more and worse situations. But these conditions are not new. They just are wearing the new clothes of the twentieth century. They are not new worries. They are just old worries painted over.

Instead of trying to find all that is bad about today's existence, let us try to find some of the things that are good. And without trying to be shallow-minded eager beavers about it, let us look for things that are good and of value to man. Let us be thankful for a good crop this fall. God has been kind in allowing us to produce and gather more than we have done in some past

years. Storehouses are filled with rice, soy beans, corn. The cotton gins are singing a symphony around the clock that tells of thousands of bales that are rolling away to the markets. The cattle are fat. The fruit trees and vines have been almost overloaded with their produce. Even the lowly hog grunts in porcine satisfaction over the fact that he lives in a good world and is receiving all the tasty food that his appetite craves.

On the more intangible side, the Gospel is reaching and touching the hearts of men. To be sure, it is touching only a fraction of those who need it, but that is not the Gospel's fault. We must be thankful every day of the year that the Good News of Jesus Christ is not a seasonal matter.

One specific fact for which we can all be thankful is that so much relief has been given to our needy brothers overseas. Several weeks ago I made a request through this column for used clothing to help the needy in other lands. Up to now we have received between four and five hundred pounds of clothing from the readers of this column. It has been sent to Church World Service, and I want to thank everyone who had a part in it. You have done a grand job. Yes, we can well afford to say prayers of thankfulness these days for the blessings of liberty, kindness, concern for others, and most of all, for God's love and mercy.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for November 30, 1958: WHY JESUS USED PARABLES

READ, FOR BACKGROUND: MATTHEW 13:1-23; LUKE 8:4-18. LESSON TEXT, MARK 4:1-2.

MEMORY SELECTION: *Be ye doers of the word, and not hearers only, deceiving yourselves,* James 1:22.

Our lesson today is the last of four in Unit 2 under the general subject "Our Response to Christ." In the three previous lessons we have studied, "The Marks of a Christian," "Christian Concern For Health" and "Why Men Oppose Jesus." The subject today, for the last of these four lessons is, "Why Jesus Used Parables."

At the time of today's lesson opposition to Jesus was very strong. Although it was only the second year of His ministry, Jesus had already become the target for the hatred and murderous enmity of Jewish leaders. Already they had made what to them were damaging accusations against Jesus.

(1) Jesus had been accused of Sabbath desecration on more than one occasion and for more than one cause.

(2) He had been accused of blasphemy because He had presumed to forgive sin. The Jews declared that no one but God could forgive sin. Hence they were greatly aroused when Jesus declared that the sins of a paralytic were forgiven.

(3) He was criticized for eating with publicans and sinners which no orthodox Jew would do.

(4) He had come under condemnation of the Jews because he had not followed the Jewish custom of fasting.

(5) Jewish leaders had accused Jesus of being demon-possessed and of casting out demons by the help of the prince of devils.

(6) Even His friends had sought to take Him away from the crowds because, "They said he is beside himself,"—mentally deranged.

(7) His mother and brothers also tried to get Him away from the multitudes but He would not be turned from His purpose by either friends or relatives.

The multitudes were thronging Jesus and His disciples, "So that they could not so much as eat bread." However, instead of going into seclusion, as His friends and relatives had suggested, Jesus apparently led the pressing multitudes down to the shore of the Sea of Galilee. There, in order to escape the pressure of the crowds, Jesus "entered into a ship and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables."

Jesus, The World's Greatest Teacher

The world has had many great teachers but, according to Roman officers who were about to arrest Jesus, "never man spoke like this man." Many teachers, through their lives and writings have left a lasting influence in the life of the world. Nevertheless, Jesus left the indelible imprint of His life upon the world's life to the extent that, after two thousand years, His teachings and the example of His life are today the most powerful agencies for good the world has ever known.

Why Jesus Used Parables

We have just said that Jesus was the world's greatest teacher. Since the use of appropriate illustrations is the most effective manner of teaching a general truth, it would have been very surprising if Jesus had not made liberal use of parables in His teaching.

Of course the use of parables was not new in the time of Jesus. Many religious teachers had used parables years before the coming of Jesus in teaching religious truths. Nevertheless, we

almost immediately think of Jesus and His teachings when the word parable is mentioned. This is true because Jesus used parables so effectively in His teachings that we almost forget that they were also used by others.

Jesus had only a short time in which to do His work. Consequently it was necessary that His teachings be understandably clear and impressive. Some of the most profound, significant truths Jesus taught are embodied in parables. Nowhere is the doctrine of human brotherhood so impressively taught as in the parable of The Good Samaritan. Nowhere is the love of God our Father so strikingly pictured as in the parable of The Prodigal Son.

Each of the forty parables Jesus spoke acts as an open window through which we may see more clearly some profound truth of God which is vital to Christian living.

If we take verse twelve of our lesson text literally, we would get the impression that Jesus is saying that He was speaking in parables, at the time, to conceal rather than to reveal truth to the masses. In the light of the simplicity and clarity of Christ's teachings at all times, we cannot believe that Jesus would willingly at any time hide the truth from anyone. In the record of this same parable in Matthew, Jesus said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Matthew's version of the parable of the Sower seems to indicate that Jesus was speaking in parables because the people were slow of understanding.

The hope for the success of the work Jesus had come to do was in the fact that His message did get through to the hearts of those who heard Him. In Mark 13:37 we are told "The common people heard him gladly." The reason the common people heard Jesus gladly was because they DID understand what He was saying.

The Parables Teach One Principal Truth

Sometimes we become confused in trying to interpret the meaning of parables because we try to find in each part of the parable some special meaning. In this process, we can easily be lost in details and miss the real truth Jesus was teaching. When we read a parable as a whole we should be able to discover the major truth Jesus is emphasizing. Having done that, we should recognize that the several details of the parable are simply used as background and support for presenting the central truth.

The Parable of The Sower

The disciples may have been somewhat mystified because the words of Jesus did not immediately take root in the hearts of all His hearers and bear fruit. This parable would answer that question in their minds, if it existed. Jesus knew the experiences that the disciples would face when they went out to preach the word. This parable would help them to avoid discouragement and disillusionment. They were told that many of their efforts would apparently come to naught, just as the teachings of Jesus failed to reach the hearts of many of His hearers.

To give emphasis to this truth, Jesus called to their attention an experience with which they were all familiar. Since the raising of grain was one of the common vocations of Palestine, Jesus recited the experience of practically every sower who went into the fields of that day to sow grain.

(1) "Some (seed) fell by the wayside." In practically every field there were beaten paths where the soil was hard and packed. Jesus said some of the seed which the sower broadcast would fall on such ground. Because the seed could not enter this hard ground and lay exposed, birds came and picked it up.

(2) "Some (seed) fell on stony ground." This does not mean stony ground as we sometimes think of it. There may not have been any stones in sight. However there were underlying rocks, close to the surface, covered by a shallow soil. This shallow ground warmed first and the grain "immediately . . . sprang up." However, when the summer heat began to be felt, the rocks beneath the shallow soil caused a heat which the grain could not bear and it "withered away."

(3) "Some (seed) fell among thorns." The soil was good and had depth but it was pre-occupied. It was so infested with thorns that the grain was choked out.

(4) "Some (seed) fell on good ground." Such seed "sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred." The harvest which came from the seed which fell on good ground was the sower's reward.

Sowing Is An Act of Faith

The prodigal manner in which a farmer broadcasts the seed he is sowing over all kinds of soil may, to some appear wasteful. With the farmer, sowing is an act of faith. Experience has led him to believe that enough of his planting will fall on good ground to produce a harvest. He believes also that God will provide the sunshine and showers necessary to the growth of the seed.

So it is always with workers in God's kingdom. For some onlookers, the time, the talents and the means Christian workers give to kingdom building may appear to some to be without reward. However, true Christian workers, whether in the pulpit or in the pew, never believe that sincere service for Christ is a wasted service. Regardless of immediate results, they believe that God will take any sincere, humble service and build it into His kingdom and thereby make it eternally valuable.

The Christian Will And Must Grow

In this parable some of the seed sown fell on hard ground and came to nothing. Some fell where there was not much depth of earth. It sprang up quickly but lost its power to produce grain when the heat of the summer came. Some fell in ground where the "cares of this world and the deceitfulness of riches, and the lusts of other things" choked out original purposes for Christian living.

It is in these last two groups that the church finds one of its greatest handicaps. There are those who respond quickly to the call of the church but lack depth of conviction and soon "wither." They are still part of the church but lifeless spiritually. The other group consists of good, substantial citizens who hear and respond to the call of the church but their lives are so filled with things of the world that the claims of the church are choked out of their lives.

Everyone who names the name of Christ, as a Christian, is a "babe in Christ" at the beginning. However, he should begin right there a natural normal growth in grace which will result in mature manhood or womanhood in Christ Jesus.

It Matters How We Hear God's Truth

In His interpretation of this parable, Jesus said, "The seed is the word of God." How we hear the word of God and how we respond to it is of supreme importance, spiritually, to all of us. Some talk of preaching "going in one ear and out the other." There are some heads in which things can circulate that freely but it is hardly a thing one would brag about. It might indicate that there is too much empty space there. The Apostle Paul says of his gospel that "To the one we are the savour or death unto death; and to the other the savour of life unto life." We should be careful how we hear God's word. We may look into the blazing light of the sun until we are stone blind. The same thing could happen to us spiritually if we habitually face God's truth without responding. We may lose the power to see.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JACK MIDYETT, pastor of the Haynesville Methodist Church, will be the speaker at the Haynesville Union Thanksgiving Service. The service will be held in the First Baptist Church on Nov. 27, at 9:00 a.m.

REV. KENNETH McDOWELL, pastor of the Jennings Methodist Church, was the guest speaker in a series of revival services at the University Methodist Church, Lake Charles, Nov. 9-14. Rev. Earl B. Emmerich is pastor of the church.

THE CHILDREN'S DIVISION was in charge of the program at the observance of Family Night at the First Methodist Church of DeRidder on Wednesday, Nov. 3. Each department presented a phase of its program. Rev. Robert H. Jamieson is pastor of the church.

DR. RONALD MEREDITH, pastor of First Methodist Church, Wichita Falls, Kansas, was guest speaker at the meeting of the Official Board of First Methodist Church, Baton Rouge, on Monday, Nov. 10. Dr. Meredith is one of the widely acclaimed preachers of Methodism. Dr. Dana Dawson, Jr., is pastor of the church.

DR. J. HENRY BOWDON, SR., Pastor of the Carrollton Methodist Church, New Orleans, preached over Radio Station W.W.L. there at 9:05 a. m., Sunday, Nov. 9. His subject was "The Greatest Thing in the World." Dr. Bowdon has just completed a series of revival services at the Luling Methodist Church.

P. J. RISON, lay leader of the Jonesville Methodist Church, presided at the morning worship service on "Laymen's Day." Mr. Rison introduced the following men who participated in the service: James Kelly, Charles Craddock, C. K. Pierce, Oscar Wurster, N. L. Swann, and J. M. Peel. Rev. Alvin Smith is the pastor.

TEACHERS in the Leadership Training School held in Franklinton include: Mrs. J. A. McDaniel of Farmerville; Rev. A. B. Cavanaugh of Gretna, and Rev. R. B. Crichlow of Bogalusa. Rev. David Fielder, pastor of the Centenary Methodist Church in Franklinton, served as Dean of the school.

LAYMEN'S DAY was observed at the Ringgold Methodist Church on Sunday, Oct. 19. Elwood Davis spoke at the morning worship service on the subject, "Seek Ye First The Kingdom." C. J. Frye brought the message at the evening worship service, and spoke further on the same subject. Rev. Roy Grant is pastor of the church.

REV. ROBERT B. CRICHLOW, pastor of the Elizabeth Sullivan Memorial Methodist Church, Bogalusa, spoke at the meeting of the Bogalusa Chamber of Commerce on Veteran's Day as a part of the month's emphasis in the Religion In American Life program that was co-sponsored by the Jaycees and the Bogalusa Ministerial Alliance.

THE METHODIST YOUTH FELLOWSHIP of the Gilbert Methodist Church collected \$34.09 for UNICEF. After visiting the homes collecting for UNICEF a Halloween party was held at the church with 40 in attendance. Sponsors of the MYF are: Mrs. Grace Emfinger, and Mr. and Mrs. John Murphy, assisted by the pastor, Rev. Roland K. Friedrich.

REV. LEA JOYNER, pastor of the Southside Methodist Church, Monroe, was guest preacher in revival services at the Gilbert Methodist Church Nov. 2-7. A newly organized choir, directed by Mrs. Erline Friedrich, rendered a valuable service during the services. The new choir has 25 members. Rev. Roland K. Friedrich is pastor of the Gilbert-Beouf Charge.

I. V. TON has accepted the position of Director of the Every Member Canvass for the New Orleans District according to an announcement by Rev. Harvey G. Williamson, District Director of Stewardship for the New Orleans District. District Workshops to train workers and leaders for this program have been set up within this district for the last part of January.

FOUR LAYMEN of the First Methodist Church of Winnsboro filled pulpits on Laymen's Day. Waddell Williamson served his own church as speaker; Buie Scriber the Gilbert Methodist Church; Bill Baker the Stone Avenue Methodist Church in Monroe, and George Sherman the Wisner Methodist Church. Rev. A. W. Coody is pastor of the Winnsboro Church and Mrs. Charles H. Hatfield is the reporter.

MR. AND MRS. B. E. ANDERSON of Oakland, California, outstanding prayer leaders who have traveled extensively, showed slides of Japan and gave a spiritual message Tuesday evening, Nov. 11, in the parlor of First Methodist Church, Shreveport. Mr. and Mrs. Anderson were sponsored by local prayer groups and the public was invited to attend the service. Dr. D. L. Dykes, Jr., is pastor of the church.

MORE THAN THREE HUNDRED MEMBERS of the seven choirs of First Methodist Church, Shreveport, participated in a service of dedication Sunday morning, Oct. 26, at the 10:50 worship service. All of the children and youth choirs of the church were in the service except the Kindergarten Choir. The service emphasized the importance of each choir member that is faithfully serving year in and year out through the ministry of music in the church. Dr. D. L. Dykes, Jr., is pastor of the church.

A PULPIT BIBLE is being given to the St. Claude Heights Methodist Church, Arabi. The Wesleyan Service Guild at Rayne Memorial Methodist Church, New Orleans, Mrs. William Holton's Circle, and other contributors, are presenting the Bible to the St. Claude Church in memory of Mrs. Joyace Wofford Odell, a member of Rayne until her recent death, August 31. A dedication service was conducted at the morning worship hour, Nov. 16. Rev. Robert Galatas is pastor of the church.

REV. J. WALTER FISCUS of the Christian Church in Antlers, Oklahoma, was guest speaker in the Chapel of the Noel Memorial Methodist Church, Shreveport, on Tuesday, Nov. 18. The Rev. Mr. Fiscus is one of the leaders of Camp Fartherest Out and his subject was "Prayer." Dell and Bebe Anderson spoke on "Prayer" and showed slides of their work in Japan at the First Methodist Church of Shreveport on Nov. 11. Dr. B. C. Taylor is pastor of Noel Memorial and Dr. D. L. Dykes, Jr., is pastor of First Church.

ON SUNDAY, October 26, D. C. Tupper, Sr., was presented a citation for his 10 years of devotion and unflinching efforts, not only as a layman of St. Paul's Methodist Church, New Orleans, but as the church treasurer. The award was presented by Rev. Harvey G. Williamson as a part of the regular morning service of worship. The citation read as follows: "In recognition of services rendered by D. C. Tupper, Sr., as the treasurer of St. Paul's Methodist Church for ten years, we the members of St. Paul's Methodist Church hereby tender our deepest appreciation and sincere gratitude, praying God's richest blessings upon his life and continued services in the Master's name."

A BACK-TO-SCHOOL NIGHT was held at the Gordon Avenue Methodist Church, Monroe, for the children and their parents, and other adults of the church Wednesday night, Nov. 5. All adults were asked to dress as children and the children dressed as adults. An opportunity was given to those attending to visit the Children's Division of the Church School to see what they were studying. Slides taken on Promotion Sunday, and on Picnic Day were shown and refreshments were served. Mrs. F. K. Ferrington is superintendent of the Children's Division. Ray Bragg is superintendent of the Church school and Rev. W. M. Allen is pastor of the church.

LAYMEN'S DAY was observed at all three services at the Morningside Methodist Church, Shreveport, on Sunday, Oct. 19. Speaking at 8:30 was Rev. A. T. Long, Jr., a member

of the church, who was recently licensed to preach. P. O. McLaughlin, teacher of the Men's Bible Class and a charter member of the church, delivered the address at the 10:55 service, with the members of the Men's Bible Class furnishing the special music. The evening message was brought by Terry Willis, superintendent of the Young People. Attendance on this Sunday was above average, and two people joined the church during the 10:50 service. Rev. G. Eldred Blakely is pastor of the church and Mrs. L. E. Kneipp is the reporter.

A TRAINING SCHOOL for Sunday School workers in the Shreveport District was held at the Noel Memorial Methodist Church, Shreveport, Nov. 9-13. Leaders were Mrs. Charles F. Learner, nursery; Mrs. Mary Voder Hoya, kindergarten; Mrs. Doris Marsalis, primary; Mrs. Warren Spitze, junior; Rev. Neyland Hester, intermediates; Rev. Edward L. Crump, Jr., senior; and Loyce Hurley, young adult. General courses, open to all adults were "Evangelism In The Church School," taught by Rev. Lea Joyner, and "The Local Church," taught by Dr. Jolly B. Harper, superintendent of the district. Rev. Barry Bailey, associate minister of First Methodist Church, Shreveport, was chairman of the board of managers, and Rev. George Ross, pastor of Caddo Heights Methodist Church, Shreveport, was dean of the school.

RECENT ACTIVITIES at the First Methodist Church of Amite include a supper meeting of the Men's Club on Oct. 30. Judge Horace R. Reid was the speaker. The 16 men who attended were inspired to better the conditions of the church and educational building. They accepted for themselves the project of cleaning up, painting and making necessary repairs to both the educational building and the church. The Senior Department, under the guidance of Miss Eva Mae Frey, counselor, is completely renovating its Sunday School and MYF meeting places. The Junior Department held a skating party on Saturday, Oct. 25, with Mr. and Mrs. Levi Batte chaperoning. During the illness of the pastor, Rev. Glendon R. Messer, Rev. Sibley of Livingston was guest speaker at the morning and evening worship services on Sunday, Oct. 26.

UNDER THE LEADERSHIP of Miss Glenda Kelly and Miss Judy Smith a Junior Choir of 27 members has been organized at the First Methodist Church of Jonesville. Mrs. Jack Knicely and Mrs. Alvin Smith are the adult advisors. The new choir meets each Thursday afternoon for rehearsals, and is composed of the following: Pam Booth, Mary Davidson, Robbir Marie McMillan, Barbara Cross, Rhett Sebsintaffer, Dianne Scott, Deanne Knicely, Candy Daggett, June White, Linda Daggett, Jean Craddock, Jane Scott, Corrie Jean McMillan, Lois Atkins, Mike Oxley, Buddy Clark, Petey Parish, Jess Foster, Walter King, Charles Knicely, Johnny Mitchell, Kenneth Foster, Randy Beasley, Tommy Smith, Buzzie Scott, Joel Stevenson, Jr., and Boyd Emile Lunnon. Rev. Alvin P. Smith is pastor of the church.

REV. KARL WOOD, pastor of the Kentwood Methodist Church, was the guest evangelist in revival services held at the Loranger Methodist Church Oct. 13 through 19. The services closed with a "Home-Coming Dinner" in the Recreation Room on Sunday. Music for the services was furnished by the following: Monday evening by the Hammond Methodist Church choir; Tuesday Mrs. Jacobson of the Natalbany Baptist Church sang, accompanied by Mrs. Jenkins of the Tickfaw Methodist Church. On Thursday night the Cooper's Chapel Choirs sang, accompanied by Mrs. George Fuhrman. Mr. Fuhrman sang a tenor solo. The regular church choir presented music for the services on the other nights. On Sunday morning Mr. George Fuhrman was given a gift of appreciation by members of the Methodist Youth Fellowship, and the infant son of Mr. and Mrs. Kenneth Champlin was baptized. Flowers placed in the sanctuary Sunday were the gift of Mr. and Mrs. L. G. Shultz of Ponchatoula in honor of the 62nd wedding anniversary of Mrs. Schultz's parents, Mr. and Mrs. L. M. Cook. At the dinner a wedding cake, the gift of their daughter and granddaughter, Mrs. J. A. and Mrs. J. G. Mosher, was cut in their honor. Rev. C.J.T. Cotten is pastor of the Loranger-Cooper's Chapel Charge.

Laymen Organize In Alexandria

By W. D. Cotton

Methodist Laymen of Louisiana met in Alexandria Sunday, November 2, and perfected a voluntary organization of Methodist Laymen of the Louisiana Conference.

More than 250 Methodists of the Louisiana Conference assembled pursuant to a call issued by a committee selected following the Laymen's Retreat at Shreveport in August. All Conference, District, Associate and Church Lay Leaders were invited to attend the meeting and the chairman of the Official Board of each church of the Conference received a similar notice. According to the call the purposes for which the meeting was held was to discuss whether or not it was necessary and advisable to perfect a Laymen's organization on the Conference level and if desirable, elect officers and a Board of Directors and to otherwise perfect a permanent voluntary organization.

Following a very thorough discussion of the problems affecting laymen at this time, in which any of those present participated, a res-

olution to organize a permanent voluntary organization of laymen was adopted and 7 of the 8 districts elected representatives to the council or board of directors of the organization.

At the first meeting of the council, Judge V. M. Mouser of Columbia was elected Chairman of the group.

Much of the discussion presented by the laymen centered around the breakdown of the jurisdictional system of the Methodist Church and of the trend of the thinking found in much of the church literature. Opposition was voiced to the use of church literature as a medium of propaganda for racial integration and socialistic teachings.

The following "Declaration of Principles" was adopted at the conclusion of the meeting.

DECLARATION OF PRINCIPLES MEETING OF METHODIST LAYMEN

Alexandria, Louisiana
November 2, 1958

B. Statement of Beliefs.

We subscribed to the following principles which we believe to be in harmony with the views of the vast majority of Methodists in Louisiana, both ministers and laymen:

1. We do not believe that segregation of the white and colored

racess in our churches and schools and in other phases of life involving social relationship is wrong or in any manner contrary to the expressed will of God. Indeed, it is our firm conviction that forced integration of the races in those areas of life would be productive of great harm to both races, and would stir up hatred, create conflict, and set back immeasurably the onward progress of our peoples.

2. We firmly support the continuation, unaltered, of the present Jurisdictional System of the Methodist Church.

3. We support the local autonomy plan of dealing with racial church relationships as adopted by the General Conference of 1956, and oppose any effort to change it.

4. We oppose the merger within the bounds of the Louisiana Annual Conference of negro and white churches or conferences.

5. We oppose integration of white and negro young people in camps and assemblies on local, conference or jurisdictional level.

6. We protest the use of our church school literature as a medium of propaganda for racial integration.

7. We reaffirm our traditional policy of helpfulness to our negro friends, in our church and in other denominations. We rejoice in the great work which they have done in the cause of the Master, and call upon all of our people to give gen-

erously, indeed sacrificially, of their time and means to aid the colored churches in their work.

8. We declare that the illegal edict of the Supreme Court is not the law of the land. It is the duty of God-fearing American citizens to resist tyranny in whatever guise it may appear, and to defend the constitution, even against the Supreme Court.

Temperance Leaders Urged To Stress Abstinence Benefits

Minneapolis, Minn. (RNS) — Churchmen promoting temperance were advised here "to stress less the gutter aspects of alcohol and more the positive benefits of total abstinence."

The advice came from Dr. Winton Beaven, dean of the Loma Linda, Calif., and Washington, D. C., Institutes of Scientific Studies for the Prevention of Alcoholism, and a member of the Potomac University in Washington.

"To put it another way, we ought to make attractive the way of life we believe in, rather than finding fault with the way of life we do not believe in," he said.



The Lacombe Methodists and many friends had a wonderful Laymen's Day, Sunday, October 19. The Laymen had charge of the morning worship with Mr. Frank Cappel in charge. Lt. Col. Jim Hollingsworth brought the address, a challenge and inspiring message, centered around Nehemiah 2:18 "Let Us Rise Up And Build." He said it was time for the Lacombe Methodist Church to rise up and build a new parsonage home. A beautiful special was rendered by Mrs. Eva Deckwa. Everyone enjoyed an old fashioned dinner on the ground after the worship hour, with baked hams, fried chickens and chicken pies and all the trimmings. Singing and fellowship was part of the afternoon activities.

There was approximately \$1,000 raised and pledged to the building fund. We are planning to build a parsonage home at a cost of about \$10,000. It will be an honor for anyone to live in the new home.

The day's activity was concluded with ground breaking ceremonies, presided over by our New Orleans District Superintendent, Reverend Henry Rickey. Members elected to the building committee were, Mr. Frank Cappel, Chairman, Mr. I. F. Parker and Nicholas Pearce. Rev. N. D. Pearce is pastor of the church.



November 2 was a big day for Boy Scouts at Southside Methodist Church in Monroe. Five scouts received the God and Country award. This makes the sixth young man, who has received this award in Troop 128 this year. This is a record number of boys for the Ouachita Valley Council and as far as known it is the first time in the history of scouting that three brothers have received this award. In addition to this award, three of the boys, Nathan Autley, George Greenlee and Richard Stadter have just received the Scholarship merit

badge for outstanding scholastic ability and school life activities.

Rev. Lea Joyner is the pastor and counsellor and Vernon Greenlee is scoutmaster of Troop 128.

Pictured from left to right above are: Mr. Greenlee; Travis Chevailler, scout executive of Ouachita Valley council; Barlow Greenlee; George Greenlee; Richard (Ricky) Stadter; Potter Greenlee; Jack Pankey, scout executive of Ouachita Valley council. Shown in the foreground are Nathan Autley and Rev. Lea Joyner.

Coaching Conference Is Held At Conway, Nov. 10-11; Rev. J. I. McDonough, Leader

By Ira A. Brumley

Rev. J. Irvin McDonough, member of General Board of Education staff, was the resource leader for the Coaching Conference on "How to Teach in the Church School," November 10-11. The Coaching Conference was held at First Methodist Church and on the Hendrix campus in Conway.

The following persons participated in the Coaching Conference: J. Hillman Byram of Gravette, Hugh Burtner of Rogers, Marvest Lawson of Elm Springs, Miss Barbara Meacham of Fayetteville; Arvest Lawson, William Cheyne, Herschel McClurkin, and Frank Clemmons of Fort Smith; James T. Fleming of Blytheville, Earl Carter and Ben F. Jordan of Jonesboro, Charles Casteel of Elaine, James M. Meadors of Widener, Mrs. Ruth K. Lanier of Bald Knob, Miss Sue Hudson of Newport, H. L. Robison of Paragould, Miss Martha McOsker and James Beal of Conway, J. Houston Barrett of Marshall.

Each district of the conference was represented in the Coaching Conference.

A number of others had planned to be in the Coaching Conference, but were prevented by one cause or another from participating.

Reports Show Gains

We now have a splendid response from the first reports on church school membership and attendance. Last week we reported on the Batesville District reports. We are now giving increases in church schools of other districts.

The Conway District shows increases in church school membership for the following churches: Conway, Salem; Danville; Mayflower; Amboy; Rose City; Sylvan Hills; Gardner; Washington Ave.; Plainview; Salem; Plummerville; Mallettown; Bell's Chapel; Russellville; Wesley; Vilonia; Cypress Valley; Waltreak.

The following church schools report an increase in average attendance: Conway, Salem; Conway First Church; Conway, Wesley; Danville; Dover; Morrilton; Graham's Chapel; Amboy; Levy; Rose City; Sylvan Hills; Salem; Gravelly; Mallettown; Pottsville; Russellville First Church; Russellville Wesley; Vilonia; Mt. Carmel; Cypress Valley; Waltreak.

The Fayetteville District reports the following increases in church school membership: Bentonville; Berryville; Brightwater; Decatur; Farmington; Morrow; Fayetteville Central; Elkins; Gravette; Alpena; Lincoln; Tuck's Chapel.

The following church schools in the Fayetteville District record increase in average attendance: Bentonville; Berryville; Brightwater; Decatur; Farmington; Morrow; Fayetteville Central; Elkins; Goshen; Gravette; Alpena; Winslow.

The following churches in the Forrest City District show increase in church school membership: Cherry Valley; Colt; Forrest Chapel; McElroy; Earle; Mellwood; Hughes; Turner; Parkin; West Helena; West Memphis; Rosewood; Wheatley; Salem; Round Pond.

The following church schools in the Forrest City District show increase in average attendance: Bay Village; Colt; Crawfordville; Earle; Holly Grove; Hughes; Hunter; Marianna; Turner; Parkin; West Helena; West Memphis; Rosewood; Salem; Madison; Round Pond.

The following church schools in the Fort Smith District show an increase in membership: Denning; Low's Creek; Vesta; Clarksville; Fort Smith, First Methodist; Goddard Memorial; Greenwood; Hart-

ford; Mulberry; Ozark; Birdsvie; Square Rock, Gar Creek.

The following church schools in the Fort Smith District show increase in average attendance: Grand Prairie; Low's Creek; Vesta; Mt. Olive; Fort Smith First Church; Fifth Street; Goddard Memorial; St. Luke's; St. Paul's; Greenwood; Hartford; Hartman; Spadra; Lanar; Central; Magazine; Moore's Chapel; Waveland; Mansfield; Mulberry; Ozark; Paris; Van Buren, St. John's; Birdsvie; Square Rock; Mt. Vernon, Coal Hill.

The following church schools in the Jonesboro District show an increase in membership: Pleasant Valley; Jonesboro, First; Huntington Ave.; Leachville; Tyronza; Monette; Promised Land; Garden Point; Lake City; Jonesboro, Fisher Street; Nettleton; Blytheville, First; Joiner; Marked Tree; Weiner; Centerview; Black Oak; Osceola; Fisher; Hickory Ridge.

The following church schools in the Paragould District show an increase in membership: Biggers; Egypt; Old Walnut Ridge; Wiliford.

The following church schools in the Paragould District show an increase in average attendance: Ebenezer; Pleasant Grove; Liberty Hill; Egypt; Knobel; Rector, First; Shiloh; Cash Lake; Boydsville; Paragould, First; Maynard; Oak Grove; Walnut Ridge; Old Walnut Ridge; Reno; Piggott; Wiliford.

The following church schools in the Searcy District show an increase in membership: Bradford; Augusta; Bald Knob; Griffithville; Dogwood; Cabot; Austin; Antioch; Harrison; Searcy, First; Irby.

The following church schools in the Searcy District show an increase in average attendance: Bradford; Wilburn; Mt. Pisgah; Augusta; Leslie; Rosebud; Harmony; Omaha; Marshall; Clinton; Central; Kensett; Searcy, Garce Church; Irby; Ellis Chapel; Griffithville; New Hope; Dogwood; Austin; Antioch; Judsonia; Harrison; Scotland; Valley View; Bergman; Bellefont.

The next report to be made by the local churches is to be made November 24 or as soon thereafter as possible. There will be no more reports after that requested until the end of January.

New Ways of Bible Study; An Approach

Many valuable hours are spent in Bible study each week by various groups within The Methodist Church. Too often this study is not

Fayetteville Youth Hold Southeast Asia Dinner

Senior High Youth of Central Methodist Church in Fayetteville, Ark. sponsored a "Southeast Asia" Dinner on Friday evening, November 7, 6:00 P. M. in Wesley Hall. This fellowship occasion was under the leadership of Miss Susan Dulan and Mrs. Wayne White, Chairman of Christian Outreach and Advisor in the Area of Outreach. The youth invited other senior youth in the city from various other churches.

The Woman's Society of Christian Services gives much aid in the direction of the program because of its emphasis on World Friendship. A play was given entitled, "Beirut Bazaar" with participants, Mrs. Charles Dodd, Mrs. James Smith, Mrs. Mearl McKinney, Mrs. Wally Ingalls.

A responsive reading written by Mrs. Bill Fields was read by Rev. and Mrs. R. E. L. Bearden. This reading on the "Middle East" called to the attention of the hearers the need for concern for the heritage and the need to be concerned for brothers in all lands.

The emphasis on Southeast Asia was appropriate because of the church school emphasis in missions for youth in this area, "The Lands in Between."

Grand Cane Youth To Give Christmas Program, Dec. 8

The Methodist Youth Fellowship Sub-district will meet December 8 at the Grand Cane, La. auditorium at 7:30 p. m.

A Christmas program will be given by the Grand Cane youth and refreshments will be served in the cafeteria.

All M.Y.F. members are invited to attend. Melba Dear, reporter.

particularly meaningful. This may stem from the fact that many people read the Bible superficially, finding in it whatever they want to find. Frequently Bible study lacks meaning because the teacher is expected to take the initiative and do most of the studying for the entire group.

When one approaches the Bible with an open mind, there are certain useful questions which he should ask. These can serve as a guide in his study of any passage in the Bible. The first question to be asked is: (1) What was the writer of this part of the Bible trying to communicate? The background of the writer should be taken into consideration here. The second question to be asked is: (2) What was the message here for the original audience? After this question has been satisfactorily answered, the next question is: (3) What is the message of this particular passage for us today? What similarities can we find between the original audience and ourselves? Are the problems involved here (war, hate, jealousy) the same type of problems we encounter? When this question is sufficiently answered, the fourth and most difficult question should be considered: (4) If I take this passage seriously, what changes does it call for in my life?

THE YOUTHFUL ACCENT

By Hoover Rupert

Point With The Plough!

Now that the football season is well under way, and the modern sessions of gladiatorial combat are attracting thousands of fans to the stadium and millions of spectators via television, it may be in order to recall the story Dan Bennett tells about the football coach who had just completed another undefeated season and was stuffing the league championship in his crowded pocket. The newspaper reporters all swarmed around the winning coach to inquire how he did it. "Nothing to it," modestly replied the perennial winner, "I just get good boys."

"But where do you find them?" asked a reporter. No one ever heard of them in high school, but you get them somewhere and they are really great."

"I'll tell you," said the coach. "I just take trips out into the country—into the real farm sections—and whenever I see a young boy out working I ask him directions to a garage. If he points with his finger, I thank him and ride on by him."

"I don't get it," said another reporter.

"Don't you see?" asked the coach. "I only pick those who point with their ploughs."

While it may be true that you can build championship football teams with plough-pointing muscle-men, I think sometimes folks carry the analogy too far in talking about leadership in the church.

How easy it is to confuse greatness with size! If you are looking for a tenth-of-a-ton of muscle to beef up a football line, that's one thing. But if you are talking about the tremendous task of leadership in the church today, that's quite another. There is surely need for great leadership and fine talents—but there isn't a one of us who cannot find a place for his abilities and talents—whether they are limited or unlimited! And the strength of any leadership in the church is measured by what happens in the local church because of that leadership.

It is so easy to fall prey to the fallacy of the one-talent brother in Jesus' parable. Go back and read it again there in Matthew 25:14-30. This man thought his allotment too small to be significant. Better to conserve it and return it "as is" on the day of reckoning! But note from the story that the term "worthless servant" or "unworthy servant" is applied only to the man who refuses to use what he has to the extent of his ability. His crime was not in small ability or weak strength, but in his failure to use what ability and strength he had.

That says something to those of us who think we are too young, or too weak, or to incapable to handle tasks of leadership in the church.

There isn't a person young or old who reads these words whose talents and abilities cannot be profitably invested in service in his local church. The job that waits for you will not get done unless you do it.

Remember, you don't have to point with your plough—whatever its size. Just put it in the furrow of service there in front of you and give it a push!



Amite Guild Sponsors Prayer Vigil

The Wesleyan Service Guild of First Methodist Church, Amite, La., sponsored a Prayer Vigil from 7 p. m. to 9:30 p. m. each evening Sat. Oct. 25 through Thurs. Oct. 30th. Mrs. Flora Tauzin was in charge of arrangements. The whole church was invited to participate. Glendon R. Messer is pastor of the church.

The Louise Eldridge Circle of the Woman's Society of Christian Service of First Methodist Church, Amite, La., sponsored the study "Christian Concerns of our North American Neighbors". The study was held each morning from 9:30 to 11:00 a. m. —Oct. 27-30th.

The Susie Reid Circle was in charge of the daily devotional period. A beautiful fall arrangement of yellow gladioli and chrysanthemums was used for decoration along with several freehand sketches of scenes and people of the North American countries drawn by Mrs. Thelma Kemp. Charming little houses were attached with long strings to the chart showing the location and telling thumbnail descriptions of each place.

Mr. and Mrs. Wallace Kingsbury gave first hand information about their travels and experiences in Mexico and also displayed many beautiful articles made there. Mr. Clyde Thompson, student at S.L.C., gave a talk and showed some films on Hawaii.

The study was well attended and thoroughly enjoyed by each one. Rev. Glendon R. Messer is pastor of the church.

Stress Urgent Need For Religion In Satellite Era

Boston, Mass. (RNS)—Religion is more urgently needed in the satellite era than ever before, but must be of "stronger stuff" and embrace all mankind, a symposium of 10 faculty members of the Boston University School of Theology agreed here.

The symposium, on the question "What Is the Place of Religion in the Satellite Era?" was headed by Dr. Walter G. Muelder, dean of the Methodist seminary.

Dr. Muelder said technological developments do not disprove religion or dispose of its basic function but "dramatize the practical need for religions to demonstrate the universal quality," which he said many of them claim.

"Religion," he added, "needs a rebirth of global compassion."

Among those sharing in the symposium with him were: Dr. Paul E. Johnson, professor of psychology and pastoral counseling; Dr. Nils Ehrenstrom, professor of ecumenics; Dr. Edwin Prince Booth, professor of historical theology; Dr. S. Paul Schilling, professor of systematic theology; Dr. Howard Thurman, dean of the chapel and professor of spiritual resources and discipline; and Dr. Amiya Chakravarty, a native of India.

Dr. Johnson said the need for religion has never been so urgent,

LET US GIVE THANKS

To thee O Lord,

Giver of all good things,

We give our thanks this day.



Ringgold Observes Week of Prayer

The annual Week of Prayer of the Ringgold Society was held October 28 in the home of Mrs. George O. Thomas.

Mrs. Roy Grant opened the meeting with prayer, after which Mrs. C. J. Frye, the president, told of the purpose.

The program was directed by Mrs. G. R. Weaver, and those presenting needs were: Mrs. E. C. Cook, Mrs. Bob Corley and Mrs. Etoyle Conly.

Mrs. E. S. Woodard gave an inspiring meditation on the subject "All Thou Art is Mine."

Three out-of-town guests were present for the meeting.

Dr. Emil McCarty spoke to the society on November 3 starting the study "Understanding Other Cultures."

but emphasized that religion must "come alive" to the crucial issues of this hour.

"The great ethical religions of the world," he said, "have enough basic principles and goals in common to unify mankind and welcome every person into a large fellowship of love and service. Nothing less than religious devotion can heal man's lethal violence by which he destroys himself."

Dr. Ehrenstrom, warning that the "progress" of the satellite era might result in drastic reduction of human freedom and purpose, termed the danger a summons to greater spiritual maturity and moral responsibility.

Winnsboro, La. Women Organize New Club

The Methodist Women of the First Methodist Church of Winnsboro have organized a club that meets the second and fourth Tuesday of the month for two hours. Its purpose is to work on "labors of love" for the local church and for the needy. Under the capable presidency of Mrs. George Sherman, these ladies have already shellaced all the Methodist Hymnals and part of the Cokesbury Hymnals some 200 or more books; they have placed the Upper Room in all the hospital rooms of both Rogers Clinic and King's Hospital and intend replacing these with new issues; they have put magazines in the lobbies of both hospitals and are requesting more comic books for children who are ill and new magazines for older folk.

Mrs. Robert McCaleb, Jr. and Mrs. Paul Price are co-chairmen of a new project, which is to collect and repair old toys and to make new toys, such as colored spools and wood blocks, for the Christmas boxes. In collecting and obtaining old and outgrown toys, these ladies were aided by the local Boy Scout Troop and RMAR Radio Station. The Methodist Women Club consists of the following members: Mrs. George Sherman, president; Mrs. Paul Price, Mrs. Robert McCaleb, Jr., Mrs. Pete Bradfield, Mrs. Paul Kargan, Mrs. W. L. Richardson, Mrs. Rudolph McIntyne, Mrs. Pershing Robinson, Mrs. W. E. Robinson, Mrs. W. B. Binston, and Mrs. Earl Car-

Booneville Society Meets In District Parsonage

The Booneville Woman's Society of Christian Service met with Rev. and Mrs. Dodgen, Monday, November 3 at the recently finished District Parsonage in Ft. Smith for a covered dish luncheon, social hour, program and business meeting.

Mrs. C. L. Foiles very ably and interestingly presented the program on World Conditions and the United Nations. The outstanding features of this subject were the Farm-Agriculture Organization, presented in detail, and very instructively by Mrs. Sam Roberts; and The World Health Organization by Mrs. Foiles —both of which gave clear pictures of conditions as they really exist and awakened thought-provoking ideas as to how they should be dealt with.

Bogalusa Guild and Society Hold Study

Members of the Woman's Society of Christian Service and the Wesleyan Service guild of the E.S.M. Methodist Church in Bogalusa will receive Jurisdiction credit for a study on the text "Isaiah Speaks" which is being presented on four Sunday evenings at the regular service hour by the pastor, Rev. Robert Crichlow.

Mrs. Al Paddock, secretary of missionary education, for the society, and Miss Sara Wadsworth, who hold the same office in the guild, are in charge. Mrs. H. E. Rinehart and Mrs. Eleanore Wright are in charge of registration.

The series is also being broadcast over WIKC, and credit will be given for those who listen to the study over radio.

The last study will be held Sunday night, November 23.

Methodist Graduate Center Reports Enrollment Increase

Washington, D. C. (RNS)—American University, which the Methodist Church is building into a national center for graduate study, has had an enrollment increase of 13 per cent this fall and now has 7,469 students enrolled, it was disclosed here.

The enrollment includes 197 students preparing for the ministry at Wesley Theological Seminary (Formerly Westminster) which moved to the Washington campus from Westminster, Md., this year.

It also includes 129 students in the School of International Service which opened its doors this fall, as well as 506 students in the School of Government and Public Administration and 301 students in the Washington College of Law.

penter, and Mrs. Charles H. Hatfield, reporter.

1958 South American Mission

By A. W. Townsend

District Superintendent, Alexandria, La.

MY life shall be forever richer because of the great experience we had together in our trip to South America. The close fellowship and fraternity of Methodist preachers is always a happy experience and the wonderful way in which our group shared together was a real inspiration to me.

The training periods in Miami were most helpful. The reading of the books on Latin America together with the information received from you gave us all an understanding of the situation in these various countries to which we would be sent. The explanation of Dr. Ellis concerning the policy of the General Board of Missions in evaluating the needs of the mission field placing priority on those projects which seemed most urgent was very helpful to the group.

Our visit to Panama was most delightful. I was greatly impressed with the splendid work being done by Reverend and Mrs. Louis M. Fiske in the Pan American Institute in Panama City. On the plane from Miami I was seated beside a lovely Panamanian woman who asked about this group of men who had boarded the plane. When I told her they were Methodist preachers going to visit mission stations in South America her eyes brightened as she said, "My daughter graduated from the Pan American Institute in Panama City. Give Dr. and Mrs. Fiske my love when you see them." Then she told me that she had married an American man and they have a daughter who is also married to an American. She was just returning from El Paso, Texas after being with her daughter for a month who had just had her first child. She expressed great appreciation for the Methodist work in Panama and urged us to enlarge our facilities to take care of more students who are anxious to attend.

The work of the Sea Wall Methodist Church and School also impressed me very much. This is a great ministry to the underprivileged of Panama City. The work at Sea Wall Church and School ministering to the lower classes was in marked contrast to our work at Pan American Institute where eight hundred students from the upper classes in Panama are educated. We all counted it a great privilege to meet all our fine workers and missionaries at the banquet held at the International Hotel.

The all night flight from Panama to Lima and on to La Paz was somewhat fatiguing and the high altitude in La Paz did not help us very much in getting our rest. How-

ever, we soon made the adjustment. The trip to Ancoraimas gave us a very fine insight into the life and activities of the Aymara Indians. The famous Sunday Markets of the Indians was seen at Anachichi. I was greatly impressed with the service at Ancoraimas where the message was translated into three languages: Spanish, English, and Aymaran. The school in connection with the church is doing a fine piece of work. We enjoyed the program given by the students on Sunday afternoon after our worship service. We were happy to visit the new girls' school which is now in the process of construction.

Our visits to the Church of the Redeemer and the Church of the Reformation in La Paz were very interesting indeed. The Church of the Redeemer ministers to the Aymaran Indians in La Paz while the Church of the Reformation ministers to the Bolivian Nationals. The work of the American Institute in La Paz and its excellent educational facilities impressed me very much. I was proud to know that President Siles was educated here, also the foreign minister and several other ministers of the President's Cabinet. The visit to Phillip W. Bonsal, American Ambassador in La Paz, was very profitable and helpful. Our four point program to these South American countries is the finest thing that the United States is doing at the present time for Latin America. This includes health service, agriculture, roads, and education. I was deeply impressed with the fine service being rendered by Dr. Billy Jack Marshall at the American Clinic. The training of nurses in the hospital is certainly a fine thing.

I am very happy that I was appointed to work in Chile during the Mission. Our work with David Lowry at Nueva Imperial and his fine wife, Dr. Mary Sue Lowry, was very pleasant. Reverend Lowry is doing an unusually fine job as Superintendent of our rural work in that area. Dr. Stanley Buck and I preached to good crowds each evening from September 14-17. We also visited the jails twice and led services for the prisoners. We led devotionals in the morning at the medical clinic, preached several times to the students in the rural schools, and visited in the homes of the Mapochi Indians where we were well received. We had lunch and tea in the homes of several of the Chilean Nationals. The spiritual fellowship was very wonderful. We found the people deeply spiritual and warmhearted in their religious faith. We had a number of Altar Services and a large number of peo-

ple rededicated their lives to Christ. However, no new members were received into the Church.

It seems to me that there is a need for emphasizing the importance of prospect lists and more emphasis should be given to the matter of receiving new members into the Church.

At Pitruquen we were entertained in the home of Mr. and Mrs. Emilio Bornand. Mr. Bornand was formerly mayor of the city and his wife is now the National President of the Woman's Society of Christian Service for the Methodist Church in Chile. The services at Pitruquen were well attended and the impression of genuine response to our messages was very heartening. The pastor, Mauricio Francois, was very helpful and cooperative with us in the service. David Lowry was our interpreter.

At Villarrica the crowds were somewhat diminished by two days of constant rain. The church at Villarrica seems very strong and a large number of men are active in the work there. They have an unusually fine choir and the school seems to be doing a very fine piece of work.

When we returned to Santiago I preached at La Calara out from Valparaiso. The wife of the national pastor of La Cruz was my interpreter. We had a wonderful service with around a hundred people present in the little church. There was a very fine altar service following the sermon. A large number of people came forward to rededicate their lives to Christ.

On Sunday evening, September 28, I preached at Seventh Church in Santiago. There must have been 125 people present for the service. Mr. Arturo Venegas was my interpreter. Mrs. Venegas is the daughter of one of our retired missionaries, Dr. Carhart. She played the piano for the service. This is a very active church and seems to be winning people to Christ in a very fine way. They speak very highly of the wonderful work done by Bill Jones, their pastor who is on furlough, and send their regards to him.

Robert Matheny, Robert Young and I preached at San Ramon Church on Thursday night, September 11. We had a wonderful service following a lovely supper given us by one of the members of the church. Fifteen prospective members signed cards expressing a desire to unite with the church at the close of our service. We were greatly pleased with this response.



REV. A. W. TOWNSEND

I would make the following recommendations:

1. That we give greater support for the training of national leaders in Chile.

2. That we find ways and means of increasing the financial support of pastors and rural teachers.

3. That we, in the United States, seek to furnish more personnel, pastors, teachers and missionaries, for the work in Chile.

4. That the matter of appointing an Executive Secretary for the Board of Education in the Chile Conference be studied and money provided for a full time worker in this field.

5. That we ask the Woman's Division of the Board of Missions to support full time teachers at Sweet Memorial. We now have only part-time teachers in the only place where we are training national workers.

6. The Board of Evangelism of the Chile Conference needs extra support for its work. People who asked to do things have to pay out of their own pockets while they themselves are unable to stand this expense.

7. The problem of getting Methodist literature into our Methodist churches is very great. The union literature now being used is not satisfactory. A Spanish translation of the International Sunday School Lessons is badly needed. We are also advised that if the Methodist Publishing House would send literature in small packages to individual churches and charges, there would be less trouble of getting it through the customs office. Shipped in large packages, literature is delayed sometimes as long as six months.

8. Churches in the states need to send equipment directly to the churches in Chile. Visual aid materials, turn-over charts, and all manner of church equipment is needed to increase the effectiveness of their work.

On A Wide Circuit

W. W. Reid

What's Ahead in Christian Missions?

"It is a common statement that 'the day of the missionary is over,'" recently noted the Rev. Dr. Alford Carleton, executive leader of the American Board of Commissioners for Foreign Missions — America's oldest missionary agency. We have all heard the statement: but I was interested in Dr. Carleton's reply:

"If by the missionary one means what a missionary used to be and what he used to do—a picture that far too many people in our churches still cherish as being the picture of the modern missionary—then the statement is indeed correct. If the meaning of missionary be the *emissary of the Christian gospel to the world of this time*, then it is but beginning with many more hopeful prospects than the mission of the church has ever had before. . . It will take, however, a great deal of understanding and adjustment if we are to make the most of the new opportunities."

He notes some of the changes that have come about in the modern world to affect both the needs of people and the methods of the church in meeting these needs. The principal "changes" include the growing ease of travel ("the smaller world"); opening up of new and speedier means of communication—and with that the spread of ideas, good and bad; growth of urban areas and the development of industry (increasing world competition), and agricultural machinery; "population explosion" made possible principally by the control of disease.

Dr. Carleton advances the thought that other changes "which whirl around these major primary considerations" grow out of the changes noted above. Among these secondary changes (which is *cause* and which is *effect* is not always clear), he notes: nationalism, often allied to religious fervor, and sometimes of positive value in unifying groups; the "search for dignity in human life," which has certainly been fostered by Christian missions; and communism which (Dr. Carleton says) "is more often a result rather than a cause of the changes which have taken place."

Concerning communism he also notes: "as one travels in Asia and Africa today one realizes that for all the power of communism it is yet not the great antagonist of the Christian church. . . And were there more equality and justice on the earth there would be far less appeal in communism. . . Yet I feel sure that we shall still be face to face with Hinduism, Islam and Buddhism when it is necessary to look in a history book to find what communism was."

In these great changes the Christian church has had a part," says Dr. Carleton. "It has certainly been one of the underlying causes of development in the thinking, the literacy and the organization of the peoples of Asia and Africa."

"For the Christian church there have also been dramatic results of these changes. There are now independent Christian churches everywhere. The very success of the missions of the 19th century has

New TV Film, "Power Of The Resurrection"

Hollywood — The Family Films' studio has been the scene of much activity and excitement in preparation for the hour-long motion picture, **POWER OF THE RESURRECTION**, which is now before the cameras.

The film, being made for the National Council of Churches of Christ for a nationwide television Easter message, shows with dramatic impact the great power and influence of Christ's resurrection in the lives of the early Christians. The Apostle Peter tells a deeply moving story, which drives home the all-important message of the church—that the power of His resurrection was not just for the day in which Jesus rose from the dead, or Pentecost when the Holy Spirit swept upon His followers; it is for all people, all time, and all places. Christ lives today!

Mr. Henry Denker and Mr. Sam Hersh, co-producers, point out that Biblical characterizations are the most difficult to portray believably. Mr. Denker of New York City, is a well-known radio and television writer.

The Reverend Alexander Ferguson, production head of the NCCCC Broadcasting and Film Commission, and the Reverend Donald Lantz, religious education director of Family Films, are the technical advisors.

POWER OF THE RESURRECTION will be produced in 35mm. color and will be shown on Easter day, 1959, on nationwide television.

brought a situation in which missions are no longer the order of the day. Missionaries are now in many lands invited by the national church body, and serve under their direction. . . .

"A second great change growing out of these developments in recent decades has been the inclusive sense of the Christian mission. It is not only that the mission and the church are closely related but all missions and all churches are related in what may be called collectively 'the global mission of the Christian church.' . . . The missionary enterprise has come to include education, medicine, social service, agricultural improvement and all phases of the life of man, and we must build the sense of the unity of the Christian witness in all its forms. So the church too is challenged by the changes in human organization today.

"Are we able as American Christians to think and act as partners in the mission of the church, and not as proprietors of Christian missions? Are we able to plan wisely on a long-range and universal basis the use of men, money, experience and insight that the Christian mission as a whole may be set forward? Are we able to get into new channels of operation and new patterns of thought without unnecessarily wrecking the good work which is at present being carried on? Have we the ability to build a sense of mission into the center of the life of our churches? Are we able to find meaningful terms in which to discuss these matters with one another and to inspire the young people in the church today?"

THE GRACE OF GRATITUDE

(Continued from page 5)

need money." Of course, that can be pushed too far! Money is needed now and then along the way. But the story is a great one because it points out that the material side of life takes it rightful, secondary place, when it is overarched by the grace of gratitude.

The cook in your kitchen, the barber who cuts your hair, the stockroom boy and the president in your firm, the learner and the teacher, the old relative far away, and your mate across the dining table—each needs to quench his thirst for gratitude. May we be one to let the spring water of appreciation come to the surface.

All this has significance to the vast social complexities that bedevil us today. **THE GRACE OF GRATITUDE** will not stay contained and confined only in limited personal relationships.

Trace back to the origins of some of the most costly and violent tensions between management and labor in our democratic life. Even those of us who are most sympathetic to the free enterprise system will find that some industrial leadership has been careless in paying the tiny price of consideration of gratitude.

Look at the dark chasm that exists between the democratic nations and Communist Russia. While ideological differences, a passion for dominance, and a hundred and one other reasons may be listed, yet, we cannot escape seeing too that ingratitude, the failure to say thank you, a stubborn, donkey-like arrogance, these have been some of the coldest chisels and the hardest hammers to crack the vessels of trust and cooperation!

Sometime back, my wife and I were visiting Rome. With a group of tourists, we stood in the Vatican gazing at its flawless mosaics. You, who have seen them, will recall the matchless beauty of those works of art so that they appear as paintings. As we looked appreciatively, we heard a member of our party in the background, who surely must have come from Brooklyn, whisper to his companion—"What a woik! What a woik!"

This matter of praising each other, as nations and as groups, for the distinct contributions we have made, is surely an important matter in alleviating frictions and distress between us. It's an amazing thing—but true—that when condemned for our flaws, we bristle in rebellious and righteous self-defense. But if we are praised for our virtues there is a tendency to acknowledge our short comings and liabilities. The way is open for rapport and the two-way traffic of consideration. Here is established the foundation buttresses for order and for peace when we say, "What a woik. Thank you."

A little more than a year ago, I was in India. Representing our nation, I was lecturing from public platforms before sophisticated groups of Indian people. My task was to attempt to interpret the spiritual foundations and the religious dynamic in our American life. I found myself facing vast misunderstandings, often antagonism and suspicion. Following the lectures, there was always a question period. Inevitably, I was asked, "You say you are a Christian people. Why

American Women To Raise Money For Tokyo University

New York—A committee of prominent American churchwomen has undertaken a two-year project to raise \$175,000 for the completion of the church building on the campus of the International Christian University in Tokyo, Japan.

The sponsoring group is the Women's Planning Committee of the Japan International Christian University Foundation at 44 East 23rd Street, New York 10, New York.

Related to this campaign drive for 1958 and 1959, the Committee is arranging an air excursion to Japan next year.

According to Mrs. Samuel McCrea Cavert, chairman for the Special Church Project, the Committee is seeking to raise \$125,000 for the expansion of the sanctuary and chancel of the church edifice, as well as \$25,000 in memorial gifts for the erection of a tower and \$25,000 for the acquisition of an organ with an electric amplifier.

then do you have the attitude you do toward the Negro, and other racial groups?" "You say you are a home and family loving people. How then, do you justify the large number of divorces?" The questions went on and on with their sharp and negative jabs.

Even after a very limited time among the Indian people I discovered that if I could express appreciation—and I could—for so much that they have accomplished, the whole atmosphere would change. You know of the vast and complicated problems that face India just now in its early years of independence. Hundreds of languages are spoken. The climate has been described as being either flood or drought. Poverty is wide-spread. The average income is considerably under \$100 a year. A sensitive people live here and they have known domination in one form or another for hundreds of years. And yet, I observed a great passion for independence and freedom. Evident was a universal drive to life the standards of living and to stand upright in the conclave of nations. So, I discovered that if I spoke humbly and sincerely of the stirring progress the people of India have made in face of their hardships, when I spoke with loving appreciation of India's great leaders in the fields of arts and religion, the questions might be the same, but they were asked in a like spirit of humility and appreciation. If there were any tiny seeds of understanding I might have sown between our peoples, it came because I had the sense to say, "Thank you." **THE GRACE OF GRATITUDE** can be a powerful potion to arrest the cancers in social and international life. For a nation or any group in a nation, to play the role, not of the silent, stolid and ungrateful nine, but of the tenth, is to be a healing physician to the most painful diseases that infect the family of mankind.

Is there any condemnation more subtle and stark than this, "he is one of the nine?" Can there be any satisfaction sweeter, any reward greater, than to see in another's eyes and to hear from another's lips, "Thank God you are the tenth?"

He Stood Before The Unfriendly Crowd

By Elsie Simester Garden
Zaheerabad, Deccan, India

One of our younger Indian preachers calls May 6, "My Day." On that day he was summoned to the village "Panchayat," or court, to answer to a series of charges brought against him by a group of people who were anti-Christian and wanted to so frighten him that he would leave the village.

He stood before the unfriendly crowd and made his statement, with the "patel" or mayor in the chair. It was night—for that is usually when the men of the village are free and can attend court.

"You may go now," said the patel after Jacob had made his statement. Then, because he was friendly to the young preacher, he called him aside and said, "If you are afraid these people will do you physical harm I will send a guard with you."

"I am not afraid," said Jacob. "God will take care of me. You cannot always be with me in the jungle paths, and every night. But God is always with me. I am not afraid. Thank you."

For a week Jacob, the preacher, moved fearlessly among the people, his own friendly congregation and the unfriendly people who were planning to drive him out of the village. He smiled at every one and greeted all, friend and foe, with the word "Salaam" — "peace be unto you."

Then one night the court met again and Jacob was summoned. All the charges were withdrawn! "We were wrong," said his accusers. "Please forgive us."

The young preacher stood before the group and said, "My Savior was misunderstood. He forgave His accusers. I am His follower. I cannot hold a grudge against you. I am a preacher of peace. I am not here to make war. I am your brother. Why should I not forgive you?"

That was May 6. At the end of the month the harvest was being gathered in. The men who had brought the charges, men of another faith, now brought the fearless young preacher twelve measures of grain collected from Hindu families in the village.

"This is our peace offering for you, panthulu (preacher). You are truly a man of God."

Last Sunday, at the time the offering was being taken up in our school church, a woman in a faded but clean saree walked up to the altar carrying on her head a black iron basin filled with fresh vegetables.

She lives in a village eight miles from Zaheerabad where vegetables are scarce. When it rains heavily it is not possible to get to the village by car or cart. Yet she had walked eight miles to bring her thank offering.

This autumn, the boys and girls of our school will present their thank offerings to God. They will all make great sacrifices to be able to bring a gift to God. But every child, every man and woman in the audience will have an offering. It may be money—or a chicken, or eggs, or vegetable produce, or grain, or some piece of handwork lovingly made as a gift to God. But all of it will be made in gratitude to the Heavenly Father for His loving care during the past year.

What Can Churches Do To Help Curb Juvenile Delinquency?

The Rev. D. Haskell M. Miller, head of the Department of Social Ethics of Wesley Theological Seminary, Washington, D. C., offers some suggestions in his new book, *Understanding and Preventing Juvenile Delinquency*, which was published November 10 by The Methodist Publishing House's Abingdon Press.

The book is a joint product of the author, Wesley Seminary, and the Board of Social and Economic Relations of The Methodist Church. It has been recommended by the Methodist General Committee on Family Life and will be used in Methodist annual conferences and churches in follow-up study after the National Methodist Conference on Family Life, held October 17-19 in Chicago.

The 191-page book, with built-in discussion guide, suggests many projects which churches, communities, families, and individuals can undertake to help check juvenile delinquency.

In a chapter entitled "What Can The Churches Do?", Dr. Miller writes, "The following list may serve as a suggestive summary to helpful services churches may well consider trying to offer directly to children and youth:

"1. Provide spiritual guidance through teaching, worship, individual counseling, and group leadership.

"2. Develop an adequate and balanced program of weekday and Sunday activities to provide fellowship, learning, and worship experiences, and opportunities for wholesome associations.

"3. Take the church to juveniles outside the "inner circle," and maintain an open fellowship for all youth of all classes and groups.

"4. Develop study emphases to increase understanding of the problem of delinquency and of the individual delinquent, and organize to bring understanding and help to the juvenile who begins to show adjustment difficulties.

"5. Stimulate and co-operate with other community agencies to develop, or offer, where they cannot be made available otherwise, such services as vocational guidance, remedial instruction to help acquiring of basic educational skills, and employment service for needy youth desiring work.

"6. Conduct retreats, camps, seminars, and the like, for children, youth, and parents.

"7. Organize so as to assure that every child is in touch with some Christian adult who is interested in him, capable of recognizing and understanding his problems, and devoted to helping him.

"8. Sponsor the opening of good homes to the foster care of children, especially to the care of older children and of juveniles with delinquent tendencies.

"9. Provide special ministry to street gangs and other groups where needed.

"10. Educate for dating, courtship, marriage, intergroup relations, temptations to gambling and drink, and the like.

"11. Challenge youth continuously with opportunities to become involved in work camps and other service projects which give them a chance to express their Christian convictions in practical ways.

"12. Arrange sponsors for juveniles in institutions.

"13. Maintain a program to assist juveniles on probation or after release from correctional institutions.

"14. Encourage 4-H clubs, boys' clubs, scouts, and similar groups through lending the use of facilities, providing leadership, serving as sponsors, and the like.

"15. Involve church and community leadership in programs designed to help parents, teachers, police,

and others understand children and adolescents better.

"16. Set up and maintain a dynamic organizational machinery for keeping abreast of facts concerning the welfare of juveniles in the community, and for keeping the church program positively related to these facts."

When You Are Sick

By David A. MacLennan

It has been said that adversity strengthens man's soul and character. Unhappiness, misfortune and distress point their hostile, and often harmful, forces our way. No one escapes them. All must face them. But man finds strength only when he knows the Source of Power—when he knows to Whom he may turn in his moments of weakness.

The Reverend Doctor David A. MacLennan, senior minister of Brick Presbyterian Church, Rochester, New York, has written this enriching and enlightening book in order that you may gain insight into Power and understanding of the problem of illness as you face it for yourself and for others.

Dr. MacLennan uses an illustration from *The Green Pastures*, by Marc Connelly, to point us simply and clearly, yet quite profoundly, to the way you feel when you are sick. It is the scene in which God tells Noah what the Great Flood will be like: "De levees is gonter bust an' everything dat's fastened down is comin' loose, but it ain't gonter float long, caize I'm gonter make a storm dat'll sink everything from a hencoop to a barn."

When you are sick you are "sunk." You need help in order to reach up and get yourself, your plans and daily routine, back in line again. This is where the positive power of God overwhelmingly offsets the negative forces of illness.

Dr. MacLennan uses his scholarship and wide experience to make the Christian truth live. You will want to read and re-read *When You Are Sick*. You will want to keep it handy for "help and strength in time of need." You will want to tell your friends about it. *When You Are Sick* will aid you in finding strength even in your weakest moments.

WHEN YOU ARE SICK. David A. MacLennan. 32 pages, paper cover. Single copy, 15c. Ten copies, \$1.00. 100 or more, 7c each.

Order from: THE UPPER ROOM, 1908 Grand Avenue, Nashville 5, Tennessee.

MRF Is Serving The Rural Church

The "Methodist Rural Fellowship" was organized in 1940, at the time of the General Conference in Atlantic City, N. J. It was organized by a small group of Methodist pastors and laymen especially concerned for the welfare of the Church in the farming areas and in the villages of America. It now pictures itself as "A Fellowship of Methodist ministers and laymen who are concerned with Methodism's responsibility toward creating and sustaining an indigenous Christian culture for rural America."

Rural and village America has changed in the almost two decades since the MRF was organized. But the problems of both rural communities and of rural church have not lessened. Much of the legislation enacted by recent General Conferences to help the rural church to adapt itself to meeting local needs had its earliest conception among members of the MRF, though it is "unofficial" and does not deal as a unit with legislative matters.

Officers of the MRF are: President, Dr. Elliott L. Fisher; vice-president, the Rev. Garland Stafford; treasurer, the Rev. Burton Bastuscheck; recording secretary, the Rev. Russell Hoy; membership secretary, C. Edwin Murphy (Box 208, Lexington, Neb.; "Bulletin" editor, the Rev. R. Roland Ritter. The advisory council includes six bishops, 15 rural experts, and the officers.

The MRF now has 1400 members; and there are conference Fellowships in a number of annual conferences. It is desired, however, to increase this membership to include all ministers and many laymen serving in rural Methodism. Dues are \$1.50 (or more) per year, and includes a subscription to the MRF "Bulletin," and to bulletins of the Christian Rural Fellowship.

Secretary C. Edwin Murphy
Box 208, Lexington, Nebraska

Enclosed please find my remittance of \$..... for membership in the Methodist Rural Fellowship. Send the MRF "Bulletin" and other rural literature to:

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THE LOUISIANA METHODIST

Obituaries

PERKINS—One of the most distinguished of the Methodist Church's medical missionaries, Edward Carter Perkins, M.D., died in Hartford, Conn., on October 29, after a lengthy illness. He was 84 years of age, and had been in China, where he built and superintended his own hospital for almost 40 years. Later he spent five years in volunteer medical service at Pittman Community Center, Sevierville, Tenn., and another year in Formosa.

Dr. Perkins was a descendant of one of New England's most distinguished families. He was a native of Hartford, Conn., son of a wealthy banker, and grand-nephew of the noted Edward Everett Hale. When in 1898 Edward C. Perkins was graduated from Yale University, he began the study of law at Columbia University, but on a trip around the world he decided to become a medical missionary and selected the city of Kiukiang, China, as the place where he would establish a hospital. Kiukiang was then a city of sixty thousand people far up the Yangtze River, and surrounded by hundreds of thousands of needy people scattered in rural villages for hundreds of miles around.

When the young man completed medical studies at the College of Physicians and Surgeons in New York City and then studied oriental diseases at the London School of Tropical Medicine, he returned to Kiukiang where with his own funds he built and equipped the Water-of-Life Hospital. There, for more than a quarter of a century, he gave his services without salary and remained at his post despite dangers of famines, scourges, internal warfare, and, later, the war with Japan.

Dr. Perkins headed campaigns throughout the Kiangsi Province that saved thousands of lives in epidemics of cholera, typhoid and influenza. He also carried on educational campaigns, reaching hundreds of thousands of people, and

teaching simple measures for the prevention of diseases. In addition to medical work he was at times pastor of churches, the principal of a college and travelled throughout the province as a district missionary and evangelist.

Dr. Perkins remained in China during World War II but when the communist forces overran Kiukiang, he was forced to return to the United States. But he did not long remain idle: after a period in Tennessee, he was, at 80 years of age, invited by Bishop Ralph A. Ward to go to Formosa and carry on a medical ministry among the Nationalists there. Failing health caused his return to the United States last year.

Surviving Dr. Perkins is his wife, the former Georgiana Phillip, of Yonkers, N. Y.

ANKER—The Rev. Harry Peter Anker, of South Holland, Illinois, for thirty-eight years a missionary-educator of the Methodist Church in the Belgian Congo, Africa, died in Clearwater, Florida, on October 15, after a lingering illness. He had reached his 70th birthday two days before death.

Mr. Anker was one of the builders of the far-famed mission station at Wembo Nyama, where he had been in charge of the Trinity Bible School from its founding, until his retirement in 1954. For some years he had served also as treasurer of the mission station. A central station, it includes a school, teacher-training department, hospital, with nurses training department, an industrial plant and mission press. The mission serves thousands of tribal groups.

Mr. Anker first went to Africa in 1916, two years after the opening of the Central Congo Mission work by Bishop Lambuth, of the former Methodist Episcopal Church, South. During his years in the Congo, Mr. Anker had taught hundreds of young men whose fathers and grandfathers were just out of heathenism and cannibalism. In addition to his work at the school, he had travelled through the vast Congo district to preach, teach, gather people into congregations, and to supervise the work of his students.

Mr. Anker and his wife, the former Eva Van Erden, who survives him, were both born in South Holland, Ill. He was educated at Hope College, Western Theological Seminary, Garrett Biblical Institute and Vanderbilt University.

News In The World of Religion

By W. W. Reid

Prof. Henry Henne, an outstanding philologist of the University of Oslo, Norway, has been named an assistant professor of linguistics at the International Christian University, Tokyo, Japan. Prof. Henne is an authority on Chinese, Russian, and English languages. He has been assistant professor in Chinese Language and Far Eastern Linguistics at the University of Oslo since 1952. Last year he taught Korean at the University of Lund, Sweden; and in earlier years English, French and German at the Oslo Language School and also at the Post Office Language School in the capital city of Norway.

Twenty-two Jersey bulls were recently flown from Boston to Greece as part of an inter-faith church project for cattle improvement in Europe. They were accompanied on their flight by Philip B. Hodgdon, of Randolph Center, Vermont, a Congregational layman and member of the faculty of Vermont Agricultural and Technical Institute, and the Rev. William R. Mayhew, pastor of the Central Congregational Church in Bridgewater, Mass. Donations for the shipment were arranged by Mr. Hodgdon under the sponsorship of the Vermont Congregational Christian Conference. The ultimate destinations of the bulls are in remote mountain villages. The bulls become the property of the Greek Ministry of Agriculture and will be rotated each year from village to village. Most of the animals come from Vermont, though some are from southern New England, Pennsylvania and Virginia.

GOD IS CALLING THE METHODIST CHURCH

(Continued from page 2)

prefer that all the Jurisdictional Conferences meet at the time and place of the General Conference.

There is further a general desire that the method of transfer of bishops from one jurisdiction to

another be simplified, with safeguards to the jurisdictions.

The General Conference of 1956 very clearly stated the position of the Methodist Church on race. The church has, by a large majority, approved the 9th Amendment to the Constitution. Already several churches have transferred from the Central Jurisdiction under this amendment. I am happy to say that I do not know of a single unpleasant incident over race in our church since the adoption of this amendment.

Now we have a plan by which churches may transfer from one jurisdiction to another. We must go forward in fostering goodwill. Interracial ministerial unions, conferences, etc., will go a long way to this end.

I have the faith that when the white and Negro, who have lived together in this land for over 300 years, who together have built the nation, whose sons have died on the battlefield, and who have prayed to the same God, when they meet in the chambers of goodwill—not under the banners of suspicion and hate, but under the cross of Christ, they shall find the way over a tempestuous sea. Christ shall be our pilot.

May the Methodist Church be the rudder that will enable Christ, the pilot, to bring the ship of state to a place where the waters are still, a place where the storm clouds have broken and the sunshine of God's love is all about us.

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New Methodist Camp

The Baton Rouge and New Orleans Districts of the Methodist Church have approved the purchase of Camp Istrouma. Camp Istrouma consists of 127 acres, and was first established in 1924 with an original gift of fifteen acres by the Rotary Club of Baton Rouge to the Istrouma Area Council, Boy Scouts of America. Since that time additional grants have been given to the Camp by the Rotary Club totalling the 127 acres which make up the camp site at present.

The camp layout was designed by the Engineering Service of the National Council of the Boy Scouts of America about 1935 and consists mainly of four group camp sites, three of which have four patrol cabins, one leaders' cabin and a group kitchen and dining hall building. One camp site has only three patrol cabins and a group leaders' cabin. The Camp has a "Big Top" which is used for the kitchen and dining hall for the entire Camp. This building is well equipped with a large two oven unit marine type range using diesel oil fuel for very economical operations. The kitchen is equipped with a walk-in ice box with a milk cooler, a Hobart automatic dishwasher, a deep fat fryer, an electric potato peeler and work tables, serving counters, sinks and other necessary equipment for the proper operation of a unit of this type.

There is a very well built and attractive three bedroom house for the Camp Ranger that was completed only about two years ago. Near the house is a building used for a maintenance shop together with storage sheds and storage cabins for the storage of mattresses and other camping supplies and equipment.

There is a health lodge that has a small reception room, a small operating room, a room for two bed ward, storage locker for supplies.

Also equipment and trading post building in good condition, a Camp Director's cabin and a Staff cabin.

The swimming facilities consist of a 30'x90' concrete swimming pool unusually well built, a bath house and a water filtration and chlorination system that was installed just two years ago.

A Council Ring is already set up

for outdoor campfires and entertainment and a rifle range with a 60' backstop ten feet high and a firing shed is ready for use. Across the creek is a cable-type expansion bridge connecting the east and west side of the property.

The camp is in good condition. The cabins and all buildings are in a good state of repair and all facilities of the property are being properly maintained.

Istrouma Methodist Camp is located on the Greenwell Springs Road (State Highway Number 37), approximately fifteen miles northeast of the intersection of the Greenwell Springs Road and the Airline Highway.

Camping will be done with the following groups: juniors, intermediates, seniors, older youth, young adults, adults, older adults, and families. Week-end retreats by the church and other small groups:



Large size concrete swimming pool is one of the main features of the new Methodist camp. All swimming facilities are quite modern and relatively new, being installed in 1956.

commission on education, commission on missions, commission on evangelism, commission on stewardship and finance, Methodist Youth Fellowship council or total group, Woman's society of Christian Service, class groups, Methodist Men, choirs, and Wesley Foundation. Other meetings of long or short duration will be minister's retreat, MYF workshops, recreation workshops, and institutes.

Members of the Board of Managers for Istrouma Methodist Camp are: Rev. Henry A. Rickey, District Superintendent of the New Orleans District, New Orleans; Rev. D. W.

Poole, District Superintendent of the Baton Rouge District; Mrs. Alva J. Groth, New Orleans; Rev. J. P. Woodland, Baton Rouge; Mrs. E. E. Cayard, New Orleans; Mr. W. C. Hornsey, Baton Rouge; and Mr. James Traynham, Baton Rouge.

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The "Big Top", a building which houses all the kitchen and dining facilities for the entire camp. All modern equipment is used in the operation of this build-

ing, which originally fed the troops of Boy Scouts camping at Camp Istrouma.

The Louisiana Methodist

"Serving One Hundred Sixteen Thousand Methodists In Louisiana"
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, NOVEMBER 27, 1958

No. 47

Official 1958 Statistics For Methodist Church

Chicago (MI) — Members of The Methodist Church in the United States and its territories now number 9,691,916, according to the latest figures just compiled by the Rev. Albert C. Hoover, director of the denomination's statistical office here. This represents a net gain of 125,287, or 1.31 per cent, he said.

This figure includes the church's 27,415 ministers, but does not include 1,470,697 preparatory members (baptized children).

Director Hoover's report is based on the latest figures furnished his office by the church's 100 annual (regional) conferences in the United States, Hawaii and Puerto Rico. Cuba is also included in the tabulation because it is affiliated with the church's Jacksonville, Fla., Area.

The official statistics, including detailed reports of the several conferences and a listing of all the churches and their pastors, will be published early in 1959 in the "1958 General Minutes of The Annual Conferences."

The church received 754,275 members during the year—373,102 of them on profession of faith, but losses by transfer, death and other causes cut the net gain down to 125,287.

The statistical report shows 39,317 organized local churches. The grand total paid by these churches for all purposes was \$483,485,317—an increase of nearly forty million dollars over the previous year.

Total membership of the church schools is now well over seven million—7,112,411—a gain of about 60,000 over last year. On the average Sunday 3,685,220 persons of all ages attend Methodist Sunday Schools, it was reported.

The denomination's 31,285 local groups of the Woman's Society of Christian Service reported a total membership of 1,792,968. Methodist Men reported 10,661 chartered clubs, with 410,713 members.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Nov. 27-Dec. 6 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Nov. 27	Acts 13:42-52
Nov. 28	Acts 14:1-18
Nov. 29	Acts 14:19-28
Nov. 30	Acts 15:1-21
Dec. 1	Acts 15:22-35
Dec. 2	Acts 15:36-16:10
Dec. 3	Acts 16:11-24
Dec. 4	Acts 16:25-40
Dec. 5	Acts 17:1-15
Dec. 6	Acts 17:16-34

Meth. Official Outlines Treatment of Alcoholics

Council Of Bishops Issues Five-Point Message In Their Semiannual Session

(MI)—Methodist bishops in semi-annual session in Cincinnati, Ohio November 11-13 issued a message to the church touching on problems of the social order, national and international.

The denomination's top-level leaders reaffirmed the 50-year-old Methodist Social Creed. It stands for "equal rights and complete justice for all men in all stations of life", "the principle of conciliation and arbitration in industrial dissensions", "a living wage in every industry" and contains numerous other applications of the Golden Rule as the remedy for social ills.

The 1600 word message, widely noted in the nation's daily press, emphasized earlier support of the decision of the Supreme Court to abolish segregation in the public school system, deplored the lawlessness behind the bombings of synagogues, churches and schools, called for the improvement of family life as an antidote for juvenile delinquency, encouraged total abstainers to stand firm, and called for rethinking of our U. S. foreign policy.

The session held many reminders

of the international character of the Methodist Church. Six bishops who currently administer areas in other countries were present. Also among attendants at the Council were five retired bishops who have held assignments abroad. Bishop Gabriel Sundaram of Lucknow, elected in 1957, met with his colleagues for the first time. In one of two sessions given to world Methodism Bishop Sundaram reported on the state of the church in India, Bishop Sante Uberto Barbieri on Latin America, Bishop Friedrich Wunderlich on Europe. Bishops Julio Sabanes of Santiago, Chile, Ferdinand Sigg of Surich, Switzerland and Odd Hagen of Stockholm, Sweden were also present.

Official recognition was made of the election of two bishops by autonomous affiliated Methodist churches: Bishop Chong Pil Kim in Korea and Bishop Eleazar Guerra in Mexico.

Four U. S. bishops shared the impressions gained on recent official missions abroad. Bishop Lloyd C. Wicke reported on Methodist work in Africa, Bishop Roy H. Short on Southeast Asia, Bishop Eugene M. Frank on Scandinavia and Germany. Bishop Dana Dawson compared his study tour to Russia this past summer with a visit 24 years earlier. This trip was at his personal expense.

The Council, in carrying out its assignment to oversee the temporal and spiritual life of the church, reviewed the activities of several agencies and movements. Among such causes were Evangelism, reported by Bishop W. Angie Smith, the local church emphasis by Bishop Roy H. Short, the higher education emphasis by Bishop Paul N. Garber; the Commission on Promotion, Bishop William C. Martin; the Advance, Bishop Hazen G. Werner; the Week of Dedication, Bishop Lloyd C. Wicke; Faith and Order Studies, Bishop G. Bromley Oxnam; Ecumenical Consultation, Bishop F. Gerald Ensley.

"The prestige of Methodist higher education is at a new high level", Dr. John O. Gross of Nashville told the bishops. Representing the quadrennium's emphasis on Higher Education for Bishop Paul Neff Garber the chairman, Dr. Gross reported impressive increases in contributions from the churches toward current operations and in total investment in physical plant and endowment. Already, he said, 74 annual conferences have accepted the minimum goal of \$1.00 per member for colleges and universities and 30c for Wesley Foundations.

(Continued on page 9)

Dr. Hooten Tells Seminar Plight Of Alcoholics

Evanston, Ill. (MI)—An official of The Methodist Church has outlined a program to increase the church's concern for the treatment of alcoholics.

The Rev. Dr. Caradine R. Hooton of Washington, D. C., general secretary of the Methodist Board of Temperance, spoke at a national seminar on the rehabilitation of alcoholics here Nov. 11-14.

Some 50 regional leaders of temperance work in the denomination attended the four-day seminar, first of its kind to be held on a national basis by the denomination.

"The alcoholic is 'sick all over,'" Dr. Hooton said, "and we make our biggest mistake by treating only one phase of his problem."

"The alcoholic is 'bankrupt,'" Dr. Hooton declared. "He has unmet needs without any savings or checking account. Life has become unmanageable for him."

Dr. Hooton called for greater concern on the part of the church in dealing with the alcoholic. The program he outlined included:

- protecting persons and society from becoming problem drinkers.
- opening the church doors and sharing interests with Alcoholics Anonymous.
- making the church itself a creative fellowship.
- cooperating in worthy action projects for prevention and treatment of alcoholism.
- maintaining good preaching and teaching programs in the church.
- enlisting help of doctors and psychiatrists and trained counselors.

Probing for the deeper reasons why the church should be concerned about helping the alcoholic, Dr. Hooton listed five:

1. The church is the body of Christ in the world.
2. Its members have themselves been redeemed, and are in process of being saved.
3. Church members keep "clean" by continuing as channels of God's grace.
4. We are "our brother's brother."
5. We seek to follow Christ by self-denial and daily cross-bearing.

Dr. Hooton said a doctor may tell an alcoholic: "Unless you quit drinking you will die or go crazy."

But the church, he emphasized, should be able to say: "There's something better than alcohol for what ails you." The church, he said, can "trigger the motivation" to make men want help.



New officers of the Association of College and University Ministers of The Methodist Church are, left to right, treasurer, the Rev. John R. Shaffer, Los Angeles, minister to Methodist students at the University of Southern California; vice-president, the Rev. Bob Breihan, Austin, Texas, director of the Texas Methodist

Student Movement; secretary, Miss Helen Croftwell, director of the Wesley Foundation at Winthrop College, Rock Hill, S. C.; and president, the Rev. A. Darold Hacker, Columbus, Ohio, director of the Wesley Foundation at Ohio State University. They were elected at the association's biennial meeting November 13-17 in Nashville, Tennessee.

Colleges Need 6 Million Dollars For Buildings

Nashville, Tenn. (MI) — The 13 Negro colleges related to The Methodist Church need at least \$6,000,000 for buildings and equipment. They also need additional funds for teachers' salaries, scholarships, and endowment.

This information is in a report to be published soon by the Commission on Christian Higher Education of The Methodist Church, it was announced here by the Rev. Dr. John O. Gross, Nashville, director of the commission.

How do the colleges hope to get \$6,000,000—and more?

The goal for Methodism's 1959 Race Relations Sunday offering is only \$1,000,000. If Methodists reach this goal on February 8, 1959, what about the other millions that are needed?

"When reached, the goal of \$1,000,000 from Race Relations Sunday offerings will allow The Methodist Church to claim several additional millions of dollars from foundations and individuals who are interested in higher education for Negroes," says the report.

The Race Relations Sunday offering reached the highest point in its 18-year history in 1958 with a total of \$355,456.

The 13 Methodist-related Negro schools that benefit from the annual offering are Dillard University, New Orleans; Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta; Paine College, Augusta, Ga.; Huston-Tillotson College, Austin, Texas; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Morristown (Tenn.) College; Wiley College, Marshall, Texas; Gammon Theological Seminary, Atlanta, Ga.; and Meharry Medical School, Nashville, Tenn.

The colleges have a total enrollment of more than 8,600 students. They own property worth \$15,000,000 and have endowments totaling another \$10,000,000. All are in the South and in areas with heavy Negro populations.

Some of the schools are not fully accredited. They are striving for accreditation by 1960 but need more adequate facilities and faculties.

"There is an extremely vital role for the Negro colleges in the South to play in this time of transition," says the commission report. "They will continue to educate persons who will accept leadership responsibilities in church and society. In addition, they will help to keep open the channels of communication between the races, thus replacing tension and strife with understanding and goodwill."

of education will be held December 15-19 at the Methodist Board of Education building and Scarritt College.

The special meeting of conference secretaries and/or conference board chairmen of evangelism will be December 16-18, with most of the sessions at the General Board of Evangelism building.

Methodists To Operate Hospital At Oak Ridge

Oak Ridge, Tenn. (MI)—Methodists will take over and operate a three-million-dollar hospital here as a result of a favorable vote on a referendum in the Nov. 4 election.

The people of Oak Ridge determined by a clear-cut majority vote that they preferred to have the hospital operated under the auspices of The Methodist Church rather than a community association. The vote was 4209 to 2950.

The 175-bed hospital now under construction by the government at Oak Ridge will be given outright to the church. It will be affiliated with the Holston Conference Board of Hospitals and Homes and the national Methodist Board of Hospitals and Homes.

The referendum was set up by the Oak Ridge City Council according to the provisions of a law passed by the 84th Congress which makes it mandatory that all community installations at Oak Ridge be removed from federal control by 1960.

The Holston Conference voted at its last session to approve placing the question of Methodist sponsorship on the ballot. They acted upon the basis of a study made by Dr.

(Continued on page 10)

Wesley Foundations Hope For Continued Emphasis On Higher Education

Nashville, Tenn. (MI)—The Association of Wesley Foundations said at its biennial meeting here that it hopes The Methodist Church will continue an emphasis on higher education beyond its 1956-60 quadrennium with the creation of "education specials."

The "education specials" could be for either operation or buildings of Methodist educational institutions, said a findings report of the association. They could be patterned after "Advance Specials," through which churches now give to specific, personalized missions projects. Also like "Advance Specials," they would represent "plus" giving, contributions in addition to the general giving requested for the cause.

The association asked that its proposal be considered by the church's Commission on Christian Higher Education, which could, in turn, take the matter to Methodism's 1960 General Conference for further consideration and possible action.

Methodists are now in the midst of their two-pronged 1956-60 quadrennial emphasis, one phase of which is on higher education and the other, the local church.

Bishop Oxnam To Speak December 16 At Nashville

Nashville, Tenn. (MI)—Bishop G. Bromley Oxnam, Washington, D.C., president of the Council of Bishops of The Methodist Church, will speak here December 16 at a meeting of about 200 leaders of evangelism and education in Methodist annual (regional) conferences.

Attending the session at the Methodist General Board of Evangelism building will be nearly 100 conference secretaries of evangelism and/or chairmen of conference boards of evangelism and about 100 executive secretaries of conference boards of education.

"I believe this is the first time the two groups have had a joint session on a national scale," said the Rev. Joseph H. Edge, Nashville. He is a staff member of the General Board of Evangelism, which is the host for the dinner meeting.

The two groups will meet separately in other sessions during the week of December 15.

The biennial meeting of executive secretaries of conference boards



ATLANTA, Ga. (RNS) NEW BANK HAS BIBLICAL MOSAIC—This 27-foot Biblical mural by Atlanta artist Athos Menaboni was painted on a mosaic of 3,200 eggshells for a new Citizens and Southern national bank branch here. Theme of the painting, which took 10 months to complete, is "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) (RNS photo)

Liquor Establishments Exceed The Number Of Churches By 131,000

WASHINGTON, D. C. (RNS)—The number of establishments in the United States licensed to sell beer, wine, or liquor exceed by more than 131,000 the total of all churches, synagogues, and other places of religious worship, the Methodist Board of Temperance said here.

There are 275,826 licensed sellers of liquor and 162,057 drinking places selling beer only, for a total of 437,933 purveyors of alcoholic beverages, the temperance agency said.

Eisenhower Hails Worldwide Bible Reading Program

Washington, D. C. (RNS)—President Dwight D. Eisenhower urged the "faithful reading of Scripture" by all Americans during the 15th annual observance of Worldwide Bible Reading from Thanksgiving to Christmas.

In a letter to the American Bible Society, sponsor of the program, he said Scripture reading was helpful to provide "the courage and strength required for the living of our time." The President is honorary chairman of the board of sponsors.

Lists of suggested Scripture readings for each day have been published by the society in a dozen languages and in braille for the blind. Printed in the form of book marks, 17,000,000 copies of the list are being distributed and used in 50 countries this year.

The bookmarks are available without charge from the American Bible Society, 450 Park Ave., New York 22, N. Y.

President Eisenhower said that "like stored wisdom, the lessons of the Bible are useless unless they are lifted out and employed."

Protestant Churches Urged To Set Up Divorce Courts

Nuremberg, Germany (RNS) — Protestant Churches in Germany were urged to consider setting up their own divorce courts by clergymen and jurists meeting at Rummelsburg, near here.

Sponsored by the Working Committee of Christian Jurists in Bavaria, the conference particularly discussed questions involved in the remarriage of divorced people by the Evangelical Churches.

Dean Kurt Klein of Traunstein (Continued on page 15)

At the same time, there are only 306,893 places of worship in the United States, the board said, including 279,744 Protestant churches, 21,327 Roman Catholic, 4,079 Jewish synagogues, 1,357 Eastern Orthodox, 337 Old Catholic churches and 49 Buddhist temples.

Although beverage dispensaries still exceed places of religious worship by 131,040, there was a decrease in the number of beverage licenses of 3,856 during the year ended June 30, 1958, the temperance group said, while 1,444 new churches and synagogues were built.

"Could this be a new trend?" the temperance board asked.

Asbury "Journal And Letters" Are Published Again

Philadelphia, Pa. (RNS)—Tribute was paid to the first American Methodist bishop, Francis Asbury, at a service in Old St. George's church here, the "shrine of Methodism," to mark the publication of his three-volume "Journal and Letters."

Methodist Bishop Fred Pierce Corson of Philadelphia addressed representatives from several hundred churches in the area. A procession of 75 clergymen opened the service.

In St. George's church Bishop Asbury preached his first sermon upon arriving from England in 1771 to take charge of Methodist missionary work. The church has a historical collection of a number of articles that belonged to him.

A "bishop on horseback," the pioneer clergyman arduously tried every year to visit all of his congregations from New England to the Gulf of Mexico and from the Atlantic seaboard to the Mississippi River. At his death at the age of 71 (Continued on page 15)

Brainstorm Demonstration Produces 100 Church Canvassing Ideas

MINNEAPOLIS, Minn. (RNS)—Ten ministers and four laymen came up with nearly 100 ideas on how to improve every-member church canvasses during a "brainstorming" panel demonstration here.

The demonstration was led by Willard A. Pleuthner, New York, vice-president in charge of brainstorming and communications for Batten, Barton, Durstine & Osborn, Inc.

Ministers' Wives Shed New Light On Problem

Milwaukee, Wis. (RNS)—New light on an old problem, "How should pastors divide their time?" was shed by 150 ministers' wives whose answers to survey questionnaire were revealed at a gathering of Evangelical Lutheran Church clergymen here.

The Rev. Elmer S. Hjortland of Oak Park, Ill., said that among recommendations of the wives responding to his survey were these:

Ministers need more time for visiting.

They should be freed from office details.

They need more time for rest, recreation and study.

They should practice what they preach.

Wrote one wife: "Too often pastors permit themselves to become janitors, taxi drivers, 'ladies aid' presidents, and what have you."

Among the ideas advanced on improving the every-member canvass were these:

Have the canvass right before Easter. Solicit time and talents as well as money. Talk in terms of giving a percentage of one's income (and raising it each year) rather than dollar goals. Adopt the chain letter system to canvassing with every person visiting two other persons on a list of members.

Also: Have congregational dinners at which members would sign their pledges. Have a Sunday school child go with a solicitor on each call. Have salesmen in the congregation give a sales "pitch" to solicitors before they go out. Be sure all canvassers make their own pledges before they go out. Conduct a "teaser campaign" in the Sunday worship bulletins.

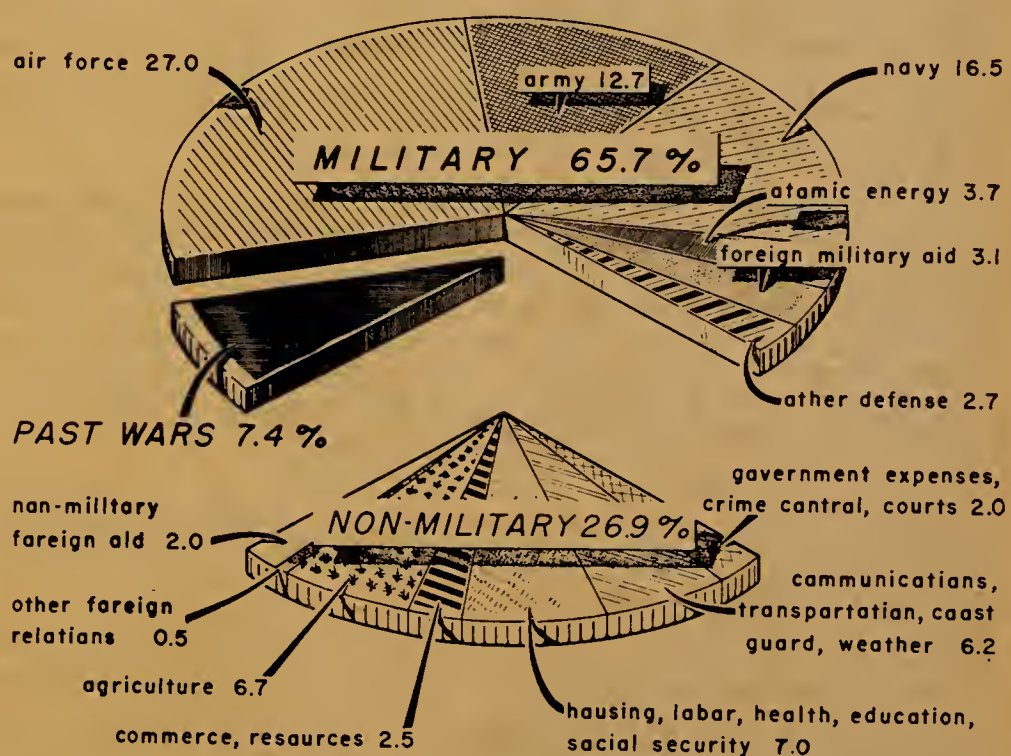
And: Have simultaneous canvasses by all churches on same Sunday and get an over-all barrage of publicity. Ask for pledges on a weekly basis.

MONEY VOTED BY CONGRESS IN 1958

Fiscal year ending June 30, 1959 & supplemental appr. fiscal '58

total \$ 72.7 billion*

CHARTED BY PERCENT



* This figure excludes \$8 billion permanent appropriations on which itemization is not readily available.

WASHINGTON, D. C. (RNS) WAR-DEFENSE GET 73 PER CENT FEDERAL TAXES—This chart showing appropriations voted by Congress in 1958 reveals that more than 73 cents out of every dollar Americans pay in Federal taxes goes for the cost of national defense or for past wars. According to the analysis prepared by the Friends (Quakers) Committee on National Legislation, only 26.9 cents of the tax dollar goes for peaceful purposes, including 2 cents for non-military foreign aid. Less than 25 cents of every tax dollar supports all remaining non-military activities of the Federal government. (RNS photo)

Sharing The Scriptures

ONE of the most encouraging developments within recent years is the renewed interest in the Holy Scriptures. There is ample evidence to support this assertion. The record sales year after year of Bibles; the unusual interest in new translations of the Scriptures; the interest which is manifested in archeological discoveries as they relate to early Scriptural sources; the translation and subsequent widespread distribution of the Scriptures by such organizations as the American Bible Society; all these and other manifestations of interest bespeak a commendable concern for the Scriptures by many people.

Many religious leaders are urging that Christian people read their Bibles daily for the inspirational benefit such reading will afford. Throughout this year, this publication has been printing on its front page a calendar of Scriptural readings for the ten-day period following date of publication. This is in keeping with the suggestions of the Boards of Evangelism of the Arkansas-Louisiana Area. This publication also printed in last week's issue a calendar of Scriptural reading for the period Thanksgiving through Christmas, a schedule which has been suggested annually for a number of years by the American Bible Society. Soon to be observed in many local churches is Universal Bible Sunday, December 14.

We recently learned of how the Worldwide Bible reading program of the American Bible Society got its start. During World War II a young marine stationed on Guadalcanal wrote his mother, "Out here I have had time to think about the deeper things of the spiritual life. I'm writing you to ask that you and Pop read a chapter of the New Testament every day. I will read the same chapter way across the other side of the world and I will feel, somehow, we are united, sort of joining invisible hands. And if I come back, the church and the Bible will mean more than ever in our lives." Later, the marine's suggestion was turned over to the American Bible Society, where the idea was expanded into the Worldwide Bible reading program now projected in 50 different countries.

No great piece of literature can ever bless a life until that life has drunk deep of the truths of that literature. The experience of reading daily what Christians throughout the world are also reading is an experience which should challenge the best in all of us.

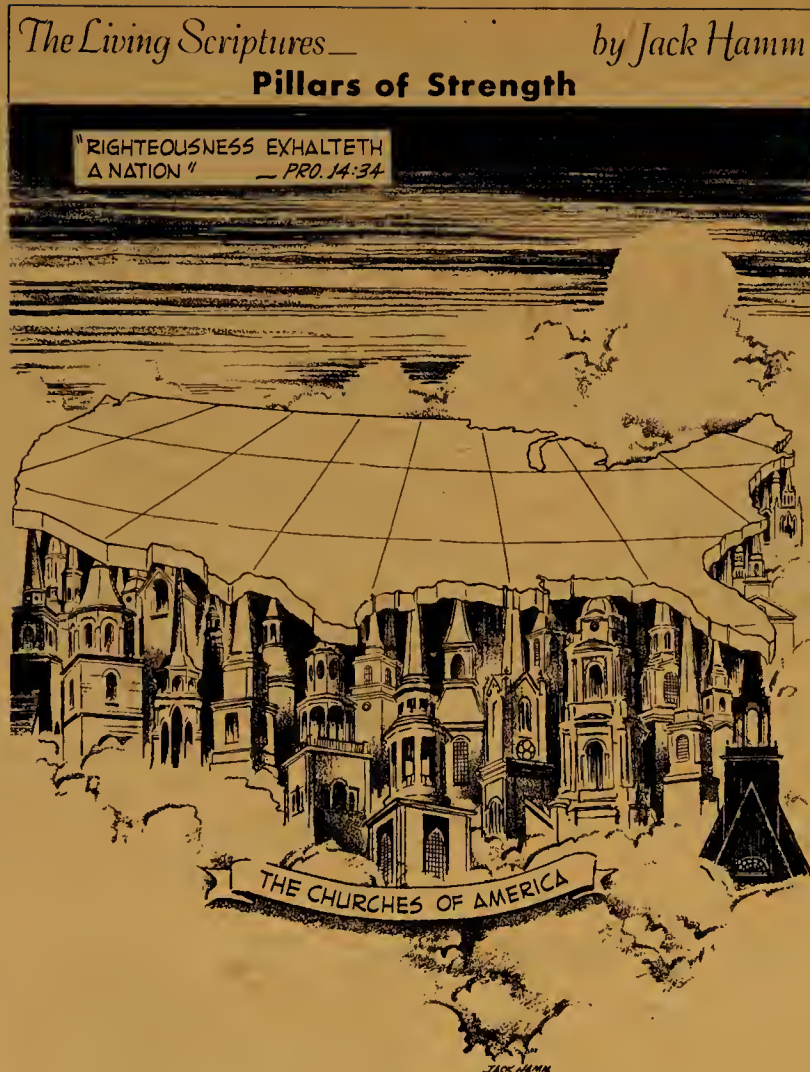
The Unofficial Lay Movement

SOME Methodist laymen in Louisiana are in the process of setting up a lay organization calculated to preserve a point of view felt to be in danger at the present time. Several other Southern states already have such lay groups, operating outside the framework of Methodist organization, and thus responsible to no church authority, conference or otherwise.

We have absolutely no desire to promote misunderstanding. Rather, our own interest is the strengthening of the Christian Kingdom and the Methodist movement by whatever means necessary. Neither do we seek to pass judgement on these lay movements. God works in strange ways at times, ways which sometimes seem out of order to church leaders. Finally, we do not question the motives of laymen interested in such movements. Each man answers to himself and God in a final accounting.

There are certain questions, however, that need to be raised as to the propriety of unofficial lay groups. These are questions asked by many persons with whom we have recently talked, both ministers and laymen.

Are these movements calculated to strengthen the Church and



Methodism so that its effectiveness will be increased and its mission more nearly fulfilled?

Is it wise to organize unofficial groups outside the discipline of the Church which will inevitably lead to questions in the minds of those the Church wants to reach for Christ as to whether there is a singleness of purpose within the Church?

Is it wise to promote such activities which will likely lead to increasing misunderstanding between laity and ministry, especially at a time when there is such a need for greater understanding between the ministry and church members?

Are there not activities and programs within the framework of Methodism which offer a greater challenge to laymen's energies, time and devotion than the announced objectives of the lay movements? For example, activities such as evangelism and establishing new churches?

Is there really as wide a separation between the point of view of the average pastor and the average layman as has been represented?

Is it right to bring the preacher into such a position where his activities and preaching is subjected to review by laity rather than by his own interpretation of the voice of God who called him into the Christian ministry?

Has the movement been precipitated by only one issue, an issue in which there admittedly are differences of opinion by many and whose solution awaits years of maturing, or does the movement stem from a number of issues reflecting needs which must be met at many points?

The answers to these questions determine the place and usefulness of such a lay movement. As it develops, we trust that its leaders will keep these questions uppermost in their minds.

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A brief analysis of assets and liabilities on the 25th anniversary of the repeal of the 18th amendment.

Alcoholic Balance Sheet

By William B. Lipphard*

Only nine months and fifteen days were required for the 48 states to ratify the repeal of the 18th amendment, then known as the Prohibition Amendment. This had been proposed by Congress on February 20, 1933 and the 21st amendment which repealed the 18th amendment was proclaimed adopted December 5, 1933. Thus 20 days before Christmas a mighty sluiceway was opened for the flow of beverage alcohol. Wines, whiskeys, brandies, and other hard liquors were again legally offered for sale. Meanwhile, by Congressional action on request of President Franklin D. Roosevelt, beer was permitted to be sold in April, 1933, or eight months prior to the actual repeal of the amendment. The brewing industry moved fast. Within 15 years the breweries in the United States produced 889,068,689 barrels of beer. Since each barrel holds 31 gallons, that meant 27,551,129,359 gallons.

The year 1958 thus brings an ominous 25th anniversary in American life. In this anniversary year a balance sheet of the American liquor situation makes dreadful reading.

Of course it must be acknowledged, and credit must be given where credit is due, that there are a few assets and credits, as well as huge liabilities and debits in this balance sheet.

The credit items are easily recognizable. (1) Repeal of the amendment, with the imposition of license fees, produced new revenues for municipal, state, and the federal governments. Since the year 1933 marked the bottom of the great depression, such additional revenue was heartily welcomed. Today the total number of taverns, saloons, bars, or whatever you call them, and of retail stores exceeds the combined total of churches and schools by nearly 30,000, and the ratio of liquor outlets to American homes across the United States is one liquor store or bar to every 80 American dwelling units. The license fees from these establishments brings in a substantial revenue. Moreover, the real estate taxes on breweries, distilleries, wineries, vineyards, and on the retail outlets, likewise swell the coffers of the local, state and national treasuries. According to John M. Morehouse in *The New York Herald Tribune*, the drinking of tax paid alcoholic liquor is now the second largest source of revenue to the Federal Government as well as one of the largest revenue producers for the states.

Moreover, during these 25 years the liquor industry has spent more than 15 billion dollars on farm products, corn, hops, malt, barley, and other grains, and for bottles and tin can containers, and for the construction of new breweries and distiller-

ies. The brewing industry claims that it has appropriated 38 billion dollars for such expenditures and has injected that colossal sum into the American economy. Furthermore, as anybody is aware who reads a newspaper or a magazine or sees a billboard, many millions of dollars are spent each year in advertising. (2) These hundreds of thousands of establishments produce rent income to their landlords who in turn pay state and federal income taxes on the rent received. (3) All these establishments, retail and wholesale, give employment to a substantial number of people. Back in the years of the depression with its millions of unemployed, this new employment was likewise welcomed. Although some 1,200,000 people are thus employed, by comparison with the total labor force in the United States, computed to be about 65 million, the total employed in the liquor traffic is really quite small. In addition, about 400,000 are engaged in the illegal industry known as bootlegging.

Such are the credit items. They are more than offset by the costly, terrifying, tragic debit items. Whatever assets there may be in this alcoholic balance sheet become negligible when contrasted with the huge liabilities instantly recognizable by anybody who looks realistically at the American liquor scene today. There are at least eleven such overwhelming, bankruptcy producing debits and liabilities.

(1) The past 25 years have witnessed an immense, indeed incredible increase in the number of people who drink. In a well documented study the Metropolitan Life Insurance Company that naturally has much at stake in the number of deaths directly or indirectly attributable to the consumption of beverage alcohol, states that there are now 65,000,000 people in the United States who drink. That easily approximates more than 60% of the adult (over 18 years of age) population. Nothing comparable to this was true 25 years ago.

(2) The past 25 years have witnessed a steadily mounting rise in crime, directly or indirectly due to liquor. There is hardly a city across the land that has not had to increase its forces for the maintenance of law and order to cope with the increase in murders, rapes, burglaries, assaults, and other crimes attributable to the use of liquor. Typical of the high cost of crime due to alcohol is the experience of a city in Michigan. In 1950 the city collected in license fees \$57,573 from the liquor traffic, whereas expenditures due to crime related to drink totalled \$246,000, represented by judicial, police, and jail expenses, relief and welfare to dependent families, aid to neglected children, and industrial loss due to alcoholic absenteeism, a net loss to the city of \$18,000.

(3) The dangerous rise in juvenile delinquency is front page news

in every town and city. And while today's feeling of economic and political insecurity, resulting from wars and rumors of wars, is philosophically interpreted as a background for juvenile delinquency, most of it is due to delinquent homes, neglectful parents, unhappy marriages, poverty, and other conditions in which liquor is the factor. Much of it is due directly to the ability of youth to obtain liquor in spite of the legal prohibitions against selling liquor to minors. *The New York World Telegram*, March 29, 1958 published a full page feature article revealing that teen-age drinking and drunkenness had become a national problem. Surveys thus far made showed percentages from 18 to 90 in teen-agers who drink.

(4) The enormous consumption of grain, fruit, sugar, and other food elements in the manufacture of alcoholic beverages constitute an immense waste of natural resources. This is especially true at a time when millions of people in the United States do not have enough good food in spite of our high standard of living and our economic prosperity. And the food consumed in the making of alcohol could be of immense help in relieving the hunger of many millions of people in Asia and Africa who never know what it means to have a satisfying meal.

(5) The liquor traffic has never achieved distinction as a law abiding industry. While most retail establishments obey regulations and the majority refrain from selling liquor on Sundays, or election days, and other prohibited holidays, yet there are many violations. Moreover the lack of a uniform national law about selling to minors permits immense violations. For example, in New York the age limit is 18 whereas in New Jersey it is 21. All that is needed for boys and girls of 19 in New Jersey to saturate themselves with alcohol is to ride the ferry across the Hudson River or travel by bus through one of the tunnels.

(6) The prevalence of bootlegging and moonshining, notwithstanding the glib promises and assurances given by the liquor interests that repeal of the 18th amendment would do away with this illegal liquor traffic, is another debit. According to Donald I. Rogers in *The New York Herald Tribune*, bootlegging is now higher than at any time within the past 25 years. This hits three ways. First, it deprives states and federal governments of tax revenue. Second, it takes away profits from the legalized liquor industry. Bootlegging and moonshining are reputed to produce and distribute double the quantity of liquor made available by the legalized industry. Third, it compels the employment of an immense force of state and federal police agencies to hunt down hidden liquor stills and close up illegal retail disposal outlets. These law agencies work day and night. The illegal traffic is well organized by racketeers and fabulous fortunes have been made in it.

(7) All across the land the jails are overcrowded. Alcoholic rehabilitation institutions are taxed to capacity. The organization known as Alcoholics Anonymous does a thriving business and renders a sadly needed service in redeeming multitudes of people caught in the frightful throes of alcoholism. No such institution was known 25 years

ago. No one has calculated the huge public and private expense necessary to maintain these institutions for the housing and retention, or the possible cure of hordes of drunken bums and sots that are cast by the liquor traffic upon the human trash heap. Moreover, absenteeism from industrial plants and other factors of alcoholism now cost American industry one billion dollars a year.

(8) What is inexpressibly sad to contemplate is the increasing number of women drinkers. Many are known as "solo drinkers." Take a walk through any cocktail lounge of a hotel during the afternoon or evening cocktail hours and observe the many women, victims of the liquor habit, who sit there without female companions or male escorts. Their lone presence evidences that something is wrong with their personalities. Instead of consulting a competent psychiatrist they vainly try to remedy their maladjusted personalities with more and more alcohol. The woman "solo" drinker was an unknown phenomenon in American life prior to the repeal of prohibition.

(9) Terrifying is the steadily increasing number of confirmed alcoholics, now estimated at five million. According to the U. S. Department of Public Health, alcoholism is now the fourth most prevalent disease among the American people, exceeded in number of patients only by heart disease, cancer, and mental illness. The old term "alcoholic" has become something new in the American vocabulary. What makes this so ominous for the future of the nation is that ten years after repeal, one out of eight confirmed alcoholics was a woman. *Today one-fourth of all alcoholics are women!* And the "quacks" are crowding in on these unhappy, wretched people, seeking to profit from their affliction. In its issue of March 22, 1958 *The New York World Telegram* carried a feature article on these charlatans and quacks, and the fraudulent, so-called "rest homes" for the victims of alcoholism. All seek to mulct the afflicted and their confused and distressed families with vain promise of remedying the illness.

(10) The advertising industry merits severe condemnation in creating a liability and a debit in this alcoholic balance sheet. Gone is our previously cherished American privacy. Violated is the security and the sanctity of the home which from time immemorial the American has regarded as his castle. Through radio and television, by magazine and newspaper, every home today is invaded by the seductive pleas of the liquor traffic. In a recent full page newspaper advertisement the brewing industry proudly boasted that beer is now served in two out of every three American homes. What a colossal tribute this is to the pernicious power of American advertising. Of course any American can shut off his radio and television and he can cease reading; but what a price he would thus have to pay for maintaining his freedom from liquor invasion. And if he seeks to escape it by a drive into the country, the omnipresent bill board advertisement claims his attention and seeks to lure him to drink. In its promotion of the use of alcohol the liquor traffic is, guilty of the most brazen effrontery, of lack of good taste, indeed of offensive sacrilege.

(Continued on page 13)

*William B. Lipphard is Editor Emeritus of MISSIONS MAGAZINE, from which he retired in 1952, and is now Executive Secretary of THE ASSOCIATED CHURCH PRESS.



THE TIME OF HARVEST

As we approach our national season of Thanksgiving, our minds go on a pilgrimage. We turn from the noisy surroundings of the present to the rustic scenes of the Pilgrim Fathers. Our spirits are inclined to leave the paved streets for the quiet countryside. Our thoughts go back from the things man has made to the things God has made. Our human natures hear the call of nature and our voices raise the song of "harvest home."

Living in a great city, among towering structures, I would join you in a journey back to the basic simplicities of life, back to faithful old Mother Earth that feeds her children with the fruits of her soil. I would look with you at the fertile fields stretching from the hills of Vermont to the plains of Texas, at the animals nourishing their young, at homes echoing with children, and barns filled with food, at birds which sow not, nor reap, nor gather into barns and yet somehow are fed by their Heavenly Father. These are the roads our minds travel toward Thanksgiving Day. My thoughts go back to the Ohio farm where I was born.

Nevertheless, we must be realistic. When we try to get back to the simplicities of the soil, so many factors intervene. In our modern machine age, we do not seem to deal so directly with the God of the harvests as did the Pilgrim Fathers. Living close to the soil, they were conscious of the Divine Partnership. They reaped what they sowed and ate what they raised. When God's Providence was bountiful, they were prosperous.

But with us, it is not so simple. So many human elements come between us and the fruits of our labors. We raise our crops, but their value depends on distant markets and trade agreements between nations. Our fathers in a simpler day lived by the labor of their hands and the sweat of their brows, but our living is determined by the labor of hands in far-off factories, and by the sweat of brows we have not seen. Our agricultural ancestors worked with nature; we work more and more with human nature. And in these human factors there is so much uncertainty that many question whether it is still true that "whatsoever a man soweth, that shall he also reap."

Our situation calls to mind a puzzling passage of Scripture, which almost all of us can quote, but which most of us do not seem to believe. It is this: "Cast thy bread upon the waters, for thou shalt find it after many days."

Think of what probably lay behind that old saying of Ecclesiastes. Picture the Nile River at flood, inundating the fields of an Egyptian farmer. It is time to sow his seed, but over his land lie the muddy waters of the swollen stream. Shall he wait until the waters recede? If so, he may delay till the time of sowing be passed. Finally, rather than wait too long, he rows out in his flat-bottomed boat and casts the seed upon the waters. Some of it is carried away by the swirling currents, but some is deposited by the falling waters in the fertile silt left by the flood. Despite some loss, the ancient farmer thus found that it paid to cast his bread upon the waters.

When we talk about sowing and reaping, we need to remember we are dealing with a society that is fluid, and often flood. In working with human nature we must be even more patient than in handling nature, though I confess my admiration for the fortitude of the farmers in drought-stricken and flood-ravaged regions. But in sowing seeds in human nature we may have to wait more than seven years for a good crop.

I think of a mother who raised a crop of three boys. When I first met her, she was worried about those lads. They did not seem to be showing any results of her good teaching. She thought her work had been in vain. That mother has passed away. But I wish she could see her sons now. (Perhaps she does.) They are showing the harvest of her sowing.

The way to trust God's harvest is not to keep our eyes on every deed or gift to see whether it is paid back. If the farmer knew for a certainty how many bushels of grain he would harvest for every peck of seed he puts into the ground, he would never develop the patience, the resourcefulness, or the thrill which makes good farming. If the fisherman were dead sure in advance how many pounds of fish he would catch, where would be the sport of it? If you gave to a friend as much as he would match in return, would you call it friendship? If the Pilgrim Fathers had been guaranteed a safe crossing and a sure harvest we would not be observing Thanksgiving Day.

I Saw

The Crippled Hand



By
Rev. R. A. Teeter

of a skilled surgeon. An accident had robbed him of his profession. A certain great musician lost the use of his hands and could no longer play the piano. In ancient warfare often the victors would cut off the right hand, or at least the thumb, of leading prisoners. They were thus removed from the list of effective fighting men. Loss of a hand seriously limits the activity of any one.

Also the hand has a profound connection with personality. How did we get the word "handsome," which means so much to those who admire or aspire to good looks? It is the English word hand, plus the suffix "some." Legal documents are attested by the term "given under my hand and seal," meaning that the official has signed the paper in

his own handwriting. He thus commits his own character, knowledge, and authority to its truth and appropriateness.

The hand is also used often as a symbol of distinctly spiritual things. When a woman "gives her hand in marriage," it means that she has committed her life to the marriage contract. In religion the hand becomes the symbol of a spiritual act. Jesus "laid his hands" on sick people that he cured and on the children that he blessed. In the church the "laying on of hands" is used in baptism and ordination and consecration to a special office and service. St. Paul made a very impressive use of the idea when he said: "Whatsoever thy hand findeth to do, do it with thy might." He did not have in mind a piece of manual labor. He was exhorting us to meet the duties, responsibilities, and opportunities of life with the full force of our personalities.

Loss of the hand is a physical calamity. Loss of the spiritual factors of life that it has come to stand for is a worse tragedy. This high speed mechanical age might do both to us. We can never say with any spiritual or moral meaning: "Whatsoever thy bulldozer findeth to do, do it with five hundred horsepower."

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



"Firey, Restless Energy"

The late and great Teddy Roosevelt is said to have used the words quoted above when he described the Methodist Church and particularly its ministers in the last years of the nineteenth century. He said that it was this quality that drove its preachers into the wilderness and away from the centers of culture. It also was the driving force that caused its laity to stand against the lawlessness of the new country with a bravery akin to stubbornness. True, the Methodists cannot lay claim to being the only force for Christianity in the years of this country's youth. At the same time, the stamp of their Christian convictions on border life and society will never be erased.

It never will be erased, that is, if the sons and daughters of these doughty pioneers keep alive a part, at least, of the same "Firey, restless energy" in their own Christian thinking. The mass lawlessness of the new country has gone except for the "Westerns" of television which warp so pitifully the early life of our west and southwest. In its place, however, there has begun to creep into our lives a new cult of comfort, conformity, and an easy conscience. It just isn't quite proper, according to many people, to be really "on fire" for Christ. You are called "too religious" if you want to apply the laws of God very strictly in your daily life. The tragedy of this situation is that it breeds a spiritual passiveness that quickly grows into a feeling of helpless fear that no one, not even God, can drag us out of our problems and frustrations. Many who call themselves Christians have

fallen into this pattern in their thinking. In fact, this is probably the greatest weakness of the Church.

An editorial entitled, "A New God for The Space Age," appeared in a recent issue of the magazine, "Esquire." Now, understand me, I have no respect for the magazine. I don't want it seen in my home. I learned about the article from a friend. The writer of the editorial, Ben Hecht, knows about as much about Christianity as a pig does about a side-saddle. But the editorial, while striking below the belt, has nevertheless scratched a sore spot. Here are the writer's words:

"... they (religious people) do not know quite what they feel and they do not know what to say about 'God.'"

The writer of the editorial seems to be measuring other people's potatoes in his bushel basket. Nevertheless it follows that if he and people like him know so little about God's power and His transcending love; then it is largely the fault of those who call themselves Christians but who have not been willing to witness for Christ on week-days. Looking at it from another angle, we have no trouble finding evil in "high places" but we are quite unconcerned about seeing it in "low places," which after all are the places where we could actually do something about the situation. Getting back to old Teddy Roosevelt, every one of us needs some more of the "firey, restless energy" that characterized Methodists a century ago. If a cynical world sneers at the weakness of the God whom we talk about so timidly, whose fault is it? Think it over.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for December 7, 1958: JESUS' POWER IN HUMAN LIFE

READ: FOR BACKGROUND, MARK 4:35 THROUGH 5:43. LESSON TEXT, MARK 5:1-13.

MEMORY SELECTION: Go home to your friends, and tell them how much the Lord has done for you. MARK 5:19. (RSV)

Today we have the first of four lessons in Unit 3, which will complete the lessons for this calendar year. The subject of Unit 3 is "Christ The Source Of Our Power." The subject for today's lesson is, "Jesus' Power In Human Life."

In last Sunday's lesson we found Jesus sitting in a boat on the western shore of the Sea of Galilee. A great multitude had pressed Him so closely that He had entered a boat and pushed a short distance off shore that He might better speak to the crowds. At that time, we are told that "He taught them many things in parables."

When He had finished speaking and the multitudes had gone, Jesus with His disciples crossed the Sea of Galilee to the eastern shore in the boat from which He had been preaching. The first verse of today's lesson text reads, "And they came over into the other side of the sea into the country of the Gadarenes."

Immediately after Jesus came ashore, there came to meet Him, "out of the tombs a man with an unclean spirit." There are, of course, conflicting opinions as to just what was the matter with the people so frequently described in the New Testament as having an evil spirit, being possessed with a devil or demons. We are told that a "legion" of devils was in the life of the man Jesus healed in our lesson.

In the three synoptic Gospels, there are at least a dozen different instances in which Jesus is reported to have cast out devils from the lives of people. Some of these references do not name the specific number of afflicted people healed but simply say that Jesus cast out devils and seem to indicate that there may have been several people involved. Whatever really happened, we may be sure that the writers of Matthew, Mark and Luke thought that devils or demons possessed people and that they were cast out at the word of Jesus.

Four Miracles Give Evidence of Jesus' Power

Within the scripture recommended for background reading for today's lesson is the record of four miracles performed by Jesus which give evidence of the supernatural power He possessed.

(1) There was the stilling of the storm which occurred while Jesus, with His disciples, was crossing from the west to the eastern shore of the Sea of Galilee. The disciples were amazed at the miracle and asked the question, "What manner of man is this, that even the wind and the sea obey him?" This miracle gave evidence of the power of Jesus over natural forces.

(2) There was the miracle of our lesson text in which Jesus cast out a legion of demons from the man who dwelt among the tombs. This miracle showed His power over evil spirits.

(3) Jesus gave evidence of His power over disease when He healed the woman of a loathsome disease which had troubled her for twelve years. This happened when, by faith, she touched the hem of His garment.

(4) At the request of Jairus, a ruler of the synagogue, Jesus went to his home and raised his daughter, who had died, to life again. This proves Christ has power over man's final enemy, death.

In these and other miracles, Christ demonstrated His "Power In Human Life."

A Sin-Cursed Life Out of Control

Just in proportion to the extent one opens the door of his life to the sins of earth, just so far does he lose control of his life. Sin is the

tyrant that seems to be satisfied with nothing less than the complete destruction of a life that is completely surrendered to it.

While the word legion originally referred to a unit of 6,000 soldiers in the Roman army, it later came to be used also to indicate a large number of persons. When the unclean spirit in the demoniac declared that his name was Legion, it seemed to indicate that there was a large number of such spirits in the man. It is not surprising that one so possessed of evil spirits would appear to be a crazed, wild man.

Most of us have seen people whose lives appeared to be under the control of an evil spirit. Such lives seem to lack the control over life ordinarily exercised by self-possessed people. When a life is surrendered to the power of sin there seems to be little or no concern for its own higher interests. There seems to be little concern for the interests of people about him. Such people take little interest in the social and civic life in which they live. They do not discipline themselves; neither will they willingly accept discipline from others. May we say again that we lose control over our own lives in proportion to the extent to which we surrender our lives to the inner impulse of sin.

Conflicting Impulses In Human Life

In our lesson text we have the picture of a demoniac, insane and uncontrollable. He lived naked and self-tortured among the tombs, more like an animal than a man.

Even in such a life, as in our lives, there were conflicting impulses. One impulse caused him to run to where Christ was and worship Him while another impulse within him caused him to cry out "What have I to do with thee, Jesus, thou Son of the most high God?" He came to Jesus but apparently did not want Jesus to come to him.

We, ourselves, have often been torn between inner impulses for good and evil. We have the feeling that we should do certain things that would be helpful to the cause of Christ and to those about us. With that impulse there comes sometimes the feeling of indifference and we say to ourselves, "It is no business of mine, let George do it."

We, too, feel the impulse to fall at the feet of Christ for worship and then realizing that true surrender of life to Christ means service to God and man we say, "What have I to do with thee?" Let us keep in mind always that impulses to do good and live right come from the Holy Spirit. The enemy of our souls never gave us such an impulse as that and never will. Let us remember that in rejecting good impulses we are rejecting the Spirit of God.

The Transforming Power of Christ

It was the Apostle Paul who said, "Be not conformed to this world; but be ye transformed by the renewing of your mind." When the miracle of healing was complete, this wild man from the tombs was indeed a transformed man. Formerly he could not be bound even with chains. He lived alone among the tombs and, with wild shrieks of madness, would lacerate his own body with sharp stones.

When the spirit of Christ possessed him all of this was gone. The wild man, who sought loneliness, now seeks companionship. The naked man now sits clothed "and in his right mind." We have seen something akin to this happen when a man, long in sin, has been redeemed, transformed and becomes a "new creature: old

things are passed away; behold, all things are become new." 2 Corinthians 5:17.

For those in the terrible grip of sin there is but one hope for a good life; it is the cleansing, redeeming, transforming power of Christ.

Balancing The Value of Hogs Against Redeemed Life

In the verses following our lesson text, we learn that the villagers, when they came out to see the tamed wild man, and also learned that, as a result of the miracle a large herd of hogs had been drowned in the sea, "They began to pray him (Christ) to depart out of their cost." They accounted material possessions, even though it be hogs, more valuable than redeemed manhood.

As we look at this incident objectively, we are impressed with the folly of such a decision. If it were possible for us, just as objectively, to look at our own decisions regarding the relative value of the material and spiritual, we would likely be quite impressed with the folly of our own decisions. Normally we give much more attention to "making a living" than we do to making a life. It is quite common for us to give more attention to intellectual development than to spiritual development, both for ourselves and for our children. We lay more stress on the exciting pleasures earth offers than we do on the deeper spiritual joys that come through fellowship with Christ and service in His kingdom.

The Gadarenes knew very little about the power and purpose of Christ and their reaction to this miracle is not so surprising. We have the light of twenty centuries thrown across His matchless life and infinite love. There is no real excuse for us when we get our estimates of spiritual and material values in the wrong order.

Go Home And Tell

When the healed demoniac remembered the character of life he had been living and realized that the miraculous change that had come into his life was the result of the saving, redeeming power of Christ, it is not surprising that he wanted to follow Christ wherever He went.

This Christ did not permit. Rather Jesus said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Such a command is a severe test of discipleship. To be a living witness for Christ in the presence of those who have known us when we were sinners is the most effective witness we may bear, and the most rewarding, if we are faithful to our profession.

This A Temperance Lesson

This lesson on the healed demoniac is also our quarterly temperance lesson. It is a very appropriate time for us to turn our attention to the curse of alcoholic drinks. Within the next three and a half weeks there will likely be more liquor drunk than in any period of equal length of the year. The Christmas holidays, plus the unbridled debauchery with which some welcome the coming of a new calendar year, make the weeks immediately ahead very significant to soberminded people.

It never ceases to be a matter of shocking surprise that some, who seldom drink at other times of the year, turn to liquor, in celebrating the birth of Christ. There are some who make common, ordinary fools of themselves on New Year's eve; who are reasonably respectable people at other times of the year. It would appear that a drunken debauch is about the most indecent way one could find to celebrate the birth of Christ. Surely a wild frenzy of drunkenness is about the worst possible manner in which one could begin the tremendous responsibilities of a new year.

This devil-possessed demoniac was no crazier than many liquor crazed people we have seen. The demoniac at least had enough sense to hide away in the tombs. The liquor-crazed man often wants to be at the center of social life and generally thinks himself to be a superior part of it.

No power on earth could free the demoniac from his pitiful plight except the power of Christ. There is but one real hope for the five million confirmed alcoholics in America except the power of Christ. The tragedy of it is that vast numbers of these victims of drink do not have enough will-power left to come to Christ and must hopelessly drink the bitter dregs of drunkenness. Who really is to blame?



ABOUT FACTS and FOLKS

REV. JOHN F. KILPATRICK was guest speaker on Tuesday night, Nov. 18, for the Louisiana College Student Vesper Service. He also spoke at Chapel services for the students on the following day.

CECIL CUTRER told of his recent trip to Alaska at the meeting of the Men's Club of First Methodist Church, Lake Charles, on Wednesday, Nov. 19. Dr. Carl F. Lueg is pastor of the church.

REV. JOHN F. KILPATRICK, pastor of First Methodist Church of Pineville, was the featured speaker at a recent meeting of the Kiwanis Club in Alexandria. The meeting was held at the Hotel Bentley.

BOY SCOUT TROOP 1, which is sponsored by the Men's Club of the Simpson Methodist Church, Lake Charles, were guests at the meeting of the Club on Monday, Nov. 24. Rev. Cleburne W. Quaid is pastor of the church.

REV. ODELL SIMMONS, pastor of Faith Methodist Church, Natchitoches, preached at the Natchitoches Union Thanksgiving Service. The service was held at Westside Baptist Church, Thursday morning, Nov. 27, at 9:00 o'clock.

DR. V. W. GREENE, of the S. L. I. faculty, was guest speaker at the meeting of the Men's Club of First Methodist Church, Lafayette, on Wednesday, Nov. 19. Raoul Gerac led the singing for the group. Rev. Fred S. Flurry is pastor of the church.

DR. JACK STONG, pathologist from Louisiana State University School of Medicine, was the guest speaker at the meeting of the Men's Club of the Munholland Methodist Church, New Orleans, on Wednesday evening, Nov. 19. Rev. Edward W. Harris is pastor of the church.

MRS. E. T. COWELL, member of First Methodist Church, Pineville, taught a four week course at the Wesleyan Service Guild of the Bunkie Methodist Church. Mrs. Cowell taught the course on "Understanding Other Cultures" to a class of about twelve ladies. Rev. J. J. Caraway is pastor of the Bunkie Church.

DR. G. AVERY LEE, pastor of First Baptist Church, Ruston, was guest speaker at the Men's Club meeting of the Trinity Methodist Church, Ruston, Wed., Nov. 19. Dr. Lee spoke on his recent trip around the world. Dr. Virgil D. Morris is pastor of Trinity Church.

JUDGE JOHN DIXON, JR., was speaker at the "Teacher's Appreciation Banquet" held recently at the Morningside Methodist Church of Shreveport. The event was planned by the Commission on Education and financed by the adult classes. Bill Murray is the Church School superintendent and Rev. Eldred Blakely is the pastor.

REV. KENNETH McDOWELL, pastor of the Jennings Methodist Church, was guest evangelist in revival services held at the University Methodist Church, Nov. 9-16. Special music was in charge of Mrs. Howard Nelson and J. M. Thom, Jr. Rev. Earl B. Emmerich is pastor of the church.

REV. AND MRS. KENNETH McDOWELL and family will move this week from the present parsonage to 710 N. Main Street, Jennings, where they will reside until the parsonage is removed and a new one constructed. The Rev. Mr. McDowell is pastor of First Methodist Church of Jennings.

PERFECT ATTENDANCE pins were awarded to Karen Clark and Susan Palmer, members of the Junior Department of the First Methodist Church, Lafayette, Sunday, Nov. 16. Karen and Susan have attended Church School without missing a Sunday. Rev. Fred S. Flurry is pastor of the church.

REV. DELL S. DURAND, pastor of Mt. Zion Methodist Church of Montgomery, was the guest evangelist in a series of revival services held at the Glenmora Methodist Church. Rev. Paul Cassels, pastor of the Shongaloo-Whitehall Charge, was in charge of the song services during the revival. Rev. D. R. Deen is pastor of the church.

DELOS KNIGHT, JR., of Bogalusa is publicity chairman and Rev. R. B. Crichlow, of Bogalusa is co-chairman with Brooks Overton of the Religion in American Life emphasis, sponsored by the Bogalusa Ministerial Alliance and the Bogalusa Junior Chamber of Commerce, during November. Rev. Mr. Crichlow is pastor of the Elizabeth Sullivan Memorial Methodist Church.

REV. ROY GRANT, pastor of the Ringgold Methodist Church, was guest evangelist in revival services held at the Curtis Park Methodist Church of Bossier City, Nov. 2-12. Prayer groups, led by members of the church, met each day at 7:15 p.m. Song leader and soloist for the revival was Rev. Harry Padgett of Hall Summit. Rev. W. V. Sirman is pastor of the church.

REV. WM. P. FRASER, pastor of First Methodist Church of Homer, was guest speaker at the supper meeting of the Men's Club of the Haynesville Methodist Church Thursday evening, Nov. 20. The Rev. Mr. Fraser has recently returned from an Evangelistic Mission to South America. He spoke and showed pictures he made while on the mission. Rev. Jack H. Midyett is pastor of the church.

REV. LUMAN DOUGLAS, superintendent of the Ruston District, preached at the morning worship service of the Trinity Methodist Church, Ruston, Sunday, Nov. 16. The pastor, Dr. Virgil D. Morris, and Mrs. Morris were in Nashville,

Tennessee. Dr. Morris was attending the annual session of College and University Ministers, and Mrs. Morris, a trustee of Scarritt College, was attending a Scarritt Board Meeting.

LAYMEN'S DAY was observed on the White's Chapel Charge with Mrs. W. L. Campbell speaking at the White's Chapel Church, Kent Thompson at the Ville Platte Church, and Mrs. Delmont Whittington speaking at the Pine Prairie and Chicot churches. Others taking part in the services included Mrs. Roger Scott, John Romans, Mrs. Eugene Fontenot, and Mrs. J. C. Courtney. Mrs. Lelia Hickman is pastor.

LAYMEN'S DAY was observed at the Gretna Methodist Church on Sunday, Oct. 19. Don Aswell, charge lay leader, was in charge of the services. The speakers at the 8:30 and 11:00 a.m. services were Chester Lewis and Dr. Raymond Esthus, respectively. Others participating in the services included Clayton Boudreaux, Jack Womack, Ralph Loy, and Arnold Ferguson. All participants are members of the Gretna Church, where Rev. A. B. Cavanaugh is pastor.

REV. ANDY FOREMAN, pastor of St. Mark's Methodist Church, New Orleans, was the evangelist for the spiritual life revival held at First Methodist Church, Houma, Nov. 2-7. Services were held at 7:00 p.m. daily. A song service was held each evening with special music by the men's choir on Monday evening, the youth choir on Tuesday and Friday evenings, and the herald choir on Wednesday and Thursday evenings. The Rev. Mr. Foreman led the congregational singing also. Rev. B. A. Galloway is pastor of the church.

REV. GEORGE PEARCE, pastor of First Methodist Church, Natchitoches, was the guest evangelist in a series of revival services held at the Morningside Methodist Church, Shreveport, Nov. 2-9. In addition to the evening services, the Rev. Mr. Pearce met with children between the ages of 6 to 11 each afternoon for a thirty minute service, and held three early morning services, with breakfast served by the members of the Woman's Society of Christian Service, the Wesleyan Service Guild, and the young people. Fourteen persons joined the church during the revival, seven by profession of faith and seven by transfer of letter. Rev. Eldred Blakely is pastor of the church.

GEORGE PIERCE, manager of the National Shirt Shop, Baton Rouge, and teacher of the Men's Bible Class of North Baton Rouge Methodist Church, was speaker at the church on Sunday morning, Nov. 2, when Laymen's Day was observed. B. B. Brumfield, member of the Istrouma Methodist Church, Baton Rouge, was speaker at the evening service. Others participating in the services were: Milton Baker, Alton Long, Ernest Brooks, Bill Wisner, R. L. Luther, and J. O. Plaisance. Rev. James L. Stovall is pastor of the church.

REV. HERBERT BEADLE, JR., rector of St. Peter's Episcopal Church in Brenham, Texas, was the director of a retreat for college students at Centenary College, Nov. 14-16. The retreat was sponsored by the Canterbury Club at Centenary, with the cooperation and support of the Westminster Fellowship and the Methodist Student Movement organizations on the campus. The theme of the retreat was "The Thankful Life." Students, faculty sponsors, and representatives of local churches participated in the lectures and discussion periods which took place in the Brown Memorial Chapel and the Religious Life Building on the Centenary campus.

HOMEcoming SUNDAY was observed by members of First Methodist Church of Bossier City, on Sunday, Nov. 2. It was the 48th anniversary of the church and the church's ninth anniversary in the new sanctuary. Guest speaker at the morning service was Rev. Alvin P. Smith, pastor of the Bossier Church from 1939 to 1942 and now pastor of the Methodist Church at Jonesville. Also featured at the morning service was the dedication of memorial gifts and a service of commemoration for all who had died during the past year. A dinner-on-the-grounds was followed by the showing of films recording past events in the church life by E. O. Beauvais. The evening service featured a talk by Rev. Jolly B. Harper, superintendent of the Shreveport District. Chairman of the Homecoming committee was H. L. Parker. Rev. Alfred M. Brown is pastor of the church.



Forty-five workers were entertained Monday, October 20, at the First Methodist Church, New Iberia, in recognition of their work in the Church School. Sponsors of the banquet were three adult Sunday School classes; Mrs. J. N. Pharr's, Mrs. E. L. Bernard's and Lawrence Bonnett's.

Mrs. D. E. Phillips, Superintendent of the Children's Division, who introduced and in turn introduced the teachers and assistant teachers in her division. Mrs. Park Druhot, Superintendent of the Youth Division, introduced the workers in her division. The workers in the Adult Division and the members of the Commission on Education were also introduced to the group.

The banquet and training school were part of the observance of Christian Education Week. The training school was held for three nights with two sessions each night. The instructors were: Mrs. Albert S. Hurley, Franklin (Lafayette District Director of Children's Work), who taught the course entitled "Planning a Family Life Program," and Rev. Ned Stout, Minister of the First Methodist Church, Denham Springs, who taught the course entitled "Guiding Youth." Twenty-nine people enrolled in the two courses and twenty-one received recognition cards. Two of these certificates were given to members of the First Methodist Church, Franklin.

Pictured above left to right are, front row, Mrs. Phillips, Mrs. Druhot, Mrs. Hurley, Rev. Mr. Stout, James Hester; back row, Rev. Jack Cooke and C. G. Fuller, Jr.

Rayne Memorial Holds Church Music Workshop

Sixty Methodist musicians representing every district in the Louisiana Conference, were present at the first Church Music Workshop held at the Rayne Memorial Methodist Church, New Orleans, on Thursday and Friday, November 13 and 14. The group also included visitors who were not registered as regular delegates.

Dr. Bliss Wiant, Director of Music of the Methodist Church and Executive Secretary of the National Fellowship of Methodist Musicians, gave the keynote speech on the task facing those concerned with church music and its place in the act of worship.

In evaluating session at the close of the conference, delegates enthusiastically agreed on plans to continue the workshop on an annual basis, and accepted the invitation extended by Mr. Marvin Genuchi, Minister of Music at the First Methodist Church, Baton Rouge, to come to Baton Rouge for the 1959 conference to be held the second week in November.

Plans were also sketched to provide festivals of sacred music and hymns, and to offer leadership to churches on a district basis throughout the entire conference. These district activities will be planned with the hope of encouraging renewed interest in better church

music in both rural and city churches in Louisiana.

COUNCIL OF BISHOPS ISSUES FIVE POINT MESSAGE IN SESSION

(Continued from page 1)

"Colleges that are Christian without apology and Methodist with pride", is the objective of the denomination's current reaffirmation of its historic interest in Christian higher education.

"Total enlistment of energy of every member of every local church in some form of Christian activity" was urged by Bishop Roy H. Short in reporting on the Local Church emphasis to his colleagues. "Total enlistment of the self, including talents, time and resources" was an additional challenge. As helps in the achievement of these goals Bishop Short listed Lenten booklets, retreats, rallies on all levels, support by periodicals and the cooperation of the general agencies.

Vacancies filled by the bishops include the following:

University Senate, Dr. Miron Wicke, Georgetown, Texas succeeding chancellor Umphrey Lee, deceased.

Commission on Church Union, Dr. G. Alfred Brown, Waco, Texas, succeeding Umphrey Lee, deceased; Keith Mason, M.D., Shreveport, La. for Pres. Joe J. Mickle, resigned.

Board of Social and Economic Relations, Wayne Watts, Wichita Falls, Texas succeeding Alton B. Raney, Little Rock, Ark., resigned; C. Y. Thomas, Kansas City, Mo., succeeding Grant Jones, deceased.

Permissions, required when bishops cross Jurisdictional borders, were granted by the Council for Bishop Matthew W. Clair to accept an invitation to preside over the Maine Conference and Bishop Marshall R. Reed to hold the Hawaii Mission Conference.

Men's Club To Have "Golden Age" Party

The Covington Methodist Men's Club decided at their regular meeting to have a "Golden Age" party for all the older people and shut-ins of their community on December 20.

Rev. Robert Carter, pastor of the church, opened the meeting with a prayer. A business session followed, after which a period of devotion was led by Henry Mayfield, L. M. Landry, Elwood Baker and T. J. Jackson.

Hawthorn Kelley, 4-H Club leader of Louisiana State University, gave a talk and showed a film concerning their program.

Other actions taken by the bishops include a call to a National Methodist Town and Country Conference to be held in Wichita, Kansas, July 21-24, 1959.

A memorial service was held for three bishops and wives or widows of five bishops who have died within the past year. Bishop Gerald Kennedy of Los Angeles conducted the rites. Those commemorated (and by whom) were:

Bishop Frederick D. Leete (by Bishop Raymond J. Wade)

Bishop Charles C. Selecman (by Bishop Paul E. Martin)

Bishop Z. T. Kaung (by Bishop Arthur J. Moore)

Mrs. Wilson S. Lewis (by Bishop Dana Dawson)

Mrs. Charles Wesley Flint (by Bishop Earl Ledden)

Mrs. Ivan Lee Holt (by Bishop Arthur J. Moore)

Mrs. F. H. Otto Melle (by Bishop Friedrich Wunderlich)

Mrs. Herbert Welch (by Bishop James C. Baker)



Rev. C. D. Pinkard breaks ground for the new Educational building at Lasseigne Memorial Methodist Church in La Place on October 26.

Behind the Children's Choir looking on are, left to

right: Julius Payne, contractor; W. S. DuPont, representing the Board of Trustees; Paul Nomax, representing the Building Committee; Mrs. George A. Lasseigne, Board of Stewards; and Sharon Nomax, Children's Choir director.



New York (RNS)—AMBASSADOR LODGE GETS POSTER ON BIBLE READING. Henry Cabot Lodge, U. S. Ambassador to the United Nations (left), receives the poster to be used in churches all over the country as part of the 15th anniversary of Worldwide Bible Reading. It was presented at the U. S. Mission to the UN here by Dr. James Z. Nettinga, secretary of the American Bible Society, sponsor of the program. Each year millions of persons in 50 countries read the same Scripture passage daily between Thanksgiving Day and Christmas. Last year 19,000,000 Americans participated. The 1959 theme, "The Book That Lives," was chosen to emphasize the Bible's continuing role in helping mankind solve its problems in an ever-changing world. (RNS photo)

Bastrop Church Has Christian Education Lectures

The Memorial Methodist Church of Bastrop, La. held a training course for all church members 15 years of age and older. The training course was "Christian Education In The Small Church."

Miss Sue B. Mann of Lamesa, Texas was the instructor in this program.

Lectures were held on November 23, 24 and 25 in Fellowship hall.

"Vignettes From Little Rock"

Although "Vignettes from Little Rock" describes the composite attitudes of ministers in that southern city, the layman reader can see his own thought processes reflected here and there. This article appeared in the September 29 issue of the journal, *Christianity and Crisis*. A limited number of reprints of the issue is available at a small charge from the journal's office, 537 West 121 St., New York City.

Reports Methodist College Education At High Level

Cincinnati, O. (RNS)—Dr. John O. Gross, general secretary of the Methodist Division of Educational Institutions, reported that total endowment and plant value of the Methodist's 118 colleges and universities now stands at \$930,407,932, representing an increase of more than \$119,000,000 in the last year.

Pastor-Layman Bible Study

A somewhat new approach to the training of Bible-study leadership has evolved from experiences during recent months, says Rev. Robert M. Cox of the Department of the Christian Education of Adults of the Division of the Local Church, General Board of Education.

"When laymen and ministers share with each other in Bible-study retreats, values are multiplied for both. Ministers re-examine their role in such study. The potential of the layman is recognized. The use of good Bible resource books is demonstrated. The relevance of the Bible to our lives strikes home," Mr. Cox stated. He therefore will welcome opportunities to give leadership in such Bible-study experiences on the conference or district level. Mr. Cox says that groups of about twenty-five ministers and laymen should plan to give one or two days to such an activity in order to have a satisfactory experience.

METHODISTS TO OPERATE HOSPITAL AT OAK RIDGE

(Continued from page 2)

Olin E. Oeschger, Chicago, general secretary of the Board of Hospitals and Homes, and Harold K. Wright, director of the board's institutional services.

Further action relative to the operation of the hospital will come before the Holston Conference at its 1959 session. The Rev. Dr. Herbert D. Hart, pastor of Kern Memorial Methodist Church, Oak Ridge, has spearheaded the movement locally.

The Youthful Accent

By Hoover Rupert

Drama In Annual Conference

In August the papers carried accounts of the disappearance of Rev. Lester Griffith, a Methodist missionary in Algeria. For six weeks no word came of him. Many supposed him dead, for his car had been found destroyed by fire, and he was presumed killed by terrorists. Then he returned alive and safe! That in itself is a story. When one reads the account which R. Ward Williams has written of his return he becomes aware of one of the high moments in the history of Methodist annual conferences.

During the critical days of the Referendum in Algeria in late September, the Methodist Annual Conference met in Algiers under the leadership of Bishop Ferdinand Sigg. The fact of Lester Griffith's disappearance hung like a pall over the assembled missionaries and local workers of seven or eight nationalities and languages. Public and private prayers were offered for his safety and return. His wife, Janice Griffith retained her calm and courageous faith and was an inspiration to the church and to the non-Christian community as well. She was present at the Annual Conference when it came to the closing session and time came to read the appointments.

In the words of Ward Williams, this is what happened: "After the Bishop's message he began the closing minutes of the Conference with the reading of the appointments. Just as he was ready to read the names from Fort National where Lester Griffith was to be appointed, Janice Griffith was called out—a rather common occurrence during the past weeks. Standing in the doorway of our crowded, second-floor meeting room, I heard shouting and weeping in the courtyard. I shall never forget the experience of seeing Lester, gaunt bearded, without his glasses, moving slowly across the courtyard. This must certainly have been an Annual Conference unique in Methodist history! A Conference in which the Bishop interrupted the reading of appointments to rush downstairs, and like the congregation, threw his arms about 'the one who was lost'. What a memorable scene. What a moving spiritual experience! Men and women alike, pastors, missionaries, laymen, even Muslim neighbors on a near-by terrace literally weeping for joy. Bishop Sigg, a great warm-hearted man, kissing Lester on both cheeks according to European custom and whispering simply, 'My son, my son.'"

"After the family had a few minutes together in the Conference room, the delegates again went up and the Conference was given over to a period of Thanksgiving in Prayer and Song that helped express an overwhelming joy.

"It is impossible to go through an experience like this without comparing it with similar experiences in the early Church—it is often like part of the Acts of the Apostles coming to life today. It would be possible to explain Lester's release from his captors in purely human terms—that he was taken prisoner, held for 40 days, released, and by

WITH THE SUB-DISTRICTS

Keener

The Methodist Youth Fellowship of the Keener Sub-district met at Hamburg, Ark. October 27, 1958. The meeting was attended by the youth from Wilmot, Hamburg, Crossett, and Eudora.

The Hamburg MYF presented a program about the foreign missions. During the business meeting, the treasurer, Margaret McGoogan, gave a report on the amount of money that had been turned in over the districts. The amount of money needed to purchase the "Sing It Again" books which is one of the sub-districts projects was discussed.

The next meeting will be held at Eudora November 24.

Paul E. Martin

At the last regular meeting held at Alma, Ark., the Paul E. Martin Sub-District voted to change its meeting date from the third Tuesday of each month to the third Tuesday of every other month.

This sub-district includes Fort Smith, Alma, Massard and Van Buren areas.

An over all program including workshops, guest speakers and etc. will soon be put into effect.

The next meeting will be held December 16 at Goddard Memorial Church in Fort Smith.

Virginia Cornelius is publicity chairman.

Francis-Lee

The Francis-Lee Sub-District council meeting was held November 9 in Forrest City, Ark. The following programs were planned for the meetings of the next three months: December 1 at Madison with Bruce Whitten in charge of a Christmas program; January 5 at Marianna with Charles Price in charge of the program, "Gifts Centered Around the M.Y.Fund;" and February 3 at Round Pond with Jo Bell Beasley in charge of the program, "Why Have Lent."

The material for the essays on alcohol can be obtained from Rev. Glenn Bruner of West Helena.

The next council meeting will be held in Forrest City, February 8 to nominate officers for the coming year.

Carolyn Kerr is reporter.

coincidence arrived at just this time during the Annual Conference. But it will be utterly impossible to use this explanation to those who attended the closing session of the 1958 Annual Conference. For those who shared this spiritual experience it was a deliverance, an answer to prayer, a miracle.

"The facts are that he did march through the wilderness for forty days, up to 15 hours a day in some heavily-patrolled sections, and after more than a hundred-mile drive with one of our U. S. Consular officials, arrived just in time for the reading of his appointment.

"The following day there was the official news release. But the "good news" had already been witnessed in the Church—the reality of Agape (love), the Power of Prayer."



Richmond Observes Week Of Prayer

The Woman's Society of Christian Service of the Richmond Methodist Church observed the Week of Prayer and Self-Denial with a special program at the church Oct. 29.

The program began at 11 o'clock with a meditation on prayer given by Mrs. E. C. Davis. A luncheon was followed by a quiet time of prayer and silent meditation. The afternoon program on projects that this year's offering will help was presented by the following women: Mrs. H. A. Grimes, Mrs. Roy Wilson, Mrs. A. B. High and Mrs. Allen Sample.

In the background of the worship setting was a picture of Jesus praying in a garden.

After the afternoon program was adjourned. Prayer Vigil was begun at the Church Altar at 5 P. M. with each family in the Church taking their turn at the altar for a period of prayer and meditation.

Mrs. E. C. Davis was leader for the day's program.

Mrs. Ernest Davis, Mrs. A. B. High, Mrs. Tom Gill and Mrs. E. C. Davis planned the program.

Society Organized At Bradford

A Woman's Society of Christian Service was organized at Bradford, Searcy District, Wednesday evening, November 12. Mrs. C. C. Hunnicutt, District Secretary of Promotion, assisted with the organization. The following officers were elected: Mrs. Tom Wilson, president; Mrs. Mike Whitley, vice president; Mrs. A. L. Falwell, secretary; Mrs. Fred Durham, treasurer and Mrs. Mildred Osborne, Sec. of Spiritual Life.

Mrs. C. C. Hunnicutt of Bald Knob gave a report of the Assembly at St. Louis to the local Woman's Society and Wesleyan Service Guild, the Woman's Society at Cotton Plant, Kensett and Searcy.

Sixty-five children helped collect \$63 for UNICEF on Halloween in Bald Knob. Rev. Maurice Lanier, Methodist pastor, Rev. A. C. Whitworth, Central Baptist pastor and Rev. Ellis Veale, pastor of the Christian Church worked with Mrs. Herbert Moody and Mrs. C. L. Haisly, representatives of the school, to carry out the plans. Parties were held in each church after the children collected for UNICEF.

Bogalusa Guild Develops Flag



Shown left to right are: Mrs. Betty Smith, president of the Wesleyan Service Guild; Miss Sara Wadsworth, secretary of missionary education, and Mrs. Leonard Young, vice-president of the Elizabeth Sullivan Memorial, Bogalusa, standing before the flag they developed in

one of the sessions of study on Understanding Other Cultures.

The study included four sessions. The stars on the flag are of different colors and represent the contributions of different persons to the life of our land. Miss Sara Wadsworth was the teacher of the class.

Recognition Given Haynesville Circle



Recognition was given to members of Circle VI of the Haynesville Woman's Society of Christian Service recently on their first anniversary. This Circle was organized for mothers of very young children. Mrs. L. W. Hines served as the first Chairman with Mrs. Wallace Gene Goodwin as program leader.

Interesting programs acquainting the group with the work of the Woman's Division of Christian Service have been given each month and the group has grown from eight charter members to twenty during the year. Special speakers for the group during the year were Miss Geraldine Hunt, Rural Worker of Lebanon,

Virginia and Miss Zoila Valdevieso, of Eliza Bowman School in Cuba.

Serving as officers for the Circle now are: Chairman, Mrs. Don Nichols; Vice-Chairman, Mrs. W. G. Goodwin; Secy. and Treas., Mrs. Jack Price; Local Treasurer, Mrs. Don Hamic; Secy. Spiritual Life, Mrs. Roger Pemberton; Secy. Missionary Education, Mrs. B. L. Beville, Jr.; Chairman of Membership, Mrs. E. A. Greer; Chairman of Membership, Mrs. E. A. Greer; Chairman of Fellowship, Mrs. J. W. Cockrell; Chairman of Publicity, Mrs. Jackie Clements; Chairman of Flowers, Mrs. Doy Price; Pianist, Mrs. L. W. Hines.

Financial Statement—North Arkansas Conference Woman's Society of Christian Service

SECOND QUARTER—1958-59	
Balanced brought forward	\$12,969.36
RECEIPTS	
Pledge:	
W.S.C.S.	\$11,512.78
W.S.G.	3,289.92
Memberships:	
W.S.C.S.	285.00
W.S.G.	90.00
Result Study:	
W.S.C.S.	186.60
W.S.G.	27.38
Remembrance:	
W.S.C.S.	30.50
Supplies-Foreign:	
W.S.C.S.	979.75
W.S.G.	231.78
Supplies-Home:	
W.S.C.S.	1,768.87
W.S.G.	204.07
Pins:	
W.S.C.S.	6.75
W.S.G.	1.50
Narcotic Education:	
W.S.C.S.	823.25
W.S.G.	111.85
Week Prayer:	
W.S.C.S.	3,378.82
W.S.G.	737.41
Exchange:	
W.S.C.S.	2.50
Total—W.S.C.S.	\$18,974.82
Total—W.S.G.	\$ 4,693.91
Received from eight District Treasurers	\$23,668.73
OTHER RECEIPTS	
M.Y.F.	\$ 182.92
Children	11.72
Refunds	646.33
	\$ 840.97
Total other receipts	\$ 840.97
Total to be accounted for	\$37,479.06

DISBURSEMENTS TO DIVISION—	
Pledge:	
W.S.C.S.	\$10,734.94
W.S.G.	3,289.92
Memberships:	
W.S.C.S.	285.00
W.S.G.	90.00
Remembrance:	
W.S.C.S.	30.50
M.Y.F.—W.S.C.S.	182.92

Children—W.S.C.S.	11.72
Total—W.S.C.S.	\$11,245.08
Total—W.S.G.	\$ 3,379.92
Total On Appropriations	\$14,625.00
Supply:	
Foreign	\$ 1,211.53
Home	1,972.94
Week Prayer	4,116.23
Pins	6.50
	\$ 7,307.20
Total to Division	\$ 7,307.20
OTHER DISBURSEMENTS	
Cooperative	
Booneville Salary	\$ 99.99
S. S. Fund	25.00
Car Expense	97.80
Narcotic Education	250.00
Administrative	
Dist. Cultivation	\$ 881.20
Conf. Cultivation	606.01
Miscellaneous	125.55
	\$ 2,085.55
Total Other Disbursements	\$ 2,085.55
Total Disbursements	24,017.75
Balance in Bank	13,461.31
Total amt. accounted for	\$37,479.06

SPECIAL MEMBERSHIPS
BATESVILLE DISTRICT—Adult: Mrs. Hadley Jones, Mrs. Charles Buchanan (W.S.G.), Batesville Central Ave.
CONWAY DISTRICT—Adult: Mrs. W. H. Bost, Atkins. Baby: David Eugene Miller (W.S.G.), North Little Rock.
FAYETTEVILLE DISTRICT—Adult: Mrs. Opal Dodson, Springdale First Ch. Baby: David Lester Lewis, Fayetteville Central.
FORREST CITY DISTRICT—Adult: Mrs. Y. C. Sims (W.S.G.), West Memphis.
FORT SMITH DISTRICT—Adult: Mrs. Roy Maxwell, Booneville; Mrs. Jewell Bell, Greenwood. Baby: Kathryn Ann Ward (W.S.G.), Fort Smith Midland Hgts.; Robert Dewey Cox, Fort Smith First Ch.
JONESBORO DISTRICT—Honorary Life: Mrs. Fred Palmer, Jonesboro First. Adult: Mrs. Lizzie Stewart, Macey; Mrs. Male Pierce, Manila. Baby: Patricia Darlene Spence, Jonesboro First (W.S.G.).
SEARCY DISTRICT—Adult: Mrs. Myrtle Hawes, Beebe.
Mrs. William Hall, Treasurer

John Wesley
And

The Pastoral Ministry

By Gerald K. Fancher

MINISTERS are supposed to go before the flock and to guide them in all the ways of truth and holiness; they are to "nourish them with the words of eternal life"; to feed them with the "pure milk of the word"; Applying it continually "for doctrine"; teaching them all the essential doctrines contained therein;—"for reproof"; warning them if they turn aside from the way, to the right hand or to the left;—"for correction"; showing them how to amend what is amiss, and guiding them back into the way of peace;—and "for instruction in righteousness"; training them up to outward holiness, "until they come to a perfect man, to the measure of the stature of the fullness of Christ." They are supposed to "watch over your souls, as those that shall give account." "As those that shall give account!" How unspeakably solemn and awful are those words! May God write them upon the heart of every guide of souls!"

Thus speaks John Wesley, as recorded by Burtner and Childs, in his sermon: "On Obedience to Pastors."

Go Before The Flock

Let's examine this paragraph and see what we come up with. First, "Ministers are supposed to go before the flock . . ." The minister is set apart from the flock by an authority and for a purpose. God has used His mysterious power to place His hand upon the life of one of His own and has called him apart. If there is any profession that should be sure of itself, it should be the Christian ministry. Yet, Richard Niebuhr has a chapter in his book, "The Purpose of the Church and Its Ministry" entitled "The perplexed profession." He says, "the contemporary Church is confused about the nature of the ministry. Ministers are not guided by a clear-cut, generally accepted conception of the office of the ministry." He says that this is essential if we are to have a ministry that will be vital. We must decide what our primary purpose is and direct our total energies to fulfilling these purposes. We are in an age of transition as to the tasks of the minister.

Every age, he says, has had to determine the central purpose of the ministry and direct its total program toward it.

One of the great needs of the Little Rock Conference in its pastoral ministry is to re-define the centrality of the "call to the ministry." We are at a loss as to where our energies are to be directed. It seems that our allegiance is tied to the "program of the church" whose purpose is solely to "do better than we did last year." The truth is that we are wearing ourselves out in the endless round of activities as well as wearing out those laymen who are so consecrat-

Rev. Gerald K. Fincher of Bearden, Arkansas, is pastor of the Methodist Church at Bearden, Arkansas. Rev. Mr. Fincher delivered the above paper at the organizational meeting of the Little Rock Conference Wesley Society. The Conference Chapter held its initial meeting at the St. Luke Methodist Church, Little Rock, Monday, October 27.

ed as to try to follow our leadership. We need to stop—stop and redefine our purpose for existence. We need to be re-converted and re-established in our Call to the Ministry of Jesus Christ. Brethren, that takes time. And that is one commodity that we are lacking. Even our libraries are likely to have some conspicuous books labeled as, "Aids for the busy pastor." It is only another nice name for books of sermons and sermon outlines designed for quick consumption. "Ministers are to go before the flock . . ." We dare not give them stones.

The Shepherd's Concern

The term "Pastoral Ministry" connotes the relationship between the sheep and the shepherd. So does John Wesley use the relation. The first big word that we need to recapture is the word **Concern**. We need but turn to the early Church to see the concern a pastor had for his congregation. Paul is telling the church at Thessalonica, "we endeavored with great desire to see you face to face; because we wanted to come to you . . . again and again." Paul walked in the footsteps of his Master, who loved all kinds of people, good and bad, well and sick, rich and poor, saint and sinner, friend and foe. The concern and compassion for his fellow Christians leaps out in all his epistles. He wants them to be kind and tenderhearted, and to forgive one another. Here we see the shepherd's heart beating for its own. This man, who had stood with harsh face while the life of Stephen was being stoned out of him, can weep over the tribulations of a young church as it tries to give its witness in the midst of a lustful civilization. He says that for three whole years he has not ceased to warn everyone "night and day with tears."

Where do we stand in this matter of pastoral concern? How many of us can honestly say that we yearn after people when we are separated from them for even a little while, that we want to see them again and again? It is time we re-examine our commission. Primarily we are not essayists, educators, or administrators, but humanity's suffering servants, ministers of God who could not stand apart from the tragedy of his creation, but "who gave himself," "who came down."

And To Guide Them . . .

The good shepherd knows his sheep. Human nature is not easy to understand. It has many secret



THE FIRST METHODIST CENTRE

The Foundry, seen in the drawing above, was bought and repaired by Wesley in 1739. There were two front doors—one leading to the chapel and the other to the preacher's house, school and classrooms. A bell was hung in the belfry and was rung every morning a little before five for early service and every evening at nine for family worship. The chapel would hold 1,500 people. Some of the benches used are now in "The Foundry Chapel"—a little prayer room at Wesley's Chapel.

places which are found out only by long and patient search. When we stand in our pulpits and look out, what do the faces mean to us? What have been our relations with them? Do we know their needs? The sheep "do not know the voice of strangers," and strangers do not know the needs of the sheep. Every minister must avoid, as if it were the plague, the heresy that he is such a great man, with so many duties, that he has the time neither to see nor to visit his people. Yet, as I smart under the judgment, I must confess that this is the hardest part of my ministry. To be identified with my congregation at the deepest levels.

In all the ways of truth and Holiness . . .

The good shepherd loves his sheep. A surface geniality, gay backslapping practices will never take the place of the shepherd's heart. The test of the minister's affection is simple but drastic. Do I love my people enough to tell them the truth? Only that can set them free. Do I give them the word whether they bear or forebear, whether it makes them comfortable or uncomfortable? The words of the true shepherd do not bubble up through honey. He is not an ecclesiastical butler serving at the table of expediency with a napkin over his arm. He is the good shepherd who loves his sheep.

To Feed Them with the 'Pure Milk of the World'

The good shepherd feeds his sheep. The ignorance of the average church member is pathetic. He knows little of the faith by which he is supposed to live. And the burden falls at our feet and he looks up and asks, "What's it all about?" And we give him a stone. The good shepherd is a teaching shepherd. His preaching is biblical and expository. Courses are offered in Bible, sermons are delivered

in series frequently. All this demands time and energy. But the shepherd will prepare himself and wrestle with great questions until he has something worth while to feed his hungry sheep.

Each of the Annual Conferences need a pastoral ministry that will be truly concerned with its people and their needs.

For Correction, Showing Them How To Amend What Is Amiss . . .

The second big word that we need to recapture is **Reconciliation**. We are called to the ministry of reconciliation, reconciling man to God. This we must face if we are to fulfill our calling. Paul was talking to the church at Corinth (II Cor. 5:11-20) when he said, "Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves for him who for their sake died and was raised . . . Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." Brethren, this is the ministry of reconciliation. Our conference is badly in need of it today. In all that Paul has been describing, God is the active agent, the central source. It was Paul's conviction that in his own experience God had taken the initiative. Paul was not the pursuer but the pursued. The activity of God in all

(Continued on page 13)

THE PASTORAL MINISTRY

(Continued from page 12)

the good that we achieve is what we find as we examine our hearts as Paul did his. Our best actions are due to the pressure upon us of a higher will which we cannot evade without a sense of disloyalty.

This was the message of reconciliation that sprang from Paul's experience. God had stepped into his life to reconcile that life to himself, and to bestow upon it the ministry of reconciliation. The message that we preach to our people must spring from our own experience of the saving grace of Jesus Christ. Our witness shall be hollow if we have not this experience. It doesn't take the average layman to perceive our lack and we are left naked and void. We can convince our people of what God can do only if God has already done it for us. Jesus, sending His disciples forth to evangelize the world, said they were to be witnesses of His life, death and resurrection. Nobody who has not seen His glory can tell the story of Jesus; nobody who has not known its redeeming power can describe the cross of Christ. Calvary and Easter are experiences of the soul much more than historical facts that are to be recited. The ministry, which through this experience is committed to men, is the ministry of reconciliation, not of denunciation, or reformation, or exhortation, or any form of uplift. We are channels of God's reconciling love. For "God was in Christ reconciling the world to Himself."

Gustaf Aulen in his "The Faith of the Christian Church" says, "That the ministry of the church is a ministry of reconciliation implies that it has its foundation in the finished work of Christ, in the atonement." "The reconciliation needs a ministry. This is not because the atonement needs to be complemented or repeated. But because it addresses itself to every new age and every new generation. The victorious act of reconciliation must be carried out in new struggles." Thus is stated the task of the minister in ours and every generation. This is what we need to define. The last few years have seen a tremendous change in the emphasis of the minister. He is ever finding his time and energies spent on the never-ending line of non-essential essentials. He is more of a professional secretary or jack-of-all-trades than he is a minister of Jesus Christ, reconciling lost humanity to his Maker.

We need a ministry of reconciliation, a bridging of the gap between sinful humanity which would play god and the true God our Heavenly Father. We must become instruments skilled and steeped in the Holy Spirit.

Watch Over Their Souls

We are supposed to "Watch over their souls, as those that shall give account." Mr. Wesley re-emphasized that last phrase. "As those that shall give account."

"So, writes Peter, "because the judgment has begun at the household of God, there is urgent need that we bear one another's burdens. If the righteous scarcely be saved, if even they have difficulty in persevering, then surely they ought to support one another with pastoral concern." We as pastors are to be watchmen over the spiritual welfare of our people. Ours is a solemn responsibility for we are men who

Alcoholic Balance Sheet

(Continued from page 5)

I have before me a half-page newspaper advertisement in which appears the following highly revolting suggestion.

May we suggest champagne for your Sunday breakfast? Orange juice may be adequate for weekday breakfast. But comes Sunday, you owe yourself a little of that feeling of ineffable luxury, that comes only from a bottle of champagne before Sunday noon. A couple of glasses of this beverage with your late Sunday breakfast and you will spend the rest of the day with your feet planted firmly in the clouds.

Thus while many Americans regard Sunday forenoon as the time for worshipping God in church or synagogue, the advertising industry suggests a substitute, champagne for Sunday breakfast. And surely by this time, after 25 years of it, the American people have become altogether too hardened to the vicious Christmas advertising campaign which saturates every magazine and newspaper with its full pages, which begin early in the fall, and persistently seeks to persuade the American people that the best of all Christmas gifts is a bottle of whiskey! Fortunately some national magazines like *The Ladies Home Journal*, and to them special appreciation is forever due, have not yielded to the temptation of this seductive advertising liquor revenue, in terrific contrast to others like *Time* and *Life* whose liquor advertising, especially around Christmas runs into many pages.

Thus for all efforts to curtail liquor advertising, especially through radio and television have been futile. A bill introduced into the Senate a year ago by Senator William Langer never emerged from the Senate Committee on Interstate and Foreign Commerce. A few public hearings were scheduled but these were largely a sop to people opposed to liquor advertising. Said the Senator as he introduced his bill, "Alcoholic beverage advertising is educating Americans to turn their homes into drinking places and their children into juvenile delinquents."

(11) Finally, the huge casualty list on the highways constituting a frightful indictment of the liquor traffic and adds unspeakable tragedy to the balance sheet, because alcohol and gasoline do not mix. Even the liquor industry itself recognizes some responsibility for highway tragedies and mutilations, as evidenced by the now familiar

have to give an account. Failure in this task will one day stand out in the presence of our Lord. The Judgment begins at his household. It always has—and it always must. The church must be the first to repent of its sins, and the first to be cleansed of its unrighteousness. We as ministers have been trusted with much—and of us much will be required. God help us if we fail.

"A charge to keep I have, a God to glorify,

A never dying soul to save and fit it for the sky.

Arm me with jealous care, As in Thy sight to live,

And O, Thy servant, Lord prepare, a strict account to give!

Help me to watch and pray, and on Thyself rely,

Assured, if I my trust betray, I shall forever die."

New Year's Eve distillery advertising, "If you must have one for the road, make it coffee!" For it is now a well established fact that one for the road really means one for the morgue. And to protect themselves, the liquor interests also admonish you, "If you drive, don't drink; if you drink, don't drive."

How many thousands and thousands of people of all ages have been horribly mutilated, crippled for life, or instantly killed on the streets and highways across the United States because somebody was driving while under the influence of liquor, will never be known. Some day a life insurance actuary, in order to cultivate new life or accident insurance rates, will make it his business to calculate these highway casualties. According to *The Hartford Courant*, the United States with its highway death of 23.4 per 100,000 outranks every other nation on earth. The mere fact that one large insurance company offers accident policies at considerably lower rates to people who do not drink, evidences that liquor driving has become a frightful menace. There seems to be a studied effort a stern determination in the newspapers not to publish the grisly statistics, and to play down any publicity whenever a highway casualty is discovered to have been due to liquor.

What is more serious is the absence of pressure on the part of municipal authorities to hold such drivers responsible. In my own county of Westchester in New York State, *The Yonkers Herald Statesman*, reports that in 10 years hundreds of motorists have escaped criminal prosecution for alcoholic driving fatality cases because of failure of municipal authorities. Yet more than half of the 589 automobile deaths in the county during the ten year period, were definitely traceable to driving while under the influence of liquor. There has not been a single conviction. Many officials admit privately, said this newspaper, that the pressure upon them and on doctors, lawyers, judges, to hide the evidence "is terrific." In New York City in 1957 more than half of the automobile drivers who were instantly killed or who died within 24 hours after their accidents, according to *The New York Times*, were under the influence of liquor.

A recent cartoon in *Light* pictured these assets and liabilities, these credits and debits in the alcoholic balance sheet in picturesque yet grim fashion. The cartoon showed a small retail liquor store with a halo over the roof and angelic wings attached to its side walls. The sign over the door read, "Little Innocent Liquor Store." Below the building was the caption, "What the liquor traffic would have YOU believe." Then beside the little store the cartoonist had pictured the street with a huge bag being emptied of its contents. The caption read, "The Actual Cost of the Little Innocent Liquor Store." Out of the huge black bag fell an immense array of evil things. I list them only partially, vice and crime bill, alcoholic hospitals, adult delinquency, broken homes, juvenile delinquency, lost working hours, wasted resources, insane asylums, reformatories, jails, drunken driving, accidents, property damages, and highway deaths.

Here is indeed a grim, sorry, disillusioning, tragic alcoholic balance sheet. In the realm of corporate finance any business concern whose

balance sheet showed such a preponderance of liabilities and debts against assets and credits, would instantly be hauled into court as bankrupt. How many more years must pass before the American people come to realize that their liquor policy, resulting from the constitutional repeal of the 18th amendment, has brought about social and moral bankruptcy? This is the situation and this is the question that confronts them on this 25th anniversary of repeal.

Urge Revision Of Methodist Hymnal

Evanston, Ill. (RNS)—An eight-year study leading to revision of The Methodist Hymnal was recommended by the Commission on Worship of The Methodist Church at a meeting here.

The commission voted unanimously to request the Church's 1960 General Conference to authorize the revision.

At the 1956 General Conference, the commission was asked to find out whether there was sufficient demand throughout the Church for a new hymnal.

A survey of ministers and Church musicians in all sections of the country showed a sizeable majority expressing preference for a revision, the commission reported.

Swiss Reformed Pastors Oppose Nuclear Weapons

Olten, Switzerland (RNS)—Possible equipment of the Swiss army with nuclear defensive weapons was opposed in a resolution endorsed by 300 members of the Swiss Reformed Church Pastors Association at a special assembly here.

The resolution was to be circulated to all members of the association for a final vote. It commended the efforts of federal authorities to defend Switzerland but opposed atomic weapons for the country's armed forces.

"Our obedience to holy scripture," the resolution said, "forbids us to take up weapons which irreparably damage God's creation in a hitherto unknown way."

The clergymen declared that the use of atomic weapons must be condemned because they "threaten to have an effect contrary to national defense, belie the nation's humanitarian mission, and overstep the bounds of self-defense in mass destruction which cannot be justified before God."

All-Time Record In Church Construction Expected

Washington, D. C. (RNS)—Church construction will set a new all-time record in 1959, the U. S. Departments of Commerce and Labor predicted here.

Construction of religious edifices will amount to \$950,000,000 next year, the construction forecast indicated.

Church construction will fall just a little behind 1957's record this year, the government said. A final figure of \$865,000,000 is predicted for 1958, compared with \$868,000,000 last year.

Construction by nonpublic schools and private colleges, many of which are church-related, will also set a new record in 1959, the government forecasted. New buildings valued at \$600,000,000 will be built by these educational institutions.

Illumination

"We believe that the lights which God put into our hearts will never be extinguished."

Thus wrote a student of the International Christian University in Tokyo, Japan, who helped support and staff one of the two evangelistic caravans which went last summer to the northern-most island of Hokkaido and to the outlying districts of Yamagata Prefecture.

The missionary work of the caravan teams is an important part of the University's Church program of evangelism. According to the Rev. Dr. Masumi Toyotome, its pastor and director of the school's Religious Life and Program, each caravan is composed of one faculty member and six students. The professor serves as a lay preacher and the students plan and execute an arduous three-week tent campaign for the children and adults in Japanese villages.

"Through this work," he reported, "churches have been founded where the Gospel of Christ had never been preached before. Of even greater significance than the local fruits of such work is the change that has been wrought in the lives of the members of the caravans. Several of them have gone on to a theological seminary, and one has changed his life career from business to medical mission work in a foreign land."

An interesting side-light was also revealed by the devout and dynamic Japanese clergyman who said that the caravans this year were financed by the Union Church in Pocantico Hills, New York.

In a report issued by the team that went to Hokkaido, a spokesman said that although there were many difficulties and obstacles to overcome, the group received unexpected blessings wherever it went. The evangelistic meetings for adults and the Sunday services were surprisingly well attended, he added, and "it was an especially grand sight to see more than one thousand children come and listen to the Gospel."

A young woman student testified that "one evening we pitched the tent in an open place near the town office. It was raining hard and almost half of the poles in the tent fell down. Therefore very few of the villagers gathered in our tent for the meeting. We believe, how-

Missionaries Are Human

By William O. Bigham

There are quite a number of us here at Scarritt preparing to become Methodist missionaries, and we enjoy a very warm fellowship. In spite of varied backgrounds, we have come—or perhaps it is more true to say that we have been drawn—to this place by a common devotion to our Master and a common dedication to His kingdom.

One of our friends reminded us recently that many Christians still do not think of missionaries as being human—but rather, I suspect, as some strange creature and certainly as decidedly different from other Christians. I guess they never met Carl and Julia and their three youngsters. Carl owned and operated a chicken farm; now he is going to Bolivia as an agriculturist. They are the kind of people that might live next door to you or go to your church.

Then there are Ned and Beverly Walter, and five little Walters. Ned was a research chemist; now he will be teaching science in a Methodist school in Brazil. Or perhaps you've met someone like Ernie and Alice Landin. Ernie is an electrical engineer. He and Alice are going to Africa. Still another couple is Roy and Alma Coates; they make up a medical team.

ever, that this was just one of the trials that God gave us to make us strong, and we thanked Him."

Another student confessed that "being a workman for God was not easy." He wrote that on arriving at Sapporo, "I was suffering many anxieties. I could not trust my own strength, for I had no experience in evangelizing others. I only prayed, 'Oh, Father, I commit myself into Thy hands. Please use me as desired.' In this manner I was able to exert myself and continued to have faith working through love."

A third caravaner expressed similar fears, "but God took me and gave me a part of His work. I knew that He loved us, always looked after us, and prepared the best things for us."

The second caravan team visited several remote villages in Yamagata Prefecture. A member admitted that "on the first and second day, in spite of incessant calling and distribution of hand-bills, our voices resounded in vain. At the meeting we could not find even one person who seemed to be a seeker after the faith in Christ. Then we experienced the misfortune of having our caravan money stolen. But we were not a bit depressed. Instead, we met the challenge with a firmer resolution and we fought with all our might."

In recent years, a growing number of students and faculty members of the International Christian University in Tokyo, Japan, have served in the evangelistic work.

And as one sees, hears or reads more about the wondrous works of these Christian pioneers, he feels with certainty that "the lights of truth" in their hearts have helped illuminate the darkness in some of the remote villages of Hokkaido and Yamagata Prefecture in rural Japan.

And just this weekend, we met a young lawyer and his wife from Fayetteville, N. C. He toured South America with his pastor; now he and his wife are going to Africa. We could go on and on.

People often say to us, "What a wonderful sacrifice you're making." We find it difficult to explain that being a missionary is no sacrifice. We don't know a single couple going out under the Board of Missions who feels that they have had to make a real sacrifice.

We almost feel selfish sometimes when we think of the new joy we've found together with God. But we know that we don't hold a monopoly on that kind of joy, because every Christian must be a missionary wherever he may find himself.

(Editor's Note: Mr. Bigham, a young Methodist minister from Greensboro, N. C., and Mrs. Bigham are studying at Scarritt College, Nashville, Tenn., in preparation for missionary service overseas. He is a member of the Western North Carolina Conference. The preceding statement appeared originally in a newsletter from the Bighams to friends and supporters.)

America-Trained Koreans Head Church Boards

All three men elected recently to head major departments of work in the Korean Methodist Church for the next four years have studied at American colleges under the international *Crusade* Scholarship program of Methodism.

The election of the general secretaries of the Departments of Evangelism, Education and Social Affairs was at the quadrennial General Conference of the Korean church in Seoul. The secretarial elections followed the selection of the Rev. Chong Pil Kim as the new bishop of the Korean Methodist Church.

The new secretaries are:

Department of Evangelism — The Rev. Kyung Il Mah, a *Crusade Scholar* from 1953 to 1955 at the Duke University Divinity School, Durham, N. C. He studied theology. Before his election, Mr. Mah was pastor of the East Gate Methodist Church in Seoul.

Department of Education — The Rev. Choo Pyung Kim, a *Crusade Scholar* from 1954 to 1956 at Drew Theological Seminary, Madison, N. J. He studied Christian education. Before his election, Mr. Kim was a district evangelist, a translator of Christian literature into Korean, including *The Upper Room*.

Department of Social Affairs (Christian social relations) — The Rev. Choon Syun Hahn, a *Crusade Scholar* from 1954 to 1956 at Scarritt College, Nashville, Tenn. He earned a master's degree in religious education. Mr. Hahn has been a pastor in the Chulwon district and worked several years with the Department of Evangelism.

Ten of the 25 Koreans elected to the General Board of the Korean Methodist Church are former *Crusade Scholars*.

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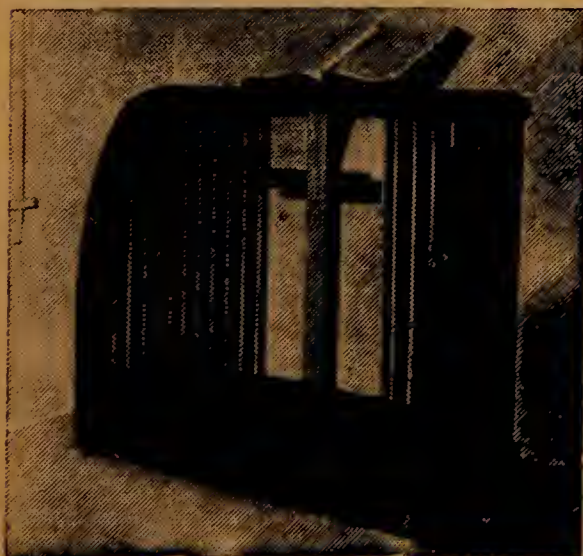
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News In The World Of Religion

By W. W. Reid

"Regular worship of God gives strength and stability to the life of the individual, family, and nation." This is the message of Religion in American Life (RIAL) in its tenth annual campaign which has been launched across the nation for the month of November. The campaign, led largely by laymen, is supported by all faiths, and is promoted through the Advertising Council. A poster, showing a family ready for church service, will be shown on some 6,000 billboards, on 90,000 car cards in public conveyances of all types, while 10,000 newspapers will carry the message of the month to their readers. Many of the nation's service clubs support the plan.

The centenary of the birth of Michael I. Pupin, inventor and educator, was observed recently by the Serbian Orthodox community of New York. The Serbian Orthodox Cathedral of St. Sava, West Twenty-fifth Street, was the center of the observance. A bust of Dr. Pupin by Ivan Mestrovic was unveiled in the cathedral court. Among Dr. Pupin's inventions was the inductance coil, which helped open the way to long-distance telephone calls. Dr. Pupin was born in Idvor, Hungary. The city is now in Yugoslavia. He came to the United States in 1874 at the age of sixteen and was graduated

from Columbia University in 1883. Later he studied physics and mathematics at Cambridge University and the University of Berlin, and was professor of electro-mechanics at Columbia. He died in 1935.

The only known copy made by a noted portrait painter of the famous John Jackson, R.A., portrait of John Wesley, has been placed in the chapel of the Methodist Building at 150 Fifth Avenue, New York City, as the property of the Board of Missions. When the Board moves to the new Interchurch Center, uptown New York in 1959, this painting will have a central place in the Methodist section of that edifice. The original portrait of John Wesley was painted by John Jackson in 1827, and hangs in the British Methodist Headquarters in London. Twenty years later, Mr. Comfort Tiffany, a prominent Methodist layman from Baltimore, Maryland, was visiting in London and found this likeness in the Headquarters Building. Mr. Tiffany engaged William Gush, himself a prominent portrait artist, to copy the Jackson original. The copy was brought to America and remained in the Tiffany home in Maryland until the owner's death in 1879. It then came into the possession of his son, the Rev. Otis Henry Tiffany, a Methodist minister. In 1889, it was given to the Board of Missions, and was hung for some years, unnoticed until its story was "discovered" recently.

a broken marriage."

Under the circumstances, several conferees agreed, a Church might possibly have no other choice than establishing its own divorce court which would investigate the real reasons which led to the divorce of any person applying for church remarriage.

ASBURY "JOURNAL AND LETTERS" ARE PUBLISHED AGAIN

(Continued from page 3)

in 1816, the Methodist Church had grown from 300 to 214,000 members—and 2,000 preachers.

The new book is the first reprint of Bishop Asbury's letters, and the

first since 1821 of his journal. Publication was sponsored by the U. S. National Historical Publications Commission, the World Methodist Council, and the Associated Methodist Historical Societies. It was printed jointly by the Epworth Press, London, and the Abingdon Press, Nashville, both Methodist publishing agencies.

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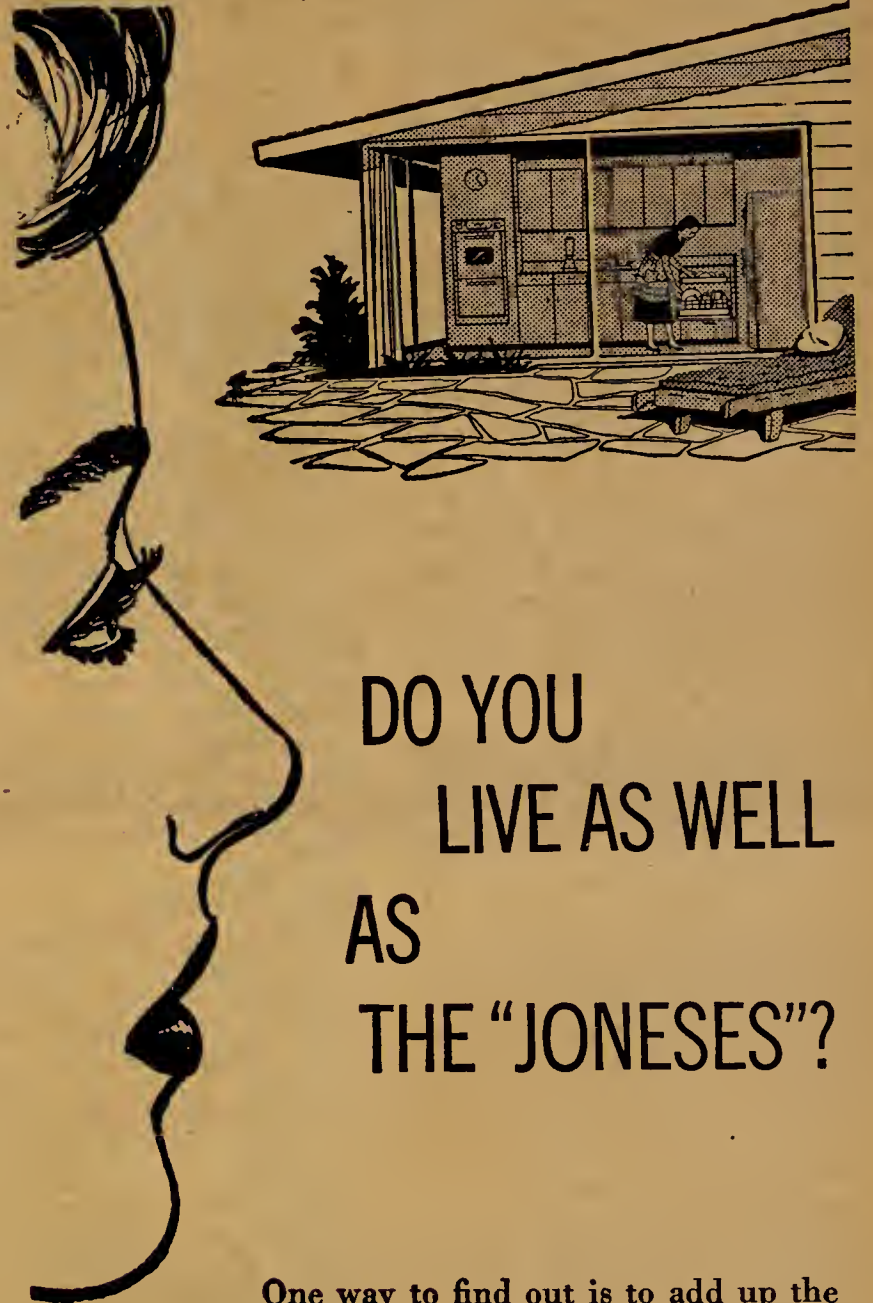
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PROTESTANT CHURCHES URGED TO SET UP DIVORCE COURTS

(Continued from page 3)

stressed that Church authorities, trying to decide whether or not a church remarriage of a divorced person is permissible, are largely dependent upon the findings of the public divorce courts. These findings, he said, "only very seldom project the real and full picture of



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Arkansas' First

Methodist Switches To Web Offset

Three weeks ago, with the issue of November sixth, the Arkansas and Louisiana Methodists became the first publications to be printed in Arkansas by the web-offset method. At that time, the printing of the papers was moved to the plant of The Hurley Company, Inc., in Camden, Arkansas.

The printing was formerly done at Bass Printing & Publishing Company, Little Rock, which continues to set the type and arrange it in page form. Pictures and reproduction proofs of the pages are sent to the Camden plant and, in the short space of twelve to fifteen hours, thirty-six thousand copies of the church papers are in the mail on their way to subscribers.

The story of what happens during this short time is told in pictures at the right. The first three pictures illustrate the steps necessary to prepare the flat lithograph plates for the huge web-offset press, shown in the last picture. The installation of this press is the major part of a quarter-million dollar expansion program, now nearing completion, at The Hurley Company. It is the first press of its type in Arkansas.

Press Has Sixteen-Page Capacity

To the rear of the picture can be seen paper entering the press from rolls. In front of these rolls are the two, identical units where the actual printing takes place. Each unit prints four tabloid-size (11 $\frac{3}{8}$ x 18 inches) pages on each side of a web of paper. Both units together will produce sixteen such pages all black or, if the publisher wishes to use a second color, they will print eight pages of two colors each.

Each freshly printed web then passes between two gas flames which dry the ink. To do this, the seven-foot multi-stage dryer heats the paper to a temperature of about 300° F. At this temperature, the web is very brittle and must therefore be cooled before it is further processed. This is done as it passes around three water-filled chill rolls.

Both webs are then synchronized and enter the high-speed folder which cuts off and folds each paper to size for mailing. The press accomplishes all this at a maximum speed of 25,000 copies per hour; the web passes through the press at 800 feet per minute at such speed.

Web-Offset Booming

Installation of the modern press is further evidence of the current web-offset boom in the printing industry. This trend has been brought on principally by the development of the web-offset publication press into a coordinated, high-speed machine. While its speed is not as high as web-fed rotary letterpresses which print from raised plates nor as great as rotogravure presses, it is five to eight times faster than sheet-fed letterpress or offset. Web-offset speed, when augmented by savings in the use of roll papers and more economical plate cost, puts this method in a highly competitive position for press runs of from twenty-five thousand to one-half or three-quarter million copies.

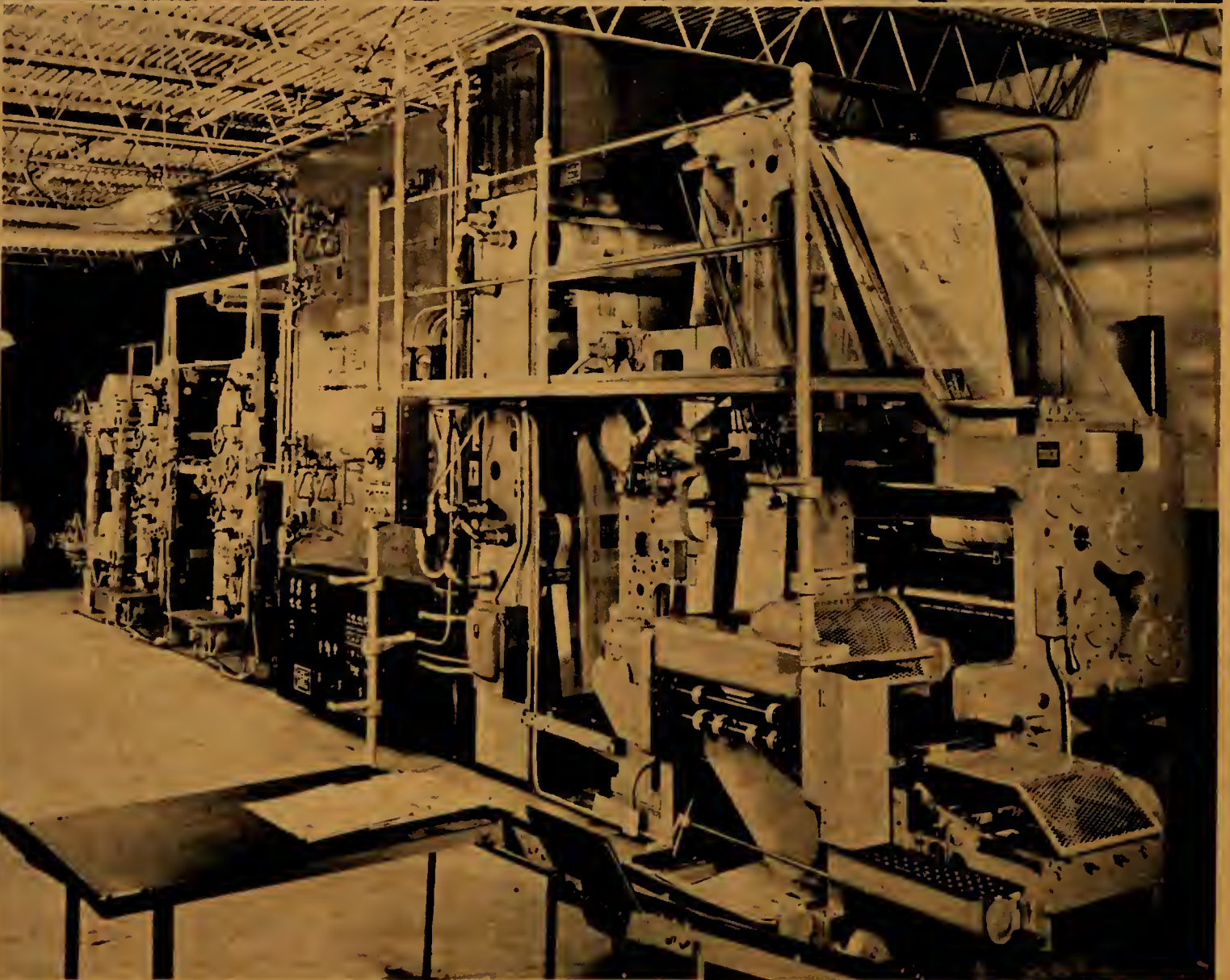
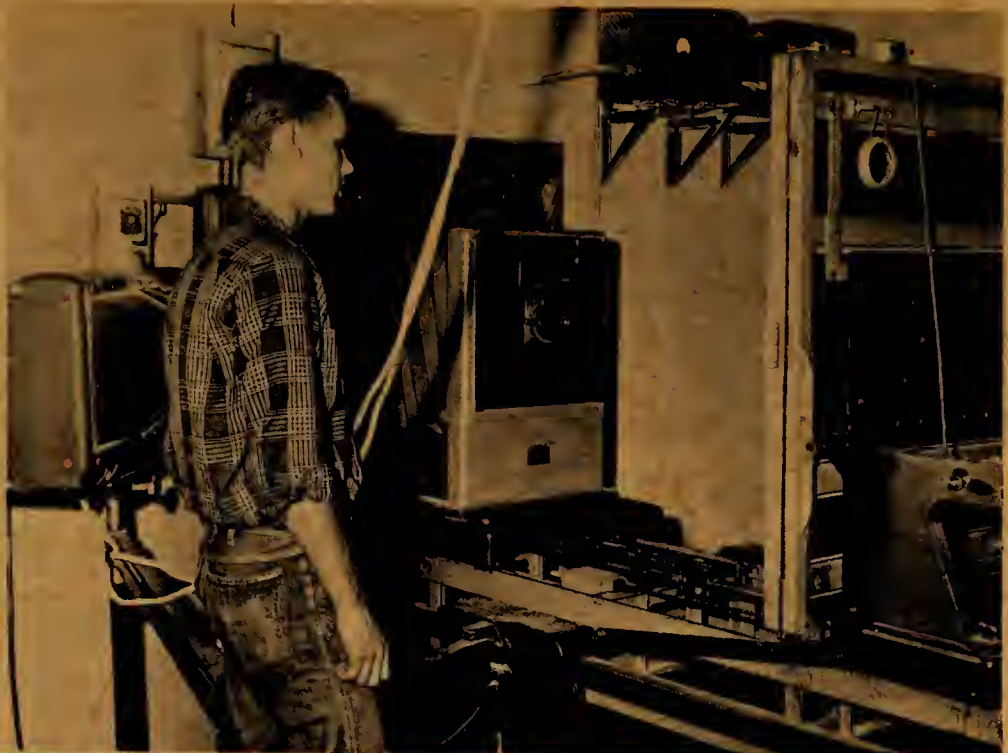
The Hurley Company has also recently installed automatic equipment for gathering, stitching, and trimming magazines and booklets and has automatic mailing equipment on order for delivery early in January, 1959.

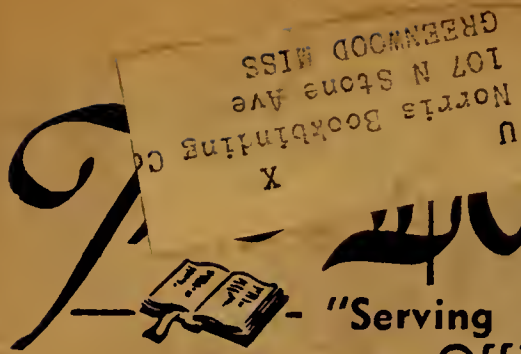
To Continue Yearbooks

This Arkansas company has long been a leading manufacturer of college and high school yearbooks, and will continue in that field with the printing and binding in 1959 of annuals for, among others, such schools as Hendrix College, the University of Arkansas and Missouri, and the United States Military Academy (West Point).

Right: The first step in printing by web offset is to make individual negatives of the pictures and pages of type that are to appear—the CAMERA. Below, left: The negatives are then taped to an opaque sheet of paper so the pages and pictures will be in proper position with one another for exposure to the press plate—STRIPPING. Below, right: The press plate, a thin sheet of aluminum coated with a light-sensitive emulsion, having been exposed to the negatives, is then developed and prepared for the press—PLATEMAKING. Bottom: The plates are then put on the press; in the foreground can be seen finished papers ready for mailing to the subscribers—the WEB-OFFSET PRESS.

Photos—Plaza Camera Center, El Dorado





Louisiana Methodist

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Official Publication of Louisiana Methodism

VOL. X

THURSDAY, DECEMBER 4, 1958

No. 48

Bible Society Puts Out 13,493,462 Scriptures Annually

New York (RNS)—An average of 13,493,462 Scriptures in more than 270 languages were distributed annually during the last five years in this country and overseas by the American Bible Society.

This was disclosed in a report presented at the 40th annual meeting here of the society's Advisory Council. It also declared that to meet the growing demand for Bibles, the society keeps in stock about 10,000,000 volumes of 1,453 different Scripture portions in 210 languages. Of this total the whole Bible is available in 81 languages, New Testaments in 103, and Scripture portions in 154.

A report on the society's work in Latin America showed that 3,374,899 Scripture portions were distributed in that area last year. This was about half of the 7,163,716 total distributed outside the United States.

In addition, some 1,500,000 more pieces of Scripture were distributed in Latin America last year by Bible societies of other countries.

Dr. Paul A. Collyer, secretary for distribution in Latin America, said that the society is now "encouraging" translations into 30 Indian languages spoken in Mexico and in other parts of Latin America. He said churches and missions "gradually have begun to recognize the importance of the specialized approach to Indian communities."

In his report, Dr. Laton E. Holmgren, secretary for distribution in Asia, Africa and the Pacific, noted that the opportunities for spreading Scripture portions in India are "staggering."

He pointed out that of the some 375,000,000 people in India and Ceylon nearly 25 per cent are "supposed to be literate." Furthermore, he said, compulsory primary education will become effective in India by January, 1960.

Methodist Co-Ordinating Council Endorses Merger Of Church Boards

LOS ANGELES (RNS)—Delegates to a two-day meeting of the Co-ordinating Council of The Methodist Church accepted in principle the possibility of merger of the denomination's three social action boards.

These are the Board of World Peace, the Board of Social and Economic Relations, both of Chicago, and the Board of Temperance, of Washington, D. C.

Delegates took no direct actions at the conclusion of their meeting. They drew up recommendations to be submitted to the Church's next General Conference at Denver in 1960, and discussed many of the outstanding issues facing the denomination.

Among the latter was whether the Methodists ought to support financially the Protestants and Other Americans United for Separation of Church and State. No recommendation on this question was adopted, however. One may be approved at the council's next meeting, at Chicago, April 20-21, 1959.

Clergymen attending were told that religion is making new strides in Communist East Germany.

A report by Bishop Friederich Wunderlich of Frankfurt, in West Germany, said that "Christians everywhere in the Communist area are showing a new enthusiasm," and that "splendid church attendance offers grounds for optimistic predictions that religion may prove a real factor in solving the problems facing the people of nations within the Soviet orbit."

U. S. Methodists To Take Part In Witness Mission

Nashville, Tenn. (MI) — Thirteen U. S. Methodists will take part in a Methodist Christian witness mission for youth in Northern Europe from December 31, 1958, to February 5, 1959.

The mission will be conducted in Denmark, Finland, Norway, and Sweden at the invitation of the Methodist youth of those countries and Bishop Odd Hagen, Stockholm, Sweden, head of The Methodist Church in Northern Europe. It is being sponsored by the Methodist Board of Missions and the Methodist Board of Evangelism.

The Rev. Howard W. Ellis, Nashville, will be the American leader of the mission. He is director of the Cooperative Department of Youth Evangelism of the Methodist Board of Evangelism and the Methodist Board of Education.

The American participants are scheduled to go from New York City by plane and arrive in Copenhagen, Denmark, on December 31. They will attend a European Methodist Youth Conference January 3-6 in Stuttgart, Germany. Then they will divide into five teams to work in the Scandinavian countries until February 2, when they will come together for a meeting in Stockholm. They are scheduled to return to New York City on February 6.

Methodist Schools Show All Time High Enrollment

Nashville, Tenn. (MI)—Total fall enrollment in the ten Methodist theological schools is at an all-time high of 2,844. This is an increase of about ten per cent over last fall.

The announcement was made by the Rev. Dr. Gerald O. McCulloh, Nashville, director of theological education in the Department of Ministerial Education of the Methodist Board of Education.

"The increase is especially encouraging in view of the fact that last year the enrollment was less than the year before," said Dr. McCulloh.

The 1957 fall enrollment was 2,588. In 1956, it was 2,702.

Dr. McCulloh said further increases in enrollment can be expected in the future. Among the reasons he gave for the expected increases were:

1. Growing awareness throughout The Methodist Church of the need for more men in the ministry.
2. An intensified program of ministerial recruitment in the office of theological education of the Department of Ministerial Education of the Methodist Board of Education.
3. Numerous conferences on the ministry have been and will be held in Methodist annual (regional) conferences and episcopal areas.
4. Improvement and expansion of theological education facilities at the schools.
5. The establishment of two new Methodist theological schools—The National Methodist Theological Seminary in Kansas City, Mo., scheduled to open in the fall of 1959, and the Methodist Theological School in Ohio, at Delaware, Ohio, scheduled to open in the fall of 1960.
6. Increasing numbers of pre-ministerial students graduating from colleges.

All of the ten theological schools had enrollment increases this fall. They are Boston University School of Theology, Boston, Mass.; The Theological School of Drew University, Madison, N. J.; The Divinity School of Duke University, Durham, N. C.; Candler School of Theology, Emory University, Ga.; Gammon Theological Seminary, Atlanta, Ga.; Garrett Biblical Institute, Evanston, Ill.; Iliff School of Theology, Denver, Colo.; Perkins School of Theology, Southern Methodist University, Dallas, Texas; Southern California School of Theology, Claremont, Calif.; Wesley Theological Seminary, Washington, D. C.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Dec. 4-Dec. 13 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Dec. 4	Acts 16:25-40
Dec. 5	Acts 17:1-15
Dec. 6	Acts 17:16-34
Dec. 7	Acts 18:1-17
Dec. 8	Acts 18:18-28
Dec. 9	Acts 19:1-20
Dec. 10	Acts 19:21-41
Dec. 11	Acts 20:1-16
Dec. 12	Acts 20:17-38
Dec. 13	Acts 21:1-14

Calls For Federal Aid In Work With Migrant Labor

New York (NC) — "One of the most baffling and difficult problems in the United States," that of the "voiceless, hopeless, stateless" migratory worker, demands greater effort by the churches in awakening conscience at all levels of society and government, and effective and enforced federal legislation.

These were the basic points made by a group of speakers at the fourth annual migrant luncheon held in New York under the auspices of the National Migrant Committee of the Division of Home Missions of the National Council of Churches. Speakers were Mrs. Monica B. Owen, associate director of the Migrant Ministry, Governor Averell Harriman of New York, Governor Robert E. Meyner of New Jersey, and William L. Batt, Jr., Commissioner of Labor and Industry in Pennsylvania.

Commissioner Batt predicted that, if the next session of Congress could be induced to act in recognizing the federal government's share of responsibility for the condition of migratory workers that more progress would be made in the next two years than has been made in the past twenty. He urged creation of a federal bureau of migratory labor in the United States Department of Labor, and passage of a seven-point law:

To provide loans to growers for construction of adequate housing for migrant workers; controlled and improved transportation of migrant workers rather than "pious expression" now existing; establishment of adequate rest stops along migrant worker routes, with cooperation at state level; regulations for crew leaders to protect workers from exploitation; bar against child labor; same protection for native American migrants as is afforded other migrant labor; health and welfare benefits.

All four speakers pointed out that legislation such as this could only be done on an interstate, federal level in order to produce uniform, effective measures.

Mrs. Owen pointed out that "the Church cannot work alone through the Migrant ministry," which employs only forty persons at the national level, 450 "seasonal workers," and uses the assistance of 7,000 volunteers in thirty-three states.

Advise Missionaries Acquire Practical Skills For Service

Cleveland, O. (RNS)—Future missionaries should acquire "more practical skills to meet sheer survival problems," Dr. Elmer H. Hoefer, president of the Board of International Missions of the Evangelical and Reformed Church, said here.

He told the annual meeting of the board, at which 12 persons were appointed to mission posts, that "people with religious dedication alone are not adequately prepared for the problems they will face" in countries to which they are assigned.

"They must be equipped to deal with problems of intense national feelings and especially with problems of gaining a living," he said.



Washington, D. C. (RNS)—TV'S FIRST COLLEGE BIBLE COURSE POPULAR. More than 1,500 persons signed up for the first college course in Bible study ever offered on television here. Shown conducting the hour-long Saturday morning "teleclass" on *The Life and Teachings of Jesus* is Dr. Edward W. Bauman, chaplain at American University (Methodist) here. In the studio with him each week are 12 students to give a classroom atmosphere. The course is sponsored by the National Capital Area Council of Churches in co-operation with Station WMAL-TV and American University. (RNS Photo)

Five Methodist Hymn Writers Recognized

Five hymns of international justice and good will, written and selected for use at the World Order Study Conference of the Churches, were composed by Methodist poets. They were sung for the first time

by 600 church leaders in Cleveland, Ohio, November 18-21 at the fifth such conference sponsored by the National Council's Department of International Affairs.

Nine judges made their selection

Bishops Remind Draft Boards That Church Backs Objectors

A resolution passed by the Council of Bishops November 13 reminds draft boards that The Methodist Church recognizes the right of its members to answer the call of their government according to the dictates of their Christian conscience.

The bishops quoted general conference action which claims for Methodist religious objectors to military service the same exemptions as granted to members of the historic peace churches.

The resolution also called for a careful restudy of the actual need before any successor conscription law is passed at the expiration next year of the present one.

The full text of the resolution as adopted by the bishops follows:

We strenuously object to what appears to be a trend in the administration of the Selective Service Act, at least among some Draft Board officials. This trend, if continued, could completely ignore and disregard the stand taken by The Methodist Church. This we feel sure the Draft Boards would not want to do if they knew of the church's official position. We would therefore respectfully call to the attention of all such officials the following which was made the official stand of The Methodist Church by vote of the General Conference:

"The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It encourages both love

of country and love of all men. Believing that government rests upon the support of its conscientious citizens, it holds within its fellowship those who sincerely differ as to the Christian's duty in regard to war. We ask and claim the same exemption by legal processes from all forms of military preparation or service for all religious conscientious objectors as for those of historic peace churches.

"We also recognize the right of the individual to answer the call of his government according to the dictates of his Christian conscience. In both of these situations members of the Methodist Church have the authority and support of their church."

Next year the law permitting the Army (but not the other armed services) to conscript young men expires. In 1940 when this was made law, a national emergency existed. That emergency has long since ceased to exist but the law has remained. We are told by men whose judgment in industry and business is most highly valued, as for example Ralph Cordiner, president of General Electric, that the skilled men now required to man our complicated war machinery can be secured without too much difficulty if a decent wage can be offered.

In the light of this information, we urge a careful restudy before taking any measures to enact a universal draft law, which seems to be unnecessary as well as ineffective.

Evangelism Board To Sponsor Annual 'Christmas Conf.'

Nashville, Tenn. (MI)—The Methodist General Board of Evangelism will sponsor a "Christmas Conference" for young Methodist ministers and their wives December 29 to January 1 at Purdue University, Lafayette, Ind.

There will be lectures and discussions on faith, prayer, and the Bible. Much of the time will be spent in informal sharing periods and prayer groups.

Leaders will be the Rev. W. A. Milne, Toledo, Ohio, superintendent of the Toledo District of The Methodist Church, and Mrs. Milne; the Rev. Fred Cloud, Nashville, a staff member of the Editorial Division of the Methodist Board of Education; and the Rev. Maurice Phillips, Nashville, a staff member of The Upper Room, daily devotional guide published by the General Board of Evangelism.

An attendance of about 100, mostly from the Midwest, is expected, said the Rev. Leslie J. Ross, Nashville, director of the conference and director of the General Board of Evangelism's Department of Evangelistic Movements.

Similar conferences have been held the last five years. They commemorate the historic "Baltimore Conference" of 1784, when the Methodist Church in America was formally organized by 63 young preachers.

from 200 entries. The twelve new "World Order Hymns" chosen were published for the conference by the Hymn Society of America.

The five included Rev. W. W. Reid Jr., of Carverton, Pa.; W. W. Reid, Sr. of New York; Rev. Earnest K. Emurian of Portsmouth, Va.; Rev. J. Donald Hughes, student at Boston University; and Miss Lilian G. Crisp of Willington, New Zealand.



New York (RNS)—RARE VOLUME GIVEN AMERICAN BIBLE SOCIETY. A 16th century illustrated Latin Bible, one of the earliest documents of the Reformation, was presented to the American Bible Society here by Dr. Henry S. Leiper of New York, executive secretary of the Congregational Christian Missions Council. Shown accepting the gift on behalf of the society is Miss Margaret T. Hills, its librarian. Completed in 1540, the volume is known as the "Stephanus Bible," after Robert Stephanus, scholarly French printer who edited Greek, Hebrew and Latin Scriptures. Dr. Leiper said he acquired the Bible some 30 years ago in Paris while serving as minister of the American (Protestant) Church there. (RNS Photo)

Church Colleges Told To Stress Men, Not Monuments

Nashville, Tenn. (RNS)—A University of Chicago professor advised church universities and colleges to "place men ahead of monuments."

Dr. Kermit Eby, professor of social science at the University of Chicago, said that "all over America it is easier to get money for buildings than endowments for scholarships."

He asked delegates to the biennial meeting of the Association of College and University Ministers of The Methodist Church here: "How many big stone churches are being built to glorify man at the expense of men?"

Dr. Eby said he wished "that we might spend only half the amount for buildings and put the other half in a reserve fund that might give a minister or an educational director a secretary so that he might spend more time in study and meditation."

Because this is not done, he said, "this is why the image of the minister today is that of a double-breasted suit man, a raiser of funds, a smooth-shaven payer of mortgages."

"How shocked the Church would be if a prophet—long-haired, raucous and insolvent—should arise from its ranks," he said. "If not incarcerated, such a prophet would be promptly psychoanalyzed."

Dr. Eby said he was not among those who judged a school by its buildings, enrollment or endowment. "I would ask about its men, particularly its poets and prophets," he said.

Churches Urged To Evaluate Standards For Membership

Raleigh, N. C. (RNS)—Dr. Elton Trueblood of Earlham College, Ind., urged a re-evaluation by churches of the conditions and standards of membership. "If a member ceases to function he is no longer a member," he said.

He told the faculty of North Carolina State College that most people go to church for enjoyment, to compliment, to criticize and to listen. "This means they are on the outside," he said. "These people are attenders, not members."

Religion being popular today, he said, "it isn't hard to get a crowd. Millions of people who flock to church are spoiling it by localizing it."

"We must make everybody who

Reports Persecution In SA Exaggerated

CLEVELAND, O. (RNS)—A veteran Evangelical and Reformed Church missionary said here that reports of Roman Catholic persecution of Protestants in South America are greatly exaggerated.

Addressing the annual meeting of the E & R Board of International Missions, the Rev. Harold N. Auler of St. Louis, Mo., stressed that the background of these reports must be more carefully understood.

In Colombia for example, he said, reports of persecution stem largely from political causes because the Conservative Party there is predominantly Catholic while the Liberal Party is mainly Protestant.

Another veteran missionary, Miss Lucille Hartman of Cincinnati, O., who served in China for 28 years, asked Protestants everywhere to "remember and pray for Christians in Red China," noting that "we can't send people there and we can't send them money."

Nearly all the Chinese Christian pastors in China remained there after the Communists seized power, she said, and they are constantly being denounced as "rightists."

Thanksgiving Services

Launch CWS Share-Our-Surplus Appeal

NEW YORK (RNS)—A nationwide chain of special services in American Protestant and Orthodox churches during Thanksgiving Week launched the fifth annual Share-Our-Surplus appeal of Church World Service.

Dr. R. Norris Wilson, executive director of CWS, relief arm of the National Council of Churches, said here that major observances were held simultaneously on Sunday, Nov. 23, in Washington, D. C., Champaign, Ill., and San Francisco.

Most of the other services were held on Thanksgiving Eve or Day, he said.

Goal of the 1958 appeal is \$929,790. Dr. Wilson said this amount was needed for the agency to supply hungry people overseas next year with 300,000,000 pounds of U.S. surplus foods valued at more than \$30,000,000.

During the appeal, Protestants and Orthodox church-goers are asked to contribute through their churches and church-affiliated groups.

Under the Share-Our-Surplus program, Dr. Wilson explained, every contributed dollar makes possible the provision of some 300 pounds of food to needy people.

He emphasized that the funds collected will be used almost entirely for the cost of final distribution and administration, since transportation charges in the U.S. and overseas are in most cases defrayed either by our government or that of the recipients.

Dr. Wilson reported that since the S-O-S program began more than 1,000,000,000 pounds of U.S. surplus foods have been given to hungry people in more than 25 countries abroad.

Record Expenditure Approved For Amer. Bible Society

New York (RNS)—A record total expenditure of \$5,151,000 for the work of the American Bible Society in 1959 was adopted by the group's Advisory Council at its 40th annual meeting here. This represents an increase of \$482,000 over the total spent last year.

Charles W. Bass, the society's treasurer, explained that of the total, \$3,885,000 will come from contributions made during the year by co-operating churches and groups, and the remaining \$1,266,000 from the sales of Scriptures in this country.

Final adoption of the total expenditure is expected to be made by the society's Board of Managers at their meeting in December.

Canadian Anglican Groups Ask End of Capital Punishment

Toronto (RNS) — Abolition of capital punishment in Canada was urged by a joint meeting of the Executive Council and Council for Social Service of the Anglican Church of Canada here. The vote was 58 to 40.

No date for the ending of capital punishment was suggested by the group. A similar stand taken by the United Church of Canada's General Council two years ago "recognized the difficulties" facing the government in abolishing the death penalty.

In other actions, the joint meeting endorsed sections of the Lambeth Report favoring abolition of war and nuclear weapons. The report published findings of the Lambeth Conference.

It Is Not All Commercial

THERE is perhaps no month in all the year so dominated by one day as December is by Christmas. The three weeks and three days of December before Christmas Eve and Christmas are all preparatory in the minds and actions of most people to Christmas itself. The remaining days of December after Christmas are a post-climax to the great day itself.

It is easy to ascribe all this anticipation of Christmas, this interest which surrounds the day and the high level of participation to commercial interests that promote Christmas buying and selling as if their very life depended on Christmas alone. But there is something unusual about Christmas, getting ready for its observance, the observance itself, and the afterglow of the day, that was here long before the extensive commercialism of today.

Even for many of those who never get around to a thoughtful consideration of the origin and meaning of Christmas, there is something about the month of December and the season of Christmas that draws out one's best. Perhaps as at no other time in the year, one's thoughts encompass more of others than of self. We are not willing to believe that commercial interests are responsible for bringing out these finer traits, although in a sense they may help. Basically, there is something about Christmas which would still be here were all commercialization eliminated.

The spiritual significance of Christmas depends finally, for each one of us, on how meaningful are the days that lead up to Christmas. Our spiritual fathers called this period the Season of Advent, that time beginning with the Sunday nearest November 30 and continuing until Christmas itself. We covet for our readers that this Advent Season will be one in which they will seriously, sincerely seek out the finer and holier meanings of the season, endeavoring as never before to express these meanings in their relationships with others. We believe that such seeking and expressing will result in a greater coming of the Spirit of Christ in the affairs of men everywhere.

Commitment Day, December 7

METHODISTS observe Commitment Day annually the first Sunday in December at which time most churches confront their members with an opportunity to commit themselves to total abstinence from the use of beverage alcohol.

That such a day of commitment and recommitment should be held annually indicates that there is need for more serious confronting of this issue by the average church member. All the great work done by temperance leaders will eventually count for little if the rank and file of church members generally and Methodists in particular fail to abstain from the use of beverage alcohol.

It would be interesting to know just how many Methodists are sincerely committed to total abstinence. However, we are more interested in ways and means of bringing the uncommitted to an experience of realizing that one of the greatest handicaps the Christian movement has is cocktail sipping church members who by even so small a compromise are weakening the Christian position.

The Methodist Board of Temperance revealed recently that there are more alcoholic beverage outlets in the United States than the combined total of churches, synagogues and temples of the Protestant, Catholic, Jewish, Eastern Orthodox and Buddhists faiths.

The point is that if Commitment Day reached most Methodists with an experience of commitment to total abstinence, there would be still fewer beverage alcohol outlets and more new churches. Both developments would be an improvement.



Military Budgets Going Higher

THE FRIENDS (Quakers) Committee on National Legislation was responsible for the graphic presentation of the Federal Budget, published last week in this publication. Their interest in this matter, and we trust the interest of all Americans, is that 65.7% of the 1958-59 Federal Budget of \$72.7 billion is for military purposes, while 26.9% is for non-military purposes. 7.4% is for past wars.

Since last week's publication, news media have been telling American people of an urgent conference between President Eisenhower and military leaders who are now predicting that the Federal budget to be proposed to the next Congressional session will have an even larger proportion for military purposes.

We are obviously in no position to pass judgement on what slice of the Federal budget is necessary for this nation's and the world's security. Whatever it is, we are confident it will be granted, and perhaps properly so.

There are, however, certain aspects about such a budget, which we are equally confident concern many thoughtful persons. First, 13 times as much money is being spent on the Air Force alone as for non-military aid. Furthermore, annual expenditures for past wars exceed what is now being spent for all non-military aid, other non-military foreign relations, administrative expense of government, crime control, courts, natural resource development, and commerce, all combined.

This all adds up to a staggering amount for past, present and future security, just the opportunity to live even in a world of uncertainty. Think what could be done if efforts toward disarmament now being made could result in substantial reductions in armaments and eventually in military budgets for all world powers.

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THE LOUISIANA METHODIST

The Relation Of Prayer To The Fellowship Of The Church

By Rev. Clint Burleson

Wesley Methodist Church, Pine Bluff, Ark.

EVERY Sunday evening, in many of our churches, the lights of the sanctuary are lowered, and worshippers file down to the altar for a period of prayer. It is certainly true that the spiritual tone of our service has been lifted by these "altar hours".

Quite often the minister will lift up cases within the church where prayer is needed. Here at the altar of the church, the worshipper often has his closest, or even his only, brush with intercessory prayer. What power is generated by this brief altar hour is but a spark of what should be, and could be achieved, if there were a closer relationship between our prayer life and the life of the church. Those who hunger for a sense of oneness with their Christian brothers within the church might well look deeper into the relation of prayer and the fellowship of the church.

The first step in examining such a relationship is to be certain of what we mean when we say "fellowship". Many of our church people conceive of the fellowship of the church as a "civic club" brand of "hail fellow, well met," with greeters at the door, friendly men's bible classes, and the like. Certainly there is merit in a warm, friendly atmosphere within a church, but our concept of fellowship must go deeper.

The church is a fellowship of the redeemed. A Christian finds himself drawn to the church, and to other Christians, because here he finds those who have shared a common experience. Certainly within the Christian Church should be found men who have been confronted with God in Christ, and who have tasted the fruits of salvation. Here are a group of people who have felt the bonds of sin lifted from their shoulders, and have thereby experienced new life. They have experienced a redeeming love which claims the unworthy sinner, and makes him whole. Here the church takes on a different appearance—a fellowship, all right, but a fellowship of the redeemed. Men in the church have a spiritual kinship, a oneness. They are brothers in Christ.

When a member of the church looks upon his church in this light, he must also look upon his fellow churchmen in a different way. Recognizing himself as a part of a redeemed fellowship, bound together by the redemptive love of God, revealed in Jesus Christ, there should well up within him, a "concern" for his brother. This is the concern pictured in the common sharing of the early Christians in Acts 2.

Jesus' revelation of the Father was that of a concerned God. He pictured the shepherd risking his life on the craggy slopes to rescue the lost sheep, and the prodigal's father rejoicing at the return of a lost son. Jesus also left a picture of man's concern for man. "Jerusalem, Jerusalem, . . . How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not." And we also have his simple, but challenging statement, "Love one another, as I have loved you."

For a Christian fellowship to be meaningful, no less degree of love and concern is acceptable. We cannot live under a "double-standard" of love and concern: God's love for us, saving us when we didn't deserve it, and Our love for others, extended only to those with whom we agree. Therefore there can be no room within the church for "cliques," or one side pitted against another. There can be no room for one brother who sits closemouthed in one pew, harboring bitter feelings for one who sits on another side of the sanctuary. Nor can a Christian be one who "gets along" with every one,

because he never gets too involved in anyone's life. Christian concern must be an *all-inclusive* concern, reaching to *all* our neighbors, *all* our fellow Christians. And it must be a *deep* concern for another's welfare, physical and spiritual, a personal involvement in the other person's needs.

Here we see the place of *Prayer* in this spirit of concern. Since there should exist a depth of concern for fellow Christians, it should affect our prayer life. A sign of sickness within a church is a lack of intercessory prayer on the part of its members. Too often the sins of selfishness, pride, indifference, and unconcern pull the Christian away from an experience of praying for others.

But if the Christian believes he can lift up the cares and problems of another in his prayers to God, then certainly Christian concern should

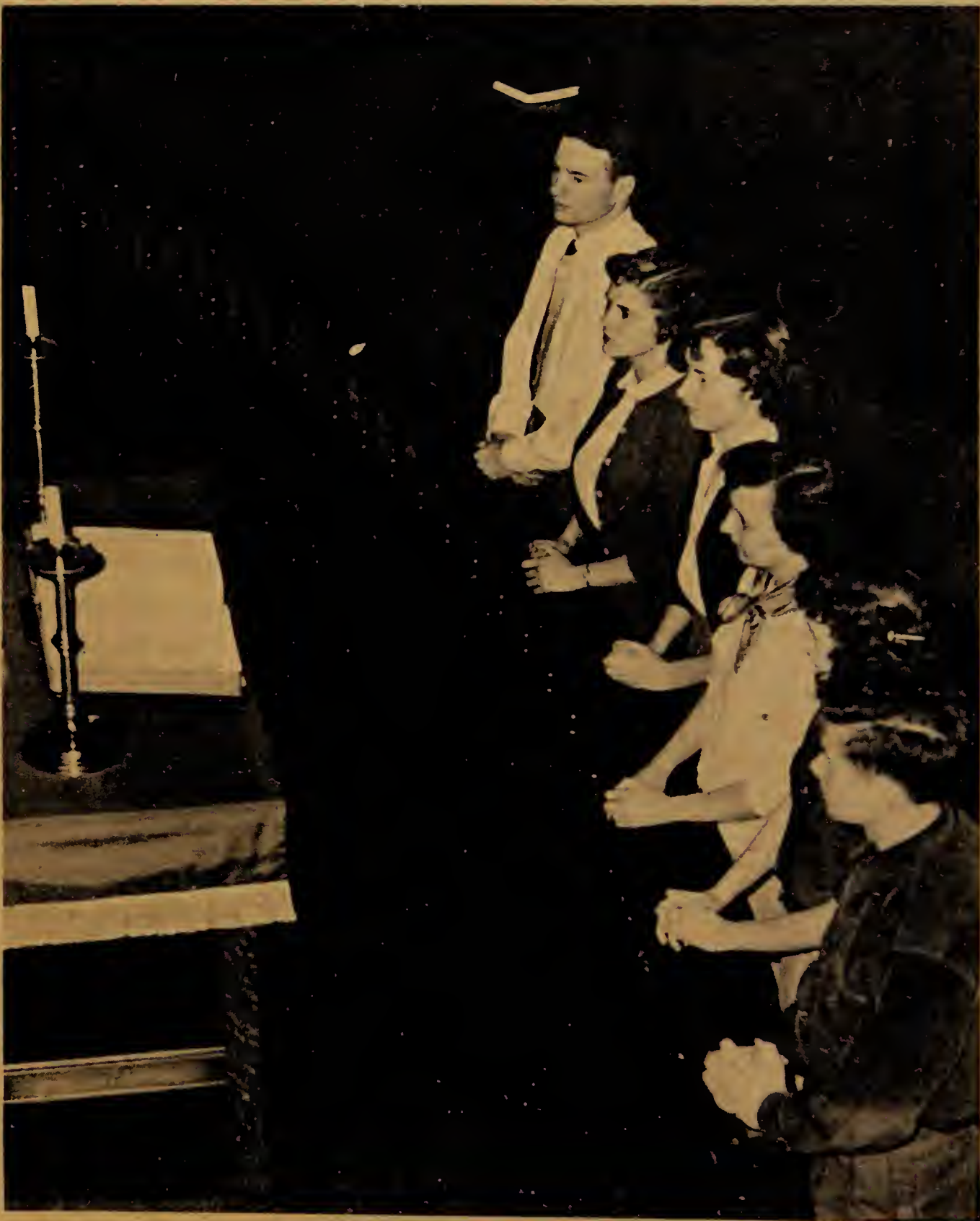
lead him to do so. And if he recognizes a close fellowship with those who are his brothers in Christ, he will naturally lift them up in his prayers. One of the outgrowths of a "redeemed fellowship" should be the practice of intercessory prayer.

When a fellow Christian experiences a time of defeat or loss, his brothers in the church should be praying for him. The other times of distress—**SICKNESS, RESPONSIBILITIES, PERSONAL PROBLEMS, TEMPTATION**—should call forth the prayers of those who are aware of their existence in the life of the Christian.

And within the church's fellowship, I would hope there would be daily prayer for the pastor, as well as for the lay leadership of the church. There should be prayer for those with whom you differ, your "enemies," so to speak.

When such a spirit as this exists in the life of the church, it truly bears the mark of a "redeemed fellowship." It would be grounded in a concern that reaches beyond the self. In fact it would be fed by a "self-giving" love on the part of those who practice intercession. For to pray for others we must share their problems and bear their burdens. We must become deeply involved in their lives, those who are our spiritual brothers. And along with this involvement will come patience, compassion, and deeper understanding.

It is quite possible that the very thing which can lift the fellowship of the church to a redemptive level is this practice of intercessory prayer, which lifts the Christian outside himself, to a deeper understanding of his brother and of his church.





HOLDING YOUR PACE

Some years ago it was my privilege to watch the Olympic games in London. In very few of the track events which I saw did the runner who led at the start finish first. Good starters do not always make good stayers. Certain qualities, such as ardor, excitement, susceptibility to sudden feeling, the flare of good intentions, make for brilliant beginnings. But they do not furnish the resources to keep going when the going is hard.

The Book of Genesis records how Jacob called his sons together that he might give them advice and foretell their future. To his eldest son, he said: "Reuben, thou art my first born, my might, and the beginning of my strength." Then he adds, "Unstable as water, thou shalt not excel."

Turn over to the Epistle of Jude near the end of the Bible, and read of certain persons described as "clouds without water." They give promise of producing blessing and refreshment for a dry and thirsty land, but they disappoint the hopes they raise.

In between the beginning and the end of the Scriptures are so many figures who failed to hold their pace in life's race. And the pages of history teem with tragic illustrations since Bible times. We Americans recall the outstanding case of Benedict Arnold. He was so brave and brilliant in his campaigns against Burgoyne that the hopes of the struggling colonists were pinned to his glamorous leadership. But later at Philadelphia when criticism and delayed recognition irked him, Benedict Arnold turned traitor and the career which began with such promise ended in shadow.

"Call no man happy till he is dead," is a cynical proverb born out of the common experience that the latter end of a life may blot out its beginning. It is the last blow that counts.

Hence when the author of Second Peter sums up the qualities which make for creative Christian Living, his list of factors would not be complete without the inclusion of those traits which make for carrying through. Recall the list: "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience," or as Moffat puts it: "Furnish your self-control with steadfastness."

If we are to hold our pace, we must start with steadfastness. No casual indifferent mood of starting will do, for while the finish tells the story, the start is tremendously important. The set of the mind at the start is a determining factor in the race of life.

A friend of mine once told me of taking his fine Swiss watch to a jeweler for adjustment. As the jeweler handed the watch back, he asked, "When do you wind your watch?" "Why, at night, of course, before I retire," replied my friend. "Oh," said the jeweler, "a watch as fine as that should be wound in the morning, so that it can start the day on a strong spring. It would then be prepared against the bumps and shocks of the day." What is good for the watch is good for the human spirit. We should start our days and our careers on a strong spring.

The Master made much of this manner of starting. He bade men count the cost before they started to follow Him, lest they be like the man who began to build and was unable to finish. He warned His would-be followers against looking back, saying, "No man having put his hand to the plow and looking back, is fit for the Kingdom of God." He told them that to follow Him was to take up a cross, risk the loss of home and friends. Christ made it clear that no one could casually saunter into His company of disciples.

Having started with a steadfast set of the mind, if we are to hold our pace we must run with patience. With us of the rushing western world, patience is not a very popular trait. Our grandfathers, living closer to the soil, had to wait on the processes of God to bring forth their crops in season. We with our ticker tapes and motors and jet planes hit an ever faster pace.

We should remember that power in our motor is measured not only by the speed we can attain but also by the slowness at which we can keep going. The old four-cylinder car which I drove in my youth could hit a pretty fast clip but it could not keep going quietly and smoothly at a walking pace.

Similarly in the handling of our lives, it is often a severer test of strength to keep going at a slow pace than to dash ahead. The Scripture says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." That order is climactic. To keep going when flying slows down to running, and then when running slows down to walking and there is nothing left but to slog it out — that is the test of strong character.

I

Saw

A Food Versus Fad Slogan



By
Rev. R. A. Teeter

used to promote the sale of ice cream, saying; "It is a food, not a fad." I agree. It is a food, though it is often "blown up" to appear more than it really is. In that it is similar to a fad. Try melting down a carton of it and you'll wonder where a lot of the bulk went when it changed status from solid to liquid. But even so, I buy it and eat it, however close it may edge up to being a fad. In the same class are a lot of condiments, flavoring, spices, etc.

A lot of things other than ice cream are often blown up to appear bigger, better and more important than they are. Melt them down to their essentials and they look pretty small—and lose all resemblance to food for either body, mind or soul. A certain man of the Bible, falling for some inflated desires of his own,

got out of line with God and with his neighbors and men in general. When he later looked the situation over more calmly he said: "I have eaten ashes as bread." Experience had melted down the issues to a little heap residue that he called ashes—not so important as he had thought and not nourishing in any sense. Isaiah, speaking of a man who ignores God and worships idols of his own making, said: "He feedeth on ashes; a deceived heart has turned him aside." Hosea, when his countrymen were turning to the great nations of the East for support rather than depending of God, said: "Ephraim feedeth on wind."

We may follow the ice cream man or some fad or Mark Twain on what we take into the stomach. We may have a few indigestion pains and need some alka-seltzer but it will not be serious. That is if we take plenty of exercise and keep our nerves calm. But a diet of spiritual fads or near fads is more serious. By spiritual fad I mean something that is blown up to appear bigger and more important than it really is. Such things cannot be cataloged but they usually are things that strike our fancy, are easy to handle, and do not tax our conscience too much or challenge our prejudices. One thing certain, they are not real food. As the prophet says: "Why spend you your money for that which is not bread?"

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



"Ready For Either"

One of the interesting aspects of Christianity is the symbolism that it has produced. The Catacombs; those vast caverns under Rome; have furnished more of our early Christian symbolism than has any other part of the world. Artists down through the ages have created meaningful signs and symbols. One of the interesting ones that we sometimes see these days is a picture of an ox standing between an altar and a plow. The inscription below the picture is, "Ready for either." What does it mean?

The picture almost tells a parable and probably that is the reason why it is a bit hard to understand at first. The ox stands ready to be sacrificed and give his life on the altar, or to be harnessed to the plow and give his life in service. Being a dumb animal, the ox is unable to decide for himself. He must accept the verdict of his master and be slaughtered as an offering or be hitched to the plow and obey the bidding of the owner. Some of the work may be difficult. I have seen water buffalo in the Philippines work in mud more than knee-deep in the rice fields. It looks like terribly hard work that these strong animals are called upon to do. But whether it is easy or difficult, the ox in the symbolic picture stands ready to do his master's bidding; to die for his master, or to live for him.

A few weeks ago we paid a solemn tribute to those who had given their lives for our country in their "last full measure of devo-

tion." It was a fine and a beautiful act that they did. They offered their lives on the altar of sacrificial giving to their country. Are we willing to be put into harness and give of our living strength to help promote the cause of Christ? Are we willing to stand within shouting distance of a plow or of any other tool that means work for the Lord? We sometimes weep because The Methodist Church is not as effective in some Christian works as other Christian denominations are. Yet when the pastor or Church School Superintendent calls on us for help, there is either a bridge club or the Chamber of Commerce meeting that has priority on our time. We are embarrassed at the charge of "hypocrites in the Church," but we make no apology for our own hypocrisy as it expresses itself in certain un-Christian acts.

Jesus laid upon the shoulders of Peter and the other apostles the charge, "Feed my sheep." We all share a part of that assignment. We may not be called to give our lives as sacrifices for God. God grant that we shall not. But how willing are we to stand close to His tools, ready to be put to work for Him? Maybe we have lost the power of Jesus' words, "He who wants to save his life will lose it; and he who loses it for my sake will find it." This is a firm and glorious promise. We can choose which path we shall take. Want to live in the sunshine of God's love? Then stand between the altar and the plow, "ready for either."



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for December 14, 1958: JESUS WORKS THROUGH DISCIPLES

READ: BACKGROUND SCRIPTURE, MARK 6th CHAPTER. LESSON TEXT, MARK 6:6b-13.

MEMORY SELECTION: He had compassion on them, because they were like sheep without a shepherd. Mark 6:34. (RSV)

We are now studying Unit 3 which has four lessons under the subject, "Christ, the Source of Our Power." Today we have the second of the four lessons in this unit. Our lesson subject is, "Jesus Works Through Disciples."

Last Sunday our lesson was centered about the miracle in which Jesus drove the legion of demons out of the life of Gadarene demoniac. After the miracle the people of the country came out and requested Jesus to leave their coast. This He did with His disciples. Jesus re-crossed the Sea of Galilee to the western shore where, only a short time before, he had preached to the multitudes from the boat. He had used the boat in which he sat to preach, for crossing the sea into the country of the Gadarenes. He, with His disciples, likely used this same boat on their return trip.

When Jesus returned to Galilee, He found great throngs of people again gathering about Him. It was at this time that the woman was healed, who, in faith, touched the hem of His garment. This happened as Jesus was on the way to the house of Jairus to heal his daughter who was ill. The daughter died before Jesus reached the home and Jesus restored her to life.

After this miracle Jesus went back to Nazareth again, where he had spent His childhood. Luke tells us that formerly, shortly after His temptation, Jesus went to His home in Nazareth "and as his custom was, he went into the synagogue on the sabbath day." There Jesus preached to His fellow townsmen and declared Himself to be the fulfillment of the prophecy in Isaiah about the Messiah. The people of Nazareth rejected His teachings at that time and even took Him out to the brow of a hill to throw Him down to His death. At that time Jesus left Nazareth and made Capernaum His new home.

Now, after many months have passed, Jesus again returned to Nazareth and, as formerly, on the Sabbath day He went into the synagogue to preach. There was no violence this time but again His home people rejected His ministry and, because of their unbelief, "He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them." It was possible then and now to limit the very power of Christ, Himself by unbelief. While it is said of Jesus that He marveled at the *faith* of the centurion, it is said of this second attempt to preach in His native Nazareth that "He marveled because of their *unbelief*." While Jesus did not continue His ministry in Nazareth because of this reception, the opening verse of our lesson text says, "And he went round about the villages teaching."

Jesus Went About Teaching

Jesus, the greatest Teacher earth has ever known, went about in the villages of Galilee teaching. Because of the vital importance of His message one might have expected that Jesus would have spent His time teaching in Jerusalem, the center of the Jewish religion, or even in Rome, the center of the civilized world of the day. For a reason best known to the Master, He chose to spend much of His earthly ministry in small villages or in the open country. Since one of the major purposes of His ministry was to teach and train the twelve apostles, it is quite possible that this major objective could better be reached outside the larger centers.

To emphasize for our classes the absolute supremacy of Jesus as a Teacher, we should

again call attention to the fact that, two thousand years ago, Jesus gave to the world the perfect standard for ethical and religious conduct. In two thousand years there has not been added to the teachings of Jesus one basic ethical or religious truth. He was the perfect Teacher and all teachers of ethics, morals or vital religion since His day have been interpreters or echoes of the profound truths He taught.

One of the greatest needs of the church today is to return to the direct, plain, simple, practical, sincere manner used by Jesus in teaching divine truth. It is difficult to understand how the church could have gotten so far, at times, from the basic truths concerning character and human relationships taught by Jesus. Most of the things the church has argued about across the centuries and divided over are not embodied at all in the teachings of Jesus. We coin words Jesus never used at all and argue about them as though the destiny of the church were involved.

Sharing Responsibility

Jesus said, "All power is given unto me in heaven and in earth." Although Jesus was all powerful, it was His plan, in promoting His kingdom, to share the responsibility of that work with His followers. Consequently we are told in our lesson text that "He called unto him the twelve, and began to send them forth by two and two."

One of the marks of a successful leader is ability and willingness to share his responsibility with others. We are not often trusted with important responsibilities that we can meet in full without the aid of others. Sharing our responsibilities with others who are trustworthy has at least three helpful results. (1) We ourselves are helped by being relieved of some of the weight of our work and we are strengthened in our own lives by feeling the strength of others in a common cause. (2) Those to whom we turn for aid are strengthened as a result of the confidence we place in them. (3) The cause for which we are concerned has a larger chance of success when we are able to join hands with others in working toward our goal.

Workers Sent Out Two By Two

Jesus was not only a wise Teacher, He was a wise Planner. He sent the apostles out by twos. We find a record of this incident also in the Gospel of Matthew. In that record, Matthew 10:16, Jesus said to His disciples, "Behold I send you forth as sheep in the midst of wolves." Knowing the dangers they would face and the opposition they would meet, Jesus sent them out two by two.

We wisely follow this pattern set by the Master in our plans of visitation evangelism. Visitors in this work go in pairs. For such work, one is often not enough and, in general, three or more would be too many.

In sending the apostles on this mission, our lesson text says Jesus "gave them power." In recording this same incident, Luke says that Jesus "gave them power and authority." In this Jesus gave His apostles both the POWER and the RIGHT to carry out the mission on which He sent them. The apostles had responded when Jesus said COME. They now obey when He says GO.

A little later Jesus sent out seventy of His followers on a great evangelistic tour. These also were sent out by twos. In sending out the twelve

and the seventy, Jesus told His followers to take nothing with them but depend on those to whom they ministered for support. In justification of this plan, Jesus said to the seventy, in Luke 10:7, "The labourer is worthy of his hire." This has been the plan for support of full-time workers in Christ's kingdom since that time.

They Preached That Men Should Repent

Our lesson text says of the twelve that "They went out, and preached that men should repent."

We will recall that there ran through the ministry of John the Baptist, like the refrain of a great hymn the cry, "REPENT ye: for the kingdom of heaven is at hand."

Let us remember, also, that Matthew, in reporting the beginning of the Galilean ministry of Jesus, said "From that time Jesus began to preach, and to say, REPENT: for the kingdom of heaven is at hand."

When Jesus sent out the twelve, our lesson text tells us that "They went out, and preached that men should REPENT." This business of repentance seemed to be basic in the preaching of the founders of the Christian religion. The church today may feel that the doctrine of repentance is not so important but Jesus, John the Baptist and the twelve began their ministry with a call to men to repent. People who sin, and that includes us all, have never and will never outgrow the need for repentance.

Preaching Has A Two-Way Responsibility

Anyone who takes the preaching of the gospel lightly should read carefully verse eleven of our lesson text. Here Jesus pictures plainly the dangerous position one falls into who rejects the call of the gospel. Jesus said about the same thing when he sent out the seventy to preach.

If we accept the words of Jesus literally, as he instructs the Apostles and the seventy before they started on their missionary tours, we believe it could just as appropriately be said of those who hear the gospel preached, "Woe is me if I accept not the gospel." In the matter of preaching, there is a two-way responsibility. It is no worse to refuse to preach the gospel than it is to refuse to heed the gospel when it is preached.

No man can hear indifferently the call of God to preach. Either he will answer the call and step out into a life of full-time service or he will, with eyes wide open, reject God's call, stultify his own conscience and thereby make impossible the large life God had planned.

No man can hear the preached gospel indifferently. Either he will respond to the gospel and step out into the "abundant" life Christ makes possible or he, too, with open eyes, will reject God's call to a good life, stultify his conscience and make impossible the large life God has planned for him.

The Beginning of World Evangelism

When Jesus called His disciples to Him and, as recorded in our lesson text, sent them out to preach we have the beginning of world evangelism. This was a small beginning because of at least two limitations under which the disciples worked. (1) First, their ministry was limited to Palestine and possibly, at the time, to Galilee. (2) Second, their mission, for the time, was limited to the Jews, the "lost sheep of the house of Israel." However, it was the beginning of the greatest benevolent movement earth has ever known. Later Jesus removed all limitations in the work of evangelism and said to his disciples and through them to us, "Go ye into all the world and preach the gospel to every creature."

World evangelism was the most daring movement in which the apostles of Jesus engaged. World Evangelism has been the most challenging movement before the Christian church for the past two thousand years.

We Are Labourers Together With God

Paul, in I Corinthians 3:9 said "For we are labourers together with God." Our lesson subject is, "Jesus Works Through Disciples." Our lesson text gives an example of this fact. Jesus did work through His disciples. This was the highest honor Jesus could confer upon them. They were co-laborers with the Christ of God. Jesus just as truly works through His disciples today. The highest honor that can come to man, this side of the gates of gold is to be a co-labourer with Christ.



ABOUT FACTS and FOLKS

MRS. CARRIE DOUGLAS DIES UNEXPECTEDLY

Mrs. Carrie Douglas of Dubach, died suddenly on Saturday morning, Nov. 22, at her home. Mrs. Douglas was the mother of Rev. Luman Douglas, superintendent of the Ruston District. Funeral services were held on Sunday afternoon at the Dubach Methodist Church with Rev. Jerry A. Means, Dubach pastor, officiating.

at the Carrollton Methodist Church, New Orleans, at the morning worship service, Sunday, Nov. 23. The Rev. Mr. Benjamin has served as a missionary to Russia and Persia for a number of years. He is, according to Mrs. T. B. Waggoner, reporter for the church, "A very modest man with a very interesting personal story, having miraculously escaped the firing squad through the power of prayer." Dr. J. Henry Bowdon, Sr., is pastor of the church.

A THANKSGIVING SERVICE was held at the Bayou Chicot Methodist Church, Thursday, Nov. 20. After the service a supper was served to a large crowd by members of the Men's Club and the Woman's Society of Christian Service. The church and dining room were decorated with corn shocks, pumpkins and other farm produce tastefully arranged to carry out the Thanksgiving theme. Short talks on Thanksgiving were made by Rev. J. G. Snelling, retired member of the Louisiana Conference and Mrs. Lelia Hickman, the pastor.

THE SENIOR METHODIST YOUTH FELLOWSHIP of the Broadmoor Methodist Church, Baton Rouge, will sponsor, for the second successive year, a candlelight service on Christmas Eve. Last year this service of song, scripture and story highlighted the Christmas season for many of the church family. According to the pastor, Rev. J. P. Woodland, "It offered just the right way to celebrate our Savior's birth, rescuing Christmas from sheer commercialism, parties, and sheer exhaustion. How better can you spend a Christmas Eve than in this service planned for the whole family."

OPEN HOUSE was observed in the Margaret Rainwater Fuller Memorial Chapel on the first floor of the Educational Building of the Trinity Methodist Church of Ruston. The membership of the church and the community at large were invited to see the new chapel given to Trinity Church by members of the family of the late Margaret Rainwater Fuller. The chapel, an appropriate memorial to a lovely life of Christian devotion, love and service, is fittingly located in the section of the Educational Building where Mrs. Fuller served so effectively as superintendent of the Primary Department. Dr. Virgil D. Morris is pastor of the church.

DR. J. HENRY BOWDON, SR., pastor of the Carrollton Methodist Church, New Orleans, was guest speaker at the meeting of the Men's Club of the Jefferson Methodist Church, New Orleans, when "Ladies Nite" was observed on Thursday, Nov. 20. Twenty-four members and their wives enjoyed a delicious turkey dinner prepared by the food committee under direction of the chairman, Lloyd Lagasse. Dr. Bowdon showed slides of his recent trip to Methodist schools, missions and hospitals in Bolivia. Rev. and Mrs. H. Daughenbaugh were guests at the meeting. The Rev. Mr. Daughenbaugh is New Orleans District Lay Leader, and is director of Tulane-Newcomb Wesleyan Foundation. Rev. A. A. Collins is pastor of the church.

REV. J. C. SKINNER, pastor of the Wesley Methodist Church, DeRidder, and of the Oberlin Methodist Church, preached in revival services at the Wesley Church Nov. 16-23. Louis Blankenbaker and Dan Morse of First Methodist Church of DeRidder directed the song services. Monday was designated as Merryville night; Tuesday as other church night; Wednesday as First Methodist Church night; Thursday, Old Folk's night; and Friday, Youth night. Following the Friday night service a fellowship period was held. Saturday was Bible night, when Bibles were brought to the service to follow the sermon discussion. At the close of the Sunday morning worship service, a covered dish dinner was served. Cottage prayer meetings were held throughout the week.

REV. JACK H. MIDYETT, pastor of Haynesville Methodist Church, preached at the Union Thanksgiving Service held at the Haynesville Baptist Church at 9:00 a.m. Thursday, Nov. 27.

DR. RODNEY CLINE, professor at Louisiana State University, was guest speaker at the recent meeting of the Methodist Men's Club of First Methodist Church, Eunice, where Rev. Wilson L. Watson is pastor.

REV. ROBERT H. JAMIESON, pastor of First Methodist Church of DeRidder, was heard daily over KDLA during the week of November 24-28. The program was held at 9:00 a.m., as a morning devotional.

REV. DON GUYNES, associate pastor of First Methodist Church, Lake Charles, was the guest preacher at the Henning Memorial Methodist Church in Sulphur, at both morning worship services on Sunday, Nov. 23. Rev. E. R. Haug is pastor of the church.

REV. W. M. ALLEN, pastor of the Gordon Avenue Methodist Church, Monroe, preached at the Union Thanksgiving Service held for all south side churches in Monroe on Thursday, Nov. 27. The service was held at the Central Baptist Church.

A UNICEF Halloween Party was held at First Methodist Church of Eunice in which fifty seven children participated. \$106.00 was collected in their effort to help the hungry children in other nations of the world. Rev. Wilson L. Watson is pastor of the church.

METHODIST YOUTH FELLOWSHIP Intermediates and Seniors of the Jefferson Methodist Church, New Orleans, attended the "Festival of Faith" in a group Sunday, Nov. 16. The "Festival of Faith" was held at the Municipal Auditorium of New Orleans. Rev. A. A. Collins is pastor of the Jefferson Church.

REV. STONE CARAWAY, associate pastor of First Methodist Church of Lafayette, preached at the morning worship service of First Methodist Church, Eunice, on Sunday, Oct. 12. Rev. James L. Stovall, a former pastor, now pastor of North Baton Rouge Methodist Church, preached at the evening worship service. Rev. Wilson L. Watson is the pastor.

THE SENIOR-OLDER YOUTH CHOIR presented the anthems for both morning worship services of the First Methodist Church, Shreveport, on Sunday, Nov. 23. The choir, under the direction of Jim Lamberson, assisted by Carolyn Sager, presented "Rejoice" by Darwall-Kirk, and "A Hymn For Thanksgiving" by David

H. Williams. Dr. D. L. Dykes, Jr., is pastor of the church.

THE UNION THANKSGIVING SERVICE was held at the First Methodist Church, Minden, at 9:00 a.m. Thanksgiving Day, Nov. 27. Rev. H. E. Henderson, pastor of the Southside Baptist Church was the preacher, with other ministers of the city participating in the service. The choir of First Church furnished music for the service with Mrs. Eddie Mae Braswell at the organ and Wiley Cameron at the piano. Rev. Merrill is pastor of the host church.

BOY SCOUT TROOP NO. 10 sponsored by the Methodist Men's Club of the First Methodist Church, Alexandria, has recently been reorganized. William H. Matthews, Jr., is the new scoutmaster and Don Fuller is the assistant scoutmaster. A "Fall Round-up" of new boys from eleven to fourteen years of age has gained many new members for the troop which meets each Monday night. Dr. Guy M. Hicks is pastor of the church.

REV. ALLEN JERNIGAN, director of the Wesley Foundation at Southwestern Louisiana Institute in Lafayette, was guest speaker at the Maxie-Iota Methodist Youth Fellowship Sub-District meeting held at the Maxie Methodist Church Sunday afternoon, Nov. 16. The Rev. Mr. Jernigan spoke on the church work and college life. Attending the meeting were members from Rayne, Ebenezer, Crowley, Iota and Maxie. Rev. James L. Adams is pastor of the host church.

REV. J. WOODROW HEARN, pastor of Davidson Memorial Methodist Church, Lafayette, was guest speaker at a monthly supper meeting at First Methodist Church of New Iberia, on Friday night, Nov. 14. The Rev. Mr. Hearn told of his recent trip to the National Conference on Family Life in Chicago. The Herald Choir of First Church was also featured on the Family Night Program. They sang a variety of light numbers. Rev. Jack Cooke is pastor of the church.

THREE LAYMEN of the Jonesboro Methodist Church were certified as Lay Speakers of the Methodist Church at the Quarterly Conference of the Jonesboro Church recently. The certificates were presented to W. C. Rundell, W. T. Holloway and Raymond Jeffress by Rev. Luman Douglas, superintendent of the Ruston District. Each of the men take an active part in the Methodist Men's work which has been growing in recent months. Rev. Loyd E. Williams is pastor of the church.

REV. YOSIP BENYAMIN, a native of Persia, educated in America, was guest preacher



The new church building of the Ebenezer Methodist Church, Crowley, which was built in 1956, was dedicated on November 2. Bishop Paul E. Martin delivered the morning sermon and then had the dedication service. Bishop Martin was assisted by Rev. R. R. Branton, district superintendent of the Lafayette district and Rev. E. Brouillette, pastor of the church.

Former pastors present for the occasion were Rev. and Mrs. C. B. Krumnow and children; Rev. and Mrs. C. J. Thibodeaux; and Rev. and Mrs. L. M. Sawyer. Also, present were a number of former members and friends. Rev. Travis Campbell, who was pastor when the building was started was unable to attend, but sent his regrets.

The church has served the Ebenezer Community for about 70 years. After the ceremony the congregation and guests had a covered dish dinner on the grounds.

New Iberia Church Told About The National Family Life Conference

The First Methodist Church of New Iberia held its monthly covered-dish supper on Thursday, November 13th, in Fellowship Hall. Rev. J. Woodrow Hearn, Minister of Davidson Memorial Methodist Church, Lafayette, told of his recent trip to the Third National Conference on Family Life of The Methodist Church which was held in Chicago at the Conrad Hilton Hotel, October 17 through the 19th.

"Over 3,000 delegates from every state and from many foreign countries met in assemblies to hear distinguished speakers and in thirty smaller work groups designed primarily to discuss many problems and questions which face families today," Rev. Mr. Hearn said.

"The family is as important today as it ever was in the past, and the home is the place where we must look for the solution to the modern world tensions and problems," reported Mr. Hearn.

"It is in the family that we have the possibilities of discovering as persons and putting into practice the education, attitudes, dedication, ambitions and know-how to build a better world. If the sense of love, justice and responsibility, which are so vitally needed in our time, are not learned in the home, they

are not likely to be learned at all. And the world has an over supply of people who are filled with hate, prejudice and devotion to low standards of morality," Mr. Hearn stated.

The theme of this Family Life Conference was "Faith, Freedom and the Family." Mr. Hearn also stated that the family is uniquely important because it is in the home that people have their best opportunity to discover both faith and freedom, which leads to more abundant and meaningful living.

"Through right teaching and example in their homes, Christian parents have an opportunity to give the world young men and women who can lead others to the answer to the world problems of race tensions and war and insecurity," Mr. Hearn concluded.

Rev. Mr. Hearn brought with him his wife and their three children. Mrs. Hearn had also attended the conference.

The Herald Choir of the First Methodist Church was also featured on the program. They sang a variety of light numbers, Let Us Sing Together, and Railroad Corral, and two religious numbers, All Things Bright and Beautiful and Saviour, Teach Me Day by Day.



Rev. J. Woodrow Hearn, pastor of Davidson Memorial Church in Lafayette, is shown telling Rev. Jack Cooke, pastor of First Methodist Church, New Iberia, about his recent trip to the National Family Life Conference.

8th Anniversary Is Celebrated At Ruston Church

An event of special importance and unusual enjoyment was the "Home-Coming" celebration Sunday, October 12, marking the eighth anniversary of Grace Church, Ruston.

A large number of members and guests attended the morning worship service. T. E. Raley, Church Lay Leader, gave a brief history of the Church and stated that the Church had grown from 113 charter members in 1950 to 407 members at the present time. Clyde Taylor, chairman of the Official Board, recognized all charter members of the Church and paid special tribute to those who had passed away since the organization of the Church. Rev. Blount announced that two of the senior charter members had been selected as the "king and queen of homecoming." They were Mr. B. T. Buntyn and Miss Robinette White.

After the service, the congregation met in the patio for a delicious dinner and for a period of good Grace fellowship.

Ringgold Church Is Now In A New Building

A new church and educational building are now complete and with all new furniture at the Ringgold Methodist Church.

The sanctuary is open beam structure with white ash walls and golden oak laminated beams and pearlings. The furniture is also golden oak with deep rose carpet flooring. The lighting is indirect wall fluorescent which gives an even flow of smooth clear light adding beauty and illumination to entire structure.

The first service was Thanksgiving morning Nov. 27, 8:00 a.m.

The regular services started in the new building Sunday morning Nov. 30, at the Church School hour.

Each department and organization of the church is meeting to make plans and efforts to carry out the full program of the church.

The Ringgold Methodist Church had a fine Layman's Day program under the leadership of two of its members. Mr. Elwood Davis spoke in the morning service and Mr. C. J. Frye spoke in the evening service.



The Charter meeting of the Men's Club of the Gentilly Methodist Church was held at the church on Tuesday evening, Nov. 4, 1958 at 7:00 p.m. The meeting was opened with a prayer by Rev. E. P. Drake after which a meal, prepared by Mrs. T. E. Spain, Mrs. Joseph Crews, and Mrs. Ed Self of the Vesper Circle of the W.S.C.S., was served by John Eagan, George Derrington, and Charlie Backstrom.

After the meal Vic Hess introduced guests Ed Williams and Bob McCrary, then Howard Daughenbaugh, also a guest of the Club, was also introduced and he made a few remarks regarding Men's Clubs in the District as well as the activities of the 1000 Member Club.

Vic Hess then introduced Billy Michon, Reporter and Publicity Chairman of the Men's Club of First Methodist Church, who was speaker of the evening. The speaker outlined the aims and various activities of the Men's Club, the elected officers of the Club and the duties of each as well as the various committees and the function of each. The speaker concluded his talk with a question and answer period.

Rev. Mr. Drake then made a few remarks concerning the Men's Club after which the following officers were elected to the Club.

They are: President, Vic Hess; Vice-President, Herbert Lockett; Secretary, Moses Attaya; Treasurer, R. B. Jennings; and Reporter, George Derrington.

After the election of officers, Vic Hess made the following appointments as committee chairmen: Attendance Committee, Phil Burg; Membership Committee, George Cathey; Program Committee, Bob Eckart; Project Chairman, Charlie Backstrom; Devotional Committee, Larry Little; Publicity Committee, George Derrington; Stewards, John Eagan and George Cathey.

Pictures were then made of the various officers of the Club and then of the Club as a whole, after which Mr. Drake dismissed the meeting with a prayer.

The Youthful Accent

By Hoover Rupert

Subversive Inactivity

The constant barrage of headline comment about subversive activity has slacked off in recent years and months that the term may not be known to many youth. But surely they know of its reference to the activity of persons who have engaged in treasonable words and deeds against their nation. This undercover sabotaging of the efforts of the nation in war and peace is classified as "subversive activity".

Our interest here, however, is in subversive inactivity. Wherever you find it you are bound to find its main characteristics are complacency and indifference. These are insidious forms of a disease that breeds moral and spiritual treason. Sufferers are to be found in all age-groups and they have the common characteristic of the lethargic inertia of the do-nothing-because-of-indifference group.

The national and local scene has witnessed recently at least two forms of this kind of subversion. On the recent election day when some of the crucial issues of the immediate future were at stake in the form of candidates for public office, more than fifty per cent of the eligible voters in this free land were absent from the polls. They are probably suffering under the illusion they did not cast a vote—for whatever reason with which they excused their failure. Actually however they did cast a vote. It was a negative vote for an irresponsible use of freedom. This is subversive inactivity. Only the dead weight of indifference could have kept a person from the polls—what with the ease with which one can vote an absentee ballot.

Then, there is the Torch Drive across the October and November scene. People of all races, classes, and stations, have gotten together in the cities of the land to underwrite the support of the United Fund agencies of social service. Here is a kind of preventive social medicine which through health and welfare agencies of non-governmental nature, can help reduce delinquency before it gets started, can minister in our name to help people help themselves. Yet, there are many citizens who passed by the chance to have a share in this. They may have had many different kinds of excuses. But their refusal or failure to participate is nothing less than subversive inactivity. They have contributed by that failure to the potential health and delinquency problems of the land.

By now some youthful reader of this effort is wondering the why of such reference as voting and torch drives. Youth cannot vote until they are of age and the united fund is pretty much for adults it would seem. O.K.—let's take a look at that group of folks who are completely indifferent to the church. They don't rant and rave against it. They are hostile toward it. They just aren't interested. They just don't care. The biggest enemy of the church today is the subversive inactivity of folks who are apathetic toward the church. They do not deny the reality of religion. They do not defy the authority of God. They just act like God and His Church don't count for

Deputation Team Visits Bunkie

A Deputation Team from the Wesleyan Foundation at S.L.I. in Lafayette, spent the week-end of November 15th and 16th at the David Haas Memorial Methodist Church in Bunkie, La.

On Saturday evening a supper and Fellowship Program was led by the team. The team had charge of the devotional, at the Church School hour, of the Youth Division and Jack Anderson, a member of the team, spoke on the subject of "Evangelism" for the Morning Worship Hour.

Other members of the team were: Phyllis Hester, Pat Hearn and Frank Stroud.

WITH THE SUB-DISTRICTS

Belcano

The council of the Belcano Sub-district of North Little Rock, Ark. met at Ferncliff, November 8 and 9 to plan the sub-district meetings and activities for the coming year. Seventeen council members as well as Rev. Bob Edward and Mr. and Mrs. Roland Magness attended.

Detailed plans were made for the Christmas banquet to be held at First Methodist Church, North Little Rock. The banquet being held December 15 for 75 cents per person is the only money making project of the year as well as being a service project.

Rev. George Wayne Martin of First Methodist Church, Little Rock will be guest speaker for the banquet. There will be caroling immediately following the dinner.

The following plans were made for the meetings of February through June: February—the meeting will be at the Washington Ave. Church with Rev. Mr. Williams of Gardner Memorial Methodist Church, North Little Rock conducting the program on Missions; March—tentative plans were made for Greater Little Rock Youth Rally; April—this meeting will be at Sylvan Hills Methodist Church and Rev. Norris Steele will have the program on race relations; May—an election of a new council will be held at Amboy; June—installation of the new council will be held at First Methodist Church. Each meeting will be held on the third Monday night of every month.

These plans were made at the retreat in order to be beneficial to each member of the sub-district as well as the local M.Y.F. groups.

Delta

The Delta Sub-District met October 27 at Earle, Ark. Methodist Church. Crawfordville's youth presented the program with an explanation of the M.Y.F. emblem.

During the business meeting Rev. Luther Wilson explained the rules of the essay contest, "Harmful Effects Of Alcohol."

There were 71 members of the sub-district present at this meeting.

Following the business meeting refreshments and folk dancing were

much. Age limitations do not apply here. Spiritual treason comes in all sizes. How subversive is your religious inactivity?

M.Y.F. News

Egypt

The M.Y.F. of the Egypt, Ark. Methodist Church is growing in members and doing fine work in many ways.

Their Halloween party was a great success. They have paid \$20 to the Thousand Club.

The group now has about 18 members and have recently elected a new counselor, Mrs. Alfred Crowell.

"We are very happy to have our pastor, Rev. James Smith, as a helper to the youth," the group stated.

Jasper

The Methodist Youth Fellowship of the Jasper, Ark. Methodist Church sponsored a banquet, which raised funds to redecorate the church fellowship hall. They have just completed the recreation room with powder blue walls, white ceiling and facings with pink check cafe curtains. They have redecorated the kitchen, also. A new ping pong table was purchased by the young people.

This M.Y.F. has been organized only since June of this year. Gene Miser is the reporter.

enjoyed in the church basement.

Glynda Farris of Parkin is reporter.

Byron Wall of the Carrollton Methodist Church and Miss Susan Burton of Lake Vista Church, have won the reading contest in the Delta and North West Sub-Districts. They will each have a part in the Easter Sunrise Services, one will read the Resurrection Story from the book of Matthew and the other will give the Prayer and ask for the collection.

December 9, 1958 — Christmas meeting at Rayne, 7:30 P. M. The Sub-District Choir led by Mrs. E. Barksdale will have a part in the program, led by Miss Grace Wasmer, outreach chairman, a film "Christmas Throughout The Ages" will be presented.

A youth from each local Church will introduce their Minister. Miss Evelyn Queyrouse, Delta Vice-President, will introduce Rev. Spencer Wren District Director of Youth. Miss Glenna Schoen, Delta President will introduce Rev. Henry Rickey, New Orleans District Superintendent. Rev. Rickey will address the Youth Fellowship.

Mr. Harold Brockman and Richard Wrisley, Co-chairman for seating and property for the Easter Sunrise Services will present their plans and ask for help in their work. They will need at least one youth from each Church.

A weekend at the new camp in Baton Rouge is in the planning stages for the first weekend in April. All Sub-District officers and two members from each local Church can attend. This will be the last council meeting for the 1958 officers and counselors.

Grace Curtis

On November 10 the Grace Curtis Sub-district met at the First Methodist Church, Rector, Ark., at 7:30 p. m. The program was based on the Thanksgiving theme. The president reminded the group that the food caravan would leave Hoxie at 8:30 a. m. on November 28. Home canned food and other foods were brought from every church.

Refreshments were served in the basement recreation room. Margaret Clark is publicity chairman.

CHRISTIAN EDUCATION

The Church's "Growing Edge"

The Methodist Church's single young adults, who make up a large and important "growing edge" of the church, will be the subject of a consultation in Chicago in the spring of 1959.

Many annual conferences are developing interesting programs for young adults who have not been or who are no longer married, reports Rev. Allen J. Moore of the Department of Christian Education of Adults, Division of the Local Church of the General Board of Education. Plans are also being made for helping local churches to discover how they can best minister to the single young adult and how they can help him to find his firm place in the life of the church.

In past years the programs for single and married young adults have been combined in the planning of the church. A recent sociological survey of a southwestern city showed that of 4500 young adults within the parish of one church, at least 60 per cent of them were single. Such statistics as these have augmented the trend in recent years toward the formation of separate fellowships for single persons.

However, it is not only numerical considerations that have prompted study and concern for the church needs of single young adults. It has been recognized that the interests of the single and married young adults are not entirely similar; single young adults especially feel that they have little in common with those who are parents. Recent research shows that the single young adult feels that couples tend to dominate the group. More serious, however, is the feeling of the single young adult that the church has no place in its program where he can fit; thus he often refers to himself as a "misfit."

Mr. Moore has formulated these questions and answers to help leaders in their understanding of effective ministry to unmarried young adults:

Who are these single young adults? Among other things, they are a group of persons who have been forced to mature early. Many of them have left home for cities where educational and work possibilities are great. They are persons who feel themselves to be not typical, as society expects them to marry in their early twenties. They are concerned with adjustment in vocation, sex, marriage, and with achieving independence from parental support both financial and emotional.

What are these single young adults like? They sometimes question the conventional patterns of behavior and are, as a result, frequently considered "off beat" in their interests and attitudes. They like contemporary music, art, and literature. They are interested in theology and the meaning of existence and are open to opportunities to examine their own religious experience.

The consultation in Chicago will be held with the co-operation of the educational leadership of the Rock River Conference. Its specific purpose will be to discover more about the single young adult and how the

(Continued on page 15)



Trinity-Buras Honors Memory Of Member

The Trinity Methodist Church and the residents of the Buras area suffered the loss of a person whom God endowed with many talents and who used each talent to its fullest. On October 30, 1958, Judith Marshall Stroope was fatally injured in an automobile accident.

Mrs. Stroope was the daughter of Mr. and Mrs. Maurice Marshall of Harrison, Arkansas, the wife of Fred Stroope, the mother of Sandy and Jeff, and the sister of Mrs. Maxine Zimmerman of Mabelvale, Ark. and Mrs. Lillian Moore, Harrison.

Judy was very active in church, school and community, having served as president of the Woman's Society of Christian Service, church organist, president of the P.T.A., chairman of the Commission on Evangelism and Membership, assistant superintendent of Church School, music director of M.Y.F., and Bible School, and Sunday School teacher.

Rev. Luther Taylor, her pastor, was hospitalized having been injured in the same accident, so was unable to conduct the funeral services which were held at Trinity November 1. All living former pastors of the church, Rev. Roland Friedrich, Mrs. Ed. Hinkle and Mrs. C. D. Pinkard, with the assistance

News In Brief

A Church Bazaar was given by the Woman's Society of the Parker Memorial Church of New Orleans on Thursday, November 13. Highlight of the bazaar was the delicious turkey dinner served to all. Mrs. A. M. Barnes was general chairman, assisted by: Mrs. John Pearce, Mrs. Anna Blessey, Mrs. Paul Lapoutge, Mrs. J. Cerise and Mrs. A. M. Penny. The Bazaar netted a profit of \$260.00.

The Woman's Society of Ola has recently completed its first approved study, "Isaiah," with Mrs. Earl Horton, Russellville, as teacher. Drama, visual aids, class participation, both written and oral, were used.

Action following the study was the realization of the members of the fact that Isaiah speaks today, also through hymns, spirituals, literature and art.

The enrollment for the class was twelve members and five visitors. Jurisdiction Recognition will be received.

Mrs. C. J. Robinson is secretary of missionary education, Mrs. Newt Blalock president, and Rev. Frank Weatherford is pastor.

of the Buras-Triumph Baptist minister conducted the service. The Baptist choir sang, and the former minister of music of the Buras-

Hammond Society Studys "Isaiah"



Shown taking part in the study of "Isaiah" as presented by the Woman's Society of Christian Service of the First Methodist Church, Hammond, La., are, left to right: Mrs. Paul Kornegay, Mrs. Foster Ingalls, Mrs. Lokey Faller, Mrs. Edward Thomas, and Mrs. Martha Overbey.

Mrs. Overbey led the study. There were 32 members enrolled with 86% attendance.

No. Ark. Executive Committee Has Session

The Fall Executive Committee meeting of the North Arkansas Conference was held in Springdale with Mrs. Leo Schneider and Mrs. Jeff Brown in charge of arrangements.

Pictured above are, left to right: Mrs. Richard Steel, recording secretary, Mrs. Jesse Gilstrap, president, and Mrs. Hubert Pearce, secretary of promotion.

Guests at the opening dinner at the AQ Chicken House were: Rev. and Mrs. George Ivey, host pastor; Dr. Roy I. Bagley, Fayetteville District Superintendent, and Mrs. Bagley; Mrs. A. W. Martin, former con-

ference president, and Dr. Martin; Mrs. J. E. Critz, another former president, and Mr. Critz; Miss Laurette Roberts representing the Guild; and Miss Jo Ann Newby, Director of Methodist Information.

The meeting was held in the church, and attendance was excellent with only one district president, one secretary, and one Jurisdiction officer absent.

All reports were enthusiastically given and increases noted in several lines of work. Mrs. Gilstrap presided.

—Mrs. Richard Steel (MI photo)



Triumph Baptist Church sang. Following the service at Buras, last rites were read at Mrs. Stroope's former church home in Little Rock November 3.

The organ of the Trinity Methodist Church has become a symbol to its members of Judy Stroope's

life. As the loveliness of inspired music reached the deepest recesses of the church building, so did the beauty of Judy's spirit fill and gently mold the lives of all those whom she contacted.

—Mrs. J. Q. Lee

Financial Statement—Little Rock Conference Woman's Society of Christian Service Second Quarter 1958-59

RECEIPTS:	
Undirected Pledge:	
W.S.C.S.	\$16,088.89
W.S.G.	2,925.40
Study Projects:	
W.S.C.S.	223.83
W.S.G.	21.00
Ark-Okla Rural Work,	
W.S.C.S.	153.25
Norene Robken Salary;	
W.S.G.	678.35
Special Memberships,	
W.S.C.S.	125.00
Memorial Memberships,	
W.S.C.S.	50.00
Special Memberships,	
W.S.G.	30.00
In Remembrance Gifts:	
W.S.C.S.	91.50
W.S.G.	6.00
Credit on Pledge:	
W.S.C.S.	\$16,732.47
W.S.G.	3,660.75
Total Credit on Pledge	\$20,393.22
Cash for Supplies:	
W.S.C.S.	\$ 1,716.59
W.S.G.	404.51
Week of Prayer Offering:	
W.S.C.S.	1,567.44
W.S.G.	157.73
Narcotic Education Fund:	
W.S.C.S.	197.25
W.S.G.	43.42
Elizabeth T. Workman	
Fund	315.00
Crusade Scholarship	
Fund	37.02
Other Receipts	9.00
Total Receipts:	
W.S.C.S.	\$20,574.77
W.S.G.	4,266.18
Total Receipts from Districts	\$24,841.18
Youth Fund	\$ 471.33
In Remembrance Gift	10.22
Ark-Okla Rural Fund	
transfer	600.00

Conference School of	
Missions Refund	55.92
Total Receipts	\$25,978.65
Balance August 15, 1958	11,625.34
Total to account for	\$37,603.99
Local Church and Community	
Work reported—\$13,660.04	
DISBURSEMENTS:	
Pledge to Missions:	
W.S.C.S.	\$13,900.28
W.S.G.	3,112.00
Special Memberships:	
W.S.C.S.	200.00
W.S.G.	30.00
In Remembrance Gifts	107.00
Total to Missions:	
W.S.C.S.	\$14,208.00
W.S.G.	3,142.00
Total to Missions	\$17,350.00
Youth Funds	\$ 471.33
Total on Appropriations	\$17,821.33
Week of Prayer	
Offering	\$1,725.17
Cash for Foreign	
Supplies	693.60
Cash for Home Supplies	797.04
Supplementary Gift	37.02
Total to Division	\$21,074.16
Elizabeth T. Workman	
Fund	60.53
Narcotic Education	
Fund	240.67
Administrative	1,298.52
Christian Social	
Relations	32.08
Ark-Okla Rural Work	503.60
Miscellaneous	454.98
Total Disbursed	\$23,664.54
Balance November 15, 1958	13,939.45
Total accounted for	\$37,603.99
Mrs. J. L. Verhoeff, Treasurer Little Rock Conference W.S.C.S.	



New York (RNS)—ARAB REFUGEE PROBLEM GOES UNSOLVED. The problem of 900,000 homeless Arab refugees remains unsolved ten years after the Arab-Israeli war. Thousands of families still live in tents, caves or ruins such as shown here. Protestant agencies continue to send relief supplies but according to Henry R. Labouisse, former director of the United Nations Relief and Works Agency, the problem has been politically "pushed under the rug." At a dinner in his honor here sponsored by the intercreedal American Committee to Benefit Arab Refugees he warned that Israel, the Arab countries and the refugees must abandon their rigid positions and make concessions. (RNS Photo)

Worldwide Bible Reading - 15th Birthday

By Dr. James Z. Nettinga, Secretary,
American Bible Society

Service Men Started It

"Out here I have had time to think about the deeper things of the spiritual life. I'm writing you, Mom, to ask that you and Pop read a chapter of the New Testament each day. I will read the same chapter way across the other side of the world and I will feel, somehow, we are united, sort of joining invisible hands. And if I come back, the church and the Bible will mean more to us than ever in our lives."

When the tearful voice of the mother relayed this message over the phone and hung up before the Bible Society Secretary was able to get her name, she did not realize that this letter would begin a program now known as Worldwide Bible Reading, sponsored by the American Bible Society.

"THE BOOK THAT LIVES", the theme for this year, gives added meaning to the program because it was just fifteen years ago that the longing of this unknown marine on Guadalcanal for spiritual fellowship started a chain reaction of Bible reading that now reaches millions of people in fifty different countries.

Each year a packet containing an attractive poster, a brochure, a bookmark of Bible reading, an information sheet and a sample bulletin is sent to every minister in the United States and chaplains in the churches and on military posts for use on Universal Bible Sunday, the climax of this program. Since its inception, the program has followed an upward curve in cooperation from the churches and enthusiastic coverage by the religious and secu-

lar press. A cautious estimate reveals a coverage by approximately 5,000 newspapers and magazines, reaching more than 40,000,000 readers.

One of the most gratifying results of this Bible reading emphasis is its growth around the world. Thirty-six thousand posters and a million bookmarks were shipped from the United States to all the foreign agencies and sister Societies. In addition to this, thousands of the posters and bookmarks were printed in the field.

In Thailand, for example, the Bangkok municipal government permitted the display of the Bible posters in public places. Many leading bookstores and newsstands had Bible displays, and the program was announced on radio and television. Two leading newspapers, SIAM ROTH (Thai) and BANGKOK POST (English) carried the Bible reading lists in significant places.

Bible Day in Brazil has become a significant event. In Sao Paulo, in a Bible Day mass meeting, thirty thousand people blocked part of the eight-lane thoroughfare passing through the city. Two planes of the Brazilian air force scattered two million leaflets advertising the meeting. Music was provided by a two-hundred-piece band from the Assemblies of God and a quartette from the Russian Baptist Church. At the singing of the closing hymn, thousands of Bibles were held high in praise to God.

And so in Japan, Korea, India, the Congo, Liberia, Egypt, Greece

John Wesley and

Ancient Languages

By Rev. Mitchell Sanford and Dr. Homer C. Huitt

It was no coincidence that the founder of Methodism should have been a writer of Greek, Hebrew and Latin grammars. These ancient languages with their very intricate and fine points of grammar need be mastered by someone who was disciplined and patient in study. So, it is obvious that our Methodist system with the basic unit of the class meeting, with a general organization at the top, and with many intricate and well-formed organization in between is comparable to a book of grammar.

Mr. Wesley, a Fellow in Greek Lectures at Lincoln College at Oxford was an authority on Greek par excellence. He not only knew the Greek of the New Testament, but his knowledge of Homer and the other Classical authors was thorough. He knew the Odyssey and the Iliad much better than most modern ministers know Pilgrim's Progress or Paradise Lost. In his correspondences, Journal, and in his sermons, he makes frequent quotations from the Classical authors as well as from the New Testament Greek. He was most adequately qualified to write translations of the New Testament for his contemporaries, or for posterity.

We take a look at his Hebrew, the study of which came from the tutorage of his mother, Susanna Wesley, before he was allowed to go to Charterhouse, the preparatory school for Oxford. This very unique language, the original of which had no vowels and is read from right to left, was sufficiently mastered by Mr. Wesley that contemporary scholars of this ancient tongue would consult Mr. Wesley's opinions concerning the markings and vowel points that were added by later scholars to facilitate the reading of this tongue which was employed by the patriarchs in the ancient documents later making up our Old Testament. Mr. Wesley once spoke ironically of a contemporary scholar's opinion that the markings were with the original Hebrew Old Testaments even back to Ezra, which of course Mr. Wesley knew was not compatible with real scholarship. Hebrew does not compare with Greek, however; both require disciplined scholarship for their attainment, or mastery. Modern Hebrew as spoken in the newly created nation, Israel, is merely a colloquial form of the ancient language, is now taught in some American public schools today with our new interest in languages.

Latin was the linguistic vessel

and many other countries Bible reading was emphasized. From person to person, family to family, friend to friend—wherever there is love and concern for others and the Living Word—the little bookmark continued to be a bond of love, a declaration of faith and a circulating testimony that the Bible lives in the lives of people everywhere.

which carried ancient knowledge through the Middle Ages to modern times. At the time of the Wesleys, all scholars, jurists, and scientists, as well as theologians were versed in it. Mr. Wesley used it at different times as an international language with scholars and theologians who had no other language in common with him. He and his brother Charles used it frequently in conversation and in correspondences. John Wesley made very frequent use of it in his Journal and in his sermons.

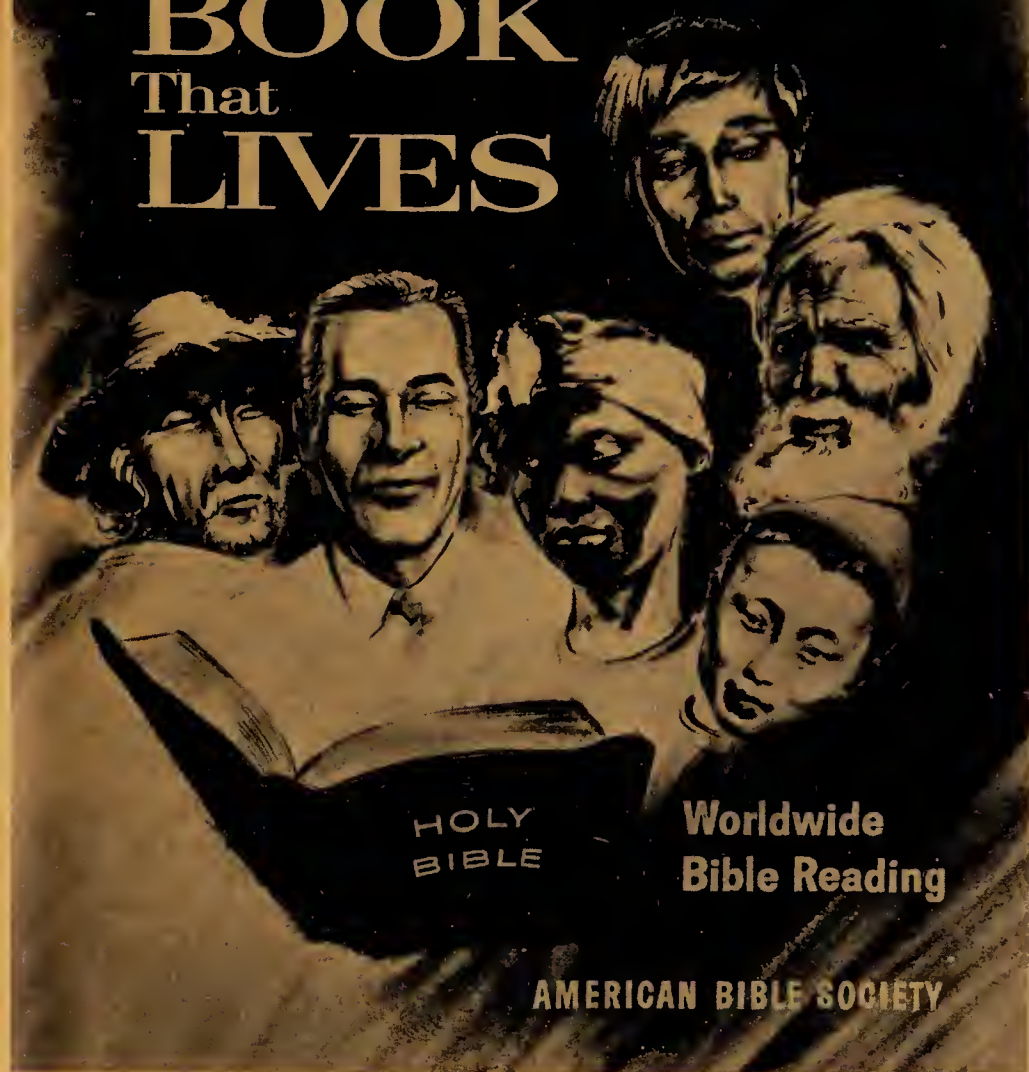
When we investigated Mr. Wesley's accomplishment in the use of the Latin language, we see that he was grounded in it very early, as with Hebrew and Greek. He made notable records in Charterhouse with Hebrew and Greek; his Latin was equally as good, though he may have taken a different bend with this language. In eighteenth century Oxford, Latin was still used in lectures and discussions on theology as most of the books were written in that language coming down from the Middle Ages. His knowledge of Latin was not confined to the theological and conversational form used at that time which was far inferior to the Classical period. Mr. Wesley knew Horace and Vergil and the other ancient authors well enough to use their expressions in the original form when an English form would be inferior, as he may have deemed. He knew Vergil much better than our theologians in general know Shakespeare. The church fathers in the early era had considered the Classical Latin writer to have been divinely inspired of God to have been used as prophets foretelling the coming of the Messiah as they thought they found such evidence in the writings of Horace and Vergil. The great emphasis upon Latin was accountable to this fact to a very considerable degree. We do not know that Mr. Wesley subscribed to this thinking, but he did conform with his time on the abundant use of Latin. He was a master of Latin style as he showed by criticizing the works of certain Latin writers regarding their style.

We may assume that the methodical mind of Mr. Wesley was a product of his contemporary emphasis upon the study of the ancient languages, not for disciplinary reasons alone, but as a medium of attainment of knowledge from the great reservoir which he was able to tap with the instruments, which he had at hand. Our founder's scholarship and superior literary style were quite definitely products of his attainments in the ancient tongues.

Editor's Note: Rev. Mitchell Sanford is pastor of the Fisher Street Methodist Church in Jonesboro, Arkansas. Dr. Homer C. Huitt is a prominent layman in the Jonesboro First Church and professor of social science at Arkansas State College.

THE LOUISIANA METHODIST

The BOOK That LIVES



Why The American Bible Society?

By Dr. Eric M. North, Consultant,

American Bible Society

Of all the varied activities which Christians may undertake to witness to the redeeming power of Our Lord and to minister in his name to human need, the Bible Society undertakes just one. As stated by its hundred-and-forty-one-year-old constitution, its "sole object" is to "encourage a wider circulation of the Holy Scriptures without note or comment." The one function of the Society, so modestly stated, is to bring the Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where—the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it his Book for what it may mean in new life for him, for the world, for God's kingdom.

Though this purpose is a very simple one, it is central. Many great church gatherings, in our day, brought closer to our vision the universal Church of Christ as a united body witnessing as one for Him. But we must always remember that the foundation of the church universal is not in organization or congresses, but is where our Lord put it—on the man who believes. It was when Peter confessed his faith that Jesus was the Christ, the Son

of the Living God, that Christ said "Upon this rock I will build my church."

But no man can confess faith in one whom he knows not. For literally millions of people their first and often their only chance to come face to face with Christ is when they face Him in the pages of a Gospel or the Testament. For multitudes, the redemptive power of God has come upon them directly through the reading of the Scriptures. For others, the testimony of Christian persons availed nothing, was resisted and disbelieved, until for themselves they read the Gospel. For all who take the first steps of faith, for all who have long known their Lord, this book is the indispensable Book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. Just as you cannot create and maintain the believing man without it, you cannot create the church without it; you cannot reach without it the great unhappy, striving multitudes of the world for the redemption of their life. The Bible must be in their hands. This is the centrality of the purpose of the Society.

The purpose of the Society is simple; but it rests at the very center of the whole enterprise of

Christ's kingdom. That it may remain simple and central, there are many activities which the Society does not carry on. It is not a teaching organization, except in the training of its staff. It does not engage in "evangelistic work" in the limited sense of that phrase, though its workers are ever selling the "good news." It does not organize churches, though there are many churches which have come into being or are now coming into being because of the work of some colporteurs with the Book. It does not undertake responsibility for expounding the Bible; that is the duty of the church. The historic phrase

"without note or comment" expresses the fact that the Society is committed only to the Bible, not to any sectarian interpretation of it. Written when Bibles were filled with "Smith's notes" and "Scott's notes" and "Brown's commentary," that phrase sets forth that all who care for the spread of the gospel of our Lord as found in the Bible may join themselves to the Society without thereby feeling that they are committed to views they do not hold. The Society rests upon the assured foundations of Christian unity. About it, for this one great simple primary purpose, all Christians and all churches may gather.

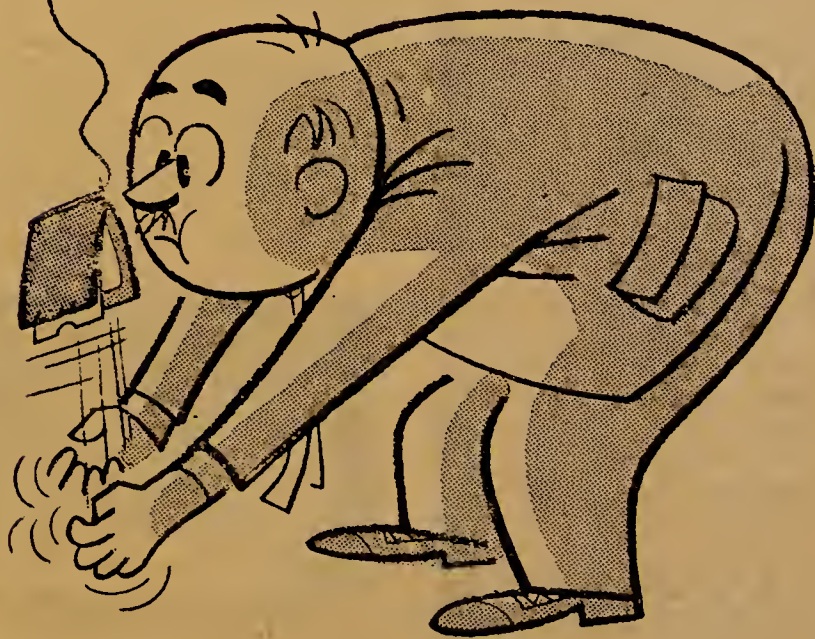
April Fool!

December, too!

In fact, you're the victim of *one* kind of trick every month of the year. It has to do with taxes.

More than 20 cents out of every dollar you pay for electricity goes for taxes. But in some parts of the country, several million families and businesses escape paying taxes in *their* electric bills that you pay in *yours*. These are people whose electricity comes from federal government electric systems. Many of them pay less than *one-fifth* of the taxes on electric service that you pay.

This *tax* trick is on you—because you help make up the taxes these people don't pay. Don't you think federal laws should require *everyone* to pay his own share?



Arkansas

POWER & LIGHT

Company



HELPING BUILD ARKANSAS

Cuba Methodism Builds Over Ten Churches Yearly

Methodist church membership in Cuba stands at 9,340 in 1958, an increase of 13 per cent in the last three years and of 100 per cent in the last decade. There are now 85 pastoral charges in Cuba, an increase of eleven over 1957.

Those figures are given by the Rev. Dr. Carl D. Stewart, a missionary from Sylvania, Ga., who is the Methodist news correspondent in Cuba.

In a comprehensive report on Cuban Methodism in 1958, Dr. Stewart reports that fifteen mission outposts have been closed because of political unrest. None of them, however, were organized congregations.

The number of church members increased from 8,135 in 1955 to 9,340 in 1958, Dr. Stewart said. The increase from 1957 to 1958 was 240. In commenting on the reliability of the membership statistics, Dr. Stewart said:

"There is a conscientious effort on the part of pastors and laymen to report a true membership, not just a paper one. Rolls are gradually being put in order and the inactive members eliminated. Through no fault of their own, some members move to sections of the country where there is no Methodist church. Out of contact with the church, they are eventually placed in the inactive category.

Church extension is progressing at the rate of about ten new churches a year, Dr. Stewart reports. But, he says, "we should build even more rapidly to house our many congregations now without adequate quarters."

To serve the 85 pastoral charges, there are 36 ordained Cuban ministers, nine accepted supply pastors and nine ordained missionaries. This means that many churches are served by local (lay) preachers under the direction of district superintendents.

Korean Sees Wife And Father Killed By Communists . . . Returns And Brings Gospel Of Love

Gon Joon Kim, 34-year-old student at Fuller Theological Seminary in Pasadena, who preached to the Communists during the Korean war a message of love in Jesus Christ a few hours after they killed his wife and father, returned to Korea.

Kim has cut short his training at Fuller Seminary in order to return to Korea where he will enlist 50 men for pioneering a program of evangelism among Korea's college students under the auspices of International Campus Crusade for Christ.

In a farewell chapel service at Fuller Seminary he told fellow students: "I am a debtor in the love of Christ to the Communists who killed my wife and father before my eyes and beat me as unto death."

Kim, who risked death in founding churches among the Communists during and immediately after the Korean war, served as a Presbyterian minister in the 1500-member church of Quanju, Korea before coming to Fuller Seminary.

Kim recalled in a hushed voice the picture of the execution of his loved ones by former childhood playmates, turned communists during the war in South Korea. It was the most terrible sight conceivable. Sixty human beings, from two villages, including the old, the women and children, shrieking of women, and all the while Red songs encouraging action. Ten familiar villagers who got drunk to keep from being afraid of killing, were assigned to execute my family; first my father, next my wife and my turn was to be the last."

After seeing his wife and father beaten to death with clubs and being beaten into unconsciousness himself, Kim recalled escaping amid the rain and darkness with his four-year-old daughter into the mountains.

"Alone with my daughter, I felt myself cast away into darkness. She began to cry for her mother who disappeared overnight and would never come back again. Though I desperately tried to keep her from crying, she kept sobbing because of hunger and cold. Humanly speaking there seemed to be not the slightest beam of hope left. Darkness seized upon my sorrowful soul. I cried unto God recalling Psalm 6: 'I am withered away, my bones

are troubled; my soul is sore troubled, have mercy upon me, return, O Jehovah, and save my soul." God heard my cry and a great peace and joy sprang from my heart like a river as I recalled "Who shall separate us from the love of Christ—shall tribulation, or anguish, or persecution, or nakedness or peril or sword?"

My fear gone, I went to the home of a Communist leader, again at the risk of my life. Strange to say, he accepted me with welcome. Though only hours earlier this man was my enemy, the Lord now created a mind in me to love my enemy. I spoke to him for two hours of salvation through Christ. He wept over his sins. We prayed together. That night he became a new man and later a faithful witness for Christ among communists, holding prayer groups in his own home.

This was the beginning of a ministry for me among the communists. After the Korean war ended I went up into the mountains where the communists were hiding out. No one who cared for his life dared go there. I was no more the kind of man that feared men, only God. The response was great. In one year there were 180 converts and a church was built."

Kim expressed great vision for his Korean people. "I believe God is going to do something great in Korea in coping with communism and in leading to the evangelization of the whole of Asia. Through suffering and hardship, people's hearts are hungry for God. Students, 97% of whom are non-Christian, realize that they have built their house in the past on sand. They look for something eternal in the face of world crisis."

Quiet Time

Quiet Time is the third in a series of devotional guides compiled and edited by Dr. Edward D. Staples, director of the department of the Christian Family, General Board of Education, The Methodist Church, Nashville, Tennessee. Already over 150,000 copies of Dr. Staples' first two books, Prayer Time and Worship Time, have been distributed and thousands of families know them. Quiet Time is the response to requests for more such devotions.

Dr. Staples and his associates have included over 200 meditations for family worship in this latest book of the series.

The Gospel Is Broadcast In Brazil

Another advance in the growing use of mass communications media to spread the Christian gospel overseas has been reported, this time in Brazil. There, a new center for the production of films, records and tape-recorded radio programs has been opened in the city of Campinas.

The opening of the new Evangelical Audio Visual Center (CAVE) is said by Brazilian church leaders to mark a new era in the use of audio visual facilities for evangelism in South America.

Sponsored by the Methodist Church and 20 other Protestant groups, CAVE is believed to be the only Protestant audio visual center on the continent. The Methodist Church in Brazil and the Methodist Board of Missions have put more than \$25,000 into CAVE's new building.

The new center represents only one of several forward steps taken by Methodism and other Protestant churches recently in the use of mass communications media for evangelism and other purposes. Other developments in the mass media field include:

A new short-wave radio station to be set up in Dumaguete City, the Philippines, to broadcast Christian programs throughout Southeast Asia.

The increase in power of radio station HLKY in Seoul, Korea, from 5,000 to 10,000 watts. HLKY, now four years old, is sponsored by Methodists and other Protestant churches. Many of its broadcasts are heard in communist-held North Korea.

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News In The World Of Religion

By W. W. Reid

Action on a broad range of domestic and foreign issues is called for in a "harding-hitting" platform voted by 2500 delegates of 220 councils of United Church Women, meeting in Denver's City Auditorium. Resolutions called for supporting civil rights and integration legislation; controlled nuclear weapons testing; and revision of U. S. foreign policy in many areas were adopted for detailed study and action during the next three years. A UN peace force or observer team also was endorsed and President Eisenhower was urged to call a national conference on integration as quickly as possible. The assembly also proposed "more effective enforcement of civil rights legislation by the executive branch of the government. Another resolution calls on church women to study all present and future legislation dealing with employment in order to protect "the fundamental needs and rights" of all workers. Of interest also was

the UCW statement on the power and pressure for advertising in which agencies were commended for keeping in check excessive claims by clients.

The Lutheran Church of Denmark ordained its sixth woman pastor when Miss Solveig Bording, a former folk high school teacher, was ordained by Bishop Halfdan Hogsbro in Maribo Cathedral. Miss Bording has not had formal theological schooling, but a special committee of three bishops said she was qualified for holy orders. She has been appointed curate to the congregation of Norre Orslev on the island of Lolland-Falster, where one of the first three women to be ordained in the Danish Church has worked for a number of years. Women have been eligible for ordination in Denmark since 1948, but not many have applied.

A meeting in Melbourne of the Synod of the Church of England in Australia urged the appointment of a full-time migration officer to help speed the emigration of British

families to this country. The Synod also called upon parishes in Australia to help obtain houses for British emigres. According to the Church of England's Council for Commonwealth Settlement, it has a list of more than 5,000 families wishing to emigrate from Britain to Australia.

THE CHURCH'S "GROWING EDGE"

(Continued from page 10)

church can effectively communicate the Gospel to him. Ministers, sociologists, psychologists, employers, and young adults will be brought together. Facing the problems of

this group may mean the difference in gaining or losing many single young adults for the church.

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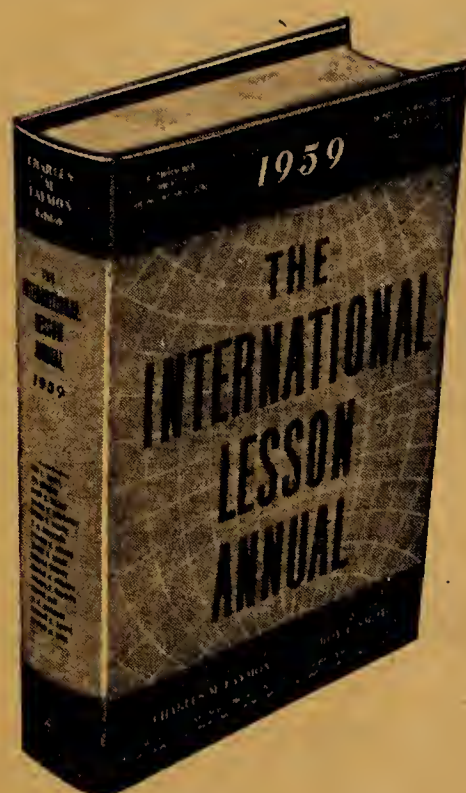
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The *International Lesson Annual*, 1959, is the new comprehensive commentary on the International Sunday School Lessons. Edited by Charles M. Laymon with lesson analysis by Roy L. Smith. The volume includes articles by Gerald B. Harvey, Halford E. Luccock, Ralph W. Sockman, and others. It provides specific teaching helps for every lesson in 1959. The volume offers these aids: complete texts in both the King James and the Revised Standard Versions, explanation of the Bible passages, application of the text to our life today, step-by-step teaching suggestions, daily Bible readings, audio-visual resources, and maps and line drawings. For the teacher or student this commentary will help you enjoy an informed, inspiring, lesson. (AP) . . . postpaid, \$2.95

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Use of New Exploring Program

The new Exploring program of the Boy Scouts of America became available in October to churches and other institutions. It is an up-to-date program representing the best that study and wide experience can create for young men of high school age.

The new program is based on facts about the interests, needs, and concerns of teen-age boys secured through the services of the Institute for Social Research of the University of Michigan. This nationally renowned agency conducted personal interviews with a national sampling of boys fourteen, fifteen, and sixteen years of age. Many of the features of the new Exploring program are results of the findings of this scientifically conducted study.

Data gathered in this comprehensive study of teen-age boys were shared with religious, educational, and civic leaders and their suggestions for use of the data were received. Directors of Christian education and youth work in many Protestant denominations participated in the consultations.

Here is a summary of some of the distinctive features of the new Exploring program:

- 1. For high-school age boys ninth grade and above and fourteen years or older; age fifteen, regardless of grade.
- 2. Exploring has become a separate and distinct program. Boys of Explorer age now in a Boy Scout troop have the option of remaining in that program of transferring to an Explorer unit.
- 3. Emphasis on special interests and hobbies.
- 4. Attractive to high-school age boys whether or not they have been Scouts.
- 5. More opportunities for vocational exploration.
- 6. More significant social events with more coed activities.
- 7. More community services on a group basis.
- 8. Emphasizes attainment of Eagle rank for boys who desire a step-by-step achievement program.
- 9. Greater participation of boys in district and council planning of Explorer events.
- 10. New titles for officers of post: president, vice president, secretary, and treasurer.
- 11. Religious principles and spiritual qualities undergird and pervade the whole program as in the past.

Churches of all denominations will find in this up-to-date Exploring program new and fresh activities that will help them attract and hold the interest of boys of high school age. Explorer units with the new program may be administered and operated by the churches as a part of their own ongoing program for youth.

Local Protestant committees on Scouting are urged to cooperate with their Boy Scout council in get-



ting information about the new Exploring program to all Protestant churches. Here are some suggested methods of promoting the program:

- 1. Publicize in church council bulletins or news-letters.
- 2. Send a letter with the promotional folder For You for Youth (No. 3015, 2 cents each) to all Protestant ministers.
- 3. Hold a Protestant conference on Scouting for clergy and lay leaders to highlight the new program.
- 4. Work with organization and extension committees in organizing new Explorer units.
- 5. Make available at youth meetings the colorful folder Rocks, Rockets, Rhythm? (No. 3151, 2 cents each).

Modern Circuit Rider Has A Trailer 'Parsonage'

Paulding, O. (RNS) — A modern counterpart of the Methodist circuit rider of former years has set up shop in three Paulding County communities in northwestern Ohio.

He is the Rev. Homer Ferris, who with his wife, are staying for a week in their trailer in each of three rural neighborhoods he serves as minister.

Now in his fifth year on the Haviland-Scott-Broughton charge of Methodist churches, Mr. Ferris said he had never felt he had succeeded in being a "full part of the community." He added that the church members hadn't felt that way, either.

So he took his trailer to the villages for the more intimate type of contact and an opportunity for the people to "come to the parsonage" for a chat. In addition, the minister said he would have a chance to work more intensively with church commissions and committees.

The Methodist minister declared that his trailer home circuit-riding offers rural churches "a new type of ministry."

Statistical Review Of The Methodist Church

CHURCH MEMBERSHIP	1958	1957
Total Full Members Reported Last Year.....	9,566,629	9,444,820
Rec'd This Year on Profession of Faith or Restored	373,102	378,031
Rec'd By Transfer from Other Methodist Churches...	280,948	285,760
Rec'd from Other Denominations	100,225	99,931
Removed by Transfer to Other Methodist Churches...	252,854	254,589
Removed by Quarterly Conference Action	201,276	207,501
Removed to Other Denominations	82,387	82,471
Removed by Death	96,869	92,026
Full Members: (Lay)	9,664,501	9,539,757
(Ministerial)	27,415	26,872
(Total)	9,691,916	9,566,629
Baptisms—Infants	211,211	224,052
All Others: Children, Youth, Adults	185,900	187,489
Preparatory Members Now on Roll (Baptized Children)	1,470,697	1,382,207
CHURCH SCHOOLS		
Officers and Teachers	623,003	606,114
Nursery Home Members	425,183	465,251
Children (Not including Nursery Home Members).....	2,433,598	2,375,281
Youth Division (12-23 years)	1,273,537	1,261,022
Adult Home Members	233,593	232,053
Other Adults (24 Years and Over)	2,134,064	2,112,639
Total Church School Membership	7,112,411	7,052,660
Average Attendance at Sunday School (All Ages).....	3,685,220	3,710,849
Average Att. at Sunday Eve'ng Fellowship (All Ages)	481,400	477,499
Average Att. at Additional Sessions: Children	293,151	292,243
Methodist Youth Fellowship Meetings	464,006	443,893
Adults in Meetings Other Than Sunday School.....	284,534	315,775
Number of Church Schools	38,350	38,146
Methodist Pupils and Constituents in Vac. Ch. Schs.	1,431,612	1,369,572
Church School Members Joining Church on Prof. of Faith	212,439	214,120
Are All Lesson Materials Used Approved by The Methodist Church?		
Yes	20,537*	18,054*
No	7,743*	7,925*
Church School Offering for World Service & Conference Benevolences	\$3,900,702	\$3,803,886*
WOMAN'S SOCIETY OF CHRISTIAN SERVICE		
Number of Societies	31,285	31,259
Membershp (Including Wesleyan Service Guild)	1,792,968	1,788,129
Amount Paid for Local Work	\$17,566,839	\$17,595,381
METHODIST MEN		
Number of Chartered Groups	10,661	10,195
Membership	410,713	403,253
Number of "Together" Subscriptions	923,756	763,438
Number of Organized Churches	39,317	39,359
PROPERTY AND OTHER ASSETS		
Estimated Value of Ch. Bldgs., Equipment, Land...\$2,398,277,109	\$2,217,026,516	
Estimated Value of Parsonages, Furniture, Land	271,633,037	262,825,548
Estimated Value of Other Prop'ty (Cash, Bond, Etc.)	189,058,456	158,243,361
Indebtedness on Buildings, Parsonages, Etc.	224,014,390	188,939,510*
EXPENDITURES FOR LOCAL CHURCH		
Paid on Principal and Debt Interest	\$52,143,476	\$44,111,054
Paid for Buildings and Improvements	119,618,515	109,549,643
Paid for Other Current Expenses, Incidentals	105,765,319	98,476,638
Paid for Church School Expenses & Administratoin...	17,605,949	15,353,080
MINISTERIAL SUPPORT		
Salary Claim of Pastor and Associate Pastors.....	85,428,011	80,886,900
Paid Pastors	83,464,539	79,762,936
Paid Associate Pastors	2,714,102	1,909,449
Total Paid Pastors and Associates	86,178,641	81,672,385
Pastors' Travel and Expense Fund	6,456,026	5,565,279
District Superintendents Fund—Apportioned	5,242,028	5,018,601
District Superintendents Fund—Paid	5,715,106	4,994,914
Episcopal Fund—Apportioned	1,644,838	1,551,026
Episcopal Fund—Paid	1,639,756	1,554,285
Conference Claimants' Fund—Apportioned	13,094,239	11,732,831
Conference Claimants' Fund—Paid	13,479,388	12,287,830
Minimum Salary Fund—Apportioned	1,441,784	1,327,987
Minimum Salary Fund—Paid	1,451,252	1,364,196
CONNECTIONAL FUNDS		
General Administration Fund	556,079	534,102
Jurisdictional, Area, Conference, District Administration Funds	3,171,376	3,075,217
Interdenominational Cooperation Fund—Apportioned	460,107	437,657
Interdenominational Cooperation Fund—Paid	456,831	404,436
BENEVOLENCES		
World Service and Conf. Benevolences—Apportioned	23,154,558	22,234,492
World Service and Conf. Benevolences—Accepted	22,710,830	21,744,835
World Service and Conference Benevolences—Paid...	22,839,796	21,884,636
World Service Special Gifts	405,188	542,691
General Advance Specials	5,388,957	5,960,143
Week of Dedication	660,911	688,276
Fellowship of Suffering and Service	779,942	774,169
Television Ministry Fund	145,675	81,602
W.S.C.S. Cash Sent to Treasurers	10,861,705	10,515,142
Methodist Student Day	255,241	240,712
Methodist Youth Fund	766,493	736,340
Race Relations Sunday	337,866	392,271
Colleges and Universities	5,423,497	3,445,660
Wesley Foundation	969,003	650,337
Hospitals	1,466,212	1,174,331
Homes for Children, Youth and Aged	4,429,698	4,618,551
Conference Advance Specials	3,101,280	3,136,375
Church School Rally Day	516,831	558,812
All Other Benevolences	10,899,308	9,334,399
Total Benevolences	69,247,603	64,734,447
GRAND TOTAL PAID	\$483,485,317	\$443,677,506

*incomplete report.

The Louisiana Methodist

"Serving One Hundred Sixteen Thousand Methodists In Louisiana"
Official Publication of Louisiana Methodism

VOL. X

THURSDAY, DECEMBER 11, 1958

No. 49

Four Educational Meetings Planned For January

Nashville, Tenn. (MI)—The Methodist Board of Education and four other national Methodist organizations related to the denomination's educational program will have their annual meetings in January in Kansas City, Mo.

The schedule is as follows:

January 4-5—University Senate;
January 8-10—Joint meeting of Commission on Christian Higher Education and National Association of Methodist Schools and Colleges;
January 10-11—Association of Methodist Theological Schools;
January 12-14—Board of Education.

All the meetings will be at the Hotel Muehlebach.

The University Senate is the official accrediting agency for educational institutions related to The Methodist Church.

The Commission on Christian Higher Education was established by Methodism's 1956 General Conference to direct the church's 1956-60 quadrennial emphasis on Christian higher education.

The Board of Education has general oversight of The Methodist Church's educational interests in the United States.

Several speakers are scheduled for the joint meeting of the Commission on Christian Higher Education and the National Association of Methodist Schools and Colleges. Principal addresses will be given by Dr. Robert E. Burns, president, College of the Pacific, Stockton, Calif., and president of the National Association of Methodist Schools and Colleges; the Rev. Dr. Marshall T. Steel, president, Hendrix College, Conway, Ark.; the Rev. Dr. Eugene L. Smith, New York City, general secretary of the Methodist Board of Missions' Division of World Missions; Methodist Bishop Lloyd C. Wicke, Pittsburgh; Methodist Bishop Herbert Welch, New York City; the Rev. Dr. Nels F. S. Ferre, professor of theology, Andover Newton Theological Seminary, Newton Center, Mass.; and Bishop Fred P. Corson, Philadelphia, president of the Methodist Board of Education.

Progress of the quadrennial emphasis on higher education will be reviewed by Bishop Paul N. Garber, Richmond, Va., chairman of the Commission on Christian Higher Education, and other bishops.

Most of the Board of Education meeting will be devoted to business and reports, but one principal address is scheduled. It will be given by Dr. Peter Gordon White, Toronto, Canada, editor of church school publications, United Church of Canada.

Among the reports to be made at the Board of Education meeting will be those of the board's three general secretaries. All from Nashville, they are the Rev. Dr. Leon M. Adkins,



LIGHTING THE CHRISTMAS CANDLE

(RNS Photo)

Board Of Temperance Director Of Youth Moves Office To Nashville

Division of the Local Church; the Rev. Dr. Henry M. Bullock, Editorial Division; and the Rev. Dr. John O. Gross, Division of Educational Institutions.

Washington, D. C. (MI) — Miss Emogene Dunlap, director of youth work for the Methodist Board of Temperance here, has moved her office to Nashville, Tenn.

Her new office is at the Methodist Board of Education headquarters, it was announced by the Rev. Dr. Caradine R. Hooton, general secretary of the temperance board.

He said that Miss Dunlap will continue on the staff of the temperance board, and that in addition to her responsibility for temperance education of youth she will represent the board in interstaff relations with the Methodist agencies in Nashville.

"The move places Miss Dunlap at the center of the Methodist Youth Fellowship headquarters," said Bishop John Wesley Lord of Boston, Mass., president of the Board of Temperance and chairman of the Board of Education's Division of the Local Church.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Dec. 11-Dec. 20 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Dec. 11	Acts 20:1-16
Dec. 12	Acts 20:17-38
Dec. 13	Acts 21:1-14
Dec. 14	Acts 21:15-26
Dec. 15	Acts 21:27-39
Dec. 16	Acts 21:40-22:21
Dec. 17	Acts 22:22-30
Dec. 18	Acts 23:1-15
Dec. 19	Acts 23:16-35
Dec. 20	Acts 24:1-21

Release Of "Talk Back" Series Is Being Planned

The Methodist Church, in conjunction with the Broadcasting and Film Commission of the National Council of Churches, is planning to release an unusual series of programs called TALK BACK. TALK BACK is produced and contributed by the Methodist Television Ministry. The planners of these programs hope that the churches will look upon the series as an extension of their own ministry.

The TALK BACK television series is a new adventure in two-way communication through television. It is an attempt of the Protestant churches acting in unity to involve persons of the television audience in thinking more deeply about the basic questions of life and in talking back and forth with their neighbors about them until they gain new religious insights.

The format for this new television series is simple. It begins with a filmed human situation drama that will arouse the interest of the viewer. This is followed with an on-the-air live discussion by local persons who have experience, insights and the ability to think religiously. Usually the persons will bring many new religious insights to bear upon the problem and then turn to the audience and ask them what they think. Here is where the *Use groups* come into action. Various viewing groups—for example, established adult classes in the local church, parents' groups, young adult fellowships, and informal neighborhood groups—will be set up.

Each program will begin with a 12-minute filmed drama showing a human problem or need. During the remainder of the half-hour broadcast, selected persons in the viewing area will discuss questions raised in the film. This will be an on-the-air "live" studio discussion to relate the Christian faith to the problems brought out in the filmed drama. These discussion leaders also will suggest that viewers participate by talking over the problem in organized discussion groups or in informal gatherings, such as around the supper table, among friends, on the way to work, at coffee breaks, in high school groups, and at "bull-sessions" in college dormitories, fraternity or sorority houses.

Miss Lois Ann Randerson, Assistant to the Director of Utilization and Field Service said: "TALK BACK scripts have been written by television writers in New York City and Miss Joyce Sloan, TRAFICO staff writers. The technical staff of TRAFICO produced the series and the casts feature professional TV actors from New York."

The problems or needs to be dramatized and discussed in the TALK BACK programs were selected from the results of a survey.

Call For National Methodist Town And Country Conference

(By the Council of Bishops of The Methodist Church)

The rural people of our country and other countries in the world remain and continue to be the source not only of population, food, fibre, and fuel for our society, but of many of the basic values contributing to the spiritual life of the nation.

In view of the great changes, technological and cultural, now taking place in the rural work of this country, there is need as never before for our church to look analytically at these changes of policies relating to the nature, structure and leadership of the Church in town and country and its impact on rural people and the rural community.

Moreover, the movement from rural to urban sections of American society has been a fact long noted. The country people moving to town become the backbone of innumerable city churches. It is important, therefore, that the interdependence of rural and urban churches be more seriously considered, so that the whole Church be brought to see the abiding significance of rural people, of rural life and rural values in building up a spiritually satisfying urban society.

Therefore, we, the Bishops of The Methodist Church, hereby call a NATIONAL METHODIST TOWN AND COUNTRY CONFERENCE, July 21-24, 1959, in Wichita, Kansas, so that the Church may take counsel together on these problems and develop a strategy and a wise course of action for the future of our service to people in town and country communities here and elsewhere in the world, and so that leaders in the rural areas may have increasing understanding and cooperation with and from the urban and the growing suburban elements in our Church leadership.

Georgia Senator Assails Clergymen's "Atlanta Manifesto"

Atlanta, Ga. (RNS) — U. S. Sen. Richard B. Russell (D.-Ga.), criticized as a "surrender to integration efforts" the recent statement made here by 312 white clergymen in the Atlanta area urging state and community leaders to devise a sound public school plan consistent with the Supreme Court's integration ruling.

"In its essence," the state's senior senator said, "the ministers' manifesto was an appeal to the people to accept integration." He added that if the ministers want to help preserve the public schools, they should appeal to the National Association for the Advancement of Colored People to stop its lawsuits against segregation.

Sen. Russell, speaking at States-
(Continued on page 15)

Protestant Churches In Germany Are More Alive Bishop Tells Nat'l Council

Los Angeles, (MI) — Protestant churches in East and West Germany are more alive now than at any time in recent years, says Bishop Frederick Wunderlich, head of the 100,000-member Methodist Church in Germany.

Bishop Wunderlich, a visitor to Los Angeles since Sunday, attended a meeting of the denomination's national Coordinating Council at the Hollywood Roosevelt Hotel. He left today for Washington.

He cited these evidences of Protestantism's vitality:

More young people are taking church seriously, and are attending services. And this is true in East Germany where no church is allowed to organize youth programs.

Attendance and membership show steady gains.

There is increasing cooperation

World Order Conference Calls On

American Churches To Lead The World From The Brink Of Annihilation To Peace

NEW YORK, (NC)—With the Christian motivation of expressing "the redeeming love of Christ" by learning to live in the world as it is, the Fifth World Order Study Conference called on the American churches to lead the world from the brink of annihilation to the achievement of lasting peace.

The theme, *Christian Responsibility on a Changing Planet*, was translated into specific terms through all the work of the conference, which made use of year-long preparatory studies.

In a strongly-worded Message to the Churches, theologically rather than politically oriented, 600 lay and clergy delegates with special interests in international relations outlined a program that calls for major changes in current United States foreign policy.

Atlanta Clergymen Reaffirm Position On Racial Crisis

Atlanta, Ga. (MI)—Ninety-seven Methodists are among the 311 clergymen of 17 denominations here, who signed a statement on "The South's Racial Crisis," which was made public Nov. 23.

An earlier statement, issued a year ago and often referred to as the "Atlanta Manifesto," was signed by 80 ministers, including 20 Methodists.

The group reaffirmed these six principles "as essential to the solution of our problem:"

1. Freedom of speech must at all costs be preserved.
2. As Americans and as religious leaders, we have an obligation to obey the law.
3. The public school system must not be destroyed.
4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.
5. Communication between responsible leaders of the races must be maintained.
6. Our difficulties cannot be solved in our own strength or in human wisdom, but only through prayer and in obedience to the will of God.

"The months which have elapsed since the signing of that statement have been a period of deepening danger," the ministers emphasized. "The events of the recent past have been such as to call for growing concern on the part of all responsible citizens . . . we are more convinced than ever of the fundamental truth of these six principles."

The ministers who signed the statement "do not believe in the wisdom of massive integration and are sincerely opposed to the amalgamation of the races."

However, they pointed out that "the Supreme Court's interpretation of the Constitution has the effect of law in our country . . . the citizens of our country have the right to work through legal processes to secure the correction of judicial errors or the repeal of undesirable legislation. They do not have the right to defy laws simply because they personally hold them to be unwise or harmful . . . We believe that the Constitution of the United States in its provisions for human rights is in accord with Divine Law, and we must, therefore, learn to live with and under the law."

between free churches, such as The Methodist Church, and state-supported churches.

Brilliant young men are turning their backs on promising careers in business and industry to enter the,
(Continued on page 15)

Wesley Society To Celebrate Its 4th Birthday

Nashville, Tenn. (MI)—A Methodist group called the Wesley Society will have its fourth birthday January 31, 1959, and it hopes to celebrate with the publication of *The Wesley Hymnbook*. The Wesley Hymnbook can be ordered for one dollar a copy, plus postage, from Max Tow, Box 275, Drew University, Madison, N. J.

The hymnbook will contain 154 hymns, mainly Charles Wesley's, and it will be published by A. Weekes & Co. Ltd., London, England, perhaps before January 31.

Charles Wesley was the brother of John Wesley, founder of Methodism. He is considered by many to be the greatest hymn writer of all ages.

The Wesley Society began with an informal meeting of a small group of Methodist ministers, teachers, and students in Christ Church, New York City, on January 31, 1955. Its aim is "the renewal of the Wesleyan heritage in the contemporary Methodist church."

The hymnbook, which has a preface written by Methodist Bishop Richard C. Raines, Indianapolis, is one of the society's first steps toward its goal of "renewal of the Wesleyan heritage."

The society also hopes to help bring about this renewal through research and fellowship.

"In the research phase of our efforts, we intend to encourage scholars in an attempt to establish the solid and distinctive theological contribution which Methodism has to make to the universal Church," said the Rev. Dr. Franz Hildebrandt, president of the Wesley Society's council and professor of Christian theology at Drew University, Madison, N. J.

"As for the fellowship phase," said Dr. Hildebrandt, "we plan for our members to gather in local meetings or retreats for study, devotion and 'conversation on the work of God'."

"The society's mailing list has steadily grown and runs into several hundred names now," said Dr. Hildebrandt. "Most of them are ministers, students, and professors, but the door is wide open for laymen."

"The Wesley Society is in no sense an official body of the church, and it claims no ecclesiastical status," he said. "It is merely those who 'care' linking together to serve Methodism by a recall to our foundations."

Dr. Hildebrandt is author of a book entitled *From Luther to Wesley*. He was born in Germany and was a Lutheran pastor there, working at one time with Martin Niemöller. He went to London in 1937 and entered the Methodist ministry in 1946.

General Board of Evangelism's Department of Evangelistic Movements.

Speakers, in addition to Dr. Callaghan, for the Montreat ministers' meeting will be Methodist Bishop Roy H. Short, Nashville; the Rev. Dr. Frank B. Stranger, pastor of First Methodist Church, Collingswood, N. J.; and the Rev. Leslie J. Ross.

"The conferences are for personal
(Continued on page 15)

The Message urged step-by-step disarmament by multilateral agreement going beyond the suspension of nuclear testing; eventual recognition by the United States of the People's Republic of China and its entrance into the United Nations; a break-through in the cold war stalemate by advancing toward competition in ways other than war, with growing cooperation wherever possible; more liberal and imaginative economic aid to peoples in other countries.

Secretary of State John Foster Dulles, who presided over the first World Order Conference in Delaware, O., in 1942, addressed the opening public meeting. He reasserted United States foreign policy, warned newly emerging countries to mistrust the wiles of international communism and asked the United States to reinforce its faith in the capacity of peoples to govern themselves by helping them preserve their new-found independence. He defended American diplomacy and declared that the administration does not believe peace can be achieved "by maneuvers or expediency or by power politics."

He was thunderously received by
(Continued on page 15)

Evangelism Board To Conduct Three Conferences In Jan.

Nashville, Tenn. (MI) — Three conferences on spiritual birth and growth will be sponsored by the General Board of Evangelism of The Methodist Church between January 9 and 30, 1959.

One of the conferences will be for laymen and two for ministers. The laymen's conference will be January 9-11 at the Kenlake Hotel at Kentucky Lake, near Paducah, Ky.

The ministers' conferences will be January 20-23 at the Kenlake Hotel and January 27-30 at Montreat, N. C.

The Rev. Dr. W. Sydney Callaghan, Belfast, Ireland, superintendent of evangelism of the Irish Methodist Church, will speak at all three conferences.

Other speakers for the laymen's meeting will be Robert G. Mayfield, Chicago, general secretary of the Methodist Board of Lay Activities; and the Rev. Dr. Thomas A. Caruth, Nashville, director of the General Board of Evangelism's prayer life movement.

Other speakers for the minister's meeting at Kentucky Lake will be the Rev. Dr. Lynn H. Corson, pastor of First Methodist Church, Haddonfield, N. J.; and the Rev. Leslie J. Ross, Nashville, director of the

Religious Groups Cite CBS For Public Service

New York (RNS)—A scroll marking "10 years of distinguished public service" was awarded the Columbia Broadcasting System, Inc. for its network TV program "Lamp Unto My Feet" by four leading religious organizations.

They were the National Council of Churches, the National Council of Catholic Men, the New York Board of Rabbis and the American Jewish Committee, whose representatives co-ordinate relationships between the three faiths and the network.

The citation was presented to Louis G. Cowan, president of the CBS Television Network, at a luncheon here.

"In broadcasting this program," the scroll said, "CBS has recognized the significant and vital contribution that religion has made toward the historical development of this country.

"This week-by-week emphasis for the past decade has helped to sustain a faith in God and in our fellow men, giving to our country its vital character in the family of nations."

"Lamp Unto My Feet" is a CBS Public Affairs program produced by the network. Following a 15-minute dramatization of a current or historical issue, it features an interview with some outstanding clergy or lay leader. Frequency of denominational representation is determined by membership figures of the nation's various religious groups.

Campaigns Mapped To Promote Religious Books Use

Philadelphia (RNS) — Annual "Lenten lists" will be suspended next spring by members of the Religious Publishers Group in favor of a concentrated promotion of the sale and reading of religious books supported by Protestant, Catholic and Jewish bodies.

The campaign and its integration as part of National Library Week, April 12-18, 1959, was voted at a meeting here of the RPG. The group comprises representatives of most of the country's leading Church publishing agencies and the religious book trade.

Objectives of the campaign are to improve the religious collections in public libraries, to emphasize religious books as the core of home libraries, and to urge individual congregations to set up church libraries.

Emerson Greenaway, librarian of the Free Library of Philadelphia and president of the American Library Association, said the first National Library Week last year was observed by more than 5,000 communities.

Library circulation, Mr. Greenaway said, is on the increase, and the trend is toward serious books rather than toward transitory ones.

"Non-fiction reading, a large part of it religious," he said, "accounts for 50 per cent of the circulation in some public libraries, compared to only 30 per cent a few years ago."

Former FBI Agent Finds Life As Clergyman More Exciting

WASHINGTON, D. C. (RNS)—The Rev. Merrill W. Drennan, who at 35 gave up a promising career as an agent with the Federal Bureau of Investigation to enter the ministry, has demonstrated that he still knows how to "get his man."

Only now he is gathering members for Millian Memorial Methodist church, in suburban Silver Spring, Md., and making churchgoers of them.

Methodist Bishop G. Bromley Oxnam of Washington revealed that the ex-FBI agent has the fastest growing church in the Washington area, and perhaps the nation. Since 1954 its membership has climbed from less than 200 to more than 900.

Mr. Drennan had been an FBI agent for six years when he dropped in to a noonday Lenten service nearly a decade ago at Washington's downtown Church of the Epiphany (Episcopal). He heard a sermon by Dr. Joseph R. Sizoo, now professor of religion at George Washington University, so eloquent that it moved him to consider serving the church full-time instead of only as a Sunday school teacher.

FBI Director J. Edgar Hoover, recalling how he almost entered the Presbyterian ministry as a youth, gave the plan his blessing. After three rugged years at Westminster (Md.) Theological Seminary, during which Mr. Drennan supported his wife and two children by part-time work including selling encyclopedias, he was ordained.

His most exciting role as an FBI agent, the minister recalls, was serving as one of the bodyguards for the late Secretary of State Edward Stettinius, Jr., during the United Nations conference in San Francisco in 1945 when Stettinius' life was threatened by fanatical opponents of American participation in the UN.

But he finds life as a minister much more exciting, he said.

University Of Minnesota Forms "Panel Of Americans" To Promote Understanding

MINNEAPOLIS, Minn. (RNS)—Students at the University of Minnesota have formed a "Panel of Americans" to promote understanding of different religious and ethnic groups.

A fund of \$3,000 has been raised to send the panel to groups throughout Minnesota.

Loans Approved For 16 E & R Churches

Detroit, Mich. (RNS)—Loans totalling \$262,000 to 16 new churches throughout the United States were approved by the Board of National Missions of the Evangelical and Reformed Church at its annual meeting here.

Among the loans was \$15,000 for beginning construction of a unique triangular-shaped country church near Petoskey, Mich. Symbolic of the trinity, the church's three sides will extend from the pulpit in the apex of the triangle.

Other churches to receive loans, either for commencement or continuation of building projects, include congregations in Dearborn, Mich.; Dayton, Columbus, Parma and Hudson, O.; Indianapolis, Ind.; Holbrook, Ill.; Valley Forge and Hampton, Pa.; Syosset, N. Y.; Winston-Salem, N. C.; Iowa City, Ia.; Biloxi, Miss.; Waukesha, Wis., and Arlington, Tex.

FBI Reports Increase In Crime Rate

Washington, D. C. (RNS) — The Federal Bureau of Investigation said here that 1958 will be the worst year in history for crime in the United States.

During the first nine months of the year, the crime rate has increased 11 per cent, the FBI said in a new quarterly bulletin. Greatest increase was in robberies which were up 18 per cent. Rape increased 13 per cent and burglaries 14 per cent. Murders increased 3 per cent.

The crime rate is increasing faster in small towns than in large cities, the FBI said.

The panel is made up of five students and includes a Jew, a Roman Catholic, a Protestant, an Eastern Orthodox, a Nisei and an American Indian.

Religious foundations and fraternities are co-operating in the project.

E. G. Williamson, dean of students, said the panel is good public relations for the university. "It helps combat the idea that university students are playboys or that the university is a huge impersonal factory," he said.

Warns Against Gov'ts. 'Determined' To Destroy The Christian Faith

Boston (RNS) — The Rt. Rev. Henry Knox Sherrill, former Presiding Bishop of the Protestant Episcopal Church, said here that "not since the Roman Empire have there been governments so determined to destroy the Christian faith."

At a dinner in his honor attended by 1,200 clergymen and lay members of the Massachusetts Episcopal Diocese, he also expressed concern over the rebirth of pagan faiths in countries swept by nationalism.

In the face of the "spirit of secularism abroad and at home—foes within our own household, perhaps even in our own hearts," the Christian Church needs "very much more determination and infinitely more concentration," Bishop Sherrill said.

"We need unity among the Christian Churches so that we may stand, work, pray and give together," he added. "It is the only way to make the kingdoms of this world the kingdoms of Christ."

Dr. Dahlberg Appeals For World's Hungry

Champaign, Ill. (RNS)—Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, urged here that "at least a few" of the billions spent by this country for military purposes be diverted to feeding the world's hungry.

He asked that hunger, fear, poverty and ignorance be overcome, adding that "bullets or bombs" alone cannot stop Communism.

"We would be smart if we diverted to the feeding of mankind at least a few of the \$50 billion we spend for military purposes," he said. "We should do this not simply to defeat Communism. We should do it out of sheer compassion."

Dr. Dahlberg addressed some 1,500 persons at a Harvest Festival of Thanksgiving at the University of Illinois held under the auspices of Church World Service, overseas relief agency of the National Council. Highlight of the service was the dedication of symbolic gifts of staple food collected by the Christian Rural Overseas Program of CWS.

255 Disabled Korean War Veterans Become Clergymen

Washington, D. C. (RNS) — The Veterans Administration reported here that 255 disabled veterans of the Korean War have become clergymen.

An occupational survey of 51,639 veterans who were discharged with permanent disability resulting from wounds, illness, or injury during the 1950-53 conflict discloses that twice as many have prepared themselves for professional or skilled managerial positions as do men in the U. S. population at large.

The VA said that a total of 22,516, or 43.9 per cent of the disabled veterans have undertaken training with government assistance to prepare themselves for professional, semi-professional or managerial positions. This compared with 21.9 per cent of the male labor force in the U. S. at large with such training.

Among the professional categories chosen by the disabled veterans, some 3,900 prepared themselves for high school or college teaching positions.

Coach Has Religious Services Before Games

Chapel Hill, N. C. (RNS)—Football Coach Jim Tatum of the University of North Carolina always arranges a religious service for his team on the day of the game.

When the team is away from home, a pastor of the community in which it is playing is brought in for a 30-minute service on the morning of the game.

Home Hospital Sunday, December 14

THOSE acquainted with the ministry of Louisiana and Mississippi Methodists through the Methodist Home Hospital in New Orleans know that some of the finest work of Methodism in these two states is being done through that institution. There, for many years, a haven has been provided for girls who perhaps more than any others need the encircling arms of Divine love. A hospital for unwed mothers, a child caring and a child placing agency, the ministry which the church has undertaken through this institution has been the means of Christian redemption for a large number of girls and of bringing happiness to homes of many couples through the placing of babies where they will receive love and attention which every baby has the right to expect. It is no wonder that Methodists of Louisiana and Mississippi put a substantial amount of money year after year into the work and development of this institution.

Past gifts have made possible the development of the modern structure which houses this redemptive program. Those who have had the responsibility of administering this program in the past and at the present have handled their responsibility well, and Methodists have responded to their leadership.

Past gifts have made possible the present program. Gifts now and in the future will make possible the continuation of this work. Your generous gift during the Christmas season when Christ's birthday is observed will bless the life of some girl, her baby, and a Christian home which will receive the baby for its own. Let us respond in a greater way than ever before.

Christmas Comes But Once A Year

"CHRISTMAS comes but once a year." So goes an old verse from the 16th century (Tusser's *The Farmer's Daily Diet*) which calls for an attitude of gaiety, goodwill and cheer, so characteristic of the Christmas season. Since this season only comes once a year, the absolute most must be made of it. There is no doubt but what for many of us this is the frame of mind with which we enter this season, unmindful of the spiritual basis which gave the season its beginning.

The very nature of the season is such that it draws from many people the best of life within them. Christmas had its beginning as an expression of God's love. God's coming into the world in the life of a Babe, a supreme manifestation of His concern for man's fulfillment, so touched the world that man's accounting of time itself is reckoned by His life and death. Christmas has a most significant spiritual basis and finds its most meaningful expression when people relate that spiritual basis with their thoughts and activities and in keeping with the Great Event.

However, to say that "Christmas comes but once a year," is to reveal the shallowness and superficiality of the observance in many of our lives. To be able to turn on goodwill and cheer as one would flip a light switch is far less an accomplishment than to express goodwill and cheery every day throughout the year. The tragedy in too many of our lives is that Christmas does come but once a year and with the passing of the Christmas season, we also pass from thoughtfulness concerning others to an overripe compassion for ourselves and those closest to us.

Christmas has its richest meaning and blessing to our lives as its spiritual basis so stirs us that Christmas comes not one day a year but every day. Goodwill, compassion, concern, peace, thoughtfulness, these characteristics of the season at the year's end are none the less needed in the year's every season. May this year's Christmas so bless our lives that throughout the year the spirit of the Christ will be expressed in our every relationship.



Help For Lay Speakers

WE have repeatedly urged laymen to take a larger role in the affairs of the Methodist movement, finding a place of creative and constructive usefulness where one's talent will bless the lives of those searching for a more satisfying life. Certainly one of the tested and proven useful ways is through lay speaking. Numbers of Methodist laymen have made substantial contributions to righteousness through this impressive expression of personal testimony of one's own personal religious experience.

It is our privilege to call our readers' attention to a fine tool useful to any lay person interested in lay speaking. We are especially proud that one of our own Area laymen has written a small booklet, "Lay Preaching In The Rural Church" whose accounts of lay speaking in Northeast Arkansas will prove of great value to any layman who has felt the urge to share publicly his experience with others. The author, Charles A. Stuck of Jonesboro, Arkansas writes from his own extensive experience in lay preaching.

Mr. Stuck is one layman who has taken his church seriously, enough indeed to forsake all secular business for the business of the Kingdom. Three years ago he disposed of his business interests and has since devoted all his time to church work. Lay Leader of the North Arkansas Conference, he has had several successful temporary assignments with the General Board of Lay Activities and the General Board of Evangelism.

"Lay Preaching In The Rural Church" was published by Tidings, the publishing department of the General Board of Evangelism. Copies of the 48-page booklet may be obtained by ordering from Tidings, 1908 Grand Avenue, Nashville, Tenn., or from the author at 215 Union Street, Jonesboro, Ark. Enclose 25c for each copy. This will be a small investment for a large return.

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ABOUT FACTS and FOLKS

REV. HENRY RICKEY, superintendent of the New Orleans District, preached at the Rayne Memorial Methodist Church, New Orleans, on Sunday, Nov. 23. Dr. A. M. Serex is pastor of the church.

REV. DON GUYNES, associate pastor of First Methodist Church of Lake Charles, was guest preacher at both morning worship services of the Moss Bluff Methodist Church on Sunday, Nov. 30. Rev. Henry Bowdon, Jr., is pastor of the church.

REV. DOUGLAS McLEAN, student at Perkins School of Theology, SMU, Dallas, preached at the morning hour of worship in his home church, the Hodge Methodist Church, on Sunday, Nov. 30. Rev. Terral T. Lowe is pastor.

REV. PAUL BLANTON, director of the Methodist Student Movement on the SMU Campus, Dallas, was guest speaker at the evening worship service of First Methodist Church, Lake Charles, on Sunday, Nov. 30. Dr. Carl F. Lueg is pastor of the church.

REV. AND MRS. LUMAN E. DOUGLAS announce the arrival of their first grandchild, Marty Lyn Fulmer, on November 30. Mrs. Fulmer is the former Miss Carolyn Douglas. The paternal grandparents are Mrs. E. F. Fulmer and the late Mr. Fulmer of Homer.

DR. IRMA HIGHBAUGH, former missionary to China, and the leader of Family Life Movement in Southeast Asia for a number of years, was the guest speaker at the Christmas Family Night Service of the Noel Memorial Methodist Church, Shreveport, on Wednesday night, Dec. 10. Dr. B. C. Taylor is pastor of the church.

PAUL L. MANN, is the newly elected president of the Men's Club of the First Methodist Church, Shreveport. Others selected to service with Mr. Mann include George A. Holmes, vice president; Henry I. Winegeart, secretary, and John Morrow, treasurer. Dr. D. L. Dykes, Jr., is pastor of the church.

DR. JOHN Q. SCHISLER, Nashville, Tennessee, who retired in 1955 as executive secretary of the Methodist Board of Education's Division of the Local Church, had a heart attack November 22 while working in his yard. He is at Mid-State Hospital, Nashville. Dr. Schisler is a former member of the North Arkansas Conference.

FAMILY NIGHT was observed Wednesday evening, Dec. 3, at the Live Oak Methodist Church, Watson. Committees of responsibility were as follows: Arrangements, Mr. and Mrs. Howard Underwood; Program, Mr. and Mrs.

Robert Harrison; Advertising, Mr. and Mrs. Harrell Harrison. Rev. Charles H. Giessen is pastor of the church.

COVERED DISH SUPPER and Christmas program was held at the First Methodist Church of Monroe on Sunday night, Dec. 7. Theme for the family night program was "Making Christmas Christian." Lights were turned on on the Nativity Scene at the entrance of the Sanctuary as part of the program. Dr. G. W. Pomeroy is pastor of the church.

REV. JOHN F. KILPATRICK, Pastor of the First Methodist Church of Pineville, was featured speaker of the evening at Louisiana College's sixth annual Turkey Hollow Thanksgiving feast, held Tuesday evening, Nov. 25. The Athenian Literary Society was the sponsor. The affair, one of the high-lights of the college's fall social season, was held in the second floor lounge of the Morgan W. Walker student center.

REV. W. D. BODDIE, pastor of the Rayville Methodist Church, was speaker for evangelistic services in the McGuire Methodist Church, West Monroe, Nov. 16-23. Eugene Smith, music director at the McGuire Church, was in charge of congregational singing. Miss Biddy Dupree, junior in West Monroe High School, was the organist for the services. Rev. Don Wineinger is pastor of the church.

UNION THANKSGIVING SERVICES were held at the McGowen Memorial Methodist Church, Jeanerette, on Wednesday, Nov. 26. Participating in the service were the ministers from the Presbyterian Church, Rev. Robert K. Bennett, and the host pastor, Rev. A. Mitchell Martin. The offering received was divided between the American Bible Society and the Salvation Army Social Service Unit.

DR. NITA AKIN, organist for the First Methodist Church of Wichita Falls, Texas, presented on organ recital Wednesday night, Nov. 19, in the First Methodist Church of Shreveport. The event, open to the public free of charge, was sponsored by the North Louisiana chapter of the American Guild of Organists and First Church. Dr. Akin is head of the organ department at Midwestern University. Dr. D. L. Dykes, Jr., is pastor of the church.

UNION SERVICE was held at the Gilbert Methodist Church Thanksgiving day at 9:00 a.m. with the Rev. Wilbur Haglan, pastor of the Calvary Baptist Church, delivering the message. The choir of the Methodist church furnished music for the service. A goodly number from the Beouf Methodist Church attended. The offering received was used to purchase fruit for the Rosilee Nursing Home in Wisner. Rev. R. K. Friedrich is pastor of the Gilbert-Beouf Charge.

JIM DORMAN was elected president of the Men's Club of the Greta Methodist Church at an organizational meeting Monday night, Nov. 17. Other officers are John Brown, vice-president; Dean Kelley, secretary; Don Robertson, treasurer; Bob Casteel, reporter, Chester Lewis, attendance and membership chairman. More than 25 men were present for the initial meeting, and they voted to hold dinner meetings on the first Wednesday night in each month. Rev. A. B. Cavanaugh is pastor of the church.

RECENT ACTIVITIES at the First Methodist Church of Winnsboro include: Rendition of music for the Community Thanksgiving Service by the Senior Choir of the church; Sadie Mecom, Sub-District of the MYF of the Monroe District donated a sewing machine to one of the cottages at the Methodist Children's Home for Thanksgiving; and a fish supper, sponsored by the Men's Club of the church on Thursday, Dec. 4, for the benefit of the Ministerial Student Scholarship Fund. Rev. W. H. Bengtson is pastor of the church.

PARKER METHODIST CHURCH of New Orleans was host church at the November meeting of the Delta Sub-district in New Orleans recently. A large group of young people heard the newly organized Delta Choir, under the direction of Mrs. Ed Barksdale, sing three hymns during the service. Glenna Schoen of Parker Church is president of this group. Tom McKnight was the chairman of a drive recently for church improvement. The goal \$2000.00 was reported successfully "over the top." Rev. E. J. Barksdale is pastor of the church.

REV. W. SPENCER WREN, pastor of St. Luke's Methodist Church, New Orleans, will be the guest speaker at a Monroe District Youth Rally on Friday, Dec. 12, at the First Methodist Church of Winnsboro. The Winnsboro Sub-District will have a Bible Conference at the church on Monday, Tuesday and Wednesday nights, Dec. 15, 16 and 17. This Bible Conference is for youth and adults interested in learning how to read and study the Bible. Rev. Don Risinger, pastor of the Welsh Methodist Church, will teach the course. Rev. W. H. Bengtson is pastor of the church.

J. D. HOLMES, JR., is the newly elected president of the Men's Club of the Winnfield Methodist Church, succeeding Roland Rogers. Other officers named at a meeting of the Club Wednesday night, Nov. 19, are: Ranel Brady, vice-president; Denton Shell, secretary-treasurer; James Russell, Jr., program chairman; Dennis Shell, reporter; George Larson, publicity; Arie Hughes, attendance; and Dr. F. C. Wren, devotionals. Serving on the nominating committee were: J. G. Russell, Sr., Troy Smith and the Rev. R. H. Staples, pastor. The Rev. Mr. Staples spoke at the meeting on the subject "What Is Man?"

REV. BYRD L. TERRY, a recent graduate of Centenary College, is now attending the Candler School of Theology, Emory University, at Atlanta, Georgia. The Rev. Mr. Terry has been appointed associate pastor at Mary Branan Memorial Methodist Church, located in the Sylvan Hills section of Atlanta. While attending Centenary College Mr. Terry was pastor of the Hilly and Salem Methodist Churches, and this past summer he served the Pelican and Converse Methodist Churches. Mrs. Terry, the former Miss Janice Nobles of Hilly, is a teacher in Clearview Elementary School in Atlanta.

JACK ANDERSON, a member of a Deputation Team from Wesleyan Foundation at Southwestern Louisiana Institute, was guest speaker at the morning worship service of the David Haas Memorial Methodist Church in Bunkie on Sunday, Nov. 16. The team spent the week-end of Nov. 15-16 at the church where on Saturday evening a supper and Fellowship program was led by the team. The team also was in charge of the devotional of the Youth Division at the Sunday School hour. Other members of the team were: Phillis Hester, Pat Hearn and Frank Stroud. Rev. J. J. Caraway is pastor of the church.



REAPING WHAT WE SOW

When I was a boy, the Sunday School lessons always had a Golden Text, which we were expected to commit to memory. One of these has remained with me. And I venture to think it is so familiar that when I start it, most of you can finish it. Listen: "Be not deceived; God is not mocked,"—you know the rest—"for whatsoever a man soweth, that shall he also reap."

Now let us ask: When you first hear these words, does the statement strike you as a threat or a promise? Perhaps this question serves as a test of the state of your own conscience. And maybe it was evidence of my own guilty conscience, but I have to confess that the words usually struck me as a warning of judgment, reminding me I can't feel God, that if I sow in sin I shall reap in judgment.

We take this principle of sowing and reaping as an old and accepted theme. But do we stop to think what it meant to man when he first discovered it? Try to think back to the time when man first found out that he could drop a seed into the ground and produce a plant. Sometime ago a national magazine pointed out that human history could be divided into four levels of energy use. Man first gained energy by gathering edible wild plants and by catching edible wild animals. This method, used until about 6,000 B.C., yielded poor returns. Man never developed a high culture on what nature put directly into his hands.

The first breakthrough came with the domestication of plants and animals. When man learned to raise crops and breed stock, he began to develop settled societies. Civilization took a great spurt forward.

Then came another breakthrough to a third level of energy-use in the early 1700's when western Europeans began to use fossil fuels, such as coal and then later oil and natural gas. This led to steam engines, and a mighty multiplication of power.

And now level four in energy production has been evolved by the discovery of atomic fission and what it will lead to, only God knows.

Yes, in the material realm when man discovered the principle of sowing and reaping, it made for a great new use of energy. It meant that man became an intelligent co-worker with God. Man puts the seed in the soil, and then God brings to bear on it the mighty forces of nature, the sun's rays, the air's breath, the earth's fructifying power.

And this principle of sowing and reaping is just as potent in the mind and spirit of man as in the realm of animals and plants. Life is not a mere collecting of experiences by cooperation with the Divine Creator. God gives the seeds. We sow them. God grows them. He and we reap them.

Yet granting the general principle, we are puzzled by the seeming exceptions. Yonder is a former who works hard and well, but premature frost kills his crop. A mother writes that she raised her son in a godly home until he became a fine, promising young man. Then the war took him and sent back his lifeless body. But her neighbor who neglected her boy for her own good times and let him grow up unfit for military service, now has her son. Yonder is a person who lives conscientiously and prays faithfully, yet his business fails. Next to him is another fellow given to shady deals and loose living, yet he seems to prosper. How then can we say, "Whatsoever a man soweth, that shall he also reap."

If we are to understand God's harvest, we must realize that his business is too big for our finite minds to measure in our little ledgers and month-by-month calculations. This was the truth which Job had to learn. After he and his friends had vainly tried to trace causes and effects in his troubled career, Job heard a voice out of the whirlwind saying, "Where was thou when I laid the foundation of the earth? Speak, if thou has understanding." When he lifted his eyes to see that God's ways are too vast to be measured in petty bookkeeping, Job regained his faith.

Also we must see that the God of the soul and the spirit works by the processes of fertility rather than quick return. The farmer does not always get a good crop. But if he faithfully and patiently tills his soil, praying for divine guidance and resourcefulness, he does reap a harvest of greater resourcefulness. He becomes a better farmer.

This world is not run as a lottery where we merely take our chances nor is it a factory where we get our pay every month. God is a Father who keeps faith with his children who trust and serve Him.

I Saw

A Preparation Sale



By
Rev. R. A. Teeter

in operation in a great department store. People were urged to get ready for Christmas by purchasing gifts from that store now — seven weeks before time. A sales girl announced that she had already bought, wrapped and tagged her Christmas gifts, seventy-five in number. She was certainly a good customer, a generous giver and a good example of our Christmas giving spree. Either that or a big talker for the "buy now" idea, I wasn't sure which.

Of course we cannot do anything well without preparing for it. The fellow who intends to "go for broke" in Christmas buying and giving had best make up his mind

to it early and get it over. Perhaps he can then, on that important day, get down to the real meaning of it and come closer to Him in whose honor the day is named.

But that word "preparation" kept running through my mind like a somber refrain. For I remembered the Bible story that it was on the "day of preparation" that Jesus was arrested, hurried through His mockery of a trial, crucified and buried. The great feast of the Passover was coming up. There was only one day left in which to get ready for this great, solemn, and yet happy religious festival. Jesus was hurried roughly out of the way, so that the feast would not be profaned by any violation of ritual and ancient custom.

Perhaps a Christmas preparation sale is a good thing. At least it can be so used. In our way of life profuse buying and giving has become a sort of religious ritual, though heavily weighted with the secular. Let every one buy and give as he wishes, early or late. But also let us beware lest we, in preparing for our feast, run rough shod over the spirit of Him who created it. And we can easily do that whether we take seven weeks or one day for it.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



"Peace . . . To Men"

Luke was doubtless the best educated of the four writers whose stories of the life of Christ we have in the New Testament. Luke in all probability was a Gentile. We know that he was a physician. He may have been a slave, trained in medicine so that he could be an attache of a wealthy or aristocratic household. It is doubtful that Luke ever saw Jesus, but the description that he gives of the Master's deeds, and the manner of quoting His words reveal to us a man with an inquiring mind, a gifted pen, and a warm, gentle heart. The second chapter of Luke is, in my opinion, one of the greatest pieces of literature ever written. We can be eternally thankful to Luke for his lovely story of the birth of Christ, which covers the poignant details with a gentleness that makes the story eternally fresh and beautiful.

The story of the angels' song contains especially comforting words about peace among men. But some of us have come to believe that "goodwill toward men" simply means that God's goodwill will fall upon the world in some miraculous manner like rain and cause all men to think kindly of each other. Many of us read the fourteenth verse of the second chapter with the idea that peace and goodwill are coming to us with no effort on our part to create it. I recently looked up that passage in a number of different Bible translations which I have in my library. The prevailing context of that verse is that peace will come to "men of goodwill," or to "men who seek God's pleasure."

Peace, then, is no one-way street. Like other attributes of God, it

must be accepted and put to work by man. Real peace is far more than one nation glaring at the other while guns are stacked. It is more than a man "tolerating" another just for the sake of being a good citizen. In the first place, peace is a two-way movement of feeling and interest. Peace cannot come to violent men or to persons who think hatefully. God has it ready for them, but they must "seek God's pleasure" before they can feel its effects in their lives. Our thoughts of retaliation or of "getting even" will choke the stream of Goodwill toward us. Maybe that is a reason why so many people are unhappy and disturbed these days. God's peace can't get through to them because they are not seeking His pleasure.

Peace, also, is more than a temporary fact. It is a way of life. A good doctor recently told me that ministers and full time Christian workers seldom die early of heart attacks. They seldom have ulcers. My personal reason for that is that they are thinking more about God's love and peace than a lot of other people are doing. This condition of seeking "God's good pleasure" is a year-long matter with them, rather than a week-long trial period in the pre-Christmas days; something to be tossed away as soon as we take down the Christmas tree. It is not some unattainable ideal, either. Many busy people who walk beside you in the marts of trade have found the secret to receiving God's peace. It does not involve secrecy. It involves surrender.



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for December 21, 1958: THE SIGNIFICANCE OF THE SAVIOUR'S BIRTH

READ: FOR BACKGROUND, LUKE CHAPTER 1; MATTHEW 1:18-25, 2:1-15. LESSON TEXT, LUKE 1:46-55, 2:4-7.

MEMORY SELECTION: *My soul magnifies the Lord, and my spirit rejoices in God my Savior.* Luke 1:46-47. (RSV)

Since this is our Christmas lesson, those who planned the lessons for the quarter felt that the subject today should, in some way, deal with the birth of Jesus Christ.

Beginning with the first Sunday of October, we have been studying "The Life of Jesus Christ." Such a study would, of course, begin with the coming of Christ into the world. Hence, on Sunday, October 12, we had for the subject of our lesson, "The Messiah—Fulfillment of Hope." The scripture for this lesson was also taken from the 2nd chapter of Luke and dealt with a phase of the birth of Christ. Since that time we have studied major events in the life of Jesus up to His Galilean ministry and His second visit, in His active ministry, to Nazareth, the home of His childhood.

In order that our lesson today may be in keeping with the season of the year, we turn back, for this Sunday, from the Galilean ministry of Jesus to the time of His birth.

It is not at all inappropriate that we have two lessons within a quarter dealing with the birth of Jesus. The coming of the Son of God to earth was the most momentous event in world history. Whatever anyone may think of Christ as the divine Son of God, all informed people know that the period in world history which marks the birth and ministry of Jesus also marks the time of a revolutionary turning point in world history.

Before the birth of Christ, world history was a record of an almost monotonous rise and fall of world powers. Great civilizations would rise and fall. However the new civilization which followed the old would rise little, if any higher than the one which had fallen. Regardless of the power which ruled the world, the plight of the masses, the common people was largely the same. They had few real rights of their own and were generally considered expendable in any way that promised to serve the powers of government or the interests of the ruling classes. History records very little change, for better, in the lot of the common people in the long period covered by history before the coming of Christ.

Whatever the reason, the fact remains that, at the time history tells us Jesus was born, a revolutionary change began in the world that has continued until today. That change marked an upward trend in the world's life, intellectually, socially, morally and spiritually. The Christian believes that this great change in the world's life is the result of the life and teachings of Jesus. Great social, moral, and religious movements, based on the teachings of Jesus, have done more to better the conditions of the rank and file of the common masses of people than anything else that has happened in world history either before or since the coming of Jesus. That being true, we say again that it is not inappropriate that we study the coming of Jesus Christ to the world on two Sunday's within a quarter.

The Angel Gabriel Visits Mary

So far as we know, Mary the mother of Jesus led a quiet, uneventful life in Nazareth before she had a visit from Gabriel, an angel sent from God. Mary was already betrothed to Joseph who also lived in Nazareth.

The angel told Mary that she had "found favor with God." The angel revealed to her that she, a virgin, was to become a mother of a Son. Such an announcement could not but be surpris-

ing and even startling to an unmarried, betrothed maiden. In such an experience, Mary's heart was filled with mixed emotions. First there was a sense of fear and awe when she found herself in the presence of an angel from God. She was mystified and perplexed at the announcement that she was to be a mother. Nevertheless, we see something of the great character she possessed in the humility with which she received the announcement and the spirit of submission and obedience with which she said, "Behold the handmaid of the Lord; be it unto me according to thy word."

Joy and Fear at the Birth of Jesus

There was both joy and fear at the time of the birth of Jesus.

(1) There was joy in the heart of Mary when she came to realize the high honor God had conferred on her in choosing her, out of all the mothers in Israel, to be the mother of the promised Messiah. She began her song of praise with the words, "My soul doth magnify the Lord." Mary's impromptu songs of praise has become immortal as a part of the Gospel of Luke and as one of the great anthems of the church. The heavens above the Judean hills echoed with the songs of angels, "Glory to God in the highest, and on earth peace, good will toward men." There seemed to be joy in heaven that Jesus was born on earth. There was joy in the hearts of the shepherds as they returned to their work from the manger "glorifying and praising God." The wise men "rejoiced with exceeding great joy" when they saw the star they had followed "standing over where the young child was."

(2) There was fear in the hearts of some others when Jesus came to earth. Herod feared that Jesus, as "king of the Jews" would displace him. So great was that fear that he ordered a wholesale slaughter of babies two years old and younger in an effort to destroy Jesus. There was fear in the hearts of Jewish leaders, in later years, lest Jesus the new Teacher and Leader would so discredit their creedal and ritualistic forms of worship that they would lose their place as leaders among the Jews.

Mary The Mother of Jesus

Mary the mother of Jesus should be honored by Christian people everywhere because she was so honored of God and because of the beauty and the purity of her life and because of the humble, sacrificial spirit which caused her to place her life in the hands of the Lord to be used in any way that would best suit His purpose.

While we pay special tribute and honor to Mary, it is never in order that we worship her or pray to her as an intermediary between us and God. It was Jesus who said, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Dangers That Threaten A Christian Christmas

Christmas is a day set apart by the church, at which time we celebrate the birth of Jesus. It originated with the church. Despite that fact, Christmas, for many has largely lost its religious significance.

(1) The Christmas season is more largely commercialized than any other season of the year, religious or otherwise. The business world makes larger plans for the Christmas trade than for any other business event of the year. Weeks before and up through Christmas Eve the streets

and stores are crowded with customers buying gifts of various kinds.

(2) Although it is Christ's birthday we celebrate, Santa Claus is the traditional symbol of Christmas. One could hardly over-estimate the number of times the word Santa Claus is used, during the Christmas season, as compared to the word Christ, whose birthday we honor. Little wonder that there is a campaign year after year to "Keep Christ In Christmas."

(3) Strange to say, Christmas, for some, is a time for special dissipation rather than consecration. The drinker usually drinks even more at Christmas time. Stranger still, there are some who use intoxicating drinks at Christmas time who do not drink at all at other times of the year. "Christmas comes but once a year" some say, and without logic or an explainable reason they decide to "have a drink." One of the most foolish, unreasonable, irrational acts of which one can be guilty is to celebrate the birth of the Babe of Bethlehem by getting drunk.

(4) In the home and in the church, we, too, often substitute fantasy for fact in our discussions of the birth of Jesus. We sometimes relate the story of the birth of Jesus much as we would a fairy tale. In studying the birth of Jesus we should keep in mind that we are studying an historical fact even though it is told in beautiful, poetic language.

(5) We are in danger, at Christmas time, of laying more stress on gifts for each other than we do on the priceless gift God made to humanity when He "Gave his only begotten Son."

A Mistake Often Repeated

Although both Mary and Joseph lived in Nazareth, Jesus was born in the little town of Bethlehem. A decree had gone out from Caesar Augustus "that all the world should be taxed. Since Joseph was of the house of David, it was necessary for him to be enrolled at Bethlehem. Mary accompanied him on the journey, "being great with child."

Because of the crowded condition in Bethlehem at the time, "there was no room for them in the inn." As a result they were housed in a barn. There Jesus was born and wrapped in swaddling clothes and laid in a manger.

The inn keeper could hardly have known that he was refusing shelter to the Christ Child when he did not find a room for Joseph and Mary. He must have known that Mary needed badly a better shelter than a barn offered.

The mistake the inn keeper made has been a common mistake often made by those who lack the vision to see the significance of opportunities that come. It often happens that we miss life's largest opportunities because we refuse to accept the smaller opportunities that would lead to the higher goal. The inn keeper missed the opportunity to give shelter to the newly-born Christ Child because he lacked the sympathetic heart that would have caused him to make room for Mary in this critical time of her life.

The Significance of Christ's Coming

Our lesson subject for today is, "The Significance Of The Savior's Birth." It was the writer of John's Gospel who said in the closing verse of the Book, "And there were also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John was referring to matters in addition to what he had recorded in the Gospel of John. It could, also, truthfully be said that it would require books without number to record the countless ways in which the Savior's birth has been significant in the life of the world.

The best that has ever come to the world has come as a result of the life and ministry of the Christ, who was born in Bethlehem. For the marvelous progress the world has made intellectually, morally and spiritually, we are indebted to the life and ministry of Jesus. For the best in literature, both poetry and prose, for the best of music, art and sculpture we are indebted to people who were inspired by the life and ministry of the Master.

For the ideals of world brotherhood and world peace, we turn to the teachings of Jesus. For a spirit of benevolence, which had produced a world program of missions we are indebted to the Great Commission. For any hope we have for the future we are indebted to Him.

LOUISIANA METHODIST METHODIST HOME

SUNDAY,

From Bishop Martin



BISHOP PAUL E. MARTIN

Because of their knowledge of the healing and helping ministry of Jesus Christ, the earliest Christians evidenced concern for human welfare. And out of John Wesley's devoted ministry to the sick, the needy, and the orphans came the compulsion to "the people called Methodists" for service to mankind in his urgent requirements for mental, moral, and physical well-being and development.

Our Methodist Home Hospital in New Orleans provides for Louisiana Methodists the opportunity to share in meeting those needs in the lives of the individuals cared for there; and certainly there could be no more appropriate time than the Christmas season for the making of our gifts to this sacred cause. I trust there may come a splendid response as the offering is received this year.

Bishop Paul E. Martin

The Girl's Rehabilitation Fund

Patients who are leaving our Home Hospital are given final counselling by members of our fine staff. Together they make plans for the baby and for the immediate future of the girl. In these talks many times it is indicated that the girl needs a few dollars at least until she gets a salary check. Up until a few months ago there was no provision made in our budget to provide such funds. Here our plan broke down. To send her out with no funds might subject her to temptation again. To meet this need our Board has set aside a fund each year. It is carefully administered. If possible we ask that it be a loan. It is proving to be a great help in completing our services to our girls.

From Bishop Franklin

This hospital, built and maintained by the Methodists of Mississippi and Louisiana opens the door of hope to distraught young women in the most needy moment of their lives. Jesus set the example long, long ago when He said to the woman, "Neither do I condemn thee. Go and sin no more."



BISHOP MARVIN A. FRANKLIN

The Church could never be true to her own mission nor to her Lord if she did not have the vision and the heart to lend a helping hand to unwed mothers when almost every other door is closed against them. Surely there is no more compelling appeal to the heart than the pitiable plight of these girls overtaken by the most grievous experience of their lives.

During this Christmas season, I call on the Methodists of Mississippi to open their hearts with redemptive love to these girls of ours, and then open their purses generously to make them know that somebody cares for them. Let this Christmas offering be the expression of our Christian concern and our basic belief that one who has lost the way can find the path of redemption again.

Bishop Marvin A. Franklin



ANNUNCIATING

THE METHODIST

The institution that is now known as the Methodist Home Hospital was a Methodist institution nearly 50 years ago. It is estimated to have cared for approximately 4000 girls.

This institution is a maternity home for unwed mothers, a year, and a child-placement agency. It has a capacity to care for the girl and complete care of her baby. We operate on a non-profit basis.

A girl comes to us despondent, doubting, uncertain because of the lack of understanding of the people back home. She responds to counsel and messages of Heavenly Father's forgiveness. All bitterness toward the world is removed. She finds a fine Christian, Protestant home for its future. The baby and the Home Hospital to take her place again. We praise God for an institution that makes this possible.

The Importance

This Christmas offering is of utmost importance because it represents a large percentage of this year's income. It is with confidence that we ask for your contribution.

FROM THE CHAIRMAN

To the many shareholders of
The Methodist Home Hospital:
Dear Friends:

Yes, dear folks, every time you gave a dollar to the Methodist Home Hospital you became a shareholder. Every time a perplexed, lonesome girl came here and found friends, guidance, you had a share in it. Each time some girl strengthened, determined, with the burden lifted, with life and its meaning for her: you had a share in it all.

As the years come and go your share becomes more and more important. That you have helped erring feet to find the right path, that you have helped out of difficulty, shame of wrong doing, which passeth all understanding: you wouldn't sell the gold in Fort Knox.

If you ever feel your stock in Methodist Home Hospital is low, come down to 815 Washington Ave. and see our work being done by Rev. Haughton and Mrs. Smith and their assistants.

We thank you for the wonderful support you have given in the past and we feel sure that you will continue your generous contribution to our Hospital Day comes to your church, feel it a joy and a Christ-like cause.

Sincerely,
N. H. Franklin
Chairman

GIVE
THAT
THEY
MIGHT
HAVE
LIFE

GIVE GENEROUSLY TO THE
PLEASE POST OFF

SERVES ITS ANNUAL HOSPITAL SUNDAY MBER 21



ADDITION
ME HOSPITAL

hospital was organized in 1886, 72 years ago. It became during its long history it has given shelter and care to first offense, a child-caring agency for babies up to one and 30 babies. Its purpose is the total rehabilitation of health, evangelism, education, and adoption. Her parents share her feelings. She is resentful a few days her spirit experiences a notable change. She kneels at our beautiful altar and knows the one. Her baby arrives and she gives it to the Church. After a month she is completely recovered and leaves church, community, family, and society, as another evidence that Methodist people can support it with confidence.

is Offering

will determine whether we are able to pay this year's expenses sacred task to the faithful pastors and laymen of the

BOARD OF DIRECTORS

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DR. N. H. MELBERT

THODIST HOME HOSPITAL ETIN BOARD.

From The Superintendent

It is our pleasure again this year to report another full year of service by your Home-Hospital. This has been made possible by at least three factors. First is the use of the building and facilities so wonderfully planned and provided for this work. The second factor is our staff, consecrated, trained, and experienced for their respective places. I marvel each day that we have been able to assemble and hold so many fine people in one institution. The third factor is the loyal support of the pastors and people of the local churches of our entire area. Without them our successes in this most difficult field would be impossible. The Holy Spirit has guided us in the coordination of all these parts.

I have enjoyed this year the privileges of the pulpits over the area. I feel much good has been accomplished. I covet your kind invitations again this year, especially in churches where I have not spoken.

In addition to the Christmas offering, various organizations of the church like to send us boxes of clothing and supplies. We need crib blankets and diapers, diapers, diapers.

We shall also have about 25 girls here at Christmas, who will welcome remembrances.

It is with deep gratitude that we remember your lovely expressions on other Christmas occasions. These encourage us to believe it will happen again.



REV. L. D. HAUGHTON

Fraternally,
L. D. Haughton
Superintendent

Mr. Giles

A TRULY GREAT MINISTRY OF THE CHURCH

For many years now this institution has had a valuable asset in the person of Mr. Ben Giles. He has not only been a faithful and trustworthy treasurer, but he has been a reliable financial adviser and counselor as well. Mr. Giles became treasurer when our financial affairs were at a low ebb. He has guided us through many difficult periods, and has brought us to our present state of credit and financial respectability. He resigned in July when he retired and went to Florida to live. We wish for him every happiness, and predict he will find soon another use for his talents in the Kingdom.

Mr. Giles selected and prepared our present treasurer, Mr. A. J. Ganier. He holds a responsible position with American Oil Co., is a member of Rayne Memorial Church and has served for years on its Official Board. We welcome him as he has already demonstrated his fine interest, ability and cooperative spirit. He becomes a member of our Executive Committee.

"Our Fathers And Us," Ninth Volume By The Late Dr. Umphrey Lee, Is Issued

The Southern Methodist University Press today released the book which Dr. Umphrey Lee, beloved minister, educator, scholar and president of SMU from 1939 to 1954, was readying for publication at the time of his death last June.

Entitled *Our Fathers And Us: The Heritage of The Methodists*, this is the ninth volume which Dr. Lee authored during his remarkable career. Among these works is *The Lord's Horseman*, the standard biography of the founder of Methodism, John Wesley.

Dr. Lee's final book discusses American Methodism today in the light of its history. Many special characteristics of present-day Methodism are

Youth Dir. Helps Raise Spiritual Tenor Of Institute

Rev. Erik G. Hellsten is director of youth work in The Methodist Church of Finland. Through a Crusade Scholarship he worked during the past academic year toward a Master's Degree in Sacred Theology at Drew University, Madison, New Jersey. He was one of the ninety-eight overseas students who were on itineraries to various Methodist camps, institutes, and assemblies this summer.

The Interboard Committee on Missionary Education, acting upon the requests of camp deans and others leaders and with the recommendations of Wesley Foundation directors and college directors of religious life, arranges these itineraries. In learning about Erik, we learn more of the great strides made in Christian understanding through the work of the interboard committee.

Among Erik's activities this summer was a very busy time at the Senior Institute, Camp Quinipet, Shelter Island, New York. While there, he assisted in worship, spoke at an assembly period, assisted in recreation, had charge of an evening devotional, and served as a resource person in a class. The last-named area of service brought the following comment: "This was Erik's most outstanding contribution to our camp, a very valuable contribution." Among this young man's talents are the ability to play a guitar, lead group singing, lead Finnish games for a group, and swim.

Philip Dodd, dean of the institute, writes tellingly of Erik's contribution: "Excellent in every category. Especially effective when invited to an informal discussion group to witness to his personal conversion and to answer questions about his experience and his country. A very challenging personality, thoroughly co-operative, and a wonderful attitude. We did not assign him specific discussion groups or interest groups. He visited on invitation and was busy all week with the invitations. He has helped greatly to raise the spiritual tenor of our camp. We have witnessed some real movement of God's spirit this week, and are grateful for Erik's presence."

Erik was reared in a Lutheran home but joined The Methodist Church at the age of fifteen. He went to Sweden to study for the ministry. After a year of military service, he accepted a two-point circuit which he served for four years.

He was the author of the *Upper Room* meditation for October 18, 1958.

explained by background of the church, and present problems, such as those involved in possible affiliation with other churches, are studied in relation to Methodist history and principles.

A note of confidence and joy and an air of expectancy are what define the special genius of Methodism, according to Dr. Lee in *Our Fathers And Us*.

Identified as student, teacher, president and the first chancellor of SMU, Dr. Lee also served as minister of the Methodist Church in Cisco, Texas, director of the Wesley Bible Chair in Austin, Texas, pastor of the Highland Park Methodist Church in Dallas, Texas, and dean of the School of Religion at Vanderbilt University before becoming president of SMU.

Under Dr. Lee's direction SMU made significant advances academically and raised its material value to more than \$38,000,000.

A memorial statement in honor of Dr. Lee adopted both by the SMU Faculty Senate and the SMU Board of Trustees concludes: "Such a man in History; his work is Heritage."

Our Fathers And Us is the final eloquent record of the heritage left by Umphrey Lee.

Children's Day Program

The program for Children's Day will be ready in January. This observance, planned in accordance with General Conference action for the purpose of "emphasizing the responsibility of the Church for our children," is held normally the first Sunday of National Family Week, which in 1959 will be May 3.

The program for this year is entitled *We Thank Thee for the Bible* (191-58-C). It may be ordered from the Service Department, General Board of Education, P.O. Box 871, Nashville 2, Tennessee. The price is 15 cents each, two copies for 25 cents, ten copies for \$1.00, cash with order.

Useful Leaflet Reused

Your Church Commission on Education Can Help Win and Hold Young People, a useful leaflet issued by the Youth Department of the Division of the Local Church, General Board of Education, has been revised. The leaflet has been out of print for a time; free copies are again available.

The sections on leadership education courses, available (printed) resources, and audio-visual resources have been brought up to date. Order copies from the Youth Department, P.O. Box 871, Nashville 2, Tennessee.

"What is Christian Education, one may ask? There have been many classic definitions. But today let us say that Christian Education means

The Youthful Accent

By Hoover Rupert

Conquest of Inner Space

No person who reads these words is unfamiliar with the amazing developments which are taking place in our world as man seeks mastery of outer space. We have entered the age of outer space and it makes a difference in our attitudes and outlook on life.

A recent issue of the Saturday Review carried an editorial by a Methodist minister and theologian, Dr. Glenn Olds, entitled, "Conquering Inner Space." In it he called attention to the tremendous advances that have been made in the world of sputnik-minded science with the scientific mastery of outer space. He contrasted it with "the moral failure to span the inner distance between man and man and nation and nation in a responsible human community." He called for a moral complement to the scientific advance, and asked, "Must the haunting emptiness of inner space isolating man from man and nation from nation continue to be the dominant theme of poet, prophet, and philosopher in our time?"

Then later, I ran across a statement which the University of Chicago circulated to its students and alumni on "The Mastery of Inner Space." Citing the dates of December 2, 1942 when man entered the atomic age, and October 5, 1957 when in Russia man entered the age of space, the brochure inquired, "What now should be the role of the university where the atom was first harnessed?" The answer is worthy of mention here:

"In an era of outer space, the University of Chicago will continue to nurture the inner space — the minds of men wherein lie the keys to the future. Men may challenge the consistency of the University. Armed with your allegiance—moral, intellectual, and monetary — your University will meet the obligation which a new age is thrusting upon it."

That seems a challenging and worthy purpose for a university. And many readers of this column are currently enrolled in a university or will be. Some readers have a responsibility for administration or instruction in a university. They share the direct obligation implied here to "nurture the inner space of man's mind." And the students will soon discover that it takes more than instruction and faculty to provide this nurture. There must also be the use of the grey matter of mental inner space on the part of its possessor.

All of us who have declared our allegiance to the Church of Jesus Christ, need to sense a special kind of challenge to the conquest of the inner space of our spiritual natures. One does not have to be a philosopher to know that there is a spiritual reality in the human heart, any more than one has to be a scientist to know that a satellite can be put into orbit in outer space. It

any and all conscious or unconscious efforts which result in human experiences helpful in gaining and strengthening the knowledge of God and in growing constantly."

—Dr. Helen Kim of Korea

WITH THE SUB-DISTRICTS

Dal-Gra

The Dal-Gra Sub-district met on November 24 at Leola Methodist Church. President Jim Barnett presided over the meeting. Of the five churches that make up the sub-district the following four were represented: Carthage, Sheridan, White Hall, and Leola.

An executive council meeting was held during the group singing, led by Ann Springer of Sheridan. The reason for having the council meeting at this time was because the council thought that it could better plan the activities for a month, instead of a three month period. Each church has a better representation than before.

Sheridan won the attendance banner and White Hall the percentage banner. The program was presented by the White Hall M.Y.F. The program was about the Methodist Youth Fellowship; its work and organization.

The December meeting will be at Sheridan Methodist Church. Leola will have the program.

Ozark

The Ozark Sub-District had its regular monthly meeting at Alpena, November 24, at 7:30 p. m.

The program was on "American Civilization." Ginny Connell, treasurer, presided over the business meeting.

There were 48 present. Alpena won the banner with 24 present.

Next meeting will be January 26, 7:30 p. m. at Harrison, as there will be no December meeting due to the Christmas holidays.

Betty Stevens is reporter.

What's New In Youth Courses

Seniors and older youth, there's a new Christian Workers' School course for you! It is "Leadership in the Methodist Youth Fellowship," a basic course on what it means to be a member of a group as well as a leader. The text for it is *How to Be a Modern Leader*, by L. K. Frank. You will enjoy your fellowship experience more and you'll be able to make fellowship mean more to others if you know leadership techniques and how to apply them. Also, there is a new textbook for course 315.9, "Preparing for Marriage." It is *Looking Toward Christian Marriage*, by Donald Maynard. These and other courses for you are described in the *Manual for Christian Workers' Schools* (700-B) for 1959, which will be off the press by January 1.

Let your adult leaders know that you are interested in these courses and the other ones for youth! Both of the manuals of course descriptions mentioned above can be ordered free from the Service Department, Board of Education of The Methodist Church, P.O. Box 871, Nashville 2, Tennessee.

is one thing to try to explain how and why, it is another to know the fact that something is.

Your church has a large share in this nature of your inner space. It needs your allegiance and support, your intelligence and your faith, to help your church and you in the challenge of conquering inner space!



Osceola Holds Christmas Program

The Woman's Society of Christian Service of the Osceola Methodist Church was honored Monday, Dec. 1 with a Christmas luncheon at the church by the Wiygul-Edrington Circle. Mrs. J. L. Glascoe was chairman of the food committee, and Mrs. W. C. Mason, decorations.

A Christmas motif was carried out in decorating.

The religious center featured a portrait of Christ midst greenery flanked by red tapers in gold candleabra. A miniature gold Christmas tree with gold ornaments adorned the speaker's table.

Mrs. Frank Rhodes presented the Nativity story from Luke from memory for the devotional. Assisting her in the recitation of the poem "I Would Celebrate My Lord," by Jean McKenzie were Mrs. Danny Bowen who placed a money gift at the religious center, Mrs. Carl Anderson, Jr., who presented a gift of letters and greetings, and Mrs. E. M. Radcliffe who presented a gift of songs which the whole group sang in the language in which the hymn was written.

Mrs. Rhodes closed the program with a Christmas prayer.

There were 55 members present.

Magnolia 1st Church Gives Christmas Tea

Mrs. R. C. Green was leader of the program held at the First Methodist Church, Magnolia, December 1. Following the organ prelude by Mrs. Myrtis Moore, Mrs. Orris Nipper sang "Awake, Sing for Joy." The Responsive Readings were led by Mrs. J. W. Rhea and Mrs. James F. Peace.

Mrs. LaMont Thomas gave the story of the theme hymn, "Christ, for the World We Sing."

A choral reading was given by Mrs. W. A. Eckert, Mrs. Clyde Carney, Mrs. Ben Meade, Mrs. R. H. Cole, Jr., Mrs. Claud Dodson and Mrs. Lee Moses.

A vocal solo, "Come, Shepherds Come" was given by Mrs. Tom Connelly.

Stories of the Ministries of Christian Music were given by Mrs. A. R. Gray, Mrs. R. H. Cole, Sr., and Mrs. John Thomas.

Mrs. David McVey voiced a prayer.

The group sang in unison a French carol, "Floria," and the benediction was given by Mrs. Guy Wilson, president of the Woman's Society of Christian Service.

A tea was given in fellowship hall by members of Circle 3 with Mrs. Robert Bennett, chairman.

As the closing feature Mrs. R. C. Green accompanied little four-year-old Ella Lou Smith, daughter of Mr. and Mrs. Wilborn Smith, who sang "Silent Night."

Fort Smith District Executive Committee Meets

Officers of the Fort Smith District Woman's Society of Christian Service met for an Executive meeting in the home of Mrs. W. H. Lewis, Greenwood, November 20 at 1:30 p.m.

A delicious luncheon was served by Mrs. Lewis, Mrs. Sam Roberts and Mrs. Gene Davidson.

Seventeen officers and two guests were present. The guests were: Mrs. Ethan Dodgen, wife of the district superintendent; and Mrs. Tolleson, president of the Greenwood society.

Following the luncheon, Mrs. Roberts, district president, opened the meeting with a devotional, and a prayer for the missionaries in foreign lands.

Mrs. Roberts also reported on the recent Conference Executive Committee meeting in Springdale. Local societies are urged to have election of officers in February so that they may attend the conference which convenes in Jonesboro, March 10.

The Week of Prayer offering for the district amounted to \$3,378.

The pledge for the district is half paid.

Mrs. McKennon moved, and it was seconded by Mrs. Wilson, that the societies of the district buy a refrigerator for the youth camp at Paris.

It was suggested that Christmas gifts of THE METHODIST WOMAN, and the WORLD OUTLOOK be given in local societies.

Reports were given by the treasurer and several secretaries.

The meeting adjourned with prayer by Mrs. Roberts. Mrs. M. S. Barger is secretary.

WOMEN IN THE CHURCH

By Mary Fowler

A Methodist missionary from Pensacola, Fla., is one of a group of about 20 Christians, mostly Japanese, who are meeting once a month in Hiroshima to hold a "prayer breakfast for world peace." Miss Mary McMillan, a teacher in the Hiroshima Girls' School, represents the "concerned Christians of America" in the group. The first prayer breakfast was held one month after the ceremonies commemorating the thirteenth anniversary on the dropping of the atomic bomb on Hiroshima. Miss McMillan reports that the co-sponsors of the prayer breakfasts are the Peace Study Group of the Hiroshima Young Men's Christian Association and the Hiroshima Fellowship of Reconciliation.

"We believe the young women of today are wonderful," says Lilace Reid Barnes, president of the Young Women's Christian Association of the U.S.A. "We love to see their big families and their intrepid way of plunging into the responsibilities of life early. Our college students have expressed a longing of the young which goes beyond the more obvious aspects of courage to a



Denver, Colo. (RNS)—HEADS UNITED CHURCH WOMEN. Mrs. William Sale Terrell of West Hartford, Conn., was elected unanimously as president of United Church Women at its 8th National Assembly here. She succeeds Mrs. Theodore O. Wedel of Washington, D. C. Mrs. Terrell is one of the founders of the National Council of Churches and of the Connecticut Council of Church Women. UCW, a department of the National Council, represents between 12 and 15 million Protestant and Eastern Orthodox women in the U. S. Attending the assembly were 2,500 women from throughout the country. (RNS photo)

search for the 'authentic' in themselves. Refusing to be overwhelmed by the extraordinary pressures and tensions of today, they want to be a part of the times but not the pawns of it. Women and girls of today are not different from those who came before them in what they want to receive and what they want to give. But in this new age of interplanetary outreach young people need help as they have never needed it before in coming to understand what they are in the space they occupy. The quality of life they help to create, the wisdom, the courage, the steadfastness they exemplify in all their relationships are of utmost importance. The YWCA is fitted by its Christian heritage and its world perspective to be a channel through which their special and their deep needs can be met."

An intensive study looking toward possible changes in the methods of training and orientation of new Methodist missionaries to 40 countries has been announced by the Methodist Board of Missions. Dr. Clara French, New York, an executive secretary of the Woman's

To Promote Visual Aid Use

Miss Barbara Campbell, of Olney, Illinois, has been elected an assistant secretary of the Woman's Division of Christian Service, Board of Missions of the Methodist Church. She will work with Miss Elizabeth Marchant in the development of the use of visual aids in study courses and other programs of the WSCS, serving on the staff of the Audio-Visual Department.

Miss Campbell is a deaconess, a certified director of Christian education, has attended McKendree College, and has B.A. and M.A. degrees from Scarritt College for Christian Workers. She is a native of Olney, Illinois.

Division of Christian Service of the Board of Missions says of the Study: "The rapid, dramatic political and social changes around the world in recent years have placed unusual stresses on missionaries and in some parts of the world have had a serious effect on missionary morale."



Note-burning celebration of the Homer First Church was conducted on Thanksgiving Day. Some members of the Building and Finance committees pictured above are, left to right, Rev. William P. Fraser, Hayden Camp, H. C. McCalman, Jr., O. P. Pearson, J. T. Gibson, Fomby Coleman, and Harry McKenzie, Jr.

From Thanksgiving To Thanksgiving

By Rev. William P. Fraser

Thanksgiving 1957 found the people of the First Methodist Church of Homer, Louisiana worshipping God in a sanctuary erected in 1922. To this large and worshipful church was built in 1955-56, a beautiful Education Addition. This structure complete with rooms and facilities for all departments through the Youth Division includes a most beautiful chapel and a lovely parlor, four kitchen units, pastor's study, office, and air-conditioning and heating units. Construction cost on this new building was one hundred and forty thousand dollars in addition to which were added many furnishings and memorial gifts. One hundred thousand dollars of this amount had been raised when the people came to church Thanksgiving Day 1957. On this date their original three-year pledges expired.

So grateful were they for the blessings of God and the beauties of their House of Worship that they pledged themselves to the extremely ambitious task of removing the remaining indebtedness of forty-two thousand dollars in one year. In addition to the regular operating budget which was fully subscribed, a new building fund pledge from Thanksgiving 1957 to Thanksgiving 1958 was made and the members dedicated themselves to the cause of sacrificial giving.

When the people assembled for church the Sunday before Thanksgiving 1958, the finance committee announced that forty thousand dollars had been received and that a sum of only two thousand dollars was lacking. In a big free will offering the remaining amount of two thousand dollars was contributed and a note burning celebration publicized as "the biggest fire in town" was held on the church lawn Thanksgiving morning. The congregation entered "his gates with Thanksgiving and (came) into his

courts with praise." (Ps. 100)

Among those who rejoiced over this accomplishment were: Bishop Martin, who sent a telegram of congratulations and blessing; Rev. Luman Douglas, who was the pastor of the Homer Church at the time the original plans were made and the first pledges taken and is now the District Superintendent of the Ruston District; Rev. Geo. W. Pomerooy, who was the District Superintendent of the Ruston District at that time; and Rev. Don Risinger, who served as pastor of the church during the construction of the building. Rev. William P. Fraser is the present pastor. Mr. H. C. McCalman, Jr. has served continuously as Chairman of the Building Committee and Mr. J. T. Gibson as Co-Chairman. The Chairman of the Finance Committee during the last two years is Mr. O. P. Pearson.

Winnsboro Methodist Men Hold Regular Meeting

The Methodist Men's Club of the Winnsboro Church met in Fellowship Hall on November 18 for a supper and business session. About 20 members were present.

Main feature of the evening was the showing of slides made in Korea by a member, Shelby Morse, Jr.

December 4 was the date set for a fish fry for which tickets were sold to the general public to raise money for the club's scholarship fund.

It was announced that the W.S.C.S. was hard at work on toys for the Christmas baskets for the needy. They make new toys and repair old ones.

Charter Night Held For The Fairview Sweetlake Men's Club

The Charter for a new Methodist Men's Club was presented to the Fairview-Sweetlake men at a meeting held at the Sweetlake Church.

These two churches are in the Lake Charles vicinity and are pastored by Rev. Garland Dean. First president of the new club is Gene Wittler.

C. A. Mayo, District Lay Leader, gave an address, installed the officers and presented the Charter. Mr. Howard Nelson, President of the Club at University Methodist Church of Lake Charles assisted in the program.

Sicily Island Men's Club Elects First New Officers

The organizational meeting of the Sicily Island Methodist Men's Club was held on October 1 at the Sicily Island Methodist Church.

Mr. W. B. Glover of Winnsboro gave an interesting talk and explained the function of the club. Officers were elected at the meeting and they are F. M. Chambliss, president; F. A. Crawford, vice-president; O. G. Wynn, Jr., secretary-treasurer; Bruce Edmonds, program chairman; and Jess C. Gilbert, publicity chairman.

The regular monthly meeting was on November 5. A delicious spaghetti supper was served to those present.

"Much enthusiasm was shown and a great deal of good is expected to be accomplished by this club," J. C. Gilbert stated.

Bogalusa Choir In Presentation Of Two Concerts

The Chancel Choir of the Elizabeth Sullivan Memorial Methodist Church of Bogalusa, under direction of John Hammond presented two concerts, November 30th and December 7th.

"The Christian Messiah," an annual presentation, and a concert of selected music which included: Agnus Dei by Bizet; I Walked Today Where Jesus Walked by O'Hara; Go Not Far From Me, O God by Zingarelli; Gallia by Gounod, presented by the choir and Nocturne from "Midsummernight's Dream" by Mendelssohn; Andante Cantabile from Symphony V by Widor; Romanza from "A Little Night Music" by Mozart; Prelude and Fugue in B Flat by J. S. Bach, rendered by Mr. Hammond at the organ were the musical programs presented.

The Choir includes: Miss Ann Adams, L. A. Alexander, Jr., Miss Warren Boyd, William Buckalew, Mrs. A. O. Buckingham, Mrs. A. B. Causey, J. W. Criscoe, Mrs. Evelyn Weeks, Mrs. Ted Frazier, James Henderson, Mrs. James Henderson, Dr. R. Hendricks, Mrs. Gary Holcomb, Jr., Miss Janice Justice, Mrs. James Keaton, Miss Christille Knight, Mrs. Delos Knight, Sr., Mrs. O. B. Magee, Miss Eileen Magee, P. J. McCarty, Pat McCarty, Miss Fannie Ott, Mrs. Ruth Wallis, Miss Patricia Parr, H. V. Patton, Rex Russell, Miss Ruth Gentry Talley, E. M. Welch, Mrs. Lynn Ingram, C. O. Sutherland, Glynn Strickland, W. J. Willoughby.



Pictured here are the Cub Scouts of Jonesboro, who are sponsored by The Methodist Men of the Jonesboro church, with Rev. Loyd E. Williams, pastor of the church, and his little grandson, "Chucky" Baker, of Reno, Nevada. The picture was made as the Cubs finished delivering paper bags for the Church World Service clothing drive sponsored by the Jonesboro-Hodge Ministerial Association. The Cubs delivered the bags and later picked up the clothing in Jonesboro, while the job was done in Hodge by church groups.

Though it can scarcely be seen, the boys are on a fire truck which was donated by the City of Jonesboro for the job. Somewhere in the group of boys is Mr. Claud Roden, driver of the fire truck.

The idea of the clothing drive originated in the Men's Fellowship Sunday School Class of the Jonesboro Methodist Church.



Mr. Clyde Shaw of the First Methodist Church, New Orleans, is shown presenting the Methodist Men's Charter to the Men's Club of St. Claude Heights Methodist Church, 1818 Center Street, Arabi.

Receiving the charter for the club is Mr. R. C. Abercrombie, Chairman of the Board. The members of the club looking on are, from left to right: Mr. Edward Broadbridge, Mr. Chester Coulter, from First Methodist, Mr. Harold Smith, Mr. Allan Finkelstein, Mr. Jim Wycoff, Mr. Shaw, Mr. Abercrombie, Rev. R. I. Galatas, minister of the church, Mr. James Hyde, Mr. Joe Richardson, Mr. Lou Litherland, and Mr. Charles White.

NSC Wesley Foundation, Very Active

The Wesley Foundation at Northwestern State College is busily engaged in the 1958-1959 program. The members of the council consider deputations to be one of its most important activities. Through deputations, local church members can come to understand exactly what the Wesley Foundation is doing.

On Sunday, November 9, a deputation team composed of Peggy Self, Hosston; Nora Kelley, Winnfield; and Tommy Nunez, Grand Chenier; spoke at the First Methodist Church in Coushatta. Another team went to Boyce Methodist Church on November 31, and a third team to the First Methodist Church in Alexandria.

The deputations committee, headed by Chairman Annette Westbrook of Bossier City, welcomes invitations to assist with church services throughout the state.

The Fellowship Suppers, followed by the Methodist Student Movement Hours, have been very successful this year. The Women's Society of Christian Service from various churches serve these suppers. The WSCS from First Methodist Church in Alexandria prefaced their visit with postcards to all First Church students on campus. As a result, there was a record turnout of students. Other churches who have served suppers this year are Oak Grove, Glenmora, Trout, First Methodist and Faith Churches of Natchitoches, and Horseshoe Drive and Wesley Churches of Alexandria.

The NSC Wesley Foundation, in cooperation with the Presbyterian Westminster Fellowship, was privileged to act as host for two days to Reverend Jim McGruder, a missionary from Japan. Rev. McGruder is sponsored in Louisiana by the Student Volunteer Movement. Carolyn Roberts, Oil City, vice-president of the Wesley group, led one of the night meetings during his campus visit. Many students had conferences with Rev. McGruder to discuss various phases of mission work.

Spiritual Life Mission Is Conducted At The Houma First Church

A very successful Spiritual Life Mission was held at the First Methodist Church, Houma, on November 2-7, with the Reverend Andy Foreman, pastor of the St. Mark's Methodist Church, as Evangelist. Evening song services were conducted by the visiting Evangelist with special music furnished by the Men's Choir, the Chancel Choir, the Youth Choir, and the Herald Choir, under the leadership of Mr. H. F. Lane and Miss Carolyn Erwin, choir directors, and Mrs. C. R. Patterson, Mrs. Horace Whitten, and Mr. John Adams, organists.

Visiting teams, composed of laymen of First Methodist Church, went out to visit the inactive membership of the church. Seventy-eight families are reported as having been visited. Captains for these visiting teams were: J. W. Bolton, Andrew Fanguy, George Pierce, Guy Higginbotham, I. J. Marcel, Levy Marcel, and Joe Patterson.

The entire Spiritual Life Mission was under the sponsorship of the Commission on Membership and Evangelism, with Mr. Hartwel Lewis, Mr. Clyde Stout and Mrs. Clyde Martin directing the Mission.

Abingdon Press Makes Announcement Of New Director Of Music

Nashville, Tenn. (MI)—The Rev. Carlton R. Young, minister of music at Trinity Methodist Church, Youngstown, Ohio, will become director of church music for Abingdon Press January 1. His office will be in Nashville.

Abingdon Press is the book-publishing business of The Methodist Publishing House, which has its national headquarters here.

In the newly created position, Mr. Young will supervise publication and distribution of music for churches and church schools, said Cecil D. Jones, Nashville, Abingdon manager.

Raymond Observes Fall Program

The Raymond Methodist Church of the Lake Charles District observed its annual Fall program during November. On the first Sunday the annual offering, termed "Outreach of Love and Service" was observed. The special offering, taken each year after harvest in the rural church, goes to pay all items of the budget which go out in the larger program of the Methodist Church. All connectional and benevolent items of the budget for the entire year are paid by this special offering each year. Over \$2300 was received in the offering this year. Rev. Sam Nader, district superintendent, visited the church and brought the morning message.

During November the church also observed "Rural-City Week", a special week aimed at better understanding and cooperation between rural and city people over the nation. The week was set up by the Extension Department of Agriculture, and was sponsored by the Farm Bureau. The wife of the local Parish Farm Bureau Chairman, and member of the Raymond Church, Mrs. Alfred Marshall, assisted in setting up and carrying out the program. During the morning service Rev. C. B. Krumnow brought an inspiring message on the subject, "The 'Oneness' of the Human Race." In keeping with the objective of the week, a number of visitors from the city of Jennings came to the Raymond Church on Sunday morning, November 16. A noon lunch was prepared and served in the Church Annex, one of those good, old-fashioned, country spreads enjoyed by all. Judge M. D. Miller, Mr. and Mrs. A. A. Spurry, Representative and Mrs. Claude Kirkpatrick, Mr. and Mrs. Preston Stagg, Miss Lydia Gravelle (home Demonstration Agent) Mr. and Mrs. Charles Burgess, Mr. and Mrs. C. M. Davis, and

74 Churches Represented At The Ruston District Conference, November 10

The Ruston District Conference was held at the Grace Methodist Church, Monday, November 10, with the District Supt., Rev. Luman E. Douglas, presiding and Rev. Henry Blount, pastor-host.

Approximately 250 delegates and guests from 74 churches attended the meeting. Rev. L. J. Futch served as secretary of the Conference.

Among the principal speakers were: Floyd B. James, Mrs. L. K. Wells, Clyde Taylor, Rev. Leonard Cooke, Dr. L. D. Haughton, Dr. C. B. White, Rev. William Stokes, J. Davidson Brown, Dr. Bentley Sloane, Jason Smith, Karl Tooke, J. C. Love, Ewing T. Wayland, Lloyd Williams, Dr. Virgil Morris, Rev. W. R. Wendt, Rev. W. D. Boddie, Rev. Jack Midyett, Rev. James Grambling, Rev. Porter Caraway, and Rev. Carl Barham.

Rev. Jerry Means, pastor of the Dubach Methodist Church was the Conference preacher.

Three young men received a Local Preacher's License. They were: Marvin McFarland, Downsville, Donal Ray Thrash, Bienville and Ronald Radzikowski, Ringgold.

A motion by Dr. Virgil Morris was carried by vote of the Conference constituting a memorial to the General Conference requesting permissive legislation to establish resident Bishops in all cities of the South Central Jurisdiction with a population exceeding 500,000 in states where there is not presently a resident Bishop.

The Conference voted to meet at the Jonesboro Methodist Church, Jonesboro, La., next year.

Mr. and Mrs. Shubel Robbins were among those guests from the city visiting the rural church.

Lamar Bates, son of Mr. and Mrs. Grover Bates, received the Eagle Award in Scouting at the Court of Honor October 28, at Natchitoches, Louisiana. Lamar is the first Scout to go all the way from Tender Foot to Eagle under the leadership of Mr. Don Hargis of Boy Scout Troop 60. This Troup is sponsored by the Methodist Men of First Methodist Church. Others who received awards at this Court of Honor who are members of First Methodist Church are: 1st Class, Guy Lane Nesom; 2nd Class, Don Fort, Tommy Lewis, Joe Roan, Leslie Steele and Kenneth Stephens; Merit Badges, Jimmy Mims, Ken McDaniel, Chuck Thomas, Billy Whitehead, Robert Deason and Bob Port. Rev. George Pearce, Jr., is pastor of the church.



We Tackle Cholera In Kathmandu

By Robert L. Fleming
Kathmandu, Nepal

The worst cholera epidemic in ten years, broke out the last of July in congested areas of Kathmandu, Nepal. By August 8, admissions to the Cholera Hospital averaged fifty cases a day. But this represented only about half the number in city areas and almost none from rural Nepal, it was estimated by Dr. Raghubar Baidya, director of Government Health Services. The death rate in Cholera Hospital was only about ten per cent. Another eight per cent were taken to the river before death.

The Nepal government called on the United Mission and its Hospital for help. Most vital was the preparation of distilled water and saline solutions. We immediately set up three daily eight-hour shifts of Nepalese health trainees and members of our staff. From July 29 to August 15, we supplied about 90 per cent of the distilled water and hypertonic saline solution used at the hospital. Mr. Stanley Emery, of Milton, Mass. (Columbia University medical student; Episcopalian), and Mr. Dean Whyse of Archbold, Ohio (Mennonite), were particularly helpful in this work.

Teams of Nepalese health trainees and United Mission personnel moved into rural areas southwest of Kathmandu at the suggestion of the government and gave some 8,000 injections. Miss Lena Graber, our Superintendent of Nurses, from Goshen, Indiana (Mennonite), organized teams, and Robert L. Fleming, of Albion, Michigan (Methodist), took teams to the field.

Of the twenty villages visited, none suffered more than Kokana (Coke-ona). Twelve hundred injections were given there but orthodox Buddhists refused protection for they stoutly maintained that the goddess had called from the large temple in the village square, predicting one-third of the population would die. To be injected might provoke the wrath of the goddess. But in spite of this, the fearless headman ordered and coaxed his people to be inoculated. His attitude is fairly new in rural Nepal, but health education is gradually spreading throughout the entire country.

Hundreds of bottles of saline; injections; 4:30 a.m. breakfasts; jeeps and gas; stills and kerosene; intravenous sets; coramine and adrenalin given to Cholera Hospital; long and irregular hours gladly given—these indicate the role played by the United Mission in assisting the government of Nepal to combat the scourge of cholera. The Minister of Health has expressed his sincere appreciation to the United Mission for what we were able to do in this emergency.

The Blessings Of The Padi

By William J. Funk

Sibu, Sarawak, Borneo

You would have been thrilled and inspired to have accompanied us today to the Iban longhouse at Sungai Aup where we conducted a service of blessing the young wet padi sprouts (rice) being transplanted to the field for maturing before harvest next March or April.

Traditionally the Ibans have depended upon their padi cycle for their spiritual, moral and material well-being. The ritual and beliefs concerning padi color their whole lives. And although most farmers in the world seem engaged in just another industry with less and less connection with religion and harvest, the pagan Iban still finds it is vital to placate and beseech help of the gods, and afterwards to spend the tithe in celebration by way of giving thanks. So naturally these deeply religious people who have found Christianity want God's blessing on their padi.

We arrived in our longboat at the house shortly after 7 a.m. Soon a short time of worship began as the group assembled on the floor around a worship center consisting of each family's bunch of sprouts for transplanting. These were covered by two finely woven Iban blankets. Then we waded to the field stopping briefly at each family's plot where a cross had been erected in the middle of the flooded area, placed the sprouts at the foot of the cross, read excerpts from Psalms 65 and 103 and concluded with the blessing, "We transplant this padi in the name of the Father, and the Son, and the Holy Spirit: Amen." Then the women of each particular field, who traditionally transplant the padi, came forward, twisted off the bright green tops, used sticks or fingers to push holes in the mud and jammed the shoots fast. After sloshing about the field in water usually ankle deep but at times to our hips, we paddled a boat which we picked up at a nearby stream to the house to visit the individual rooms of each family, to pray and to partake of light refreshment.

Shortly afternoon we returned to Sibu extremely thankful to have taken part in such a meaningful experience with these active friends who are sharing more and more in the privileges and responsibilities of Christ's church.

Seminary Girl To Go To Unknown Mountain Tribes

Jean Donaldson, quiet, unassuming 26-year-old student at Fuller Theological Seminary, looks very feminine and deceptively frail in her white ruffled blouse and flaired skirt, as she walks about the Seminary campus in Pasadena, but she faces a challenge few seasoned adventurers would dare to undertake.

Jean, the first of the year, accompanied by one other girl, will hike into the rugged mountains of South Vietnam, just a few miles from the communist border, to seek out a lost, possibly hostile tribe that is yet without a written language. Since there are no roads, trains or planes into the area where she is going, her only means of transportation with the outside world will be by mule. Having found the tribe, her mission will be to befriend them, learn their language, create a written language, and then translate the Bible for them into this language. This is a ten-year project.

She and her girl friend will be among the first missionaries to be sent into Vietnam by the Wycliffe Bible Translators, an interdenominational group that is seeking to translate the Bible for over 2000 tribes in the world.

Although Jean was never too much of an outdoor girl, having done no camping or outdoor living, she showed she could take it by going through a rigorous three-month survival program in the jungles of southern Mexico this past summer. Here, with one other girl, she built her own 10x12 house out of native materials with nothing but a machete. The house, which was completed in one week, included 2 beds, a table, chairs, a mud stove, and a food locker.

Jean served as a staff sergeant in photography in the USAF, 1950-1954. She received her B. A. in psychology from Westmont College in 1957. She has attended the Summer Institute of Linguistics at the University of Oklahoma and the University of North Dakota.

A Testimonial

"Feed My Lambs"

By Miss Midori Seto
Class of 1959, International
Christian University
Tokyo, Japan

The first time I heard the name, Jesus Christ, was when I went to a church school with my friends. I was then eleven years old. During the first year, I learned that Jesus is the Son of God, who loved us so much that He came to this world to comfort the weak, heal the sick, and died on the Cross for the salvation of mankind.

In autumn the next year, I fell ill and had to be hospitalized for three months. I remember that I prayed for His help every time the pain attacked my body. When I felt better, I sang, "Jesus loves me, this I know, for the Bible tells me so." It was the only hymn that I could recall in the hospital. The happiest time for me was when my church school teacher visited me with my friends.

Five years after this experience, I was baptized with my friends. Then we decided to help our church school teacher every Sunday. We wished to tell the children the same Gospel that we had received. We continued this work until we graduated from senior high school. We experienced many joys and sorrows during that time. Today my friends are at home, and I am at the International Christian University. We are still church school teachers.

Every Sunday about one hundred children come to our University Church School. All of the teachers, except Mr. and Mrs. Endo, are ICU students. We do not know whether the children understand the Bible lessons and the teachings of Jesus. We meet with them only once a week. Sometimes I feel I cannot stand before the children because of my spiritual inadequacies. But whenever I pray, God encourages me to stand up again and work for the children. It is through His forgiveness that I am able to teach at the church school.

In Japan where Christian homes are so few, the church school is the only place where children may come to know God and to witness Jesus' love. We are working because we believe that the children will some day accept Jesus as their Christ and Savior, and become faithful members of the ICU Church, and then carry the Gospel into the communities around the campus. In spite of our weaknesses we teach in the International Christian University Church School because we hear Jesus' voice, "Feed my lambs."

Just off the press—

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News In The World Of Religion

By W. W. Reid

"Poverty is often crippling to human personality," says a "finding" of a study group under the auspices of the National Council of Churches. "The fact that many farm families could not achieve adequate levels of productivity and income even during the decade of comparative farm prosperity following World War II makes it clear that both their situation and the national interest call for national programs designed to assist them to higher levels of living. General Farm organizations, farm cooperatives, and government should be encouraged to develop programs which will enlarge the opportunities for low-income farm families to earn adequate incomes and achieve satisfactory levels of living, either on or off the farm, as the sound basis for wholesome personality growth."

The Most Rev. Albert G. Meyer was recently enthroned in Holy Name Cathedral, Chicago, as the fifth archbishop of the Roman Catholic Archdiocese of Chicago. The 55-year-old former Archbishop of Milwaukee succeeded the late Samuel Cardinal Stritch. Cardinal Stritch died in Rome after having been named by the late Pope Pius XII as pro-prefect of the Vatican's Congregation for the Propagation of the Faith and a member of the Curia, the supreme ruling body of the Church.

The Rt. Rev. Henry Knox Sherrill, of Boston, who has retired after eleven years as presiding bishop of the Protestant Episcopal Church has been appointed chairman of a committee to raise \$2,500,000 for new headquarters of the World Council of Churches in Geneva, Switzerland. Plans for the new headquarters call for construction of a 236-room initial unit on a site near the United Nations and other international centers in Geneva, to be completed by the end of 1961. Of the funds needed, responsibility for raising \$300,000 has been accepted by the more than 170 member churches of the World Council, and the remainder is expected to be contributed by foundations and individuals in countries where the members are located.

Archbishop Sion Manoogian, primate of the Armenian Church of South America, has been elected primate of the church's Diocese of America, with headquarters in New York City. The diocese consists of

AMERICAN CHURCHES TO LEAD THE WORLD

(Continued from page 2)

his former colleagues in the churches and by the public.

The 600 returned to the conference, dispersed into group sections and plenary meetings. After four days of around-the-clock sessions they emerged with a many-faceted Message, a series of resolutions and four section reports that proposed significant changes in present United States international policy.

The Message urged a rejection of the "posture of general hostility" toward the communist countries and an end to the government's effort to drive every nation into one bloc or the other, characterizing this "as mistaken as it has been unsuccessful."

It held that our leaders should stop the practice of continual moral lectures to the communists.

It declared disarmament essential to the building of world order and urged continuing discussions of reduction and regulation of arms involving satisfactory inspection and control of nuclear weapons, plus progressive reduction of conventional arms.

It deplored tendencies to discredit the motives and disarmament proposals of other countries, pointing out that cynicism about the good faith of others created a poisonous atmosphere in which to conduct negotiations.

It questioned the theory of "limited" wars, emphasizing that new weapons now and worse ones in the future underscore the imperative need for war prevention rather than limitation.

It defined every Christian's task as the seizure of initiative in the prevention of war and the achievement of peace in this world of intercontinental ballistics, thermonuclear weapons and platforms in outer space for missile launching.

The Message is the fifth in a series of historic documents developed by five World Order conferences. Each advanced a step in delineating proposals toward a more stable world. It speaks only for the conference, however, and not for the National Council of Churches.

North America, except California. It has jurisdiction over about 100,000 members of the church. California, with about 60,000 members, is a separate diocese. Archbishop Manoogian, 52 years old, was elected for a four-year term by the General Assembly of the Diocese.

GEORGIA SENATOR ASSAILS CLERGYMEN'S "ATLANTA MANIFESTO"

(Continued from page 2)

boro, Ga., said, "It would be cowardly to surrender when the people of Virginia and Arkansas, who had been expected to be 'soft' on this matter, are still holding out.

"If we acquiesce in this movement, which, in my opinion, would result in mongrelization, there is no power on earth that can restore the white race to Georgia."

Another Georgia leader, Rep. F. L. Forrester, also a Democrat, declared in a speech in Cordale, Ga., that the statement's signers were "unrealistic in their belief in token integration."

EVANGELISM BOARD TO CONDUCT THREE CONFERENCES IN JAN.

(Continued from page 2)

uplift and inspiration," said the Rev. Dr. G. Ernest Thomas, Nashville, "and for deeper study of the basic essentials of Methodist theology and experience."

Dr. Thomas is director of the conferences and director of the Department of Spiritual Life of the General Board of Evangelism.

Attendance is expected to be about 200 at each of the Kentucky Lake conferences and approximately 150 at the Montreat meeting. It will be the third consecutive year the General Board of Evangelism has sponsored conferences on spiritual birth and growth.

PROTESTANT CHURCHES IN GERMANY MORE ALIVE, BISHOP TELLS NC

(Continued from page 2)

ministry where pay is exceedingly low.

The Methodist Church in Germany is organized into five annual conferences, three in the west and two in the east. Membership is divided about equally between the two zones. The church has two theological schools, one in each zone, and operates 17 hospitals.

Bishop Wunderlich praised the work of lay preachers "without whom we could not keep up." There are 1,000 such laymen, and 300 ordained ministers.

The visiting bishop, who is making his ninth trip to the U. S. since 1923, said he detected a deeper spiritual life in America, and a new effort to put the Bible at the center of religious thought.

National Magazine Reprints Chapter Of Bishop Oxnam's Book

A chapter from Bishop G. Bromley Oxnam's most recent book, *A Testament of Faith* is reprinted in the December Ladies' Home Journal.

"I Believe in the Everlasting" is the chapter chosen by the editors of the magazine which is read in homes throughout the nation.

Bishop Oxnam says: "... I do believe in immortality. I cannot rest in the self-defeating conclusion that the human mind, the highest expression of creativity, is snuffed out by a physical change called death. It is to make the work of the Eternal meaningless."

Bishop Oxnam places little weight on scientific and physical attempts to prove immortality. He rests his case on the personality of God:

"The mere fact that we crave immortality does not prove it, I know. But to question the intelligence of the Supreme Intelligence ... is a matter of concern. It would appear reasonable to assume that the creativity that manifests itself in the powers of the mind, the outreaches of the soul, would carry on at least to conserve the creation for its further development."

He testifies: "I believe that God is good, that He is a God of love. It is in His goodness, His righteousness, His love that I put my trust. And in the certainty that nothing can separate me from His love lies my hope of life everlasting."

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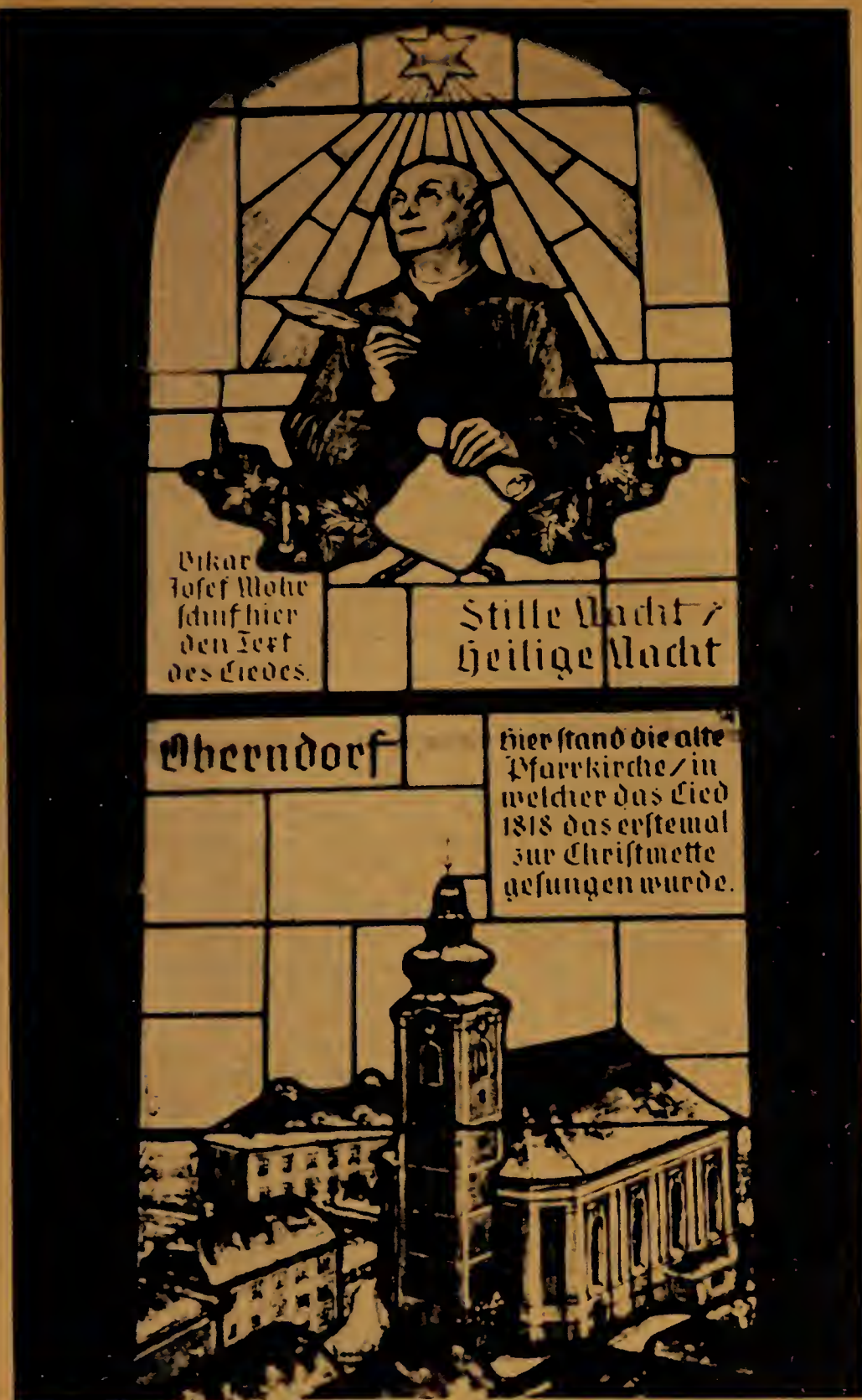
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'SILENT NIGHT' MEMORIAL WINDOW

"Silent Night, Holy Night" was sung for the first time on Christmas Eve 140 years ago by a congregation in St. Nicholas church in the village parish of Oberndorf, Austria. The church organ needed repairs and rather than forego singing on Christmas Eve, Franz Xavier Gruber, the choirmaster, and Josef Mohr, the vicar, hastily composed a song with a simple melody that could be picked out on a guitar. The song was Silent Night which has since been translated into many languages to become the most popular of Christmas carols. This stain glass window depicting Josef Mohr writing the song is in the memorial chapel which was built on the spot where the song was first sung. (RNS photo)

Louisiana Pastor Pictures Two Conceptions Of Christian Ministry

By H. Don Guynes, Assoc. Pastor, First Church, Lake Charles

During these days, we will be discovering what Methodist people conceive to be the function and calling of a Christian minister. Let me beg pardon for oversimplification, as I draw a line here between two possible conceptions of the ministry.

On the one hand, a minister may be looked upon as a shepherd over a flock—the traditional, and historical view. This does not mean that as a shepherd he forces a following. But it does mean that he is free to lead in the paths which are to him the pathways of righteousness, discerned to be righteous paths after careful and meditative study of God's Word.

On the other hand, the Christian minister may be looked upon as a hiredhand, or an entertainer, or as one who is paid to say the things that the man in the pew wants to hear. Along with this view, of course, is the opinion that where conflict arises, and when the wishes of the listeners cease to be the controlling factor governing the minister, then he may be done away with so that another, more complying man can take his place.

There is, it seems, no stopping place for the schisms which result when the latter view is held. If the minister is to Methodist people nothing but an entertainer, what

E. Stanley Jones Considers The Question

Are 'Foreign' Missions Through

Dedicated Methodist men and women will assemble at a quiet inn in Pennsylvania's Pocono Mountains January 9-24 to review the year just past and to take a long look ahead at national and world—commonly called "home" and "foreign"—missionary efforts.

The occasion is the annual meeting of the Methodist Board of Missions, which supervises a \$13.1-million overseas program supporting 1,576 missionaries and some 16,000 trained Christian nationals in 44 lands.

The meeting is important because today these missionaries face grave new problems in awakening countries which surge with nationalism and in which non-Christian faiths are vigorously being revived. In fact, many persons are asking, "Are foreign missions through?"

Many Christians Are Observing Universal Bible Week, Dec. 7-14

Fifty-seven years ago a conference of the representatives of the American Bible Society and its auxiliaries passed the following resolution: "Resolved, that the auxiliary Societies should endeavor to induce all the churches in their territory to devote one service in the year to the presentation of the Bible Cause . . ."

The next reference to a special day for the Bible Cause was in connection with the celebration of the centennial of the British and Foreign Bible Society. The Sunday nearest the anniversary date, March 8, 1904, was endorsed by all the leading denominations in this country as The Bible's Day. Special worship services were held across the country celebrating the international aspects of the two Bible Societies.

In 1915, in connection with the Panama-Pacific Exposition at San Francisco, there was held a World's Bible Congress, August 1-4, Sunday the first being Bible Day. The November 1918 issue of the BIBLE SOCIETY RECORD, however, gives December eighth as Universal Bible Sunday and speaks of a growing practice to celebrate the second Sunday in Advent as Bible Sunday, thus giving thanks for the written Word prior to our praise for the Word Incarnate.

For the past fifteen years this day has been the high point of the Worldwide Bible Reading program initiated by the American Bible Society. This year the emphasis of the program is being stressed for an entire week, called Universal Bible Week, so that every church, liturgical and non-liturgical, may celebrate a special day for the Bible that will fit into their church program. The dates are December 7 to 14, and the theme of the program is THE BOOK THAT LIVES.

happens when people enjoy a different type of entertainment. If his voice is expected to be nothing but a voice which makes the sweet sounds which the listeners are "paying to hear," unfortunate consequences are certain. There may even be cases in which the support, financial and otherwise, of the minister is held in the balances until agreement with conditions is met.

It is sad when a minister is forced to decide between, (1) voicing his Christian commitment and letting his family go hungry, or (2) giving over to the demands made by his listeners in order that he may receive his salary.

The celebrated evangelist, Dr. E. Stanley Jones, who will observe his 75th birthday on January 3 and who has spent more than 50 years in the mission field, answers that question in the January issue to TOGETHER magazine this way:

"As paternalism? Yes. As the religious side of a national superiority to an inferior people? Yes. As aggressive denominational desire for bigness? Yes. As providing the know-how for agricultural, economical, technical, and educational uplift? Wearing thin: on the way out."

In Dr. Jones' opinion, the whole question of whether foreign missions are through resolves itself to this: "Is Christ through? Is he a spent force? Can he put meaning and fulfillment back into life?"

That, says Dr. Jones, is the real motive for missions that remains. And that demands a vital contagious experience of Christ. "Perhaps we will have to go deeper before we can go further. This new emphasis may evangelize the evangelists. But the need for Christian missions was never so great as now."

From his observations in circling the globe five times during the past decade and visiting every continent, Dr. Jones believes that the newly-emancipated man of Asia and Africa is facing a great emptiness. "The old is dead or dying; the new has not yet been born. These men are between two worlds—one gone and the other not yet come."

It is this inner emptiness—often camouflaged by a blase exterior—which the missionary movement today must fill.

As one Hindu statesman told Dr. Jones: "Our problem now is different. Formerly it was to gain independence now it is to retain independence. If we are to retain it, we must have character. There is no doubt that the impact of Christ upon human nature creates miracles of changed character. As such we welcome it."

P. O. Concerned Over Indecent Holiday Cards

Washington, D. C. (RNS)—Postal officials expressed concern about the number of obscene and indecent Christmas cards being sent through the United States mails.

They said, however, that the majority of such cards are sent through first class mail which the department is powerless to open for inspection. Publishers and vendors of the cards have been avoiding prosecution by moving the cards to dealers by means other than the mails, they added.

The cards were described as "extolling drunkenness and sexual license" as a means of celebrating the Christmas holiday and "otherwise mocking the observance."

THE LOUISIANA METHODIST

The Season's Greeting

The Louisiana Methodist

"Serving One Hundred Sixteen Thousand Methodists In Louisiana"

Official Publication of Louisiana Methodism

VOL. X

THURSDAY, DECEMBER 18, 1958

No. 50

"Camp Istrouma Day" Is Held For Baton Rouge Dist.

Twenty-thousand Methodists of the Baton Rouge District were asked to participate in the church's biggest district venture to date. The church recently acquired Camp Istrouma from the Boy Scouts of America and designated Sunday, December 7, as "Camp Istrouma Day" in the more than forty Methodist churches in the District.

Bishop Paul E. Martin, Little Rock, Ark., resident Bishop of the Louisiana-Arkansas Area of the Methodist Church in a statement says that "The ongoing program of Christian education will be stimulated, I am sure, by the establishment of Camp Istrouma."

At an "Open Camp" on November 30 over 600 enthusiastic Methodists roamed many of the 127 acres of the camp.

Miss Elizabeth Brown, camp consultant of the General Board of Education of the Methodist Church in her evaluation of the camp made this statement: "I think you understand that in my favorable reporting on this site, I am going contrary to our usual recommendations. That is, we do not generally feel that it is advisable to buy land with existing camping facilities. This report, however, was done without any sense of compromise, because I feel that the nature of the area, the general arrangement of the existing facilities, and the accessibility of the camp are all such to provide a useful and suitable situation."



SILENT NIGHT, HOLY NIGHT

(RNS photo)

Methodists To Operate Hospital In West Monroe

For years Rev. W. D. Milton, pastor, of the First Methodist Church in West Monroe had been disturbed with the startling fact that a town the size of West Monroe was without a hospital. Little did he realize four years ago when he made a talk before a civic group and mentioned a need for a hospital what the outcome would be.

After the group adjourned many prominent business men of West Monroe voiced their concern about this matter and Rev. Milton said "This is indeed a great challenge and need for our people; let us all work together as a team and get the job done."

(Continued on page 16)



REV. W. D. MILTON



Methodism's Coach-of-the-Year, Paul Dietzel of the LSU Tigers is pictured with his wife, Ann, as they buy an "Interest Share" in Methodist Camp Istrouma. Left to right are Dr. W. E. Trice, of the University Methodist Church, Baton Rouge, where the Dietzels are members; Mrs. Dietzel; Coach Dietzel; and the beaming Baton Rouge District Director of Camping, Phil Woodland, pastor at the Broadmoor Methodist Church in Baton Rouge.

\$5000 Presented To Retired Minister's Homes Board Inc.

Miss Rosa Mixer of the Broadmoor church in Shreveport has presented Rev. James B. Grambling, Chairman of the Retired Ministers Homes Board Inc. a check for \$5,000.00 representing one-half the cost of a Retired Ministers Home which she desires to build in Memory of her father and mother, Mr. and Mrs. Charles Mixer. He has been assured that the remaining \$5,000.00 will be given early in 1959. Miss Mixer desires the home built in the Alexandria District.

Rev. Grambling also reports that an additional \$3,000.00 gift from a Shreveport family has been received which completes the gift of the earmarked home announced last year.

1958 Daily Bible Reading Schedule

Below is the schedule for the period Dec. 18-Dec. 31 for the suggested daily Bible readings for that period. All Louisiana Methodists have been invited to be a part of the Daily Bible Reading Fellowship during 1958, a program sponsored by the Louisiana Conference Board of Evangelism.

Dec. 18	Acts 23:1-15
Dec. 19	Acts 23:16-35
Dec. 20	Acts 24:1-21
Dec. 21	Acts 24:22-25:12
Dec. 22	Acts 25:13-22
Dec. 23	Acts 25:23-26:11
Dec. 24	Acts 26:12-23
Dec. 25	Acts 26:24-32
Dec. 26	Acts 27:1-12
Dec. 27	Acts 27:13-32
Dec. 28	Acts 27:33-44
Dec. 29	Acts 28:1-16
Dec. 30	Acts 28:17-22
Dec. 31	Acts 28:23-31



Methodists of the Baton Rouge and New Orleans Districts recently completed arrangements for the purchase of camping facilities which leaders of the two districts hope will be ready for use next summer. Above is the newly elected Board of Trustees of Methodist Camp Istrouma as they sign incorporation papers. Also pictured are representatives from the Boy Scouts of America from whom the Baton Rouge and New Orleans Districts purchased the Camp. From left to right, top: Glen R. Nordyke, representing the Boy Scouts; Ashton Stewart, attorney representing the Baton Rouge District; R. Prentiss Mathes, secretary of the Board of Trustees; Irving Adams, Boy Scouts of America (all of the preceding are members of First Methodist Church,

Baton Rouge); J. B. Stafford, Ponchatoula Methodist Church, trustee; bottom: D. W. Poole, Baton Rouge District Supt.; Morgan Lipscomb, chairman of the Board of Trustess, Zachary Methodist Church, Zachary, La.; Walter Harris, vice chairman of the Board of Trustees, Carrollton Methodist, New Orleans; Henry Rickey, New Orleans District Superintendent; and Chester Green, Franklinton Methodist Church, trustee.

Missing from picture: Albert Hanson, First Methodist, N. O., trustee, F. G. Hornsby, Istrouma Methodist, Baton Rouge, trustee; J. R. Jones, Bethel Methodist Church, Pride, La., trustee; and Henry Walther, First Methodist Church, New Orleans, trustee.

Country Preacher Lauded In 'Saturday Evening Post'

"He works in God's back pastures."

This is the apt title given a current magazine feature about a Methodist country preacher.

It not only is making familiar to millions of readers the name and face of the Reverend Samuel Neil Varnell, Jr. It is at the same time enlarging understanding and deepening appreciation of rural ministers generally.

Written by Harold H. Martin, illustrated by nine generous color photos and published in the December 13 issue of the Saturday Evening Post, the story is a warm, friendly introduction to the personality and the life pattern of a modern circuit rider.

Mr. Varnell's present pastoral charge includes five little churches in or near Piney Flats, Tenn. The Holston Conference journal shows that between his first student preaching while attending Emory and Henry College in Virginia and today this 38-year-old country preacher has been called "pastor" by 25 congregations.

The author cites the Tennessee preacher as typical of the new rural minister who is rapidly replacing "the bumbling and inept or the fire-snorting semiliterate whose preaching was considered too uncouth for the more sophisticated congregation of the city church.

Giving To World Service Reported As Lower To Date

Chicago—At the halfway mark for the 1958-59 fiscal year, World Service giving showed a decrease of 6.12 per cent from the amount received last year at the same time, reported the Rev. Dr. Thomas B. Lugg, general secretary and treasurer of the Methodist Council on World Service and Finance here.

The financial report issued Dec. 3 covers the period from June 1 through Nov. 30 this year. Total World Service receipts amounted to \$3,918,795.89 compared to last year's figure of \$4,174,130.22. The month of November, however, with a total of \$923,864.33, showed a slight increase in giving over that of November, 1957.

Other funds showing losses as compared to the 1957 report were:

Week of Dedication, \$72,279.21—a 17.67 per cent decrease.

Fellowship of Suffering and Service, \$362,383.06—a 10.46 per cent loss.

Episcopal Fund, \$588,177.65—a 3.42 per cent decrease.

General Administration Fund, \$187,581.04—an 8.87 per cent decrease.

Interdenominational Cooperation Fund, \$150,287.68—a 4.09 per cent loss.

In other receipts, however, noticeable gains were reported over a similar period last year:

World Service Specials, \$31,456.-

Story of Scouting Next Film of Cecil B. DeMille

The Boy Scouts and the life of Lord Robert Baden-Powell, founder of the Scouting movement, will be the subject of Cecil B. DeMille's next motion picture, it was announced by the veteran master film maker recently. The project, to be called "On My Honor," will be a joint venture by Mr. DeMille, Paramount Pictures Corporation and Motion Picture Associates, and is scheduled for early 1960 production.

The announcement followed meetings last week in London with Henry Wilcoxon, DeMille's associate; Lady Baden-Powell, and Lord William Rowallan, Chief Scout of the Boy Scouts Association of the British Commonwealth, which was climaxed by a meeting in Hollywood over the weekend between DeMille and Dr. Arthur A. Schuck, Chief Scout Executive of the Boy Scouts of America.

99—a 32.11 per cent gain.

General Advance Specials, \$2,622,894.38—a 14.53 per cent gain.

Methodist Television Ministry, \$88,839.76—a 21.19 per cent gain.

Breaks Ground For Theological School

Bishop Donald W. Tippet, San Francisco, chairman of the Department of Theological Education, breaks ground for the Methodist Theological School in Ohio, in a driving snowstorm on November 28, at the site three miles south of Delaware, Ohio. This is the first of two new Methodist Theological Schools. The second will be located at Kansas City, Mo. Looking on (L to R) are Dr. Gerald O. McCulloh, director of the Department of Theological Education; Bishop Haz-

en G. Werner, resident bishop of The Ohio Area and president of the Board of Trustees of the new school; and Dr. John W. Dickhaut, director of the Methodist Theological School in Ohio.

Three buildings are to be constructed in the first phase of the campus development. Estimated to cost about two and one-half million dollars, they are: 1) administration and classroom building; 2) men's dormitory and dining hall; and 3) library and auditorium building.



THE LOUISIANA METHODIST

Material Gains Are Seen As Stimulating Greater Spirituality

MINNEAPOLIS, Minn. (RNS)—America's material accomplishments should be regarded as a stepping stone to a more "fabulous" spiritual life, the editor of Fortune magazine told the Minneapolis Ministerial Association at a breakfast meeting here.

Headley Donovan of New York said that ministers should use society's obsession with material things to further this country's spiritual life instead of "begrudging it."

He said a man going to church without material sorrow or stress will be able to ask the most basic question: "What are we doing here?" This should make him a more stimulating and challenging member of a congregation, the editor declared.

Noting that this country's economy is predominantly organized around a life of leisure, Mr. Donovan said that this presents a challenge to the churches. It means, he said, that one cannot assume people go to church for solace from life's harshness and that churches face competition with various forms of leisure.

Mr. Donovan said the Church is not entirely comfortable with prosperity because the overtones of its message through the centuries has been that religion is a solace from the hard struggle to keep alive.

The Church, he stressed, must come to terms with a society in which the material life on the whole is very easy.

Some ministers have a misunderstanding concerning businessmen, he said, in that they believe selling and advertising are not worthy pursuits, that business can be successful without making a profit and that the chief moral problems facing businessmen are whether to lie and steal.

Actually, he said, a businessman's decisions involve "very complicated ethical questions on how to be fair."

New Congregational Hymnal Published

Boston (RNS)—First editions of the new Pilgrim Hymnal of the Congregational Christian Churches were published here by the Pilgrim Press.

Regarded as a major publishing event in Protestantism, the Hymnal was compiled during the last five years by a group of leading musicians and churchmen.

It contains 456 hymns, including selections from the Geneva Psalters and the Bay Psalm Book, 50 pages of choir and service music, 50 pages of worship aids, 48 Psalter readings and 28 unison readings.

"SEE WHAT I HAVE!"—A Christmas party in a European refugee camp brings joy to a little girl. National costumes and customs are revived at many of these parties sponsored by the World Council of Churches Service to Refugees. Many of the presents given to the children came from churches in the United States. (RNS photo)



ADORATION OF THE MAGI—This stained glass window was executed in 1843 and is still in place in Christ Church, Pelham Manor, N. Y. (RNS photo)

Protestants And Catholics Aiming for Holier Christmas

Buffalo, N. Y. (RNS)—Plans for a "Holier, Happier Christmas" have been launched by a joint committee of Protestants and Roman Catholics here.

The Committee to Keep Christ in Christmas has enlisted the support of hundreds of merchants for its ninth annual appeal. Many downtown stores have arranged Nativity scenes in windows exhibiting Christmas merchandise. The committee urges the public to take the following suggestions to heart:

1. Plan your religious observance in advance. The Bethlehem innkeeper doubtless would have reserved a room if he had planned to be host to the King of Kings.

2. Cancel the office party — or dry it up. The money saved will make an ideal Christmas gift for "one of the least of these."

3. Drive as though the Holy Family might be walking along the highway.

4. Attend a church service on Christmas Eve or Christmas morning, even as the shepherds hurried to Bethlehem "to see (for ourselves) this thing that is come to pass."

5. Share your Christmas cheer with the sick, the needy and the lonely—if possible through personal contact on Christmas Day; if not, through a donation.

6. Do everything in your power, and with the help of God, to retain the selfless Spirit of Christmas through another year.

Methodist Group Seeks Prot. Positions On Alcoholism

Washington, D. C. (RNS) — The Methodist Board of Temperance marked the 25th anniversary of repeal of the 18th Amendment to the Constitution (enforcing prohibition) by publication of a booklet entitled "Here We Stand . . ." It compiles for the first time official statements of 18 major Protestant denominations condemning alcoholism and urging that alcoholic beverage advertising be curbed.

The 20-page booklet contains statements adopted by the American Baptist Convention, American Lutheran Church, Augustana Lutheran Church, Church of the Brethren, Church of the Nazarene, and Disciples of Christ.

Also the Five Years' Meeting of Friends, the Free Methodist Church of North America, The Methodist Church, the Moravian Church in America, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern); the Reformed Church in America, the Reformed Presbyterian Church, the Seventh-day Adventists, Southern Baptist Convention, United Church of Christ, and the United Lutheran Church in America.

In an introduction to the booklet, the Methodist group pointed out that 19 Protestant bodies representing 26,167,000 members require total abstinence from alcoholic beverages as a test of membership or strongly recommend it.

Give Now To Provide Later

FOR several years many Louisiana Methodists have been giving to the Retired Ministers' Home program, a project dedicated to providing homes for retired Methodist ministers and their wives or widows who need a place to live during their retirement. Gifts to this program have made possible the erection of a duplex in Ruston, now occupied by two retired Methodist ministers and their wives. In addition, there are reserves available for the erection of another residence when needed.

This program has enjoyed widespread support but not to the extent which it should. A substantial number of churches and pastors have supported the appeal but the program needs the backing of many other churches and pastors who have given the matter little attention. Too many Louisiana Methodists think in terms of those pastors able to make ample provision for their years of retirement rather than those for whom some provision should be made. A look ahead indicates that within the next few years considerable demand will be made on the Retired Ministers' Homes program for homes by retiring Louisiana Conference ministers. Now is the time to be accumulating resources for future demands.

Check with your pastor about this matter. He will know where to send your gift. It will serve a useful purpose as it insures security for those who have served well and need security the most.

The Greatest Gift Of All

AT each Christmas season we are moved by an unusual spirit of benevolence. Traditionally, gifts are exchanged among friends and members of families, all expressions of our love and devotion for one another. This benevolence is extended to an even larger circle of our acquaintances through Christmas cards and greetings. We want to suggest that the greatest gift any one of us can make to another, members of our families and friends, is a complete giving of ourselves, in dedication to God. No person can in a final sense make a greater gift than this gift of self for out of such a gift comes a devotion to others surpassing devotion based on personal expediency.

The gift one offers another is evidence of the giver's love or friendship for the intended receiver. Thus, we say that the gift without the giver is bare. We actually give something of ourselves, then, when we give. But in a greater sense, when we have given ourselves completely to God, we have something far greater to offer others.

That is something of what happened at the first Christmas. When God presented mankind 20 centuries ago with His Only Son in the form of the Baby Jesus, He was saying at Bethlehem that the greatest gift which He could give was then being given. Jesus was God's greatest gift, for Jesus represented the ultimate expression of God's love. God was giving of Himself. There could be no greater gift. God was likewise saying by His gift that the greatest gift that any man could make to another would be to give himself to God and his fellowmen. God gave Himself to mankind. Man becomes most nearly like the God that Christ revealed when he, like God, gives himself.

To withhold oneself from God as in a superficial, shallow devotion is to play fast and loose with God's love. This is like taking for granted an expression of love or devotion from an acquaintance without acknowledging the expression with even a word of thanks.

O come, all ye faithful...

From the depths of our hearts...

Warmest Wishes for a very

MERRY CHRISTMAS

and the Happiest of New Years!



Arkansas Methodist * The Louisiana Methodist * Methodist Information
 Ewing T. Wayland Marilyn Hurley James A. Miner
 Esca Riffin Geneva Johnson

When we return the expression of love by some thoughtful expression of our own, we honor the one to whom the expression is made and we reveal our own devotion. Thus, when we dedicate ourselves to God, really give ourselves, we honor God, we recognize and honor God's giving of Himself to us, and we show that we love Him even as He first loved us.

Only those who came bearing gifts for or glorifying the Christ-child found or saw the Baby Jesus at Bethlehem. Mary who bore Him, Joseph who attended Mary and Jesus, the shepherds who left their flocks to worship Him, and the Wise Men who traveled far with their precious gifts, all these were permitted to experience the first Christmas. They learned, too, that the greatest gift that one can make to another is the gift of self.

This can be the most meaningful Christmas that we have ever known if it becomes the time when we acknowledge completely God's ways for our lives, give ourselves altogether to Him, and receive Him fully into our hearts and lives. Even the gifts we present to others will be better, for the bit of self that goes with our gifts has become a better self to enrich the lives of those who receive from us.

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THE LOUISIANA METHODIST



ABOUT FACTS and FOLKS

NO PAPER NEXT WEEK

According to custom, there will be no issue of the paper next week. So that our readers will not miss a Sunday School lesson, the lessons for December 28 and January 4 are being carried in this issue on pages 7 and 8.

the Methodist Church in China for many years, and the leader of the Family Life Movement in Southeast Asia, Japan, Korea, Philippines, Burma, and Malaya. A color movie, "The Spirit of Christmas," was shown in the recreation room for the children. Dr. B. C. Taylor is pastor of the church.

SIX PROGRAM PLANNING AND PROBLEM SOLVING CLINICS were held at Fisher, Springfield, Day's Chapel, St. Francisville, Gonzales and Blackwater churches, Baton Rouge District, Nov. 13-25. Dr. James W. Sells, executive secretary of the Southeastern Jurisdictional Council, who has been interested in the rural church for many years and has made great contributions to its cause, was instructor and resource leader. Dr. Sells met with the Louisiana Town and Country Commission on Tuesday morning and discussed with the commission members some of the things that need to be done and how to carry out the program. The Clinic was under the auspices of Rev. D. W. Poole, superintendent of the Baton Rouge District, and the Louisiana Town and Country Commission.

THE NOVEMBER meeting of the Antioch Pacesetters opened with prayer by the Rev. John Gieck. Minutes of the last meeting were read by Cookie Shaffer. Nell Perryman gave a report on the District meeting held in Arcadia on Saturday, Nov. 15. Lee Bergeron, counselor of the Pacesetters, talked on "Literature of Youth." Janice Marlier spoke on the MYFund. A radio interview was given by Carolyn Moncrief and Tom Waldrop about the use of the MYFund in India. A story, "Friendship Square," was presented by Cookie Shaffer, and then a filmstrip was shown on the MYFund. A total of 4 pastors, 7 counselors, 48 youth, and 11 visitors were present.

A FAMILY NIGHT SUPPER was held at the New Iberia Methodist Church on Sunday, Dec. 7, in the Fellowship Hall. Each family brought a gift consisting of some canned goods for the purpose of giving food-baskets to some of the needy families in the community. A Christmas offering was taken to provide for the meat and additional food needed for the baskets. After the meal, singing was enjoyed. Rev. Jack Cooke, pastor, then told the story, "Christmas Customs Around the World." Several selections were rendered by the Youth Choir at the close of the program. These selections included, *Little Wheel*, a spiritual, by Kirk; *Winter Wonderland*, by Stickles; *O Holy Night*, by Adams; and *Jingle Bells*, arranged by Ray Charles. Mrs. Jack Cooke played for the carol singing and accompanied the Youth Choir. Jerry Fuller was the director. The Christmas program was closed with the singing of *Silent Night*, and then the benediction by the Rev. Mr. Cooke.

MEMORIALS honoring two deceased former ministers have been placed in the Bonita Methodist Church. Equipment for playing recorded chimes and hymns has been placed in the church in memory of the late Rev. W. F. Ragsdale. Rev. Ragsdale, a long time member of the Louisiana Conference, died October 20, 1958, at the home of a step-daughter in Talladega, Alabama. The Rev. Mr. Ragsdale served as pastor of the Bonita charge for five consecutive years prior to his retirement, after which he built a home in Bonita where he lived the five remaining years of his life. According to a report from the pastor, Rev. Byron Crosby, "Brother Ragsdale is greatly missed by the numerous friends and relatives he left behind, but his ministry will continue through this memorial." A beautiful natural oak table has been placed in the sanctuary of the Bonita Church in memory of the late Rev. George Cagle, who served as pastor of the Bonita-Jones Charge almost two years. The Rev. Mr. Cagle died in a hospital in Monroe, April 10, 1958.

R. W. ATKINS is the new Church Lay Leader at the Haynesville Methodist Church, taking the place of Preston Smith, who moved from the city. Rev. Jack H. Midyett is pastor of the church.

A CONCERT of Christmas Music was presented at the Gretna Methodist Church by the Chancel Choir on Sunday evening, Dec. 14. Miss Sally Walder is organist and director of the Choir. Rev. A. B. Cavanaugh is pastor of the church.

THE MEN'S CLUB of the Munholland Methodist Church, New Orleans, entertained their families at the regular December meeting with refreshments, entertainment, and a "Santa Claus" for the little ones present. Rev. Edward W. Harris is pastor of the church.

REV. DALTON R. BURCH, JR., associate pastor of the Munholland Memorial Methodist Church, Metairie, spoke at the Metairie Rotary Club meeting recently. The Rev. Mr. Burch was introduced by the pastor of the church, Rev. Edward Harris.

MAYOR JACK HOWARD was the guest speaker at the regular monthly meeting of the Men's Club of the Gordon Avenue Methodist Church, Monroe, on Monday night, Dec. 1. George Stephens served as kitchen host. Rev. W. M. Allen is pastor of the church.

REV. HOWARD L. DAUGHENBAUGH, JR., director of Wesley Foundation at Tulane Newcomb, New Orleans, preached at the Lake Vista Methodist Church, New Orleans, on Sunday, Dec. 7. The Rev. Mr. Daughenbaugh is the son of one of the families of the church. Rev. Clyde C. Frazier, Jr., is the pastor.

DR. FRANK STAGG, professor of New Testament Literature at the New Orleans Baptist Theological Seminary was guest speaker at the morning worship service of the Rayne Memorial Methodist Church of New Orleans on Sunday, Dec. 7. Dr. A. M. Serex is pastor of the church.

MEMBERS AND ADULT LEADERS of the Methodist Youth Fellowship group of the First Methodist Church, New Orleans, visited the MacDonell Methodist Center, Houma, recently, leaving candies and cookies for the children of the center. They also carried Christmas gifts for the children. Dr. Nathaniel H. Melbert is pastor of First Church, New Orleans.

A CHRISTMAS PARTY was given for the employed women of the Vivian Methodist Church at the parsonage on Dec. 8. Mrs. W. S. McDonald was the inspirational speaker for the

occasion. Mrs. James Means gave a review of Mrs. Guy Hicks' book, "Love Came Down at Christmas." Rev. James C. Whitaker is pastor of the church.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Carrollton Methodist Church, New Orleans, sponsored a Christmas Tea in honor of shut-ins, at the church parlor on Dec. 9, at 10:00 a.m. Mrs. Martha Frayle, president of the Society, arranged for transportation for the people who otherwise would not have been able to attend. Dr. J. Henry Bowdon, Sr., is pastor of the church.

REV. R. R. BRANTON, superintendent of the Lafayette District, preached at the morning worship service of the Indian Bayou and Kaplan Methodist Churches on Sunday, Nov. 30. The pastor, Rev. J. B. McCann, was conducting revival services at the Holly Ridge Methodist Church, where Rev. C. C. Mims is pastor. Rev. Jerold Hoffpauir, pastor of the Pecan Island Methodist Church, preached at the evening worship service of the Indian Bayou Church on this date.

THE CARROLLTON METHODIST CHURCH of New Orleans displayed posters made by the Public Relations Committee at the New Orleans District Conference held in Gretna on Dec. 3. T. B. Waggoner is chairman of the committee. Among those attending the District Conference from the Carrollton Church were, Dr. J. Henry Bowdon, Sr., pastor, Roy D. Simons, chairman of the Official Board; Walter Harris, L. D. Woodall, Rev. Howard Daughenbaugh, Jr., Director of Tulane-Newcome Wesley Foundation, and associate pastor, Rev. W. M. Jacocks, who was accompanied by his wife Shirley.

THE ANNUAL CHRISTMAS Appreciation Banquet for Officers and Teachers of the Church School and their mates of the Vivian Methodist Church was held the evening of Dec. 4, in the Fellowship Hall of the church. The guest speaker for the occasion was Judge R. J. O'Neal. The custom of having an appreciation banquet at the Vivian Church was begun about 25 years ago by Mr. and Mrs. C. L. Mackey. Mr. Mackey has been superintendent of the Church School through these years. Mrs. Mackey is the Church School secretary. Rev. James C. Whitaker is pastor of the church.

FAMILY NIGHT was held at the Noel Memorial Methodist Church, Shreveport, on Wednesday night, Dec. 10. Before the evening meal was served, Christmas Carols were sung in the sanctuary. The carols were led by Dr. A. C. Voran, accompanied by Robert Hallquist. Dr. Irma Highbaugh was guest speaker for the occasion. Dr. Highbaugh was a missionary under



THE DAWN THAT DELIVERS

After his long experience in the Arctic, Admiral Peary declared that the worst menace which his men had to fight was not the cold but the darkness. Those long nights near the North Pole took a heavy toll of health and morale.

I often try to imagine what terrors the nights must have had for primitive men before they learned the laws of nature and the explanation of darkness. How easy it is even yet to conjure up spectres lurking within shadows. The dawn delivers us from many a doubt and fear.

Well do I remember a night in my early 20's when the nurse's supply of medicine was exhausted and we had to wait for the drug-stores to open. As I lay facing the eastern windows, I realized the feeling behind the poet's cry, "Will the night soon pass?"

Hence it is little wonder that the Holy Scripture should signal the coming of a Saviour with the figure of light breaking into darkness. And in the last chapter of the Old Testament, Malachi interprets the Lord as saying: "Unto you that fear my name shall the sun of righteousness arise with healing in his wings."

When we open the New Testament we find the gospels presenting the Babe born in Bethlehem as the bringer of light. One of the most beautiful descriptions of the Christmas event is that given by Zacharias, the father of John the Baptist, in the first chapter of Luke. This is the way Zacharias puts it: "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

The dayspring, as you know, is the first flush of rosy-tinted light which sprays the eastern horizon before the solid orb of sun rises into view.

How aptly the figure of the dayspring fits the coming of the Christ. Christ did not burst upon the world in the full splendor of the sun. Thirty years were to elapse after Bethlehem before this Boy was to become known even to His own people. Even after Jesus began to teach, the full light of His gospel did not break upon His listeners. It took a resurrection morn to reveal His real significance and cause His followers to hail Him as the Light of the World.

Do we think our day is dark? Well, ponder the world before Christ came. William James described prehistoric man as plunged in ignorance and preyed upon by grotesque superstition. Of course, by the time Jesus appeared men had risen far above primitive savagery. The great Hebrew prophets had proclaimed the righteousness of God. The ancient philosophies of India and China looked down with condescension on the rest of the world. Egypt had her pyramids and her great library at Alexandria. Greece had produced her Pericles, her Socrates and her Plato. But education was limited to the select few, and the great masses lived in the darkness of ignorance and superstition. The world was believed to be peopled with demons. These evil spirits lurked everywhere, infesting bodies, haunting minds, causing accidents. Primitive man feared darkness, since ghosts were supposed to stalk abroad at night. He was afraid lest vampires suck his blood while he was asleep.

Into such darkness Jesus came as the Master Teacher, saying to the common people, "Ye shall know the truth and the truth shall make you free." He bade them break down the doors of ignorance saying, "Knock and it shall be opened." "Seek and ye shall find." He kindled a passion for learning which has pushed back the shadows of many foolish fears and left the world strewn with schools seeking ever more light.

Yet our world tosses restlessly like a sick patient waiting for the dawn. Old superstitions have been dispelled by science, but new superstitions cloud the world's horizon. With jet planes and nuclear weapons the human race could commit suicide. As James Russell Lowell said, "right seems ever on the scaffold" and "wrong seems ever on the throne." Yet he went on to say that God stands ever in the shadow "keeping watch above His own."

This faith in God's care comes to brightest light at the Christmas season. More people will celebrate the holiday festival of light this year than ever before because the believers in God are growing in number. Our streets will be gay with lights, our Christmas trees will twinkle with stars, our windows will be lighted with welcoming candles.

Is this holiday brilliance merely man's brave effort to generate cheer? No, Christmas is not just a lovely dream in an endless night. It is the dayspring which signals the dawn. It is the glimpse of the sun which endures behind the shadows which pass.

As the Scriptures say, "The light shines in the darkness and the darkness has not overcome it."

I Saw

A Giver's Guide



By
Rev. R. A. Teeter

neatly done in an attractive pamphlet. I have often felt the need of a guide in answering the many calls for giving that come my way. Who hasn't? So I took a second look at this one. On examination it turned out to be a catalog of a certain company that had things to sell appropriate for gifts. It was strictly a piece of commercial advertising. But it was useful in its limited field of selling, buying and giving material things. Following this guide would help at least three people; the seller, the receiver of the gift, and ultimately the buyer and giver who would expect and receive something in return. This isn't such a limited field after all. It covers a major part of our giving activity.

But this doesn't exhaust the idea of giving at all. It barely scratches the surface. When Jesus sent out his twelve disciples on their first service tour he reduced them to a minimum of material equipment.

Then he commissioned them to give spiritual things only. He saw to it that they had nothing material to give. They could not buy their way into the hearts of people in any redemptive way by "goods and services" of the usual kind. They had no "\$64,000" question and answer program. There was no possibility of buying from one and "swapping out" with a third party. He said: "freely you have received, freely give."

Humanly speaking there is no such thing as unmixed generosity. We have to come to the spirit of Jesus Christ to find that. In His perfect giving He reveals the nature and activity of God—the unlimited giver. Throughout the New Testament Jesus, acting for God, is constantly giving, expecting nothing in return except our understanding, appreciation and humble acceptance of His gifts. He, then is the real "Giver's Guide." He sets the example and demonstrates the spirit of true giving at its height and depth. He exhorts us to do it in His way and assures us of startling results. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . ." He offers no swap out, but a sort of mutual generosity that enriches every one.

We cannot brush off our huge material giving in these days. It is important. But we should earnestly strive to base it more and more on the giving spirit of Christ.

The

Layman's Column

By Charles A. Stuck

Lay Leader, North Arkansas Conference



A Christmas Message To You

This is a message of love and appreciation to all of you who have read this column throughout the year. Many of you have said kind words about it. Many have answered calls that I have made for witnesses who will talk to others about Christ . . . for donors of outgrown clothing to go to the needy around the world . . . for Layman's Day speakers, and for many other Christian acts. Your response makes me feel very close to all of you. Messages come from some of you whom I know only through these columns. But whether we ever see each other or not, we shall be bound by ties of Christian fellowship that cannot be broken.

A few months ago I purchased a small library. Among the books was a small illustrated booklet which contained Phillips Brooks' much-loved Christmas poem, "O Little Town of Bethlehem." It contained a verse that I had not seen before. Thinking that at least some of the readers of this column might like to have the poem in its entirety, I have copied it. Please accept this as a Christmas message from my wife Helen and me.

O Little Town of Bethlehem

O Little Town of Bethlehem, how still we see thee lie;
Above thy deep and dreamless sleep

the silent stars go by.

Yet in thy dark streets shineth the everlasting light;
The hopes and fears of all the years are met in thee tonight.

O morning stars together, proclaim the holy birth!
And praises sing to God the King, and peace to men on earth.
For Christ is born of Mary, and gathered all above,
While mortals sleep the angels keep their watch of wondering love.

How silently, how silently, the wondrous gift is given!
So God imparts to human hearts the blessings of His heaven.
No ear may hear His coming, but in this world of sin
Where meek souls will receive Him still, the dear Christ enters in.

Where children pure and happy pray to the blessed Child,
Where misery cries out to thee, Son of the mother mild;
Where Charity stands watching, and Faith holds wide the door,
The dark night wakes; the glory breaks; and Christmas comes once more.

O Holy Child of Bethlehem, descend to us, we pray!
Cast out our sin and enter in; be born in us today.
We hear the Christmas angels the great glad tidings tell!
O come to us, abide with us, Our Lord Emmanuel!



The Sunday School Lesson

E. T. WAYLAND

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 for the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Lesson for December 28, 1958: JESUS IS CHRIST THE LORD

READ: FOR BACKGROUND, MATTHEW 16:13-25; LUKE 9:18-24. SCRIPTURE TEXT, MARK 8:27-35.

MEMORY SELECTION: You are Christ, the Son of the living God. Matthew 16:16 (RSV)

We come today to the closing lesson of the calendar year. It is also the closing lesson in a three-month's study of "The Life of Jesus Christ." We will find that the lessons for the first three months of 1959 will be a continuation of this study of "The Life of Jesus Christ."

It is very appropriate, at the middle of this study of Christ's life, that we have for today's lesson the subject, "Jesus Is Christ The Lord." The heart of the lesson is the Great Confession in which Peter, for himself and the rest of the disciples, declared their faith in Jesus as the Christ of God.

To have a time apart with His disciples and be free awhile from the tensions of His Galilean ministry, Jesus led His disciples about twenty-five miles north of the Sea of Galilee to Caesarea Philippi. This was a city rebuilt by Philip the tetrarch and named Caesarea in honor of the Roman Emperor Tiberius. Philip added the name Philippi to distinguish this city from other cities in the empire bearing the same name. Here Jesus, with His disciples, found a quite place for rest and fellowship.

Examination Time

Most of us, young and old, know something of what examination time means. Jesus had been with His disciples for about two and a half years of His active ministry. Here, in this quiet retreat, Jesus felt that it was time for His disciples to face up to what they and others believed about Him. Hence He asked them two very direct questions.

It would be helpful for each of us, occasionally, to really face up, in our own lives, to what we believe about Jesus Christ. All who are old enough to study this lesson, either as teacher or pupil, know enough about Jesus Christ to have formed a definite opinion about Him. Each of us should face up to our opinion about Christ and see if it is in accord with the Bible revelation about Jesus Christ.

Public Opinion About Jesus

The first of the two direct questions Jesus asked His disciples that day was, "Whom do men say that I am?" Jesus was asking, "What do people think about me?" The answer to the question, as found in Matthew's Gospel is, "Some say that thou art John the Baptist; some say Elias and others Jeremias or one of the prophets."

According to the disciples, this was a summary of public opinion about Jesus. After the sermons He had preached and the amazing miracles He had performed, it was quite natural for the Jews generally to form opinions about Jesus.

Let it be said that every opinion the Apostles reported as existing among the Jews was highly complimentary. In Jewish thinking the truly great men were their prophets, including John the Baptist, whom they considered a prophet. For public opinion to crystalize into thinking that Jesus Christ was either John the Baptist returned to life, or one of the prophets of earlier days was to pay to Jesus the highest compliment possible, in Jewish thinking, except to recognize Him as "Christ the Son of the living God."

Personal Opinion About Jesus Christ

Complimentary as were these various opinions about Jesus held by the masses of the Jews,

none of them reached the high level Jesus desired. Hence it was that Jesus turned to His disciples, who had been closer to Him than the general public, with the direct question, "But whom say ye that I am?" "What do you think of me?" Jesus is asking. The word "but," used by Jesus seems to indicate that Jesus was expecting from His disciples an answer that would be in contrast to the opinion of the general public.

It was such an answer that He received. It appears, from the Record, that all of the disciples joined in answering the first question about public opinion since it reads "They answered." When Jesus put the second question, the eleven seemed to hesitate and Peter, often the spokesman for the group answered, "Thou art the Christ, the Son of the Living God."

Since this reply expressed the real truth about Jesus Christ, it pleased the Master very much; so much that it drew from Him the immortal declaration, "On this rock I will build my church and the gates of hell shall not prevail against it." The Christian church should never forget the wording of this great statement of Jesus. The Master did not say "Now because you have come to believe in Me as the Christ, you should go out and build the church." Jesus said, "On this rock I WILL BUILD MY CHURCH." It is Christ Who will do the building and Christ's church that is being built. Any effort to build a church apart from a recognition that Christ is the real Builder can, at best, result only in a high-class social, benevolent organization that lacks the power to save the souls of men.

The church has great financial and numerical powers today. Its greatest danger lies in the tendency to feel that it is self-sufficient and no longer needs the undergirding power of Christ. The one thing absolutely essential in building a church is the presence, the power and the leadership of the Christ. All else is incidental and futile unless Christ is the cornerstone of the building.

Christ's Revelation of Himself Still Incomplete

Christ had two main objectives in His ministry. One was to reveal Himself as the Saviour of the world, the promised Messiah. The other purpose was to reveal the nature and purpose of that Messiahship.

(1) Christ's first purpose was to lead His immediate followers to believe in Him as the world's Saviour and Messiah. That purpose was accomplished when His disciples through Peter, their spokesman, expressed an unmistakable faith in Him as the Christ. The words Christ and Messiah both mean the Anointed. Messiah is the Hebrew form of the word, Christ is the Greek form. Hence the disciples were saying in effect, "We believe you are the Messiah for whom the Jews have been looking."

(2) While Jesus was very happy that His followers actually believed that He was the Messiah, He knew that the second part of His mission with them was yet to be accomplished. He must lead them now to understand the kind of Messiah He was to be. In contrast with the masses about them, who believed Jesus was only a prophet, the disciples had come to believe in Christ as the Messiah. The trouble, as Jesus knew, was that their idea about the Messiah was in keeping with the general Jewish idea of what the Messiah would be, when He came. The Jews

believed that the Messiah, would set up a temporal kingdom of the Jews and free them from foreign domination. The Messiah they believed in would restore the Kingdom of David and that kingdom would stand forever.

About the only difference in the faith of the disciples about the Messiah and the faith of the masses of the Jews was that the disciples believed that Jesus, himself, was the promised Messiah and the Jews generally believed He was yet to come. It may sound a little strange to read, following the Great Confession, that "He (Jesus) charged his disciples that they should tell no man that he was Jesus the Christ." It is quite likely that Jesus gave them this charge because they did not understand the kind of Messiah He was to be.

This the disciples must understand before they were really ready to tell the world that they had come to accept Christ as the Messiah. Consequently, immediately after the Great Confession, Jesus began, for the first time, to tell His disciples that He must suffer "and be killed, and after three days rise again." As evidence of the lack of understanding of the kind of Messiah Jesus was to be, Peter took Jesus aside from the rest of the disciples and rebuked Him for having such notions and expressing such sentiments to the rest of the disciples. Then it was that Jesus said to Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." Jesus was saying to Peter that God's plan for the Messiah was quite different than was commonly believed by the Jews.

Conditions of Discipleship

Following these words, Jesus gave to His disciples the common conditions of discipleship. Not only must Jesus suffer in order to be a Saviour, He said to His disciples, who were having dreams of personal grandeur in the kingdom they thought Jesus was to establish, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Such a statement must have been an eye-opener to the disciples, as it has been to Christ's followers since that day. What are the conditions of discipleship?

(1) Deny self. Some think of self-denial as a great personal sacrifice. If we consider it a personal sacrifice to remove self from the center of our life plans and put Christ, with all He stands for as a center about which our lives may revolve, then we have life's values terribly mixed up. Self is a very small center for an immortal life to revolve around. Christ as a center is big enough for any life to revolve around for time and eternity.

(2) Take up his cross. Jesus is saying to His disciples that it is not only necessary for Him to do sacrificial service in order to be a Saviour, but it is necessary for them and every true disciple, to give self in sacrificial service of humanity.

(3) Follow me. The disciples did not know what Jesus meant when He said, "follow me" until after His death and resurrection. Then they knew. If we think we can be followers of the Christ of Passion Week without being willing to give sacrificial service in His kingdom, we are as far wrong in our conception of the Christ as the Jews were in their conception of the promised Messiah. Christ's primary mission in the world was to do good for others. If we think of religion only in terms of what it can do for us, we have missed the way in which Jesus walked.

Lost By Saving—Saved By Losing

The closing verse of our lesson text is a paradoxical statement of one of the inevitable laws of life. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." That is a law of life we cannot escape, try as hard as we may.

The God who made us has a plan for the lives He has created. The pitfall, which has caused the destruction of more lives than any other, is the belief that one can work out a better plan for his life than the God who made him can do.

Any number of people have saved their lives to themselves only to find later that they have saved something that is not worth the saving. They have saved something that they cannot but lose. The church has records of numberless

(Continued on page 8)

Sunday School Lesson

(Continued from page 7)

people who, by forgetting themselves have become immortal in the memory of people because of the service they have rendered the world. The disciples, and the Apostle Paul are people who lost their lives for Christ's sake but have saved them over and over again in the life of the Christian church as it has moved triumphantly down through the centuries.

SUNDAY SCHOOL LESSON

for January 4, 1959:

JESUS CALLS FORTH FAITH

READ: FOR BACKGROUND, MATTHEW 17: 14-21; LUKE 9:37-42. LESSON TEXT, MARK 9:14-29

MEMORY SELECTION: All things are possible to him that believes. Mark 9:23 (RSV)

With today's lesson we begin a new quarter and a new calendar year. However, for the next three months, we will have a continuation of the study of "The Life Of Jesus Christ" which we began with the first lesson in October of 1958.

In the first, second and third Units of study in the past quarter, the general subjects for the Units were, "Jesus Our Messiah," "Our Response To Christ" and "Christ The Source Of Our Power." In this the fourth Unit of the study of "The Life Of Christ our general subject for the Unit is "Christian Faith And Responsibility." There are eight lessons in this Unit. The subject for the first of these lessons, which we have today, is "Jesus Calls Forth Faith."

Last Sunday our subject was "Jesus Is Christ The Lord." In that lesson we studied the Great Confession made by Peter as spokesman for the disciples. The setting of the lesson was in Caesarea Philippi, about thirty miles north of the Sea of Galilee. Shortly after the Great Confession, Jesus chose Peter, James and John and went up into a mountain where He was transfigured before them. There these three disciples saw Jesus in something of His real glory as he talked to Moses and Elijah about His coming death at Jerusalem. In the Great Confession the disciples declared their faith in Christ as the Son of God. In the transfiguration God declared the fact of Christ's Sonship with the words "This is my beloved Son: hear him."

Immediately after the transfiguration, Jesus with Peter, James and John went down into the valley at the foot of the mountain and there found a crowd of people about the other nine disciples. The nine were embarrassed and confused because they were unable to help a father who had come to them with an epileptic son. The three synoptic Gospels, Matthew, Mark and Luke all give the Great Confession, the transfiguration and the healing of the epileptic son in the same order. The exact location of the mountain on which Christ was transfigured is unknown. It was somewhere north of the Sea of Galilee and must have been near some towns as there was a crowd of people about the nine disciples when Jesus and the other three came down from the mountain.

Mountain Top Experiences Should Lead To Valley of Service

We will recall that, at the time of the transfiguration, Peter asked permission of the Lord to build three tabernacles at the spot because, as he said, "It is good for us to be here." Jesus did not even reply to such a foolish request. He knew that the Christian life was not one continuous experience of rapture on a mountain top but consisted also of helpful service down on the levels where life is normally lived.

Jesus knew of the humiliating, bewildering experience the other nine disciples were having at the foot of the mountain as the scribes were taunting and ridiculing them over their failure to heal an afflicted boy. Jesus knew also that this epileptic boy and his anxious, discouraged father were also down there. With it all, the doubting, scoffing scribes, the discouraged disciples and the great need of both father and

son, Jesus knew that there was work to be done in the valley and turned from the glorious experience He had on the mountain top to the distressing needs in the valley.

If we feel that we have had some great, soul-stirring, religious experience, we may have some doubt as to its reality unless, along with it, there comes a desire to be of service wherever there is need for our services.

The Father With An Unfortunate Child

One of the most pitiable, frustrating experiences in life is to be found in the normal home where there is an abnormal, afflicted child. In the life of the father of our lesson, there is evidence of a great, consuming love for his only child as the father tries every available means that promises relief.

With such a love, we may properly assume that the father had already tried the medicines and doctors of the day to no avail. Finally hearing of the disciples to whom Jesus had given power over unclean spirits, the father brought his son to them. In this instance, nothing brought the desired relief until he brought his son into the presence of Christ.

It is not uncommon for parents with healthy children to be frustrated and saddened by the character of life they live. The child may live to no purpose or worse it may be dissipated and irresponsible. The parents may try to help it in local schools, or with good companions or a good college or a business career. Any or all of these efforts may fail.

The father of this unfortunate child had likely tried everything that promised relief even to bringing it to the disciples of Jesus. Finally the father brought the child to Christ. If he knew about Christ, that was the first thing he should have done. Our knowledge of Christ and the way of life He taught should lead us, first of all, to try to bring our children into His presence. There is nothing that will so completely guarantee the character and purposefulness of a child's life as to help the child into an acceptance of Christ's saving grace and a consecration of life to the way of life Jesus taught.

Powerless In The Presence Of A Great Need

The father described the affliction of his son to Jesus and told Jesus that he had brought his child to the disciples (the nine) for healing "and they were not able" to heal him. We will remember, in the lesson of December 14th, that Jesus "Called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits."

In the face of that mission and promised power, nine of those disciples stood here in the presence of a great need and were "not able" to do anything about it. Christ did not give the church a meaningless, impossible command when He said "Go ye therefore, and teach all nations." Christ not only gave His followers this command, He promised His presence and power in accomplishing the mission. It is a distressing tragedy for the church to stand before the world's needs without power to meet them.

A Prayer Beginning With An "If"

While Christ marveled at the great faith of the Centurian He also honored the faith of a broken-hearted father whose faith was so weak that he began his prayer with an "if." That is not much faith. However, it was faith enough to cause the father to come to Jesus and even that little sincere faith did not go unrewarded by the Master. It was a staggering faltering faith that included a prayer for additional faith but, even so, the prayer was answered. Whether faith was great or small, no one ever came to Jesus with a request that represented a real need but that the request was granted.

In the beginning of his prayer the father said, "If thou canst do anything." Since this form of prayer seemed to embody a doubt as to the power of Christ to do what he asked, Jesus immediately placed the doubt where it rightly belonged and said, "If thou canst believe." Christ would have the father to realize that there was no real question about the power of Jesus to heal the boy; and uncertainty about the matter lay with the father. Jesus said, "All things are pos-

sible to him that believeth." The man's faith would provide the necessary channel through which the power of the Master could flow in healing. The father's reply was, "Lord, I do believe; help thou mine unbelief." The man was saying, "So far as I understand and am able, I do believe. Let thy love and mercy atone for any lack of faith."

It was Jesus who spoke of the tremendous power in a faith that was "as a grain of mustard seed." The Christ who placed such a premium on so small a faith honored the weak faith of this troubled father and gave him the desire of his heart.

How Jesus Met The World's Needs

Christ had little patience with one of the common failings of the church in the presence of need. When a great need arises we have a tendency to call a meeting to discuss it and pass resolutions which include a number of "where-ases" which "view with alarm" and conclude with some high-sounding resolutions. We then go home feeling that our "righteous indignation" is a sufficient substitute for the needed action.

The first questions Jesus asked when He came to the crowd was "What are you discussing?" (RSV) In the presence of this need the most conspicuous action was "discussion." A very similar attitude was present in the minds of the disciples when, with Jesus, they stood in the presence of the boy born blind. While Jesus saw in the situation an opportunity for meeting a great need, the disciples, who were looking at the same situation, saw an opportunity for a theological discussion. Hence they raised the age-old question about why people suffer. The question they asked Jesus was, "Who did sin, this man, or his parents, that he was born blind." Apparently the disciples would have been content to stand there in the presence of the boy born blind and "discuss" the reason for his blindness without considering the possibility of helping him. Jesus waived their question aside and made the blind boy to see. Jesus commanded that this boy be brought to Him.

He Was As One Dead

Our lesson says that when they were bringing the young man to Jesus "When the spirit saw him, immediately it convulsed the boy and he fell on the ground, and rolled about, foaming at the mouth." (RSV) It often happens, when an armed force is driven out of a position that it destroys everything of value as it retreats. The evil spirit possessing this unfortunate boy seemed to attempt just such a procedure when it was forced out of the boy's life. He was thrown to the ground "and he was as one dead."

A preacher friend of ours was telling us of an experience he had with a very wicked son whose mother was deeply concerned about his spiritual welfare. The boy was under deep conviction for sin and in the great emotional disturbance he fell to the floor and appeared to be unconscious. The mother became very uneasy about him since he had experienced some heart trouble. She expressed her fears to our friend. He already had felt the boy's pulse and he said to the anxious mother, "Don't be uneasy about your son's physical condition. He is dying alright but it will do him good to die like he is dying." The peace and joy that soon settled across the boy's face told the mother that the pastor was right. The boy had died to sin and was alive in Christ.

Reason For Spiritual Failures

The disciples were much disturbed over their failure to help the boy. Their failure had been complete and more disturbing still it was a public failure. When we hang our toe and fall down it never hurts quite so much if no one sees us fall. However, to fall in the presence of others really hurts. There may not be any bones broken but our pride is shattered. As soon as possible, when they were alone with Jesus, the disciples inquired of Him the reason for their failure. Jesus said it was a lack of prayer. The praying Jesus was talking about was not the absence of a prayer at the time of the attempted healing, but the absence of a spirit of prayer in their lives.



Participants confer at the New Orleans district conference of the Methodist church in the Gretna Methodist church, New Orleans. Seated is the Rev. Henry A. Rickey, district superintendent. Standing are, left to right: Rev. Leonard Cook, vice president Centenary College; Rev. E. T. Wayland, Little Rock, Ark., editor of *The Louisiana Methodist*, and Rev. A. B. Cavanaugh, pastor of the Gretna church.

Church Leaders Tell Of Goals At N. O. Conference

The Rev. Henry A. Rickey, New Orleans district superintendent of the Methodist church, said the church organization is doing its best to keep pace with the growing community.

He was one of the participants in the New Orleans district conference in the Gretna Methodist church, New Orleans.

Others participating included Rev. E. T. Wayland, Little Rock, Ark., editor of *The Louisiana Methodist*; Dr. R. L. Cooke, Shreveport, vice-president of Centenary College, and Rev. A. B. Cavanaugh, pastor of the Gretna church.

Rev. Mr. Rickey said that as the New Orleans areas population increases and new residential sections are developed, "We make every effort to see that The Methodist Church will serve the increased need."

He gave as an example of this service the year-and-a-half-old St. Matthew's church in Airline Park, Jefferson parish, which has a membership of more than 100. And he pointed out that another church "is to be started soon" in Aurora Gardens in Algiers.

Following a coffee hour, the afternoon session was devoted largely to reports on the past year's activities in welfare projects and church education.

Speakers included Rev. C. B. White, superintendent of the Children's Home, Ruston; Dr. W. E. Hotalen, Baton Rouge, executive secretary of the Louisiana Moral and Civic Foundation; Dr. Bentley Sloane Shreveport, executive secretary of the Louisiana Conference Board of Education, and Rev. Howard Daughenbaugh Jr., director of the Wesley Foundation at Tulane University.

Other afternoon speakers included Rev. N. H. Melbert, Rev. H. G. Williamson, Rev. Don Alverson and Rev. E. J. Barksdale, all of New Orleans. Mrs. Carl Gallaher, district president of the Women's So-

ciety of Christian Service, was also on the program.

Following the dinner hour Howard Daughenbaugh, Sr., New Orleans District lay leader, discussed the church extension program.

Scheduled speaker at the evening worship was Dr. Robert A. McKibben, Philadelphia, Pa., director of city work for the church and a staff member of the Board of Missions.

Others participating in the program included Rev. J. E. Christie, Rev. E. W. Harris, Rev. R. I. Galatas, Dr. J. H. Bowdon, Rev. J. B. Grambling, Walter Harris, E. E. Cayard and Mrs. J. E. Manis.

New Orleans Church To Present Christmas Program

On Friday night, December 19th, the entire Children's Division of the Carrollton Methodist Church School, New Orleans, will present a program in celebration of Christmas. Mrs. Elizabeth Landry, Superintendent of the Children's Division, assisted by Mrs. Jean Green, Mrs. R. R. Cahal, and Mr. W. P. Trotter, had planned the evening. Mrs. Landry has been teaching Sunday School in the Carrollton Methodist Church for 14 years and has raised two daughters, Beth and Peggy, in the church school there. She taught for 8 years in the Kindergarten Division and for the last six years has been Superintendent of the Children's Division. Mrs. Landry is now busily occupied daily as teacher of the 4-year-olds in the Carrollton Methodist Church day nursery.

The evening of the 19th will begin with open house in the Kindergarten, Primary and Junior Divisions at 7:30 p.m. The Kindergarten group will dramatize in song the story of Mary and Joseph. The Primary group will have Christmas Around the World, depicting by stories and costume the different countries they have learned about. The Junior Division will sing Christmas carols. After this heart-warming song fest all will go to the Fellowship Hall for refreshments. At 8:30 they enter the sanctuary.

Natchitoches Church Presents Christmas Cantata

The Chancel Choir of the First Methodist Church, Natchitoches, presented its annual Christmas program Sunday, December 14, at 7:30 p.m. This year the choir presented Roy Ringwald's "Song of Christmas," a story of the Nativity told in Christmas songs, carols, and Biblical verse. Norman Fletcher served as narrator. Preceding this music, the children and youth choirs of the church sang a program of carols from other lands. The choirs are directed by Mr. and Mrs. William C. Groves, and Miss Murray Jean Wannamaker is church organist.

The worship program will be entitled "Unto Us" and the Intermediates and Seniors will constitute the choir with Miss Gloria Sue Cox as organist. Juniors will be seated in the balcony. During the worship service, Mary and Joseph will be represented by Virginia Alderman and Merrick Johnson, Intermediates. Readers are Nancy Wresley and Evelyn Queyrouze, Seniors. Candle-lighters are Pat Pittlekow and Don McNeil. Shepherds are Steven Caraway and Chris Carlton and John Lonberger. Cathy Fredericks will recite "A Child's Wish."

Rayville Church Honors Two LSU Football Players

At the 11:00 a.m. service Sunday, November 30, the Rayville Methodist Church honored two of its members who are on the No. 1 football team in the nation, the LSU Tigers. The two so honored were Billy Ray ("Red") Hendrix, son of Mr. and Mrs. W. H. Hendrix, and David McCarty, son of Mr. and Mrs. Alvin McCarty.

As David McCarty was out of the city, "Red" Hendrix represented the two of them and spoke briefly to the congregation in a fine way.

He was presented to the congregation by George Purvis, Jr., Morale Commissioner of the LSU student body, who is also a member of the Rayville Methodist Church. As Morale Commissioner, Mr. Purvis has responsibilities for coordinating the social activities on the campus, organizing pep rallies, etc.

"Red" Hendrix, co-captain of his team, made honorable mention as end on the All-American team for 1958.

Plans are being made by the Methodist Men for a dinner on Friday, January 30, further honoring Hendrix and McCarty. They will also be honor guests at the 11:00 a.m. service Sunday, February 1, when David will make a statement to the congregation.

The Logansport Methodist Church, after completing a new Educational Building, adopted a remodeling program for the sanctuary and old Educational Building, which was to be carried out in THREE stages. The first stage was to re-roof both the church and the parsonage. The south wall of the sanctuary had bulged out about four inches so the entire roof had to be removed and the walls pulled back into place. The roof was rebraced, new decking put on, and a heavy grade of roofing applied, completing this phase of the first stage at a cost of \$4,500.00. The parsonage was also re-roofed at a cost of \$1,500.00.

The second stage of work was to completely remodel the inside of the sanctuary and make the old Educational Section into a modern, up-to-date Adult Division. The picture shows the choir loft of the redecorated sanctuary. All of the inside was removed and the ceiling was first covered with 3/8 inch plywood and then accustical ceiling was applied, the walls were covered with sheetrock and textoned, all of the old black woodwork was painted with a light color to blend in with the birch walls of the choir loft. The organ was moved back giving three feet more space in the loft and by enclosing the organ in a sound box the sound is five times as great as before. All hanging lights were removed and indirect lighting installed except around the walls where attractive brass light fixtures blend into the finishing. All the furniture was cleaned and revarnished. The building committee consisted of James A. Pace, chairman; H. C. Price, vice chairman; Norrell Thomas, Teague Price, Fred Fort, Jack Averett, H. G. McCasland, Gerald Hunter, and Fred Coday.

The cost of the remodeling was \$5,500.00. The third stage will be the brick veneering of the outside of the building which will be done this next spring.





On Halloween night, October 31st, four churches participated in the Trick or Treat for UNICEF project, in New Iberia. The children, dressed as spooks and goblins, collected a total of \$200.87, for the needy children all over the world, who are helped through the United Nations project called UNICEF.

Pictured above (l. to r.) are: John Stockstill, David and Allan Grimsley, Susan and Connie Smith. Seated behind the children is Mayor Armand Viator.

The churches that participated were: The First Baptist, Trinity Lutheran, Episcopal and First Methodist. Well over two hundred children, parents and Sunday School teachers participated in this program. After the children had gone out in the city to collect nickles and dimes for UNICEF, between the hours of 6:00 p.m. and 8:00 p.m., they came back to their respective organizations where they were treated to a Halloween party.

Mrs. O. E. Sumpter was the chairman for the project in the First Methodist Church. One of the outstanding features of the evening was the "Horror House," which was planned and "rigged up," by Mrs. Palmer Williams and Mrs. R. E. Brumley. Each Sunday School room was turned into a real scary horror chamber. An electric chair was made with a six volt car battery and proved to be quite a shocking surprise for many children as well as adults. In the other rooms there were "Men from Mars," the "Hanging Dummy," the "Turtle," and the "Grave Yard."

Mrs. D. E. Phillips is the Superintendent of the Children's Division. Reverend Jack Cooke is the Minister.

Appreciation Banquet Is Held At The Gordon Ave. Church, Monroe

"Let Your Light Shine" was the general theme of a most inspiring and enjoyable Appreciation Banquet held Monday, November 17, in fellowship hall of the Gordon Avenue Methodist Church, Monroe, honoring officers and teachers of the Church School, together with all chairmen of the various committees of the church.

The Thanksgiving season was depicted in table decorations. The speaker's table was centered with a round hand-woven serving tray filled with fruit, a miniature pumpkin, fall leaves and pine needles. Smaller arrangements were placed the length of the table, which blended with the centerpiece. Place cards were miniature candle Pilgrims placed in the center of arrangement of fall leaves and bronze chrysanthemums with a name card of gold attached.

Mr. R. C. Bragg, Church School Superintendent, acting as master of ceremonies, introduced the guest speaker, Mr. Mike John, Jr., one of the most outstanding laymen in the Louisiana Conference. Mr. John presented a most challenging message on "Characteristics of a Christian," Scripture being read from St. Mat-

thew (the Sermon on the Mount). He said in part—"We as true Christians must give tithes of all we possess whether it be money, talents or time. We cannot all preach or teach, but we can pray and support our church by attendance and love for one another. Place God first in everything we do and thus help glorify His Kingdom."

Group singing was directed by Mr. A. E. Pearson, assisted by Elaine Hesketh at the piano.

At this time all of the lights were turned off—In this quiet atmosphere where one could feel the very presence of God each person present lighted a miniature Pilgrim candle, representing a shining Christian life. During this time the poem "Hold High the Torch" was read, after which dismissal prayer was rendered by Rev. W. M. Allen, minister.

Assisting the general chairman, C. V. Fleming, in making this annual Appreciation Banquet a wonderful success were: Mmes. Leta Stark, Mary Lou Rasch, Gladys Stephens, Mildred Pearson, Annie Odell, Kitty Stone, Doris Smith, Pearl Morgan, Miss Elaine Hesketh and Mr. A. E. Pearson.

Centenary College News

Centenary College has received a gift of \$3,500 from the Esso Education Foundation, which has supported the college for a number of years. Dr. Joe J. Mickle, president of Centenary, said the sum is unrestricted and will be placed in the general operating fund of the college. The Esso Foundation also presented Centenary with a gift of \$3,500 last year and has made a number of other contributions since it was organized in 1955 by companies affiliated with the Standard Oil Company of New Jersey.

Dr. S. M. Chiu, assistant professor of history at Centenary College, is the author of an article appearing in the current issue of Far Eastern Survey, a publication of the American Institute of Public Relations. The article is entitled, "The Chinese Communist Army in Transition" and deals with the development of the Chinese Communist army under the Mao regime.

The Rev. Ben Oliphant, pastor of St. Paul's Methodist Church in Monroe, was guest speaker Thursday at the weekly chapel service at Centenary College. He was introduced by Dr. Webb D. Pomeroy, acting head of the Bible department at Centenary.

Dr. Irma Highbaugh, now with the National Christian Council in Burma after many years of service in the Philippines and Japan, was guest speaker Thursday night at a meeting of the MSM at Centenary College. Dr. Highbaugh, well known as a Methodist missionary, lecturer and writer, was among the principal speakers last summer at the School of Missions held by the WSCS of the Louisiana Conference at Centenary.

Dr. Sidney Rice, director of physical education at Centenary College, presided at one of the divisional meetings at the silver anniversary convention of the Louisiana Assn. for Health, Physical Education and Recreation recently in Alexandria. Dr. Rice is vice president of the association and presided at the meeting of the recreational division. Miss Mary Frances Estes and Fred Bodolle, also members of the physical education department at Centenary, also attended the convention.

Sam Maxey of Shreveport has been elected president of the Centenary College chapter of Alpha Sigma Chi, honorary chemistry fraternity, for the 1958-59 school year. Bryan Sparks of Shreveport and Margie Dukes of Carthage, Tex., were chosen vice president and secretary, respectively, and John Hayes of Shreveport was elected treasurer. Sponsors are Dr. John B. Entikin, Vernon Cates and Dr. Donald Emerich, all of the chemistry department faculty.

A concert by the National Symphony Orchestra of Mexico opened the 1958-59 Lyceum Series at Centenary College. Joseph F. Running, director of the Centenary school of music, served as master of ceremonies, and Louis Herrera de la Fuente conducted the orchestra.

Coan Knight of Leesville is the new president of the Centenary

Baton Rouge To Hold Training School Feb. 8-13

Dr. James T. Carlyon, retired professor of Christian Doctrine, Perkins School of Theology, S.M.U. will teach the general course on "The Meaning of Methodism" in the Baton Rouge Leadership Training School, February 8-13, according to an announcement by Rev. James W. Ailor, Dean.

Other members of the faculty of the school include: Mrs. Charles F. Learner, Baton Rouge District Director of Children's Work, Baton Rouge, La., Nursery; Mrs. J. T. Carlyon, Dallas, Texas, Kindergarten; Mrs. Warren Spitz, Baton Rouge, La., Primary; Mrs. H. E. Tomlinson, Memphis, Tenn., Junior; Rev. Worth Gibson, North Little Rock, Ark., Intermediate; Miss Louise Sharp, Conference Youth Director, Shreveport, La., Senior; Dr. Bentley Sloane, Executive Secretary, La. Conference Board of Education, Shreveport, La., Adult.

Dr. Carlyon's course on "The Meaning of Methodism" will be open to all teachers, workers, officials and members who are desirous of learning more about the background, history, and beliefs of The Methodist Church. Ministers who have studied under Dr. Carlyon at S.M.U. will welcome this opportunity for their members to share in this same privilege.

Other classes in the school will be of a laboratory type and enrollment is limited to fixed quotas set for each of the eight participating churches. In the laboratory class church school workers will have the opportunity of witnessing an actual class being taught, using the same literature they use, working with the same facilities and limitations which they have each Sunday.

The school will be held at the North Baton Rouge Methodist Church, Rev. James L. Stovall, host pastor.

College chapter of Delta Tau Omicron, honorary commerce fraternity. Cecile Plummer of Waco, Tex., was elected vice president, and Pat Festerland of Shreveport was chosen secretary. Faculty sponsors are Dr. W. W. Pate, Julius Woits and Mrs. Opal Meneffee, dept. of commerce.

Centenary College entertained junior and senior students from Minden High School on December 9 at a supper party held in the social rooms of the Lakeview Methodist Church of Minden. Guest speaker was C. O. Holland, president of the People's Bank and Trust Company of Minden. The invocation was given by the Rev. Merlin W. Merrill, pastor of the First Methodist Church of Minden, and special music was presented under the direction of Dr. A. C. Voran, director of the Centenary College Choir. Dr. Joe J. Mickle and the Rev. R. Leonard Cooke, president and vice president, respectively, of Centenary, and Centenary alumni from Minden were special guests along with Mrs. Sue Boydston, enrollment counselor.

Kappa Chi, ministerial society at Centenary College, plans to present a Christmas pageant nightly next week, using a religious theme. The

(Continued on page 15)



New Societies In Forest City District

A new Woman's Society of Christian Service was organized at Bay Village Church, Sunday afternoon, Nov. 30, under the supervision of Mrs. J. H. Johnston, Sr., District Secretary of Promotion. Mrs. Johnston was assisted in the organization by the pastor, Rev. John Chapman, Mrs. Arthur Weeden, District Secretary of Spiritual Life, and Mrs. Hubert E. Pearce, Conference Secretary of Promotion.

Officers elected were: president, Mrs. Verser Wood; Vice-president and Promotion, Mrs. Dewey Mink; Secretary-Treasurer, Mrs. Robert Harlan; Missionary Education, Mrs. Ray Massey; and Spiritual Life, Mrs. Arthur Massey.

At a recent meeting of the District Executive Committee held in Forrest City, a new Woman's Society organized at Turner was announced. The president is Mrs. Junius Hill, and Secretary of Promotion is Mrs. Lee Anderson who with her husband, Rev. Lee Anderson, had charge of the organization.

The luncheon meeting at Forrest City was attended by fourteen District officers and four Conference officers. Tentative plans were made for officer-training days in several areas of the District in the spring; and for an Inspiration Day to be held at an early date. Mrs. Milton Randolph of Nashville, Tenn. will be the speaker.

Officers whose term of office ends this fiscal year were asked to serve with Mrs. T. H. Tucker on the Nominating Committee. These officers are: Mrs. H. O. Jernberg, Mrs. Hugh Mixon, Sr., and Mrs. Arthur Weed-en.

Lucille Pearce, Reporter

Little Rock District Executive Committee Meets

The Executive Committee of the Little Rock District Woman's Society of Christian Service met Thursday, November 13 at 9:30 A. M. in the Henderson Methodist Church Little Rock.

Mrs. Don Cameron, President of the Little Rock District, opened the meeting with greetings to the 16 members present and special recognition was given to Mrs. Charles Richards, the new Chairman of Nominations.

A meditation was given by Mrs. E. T. Davenport, District Secretary of Spiritual Life after which reports from the following officers were given.

Mrs. Crenshaw, District Treasurer, stressed use of the world bank and filed a written cultivation report with the Secretary.

Mrs. E. L. Hunt, District Vice President, received reports from 37 out of 41 Societies.

Mrs. James E. Rice, District Secretary of Promotion, announced one new Society, Trinity. She announced all 41 Societies reporting with 80 new members in the District. Half of all Churches in the District have been visited by one or more District Officers. Mrs. Rice cooperated with the United



EVENING PRAYERS AT CHRISTMAS

(RNS Photo)

Church Women and served on the duffle bag committee.

Mrs. George Stewart, District Secretary of Student Work, announced 23 out of 41 Student Secretaries reported. Three visits were made to other Churches. Salem Church has five Young People going into full time service.

Mrs. O. J. Clark, District Secretary of Missionary Personnel received 17 reports from Student and Youth Secretaries. Twelve names of Students have been turned in as going into full time service.

Mrs. Charles Miller, District Secretary of Missionary Education, reported that 64 attended the School of Missions at Aldersgate and 129 attended the Seminar. The next School of Missions will be held at the School for the Blind on July 13-17.

Mrs. Edgar Dixon, District Secretary of Christian Social Relations, reported that there were 34 Christian Social Relations Secretaries with 30 reports turned in. A report was made on the Citizenship Brunch.

On Wednesday, February 4th and Thursday, February 5th, there will be a Legislative Workshop to include all Districts at Pulaski Heights Church. The number to attend will be limited.

Mrs. W. T. Dorrough, District Secre-

tary of Supply Work, reported 27 Societies have Supply Secretaries with 25 reporting.

Mrs. Luther Powell, Secretary of Status of Women, reported 21 Societies have Status of Women Secretaries with 16 reporting.

Mrs. E. T. Davenport, District Secretary of Spiritual Life, suggested that a Prayer Retreat be held on District level for any Member with special emphasis on Local Officers. It was decided to have a one-day meeting with Friday, February 27 as a tentative date.

The Meeting adjourned for luncheon at this time. Mrs. E. L. Hunt gave the invocation at the luncheon. After luncheon the reports continued.

Mrs. Fred W. Burnett, District Secretary of Literature and Publications urged that we make use of all available literature. There are 31 Literature and Publication Secretaries with 29 reporting.

Mrs. T. W. Moseley, District Secretary of Childrens Work, reported fifty in attendance at the Childrens Missionary Institute in October. There are 28 Childrens Secretaries with 22 reporting.

The meeting closed with the Lord's Prayer being given in unison.

Mrs. Don Cameron

President

Mrs. James H. Johnson
Recording Secretary

Weekly Prayer Group Meeting For Christians Observing Christmas

The Spiritual Life Committee of the Woman's Society of Christian Service of The First Methodist Church, Shreveport, La., has launched a prayer program which will culminate in a "Day Apart" with special prayers and meditations for a Christian observance of Christmas.

The group is praying that all Christians around the world will render a convincing witness to the power of Jesus Christ, our Lord and Savior, in reconciling all peoples to God through His redemptive Love.

Prayers are offered specifically for families in the homes, for children and young people in Schools and Colleges, for congregations of Churches, for those engaged in business and industry, for the men and women in Professions, that all of these millions of persons will observe Christmas as a season of worship and experience newness of life as Christ is reborn in their hearts. Christmas is a time of gladness and joy but that gladness and joy must partake of the Spirit of Christ, else we have missed true gladness and full joy.

One phase of the program is that the group is advocating that Parents gather together the children of the neighborhood for a little Christmas party and talk with them about the real purpose and true meaning of Christmas. It is a Divine imperative that Parents and Children be brought to a fresh realization of the power of Jesus and His redeeming Love, that Peace may be a reality in the world.

NEWS IN BRIEF

The Woman's Society of Dover will receive Jurisdiction Recognition for having completed the study of "Isaiah". Mrs. John Page, secretary of missionary education presented the two first sessions, Mrs. Earl Horton, Russellville, the last two sessions.

The playlet "Behold Your God" was presented by members of the class. Attendance and interest were good for each of the four sessions.

Action following the study is the realization that "Isaiah Speaks" today.

Eighteen members enrolled in the class. Mrs. C. A. Hughes, Russellville, district president, was a visitor. Mrs. Effie Hughes is president and Rev. John Joe Harris is pastor.



The Slightly Familiar Stranger

By Virgil C. Bell*

DAWN came early to the little town of Bethlehem and the first streaks of the sun found men about the tasks of the day. Before the duties of the day began, the religious and those who would appear to be so took down a scroll containing their holy scriptures and read from it. The innkeeper had marked the place where he had stopped reading in Isaiah and now began again: "For to us a child is born, to us a son is given; and the government will be upon His shoulder, and His name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time and for evermore." He wondered about these words but the business of the day did not leave him to his thoughts about righteousness and justice.

The time of enrollment had come and the little town of Bethlehem would be crowded with those returning to be counted in the census. He chuckled at the prospects of profit and decided he must charge much more than usual. There were only a few inns and those returning would have little choice if they wanted the comforts of cover from the harsh nights of the Judean hills. The day passed swiftly, for many travelers stopped at his door, and by night he had rented his entire building. The belt about his waist hung heavy from the gold and silver coins collected by the harsh and shrewd bargains of the day. As he bolted the door and was seated for the warm repast of the evening a knock came at the door—a knock that spoke in itself of the kindness and consideration of him who sought shelter for the night. The innkeeper frowned and would have left the knock unanswered had

it not persisted. He arose and unbolted the door to tell these late travelers he had no room.

There, standing in the first shrouds of night, with cold little gusts of wind striking at his feet, was a kindly looking man leaning slightly upon a staff, as if tired from a long journey. The muscled hand gripping the staff told that he must be a carpenter.

"We have no room," the innkeeper spoke before the tired traveler had made his request known.

"But we have come far, sir, and we must find shelter, especially for my wife's sake. She is soon to be a mother." The words of the carpenter came kindly but persistently. It was then the innkeeper noticed the form of a woman upon a little donkey, and he noticed how young she was when the wind whipped the folds of her garment exposing a tired but lovely face.

"But I don't have any more room in the inn. Why I would have to turn a king away, even King Herod, if he were to come. Ha! Ha!" he laughed at what he thought must have been a good jest. "So, good night." He stepped back and bolted the door as the traveler started to protest. As he turned to finish the evening meal, the face of the tired expectant mother haunted him. He thought: I can tell them that they can stay in the stables at the rear of the inn. He unbolted the door to hurry down the street to catch them, but there was no need to hurry. They still stood at the door, the weary man's head bowed. "If you can find no other place, the stable might furnish some shelter from the wind. You may stay there."

"Thank you, sir. I am Joseph from Nazareth

of Galilee. This is Mary, my wife. The stable will be better than the open country. How much will the lodging be?" As he spoke, the carpenter stepped forward to pay.

The innkeeper reached forward a greedy hand, but then on a strange impulse to be generous, shook his head and pointed to the path leading to the stables. He bolted the door and returned to enjoy the good fortunes that had been his that day. It seemed peculiar as he retired to the warmth and comfort of his bed that the words he had spoken to the weary travelers should come back to him, "why I wouldn't have room for a king." He stirred uneasily as he closed his eyes to sleep and thought of the tired face of the young woman who was soon to be a mother. Peaceful sleep did not come to him and in the late hours of the night he thought he heard voices and singing, but dismissed it from his mind and thought of the profits of the morrow that would soon be his. He didn't see the weary travelers again, but he heard spoken by some that a child had been born in the stable. The baby was a boy. They had named him Jesus.

Oh! how foolish was the innkeeper comes the cry of nineteen and a half centuries later. Oh, how foolish to have not made way for the King.

But this same King comes to a modern town and how foolish are many of this town.

The Christmas Parade

The great day had come and the streets were lined with the onlookers. Gay lights sparkled from every direction, tinsel and bells—red and green—hung over the now cleared street. From a nearby window came the jolly laughter of a fat red-faced man who rolled from side to side holding his stomach. Sprightly little red cheeked elves peddled bicycles and beat drums. Here in another window was the cardboard reindeer with the shiny red nose. The crowd jostled one another as each tried to hold his boy or girl high to see something coming down the street.

"What is going on here?" asks a stranger, the courteous softness of his voice seeming strange in the crowding and shoving.

"Why, it is the Christmas parade. Where have you been?" comes a surprised answer. And from down the street came the strains of "Santa Claus Is Coming To Town." As the man who had answered turned to elbow his way to see better he thought to himself: "I've seen that man somewhere before. It seems that I should know him."

The floats came in sight, the first with a fat man in a red suit with a long white beard sitting high on a sleigh. He threw candy from a bag slung over his shoulder. There followed other floats, gay, bright ribboned, cars and trucks. There was a tree with lights, one covered with toys, a giant Yule log, some depicted angels and shepherds, another couple bending over a manger with a tiny doll representing a baby, others advertising stores. The strains of Silent Night sifted through the din and some seemed to hush for a moment by the sacred sound.

Some few noticed a woman holding a small child in her arms and another gripping her skirt. A red toe stuck from a rip in the small boy's shoe and he shivered under the thin covering of his too-small jacket. Some noticed a stranger who seemed slightly familiar as he turned from the jostling parade with a streak of pain across his face. One who stood near thought he heard him whisper: "And so this is my birthday preparation." If they had continued to look they would have seen him scoop the shivering boy in his arms and softly ask the mother to follow. And if the raucous sound of a toy machine gun had not drowned it out, they could have heard the delighted cry of a small boy in a warm jacket and new shoes, the gift of a slightly familiar stranger who had disappeared before he could be thanked.

The Comfortable Home

It was a fashionable home in the finest section of town. A late model car had just entered the driveway. A woman stepped out reaching back for the gaily wrapped packages piled high on the seat. A smartly furred figure in an eve-

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Rev. Virgil C. Bell is the associate minister of the First Methodist Church at El Dorado, Arkansas.

THE SLIGHTLY FAMILIAR STRANGER

(Continued from page 12)

ning gown swept by her as she entered the door. "Mother, don't wait up for me. Tom is taking me to the Christmas dance." Isn't there ever any time when the family can get an evening together? She thought of her husband working late at the office. They were making plans for the office party they had each Christmas Eve. A hard line came about her mouth as she thought of last Christmas. Jim had finally stumbled in early Christmas morning with a lame excuse that he had been drinking with some of the boys and didn't notice the time. She thought bitterly of his pretty young secretary. Jim had said that they weren't going to do much drinking this year, but he had said that each year and it had grown worse each time. She laid the packages on the desk and began to check off the shopping list:

Tobacco and smoking jacket for Uncle John, a cocktail set for Cousin Mary and for Henry, his favorite fifth. She had a slight twinge of conscience as she placed a check by their names and thought of what dad would say if he were living. They had never served drinks in their home, but, oh well, times have changed. They were just old-fashioned. Everybody drank in these modern times, . . . at least, nearly everybody.

She thought of the joyful scenes that were about the home of her childhood at Christmas time. She laid down her pencil and walked over to the window staring out into the darkened street. They had gone to the church sometime Christmas week for the Christmas service, and then the young people had gone caroling. She remembered how much fun it was when older sister let her go along for the first time. How beautiful the Christmas story sounded when dad had taken down the family Bible on Christmas Eve and read from Luke. She still had the Bible mother had given her when she was twelve. It was packed away somewhere. She remembered the time during the depression when dad hadn't made much that year. He had explained that they wouldn't have much for Christmas; they had understood and didn't mind. Then dad had explained that there was a family down the street that would not have anything for Christmas unless someone helped them, and he had asked for the family to decide if they wanted less for themselves so that they could share with the others down the street. She had rebelled at first, but later that evening as father had read from the words of Jesus that had almost been lost: "It is more blessed to give than to receive," she had gone over and hugged dad and whispered to him that she wanted to give something to the little girl. How real had God been at those Christmas times. She nearly wished at that moment that her own family had that kind of Christmas.

She noticed someone had stopped

under the street lamp as if he were thinking about entering. She turned and as she walked across the soft carpet of the spacious living room, she thought, these were the things she and Jim had worked for, and their friends and ways would be hard to give up.

"I wonder who that was out there. He looked like someone I knew long ago," she mused as she checked on down the list.

The Busy Church

It was an ordinary church in the busy rush of the Sunday school hour. The superintendent had called them all together to decide what they wanted to do at Christmas. He had some literature on the children's home the church supported and this year the home needed more room to care for the demands made upon it daily by the children who had no home. And there was a list of needy families that someone needed to help. And the superintendent and the pastor wanted to know if the church would help. There followed some discussion that grew rather heated and unkindly as several counter motions were made, some to adopt these projects and other motions against. There was a motion to swap or draw names among the members. Finally in desperation to find some solution and to keep the peace the superintendent asked the church to think and pray about it and they would decide the following Sunday. Some had noticed a stranger sitting quietly in the service. Several times he tried to speak but each time someone else had the floor. A friendly soul or two noticed a tear come from the corner of his eye and roll down his cheek. They fully intended to speak to him after the service if he hadn't disappeared so quickly. No one seemed to know his name, but several said they were sure they had met him for he looked so familiar. And no one seemed to know where he lived. If they had followed, they would have seen him pass with a sympathetic nod the homes of those embarrassed by the commercialization even the church had placed upon Christmas.

The Stranger And The City

Yes, it was a too average town in the winter of 1958. The shoppers were rushing hither and yon, frantic and tense, buying for those who had too much and giving so little to those in such great need. The postman hurried from door to door, his burden heavier each day as Christmas approached, and the cards so often read 'Merry Xmas and Happy New Year.' They contained some scenes of holly, or a sleigh, sometimes the bubbling glass of a cocktail, but how few times the picture of a baby with the words "For unto us a child is born . . ." "One for the road" was the wise crack, and often the last, for many. The jails overflowed and the wards of the hospital were filled. The churches had to place extra chairs for its service, but how few stopped to seriously think and pray.

From the vantage point of the hill the stranger stopped to overlook the city, as his sorrowing eye swept in a circle, his arms reached out as if he wanted to clasp the city to his bosom. Broken hearted were the words:

"How often would I have gathered you together, and you would not . . ."



One of Edmund Kopietz' full-color illustrations of the Gospel according to St. Luke, appearing in *CHRISTMAS, An American Annual of Christmas Literature and Art*, Volume 28. Edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis, Minnesota.

God's Christmas Gift

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

The mono-syllable "so" in John 3:16 is used by Jesus, in conversation with Nicodemus, to indicate the immeasurable love of God in the gift of His only Son to the world. Jesus knows Nicodemus is unable to grasp the width, depth, length and height of such love. But He challenges him to believe in the Son and be saved to eternal life.

Thus, the superlative degree and quantity of God's love makes it the widest, the deepest, longest, and the highest love possible. For God's love reaches out to every land, race, and "who so ever" believes on His Son; and reaches down to the lowest depths of sin; and out to the longest extent of time, and eternity; and lifts everyone who believes to the spiritual altissimus.

Out of God's immeasurable saying love, He gave His only Son as a Christmas gift to the world. It is this gift which makes Christmas; and makes all other days and seasons aglow with "joy to the world." God gives His love through His only Son to be with us always, and to save all people who believe from their sins.

So, God gave His only Son to be born of Mary, in Bethlehem of Judea, 1958 years ago. God the Father wrapped His Christmas Gift to the world in the soft and tender flesh of a baby. The angel choir sang "Joy to the World," and their choral director announced to shepherds the good news of joy to every man in the world, that a Saviour had been born to save from sin, and to save to eternal life.

All other Christmas gifts in all the Christmases we may live to enjoy, whatever the cost, and however beautiful the wrappings which comes with the love of relatives and friends, God's Christmas Gift of His only Son to you and me and to all the world is so much greater than all. Yes, greater than all the gifts through all the Christmases! Please believe and receive God's Christmas Gift to you!

W. H. Giles, Slidell, La.

Methodists Seek 817 New Missionaries

The Methodist Church has 817 specific openings for missionaries in its home and overseas fields in 1959. The figure includes openings in the United States (including Alaska), Hawaii, Puerto Rico and 32 countries overseas.

The list of openings has been announced by the Methodist Board of Missions through its Office of Missionary Personnel (150 Fifth Ave., New York 11, N. Y.)

The 817 figure is an increase of 155 openings over the 1958 total of 662. It represents an increase of five in the openings listed in the home field and an increase of 150 listings overseas.

The total includes 120 specific openings in home fields and 697 overseas. The openings are for service under all three of the Board's administrative divisions: Division of National Missions, Division of World Missions, Woman's Division of Christian Service.

The 817 figure incorporates openings for both regular career missionaries and for 100 special-term missionaries, including 50 each in the home and overseas fields. In 1958 the Board of Missions, through the Office of Missionary Personnel, accepted 223 missionaries. That included all new missionaries, home and overseas, regular and special-term.

The Board of Missions emphasizes that the openings for 1959 are in every case bona fide needs. "If a person volunteered for any of the jobs, and met the qualifications," a board spokesman said, "he could be placed."

It is important for Methodists to realize that all of the openings listed are in response to needs expressed on the mission field, the board spokesman said. In the case of overseas openings, the Methodist Church (or Methodist-related church) in the areas asks for a particular worker; then the worker is sought by the board. The same principle applies in the home field, namely, the board does not start recruiting until it receives a definite request from the field for a worker, the spokesman added.

The qualifications for missionary service at home and overseas are the same, the spokesman said. Strain and stress are a part of the daily life of the missionary, and he must be able to accept these conditions and to work effectively in

them. Thus, though the need for missionaries is great, the spokesman added, the standards for service are high. The standards can be listed as follows:

CHRISTIAN EXPERIENCE—The basic essential is a first-hand experience of what Christianity is and does, a realization of the need of all men for Jesus Christ and a desire to share one's Christian faith and experience in all areas of life.

AGE—For regular missionaries, 23-35; for special-term missionaries, 21-28.

HEALTH — Good physical and mental health is necessary since the work is difficult and exacting. A thorough physical examination under the direction of the medical secretary of the Board is required. A psychological examination is also given.

EDUCATION—College graduation is required of all missionaries. For such specialized work as college and theological school teaching or medicine, graduate or professional degrees are required.

EXPERIENCE—At least one year of successful experience is required in work similar to that to which one will be assigned. This is not required for special-term service.

CHURCH MEMBERSHIP—It is the policy of the Board to appoint as missionaries persons who are members of the Methodist Church. Some exceptions are made, especially in the case of special termers.

QUALITY OF WORK — There must be a better than average record in scholarship and practical achievement. The missionary should be characterized by intellectual alertness, the ability to get things done and the ability to work with all types of persons.

A person may obtain detailed information about any place of missionary service by writing to: Office of Missionary Personnel, 150 Fifth Ave., New York 11, N. Y.

The needs in the home mission field are for home missionaries to serve under the Division of National Missions and for deaconesses and home missionaries (men) to serve under the Department of Work in Home Fields of the Woman's Division of Christian Service.

The National division lists these specific openings: Puerto Rico—two couples to organize new churches,

one couple for evangelistic work on Vieques Island; Hawaii—two couples for the pastoral ministry, four directors of religious education; Alaska—three couples for the pastoral ministry.

In addition to the specific openings, the National division is actively encouraging ministers to consider the needs in various specialized ministries in the United States. The ministries are in situations that are of a missionary nature and, though the minister does not go through Board of Missions personnel channels, the qualifications necessary for effective service are similar to those required of regular missionaries. Almost all are filled through appointment by a Methodist bishop. Among the ministries are: ministers in rural areas, especially where population is declining; ministers in special urban communities such as rapidly growing suburbs, industrial communities and the deteriorating areas of the inner city; ministers to open new church projects for minority groups.

The Woman's Division is seeking at least 50 deaconesses and home missionaries for career service and 50 for special two-year service. Both types of workers will serve in hospitals, children's homes, community centers, town and country work, women's residence halls and mission schools in the United States, Hawaii and Puerto Rico. Vocational openings including teaching, case and group social work, nursing, dietetics, Christian education and recreational leadership.

The overseas openings include 647 vacancies for regular career missionaries and 50 special three-year workers. Couples and single men will serve under the Division of World Missions and single women under the Department of Work in Foreign Fields of the Woman's Division. The openings include the following vocational categories: Agricultural and home economics extension work—11; business and secretarial work—25; educational work—338, including 61 in education administration, 17 in teacher-training schools, 28 in theological schools, 59 in college teaching, 100 in secondary education, 58 in elementary education, and 15 in specialties (literacy-literature, etc.); medical work—99, including 28 doctors, 2 dentists, 51 nurses, and 18 in other medical fields; church and social work—174.

Countries for which openings are listed: Pakistan, Korea, Japan, Chile, Bolivia, Algeria, Tunisia, Liberia, Belgian Congo, Angola, Southern Rhodesia, Mozambique, Sarawak, Hong Kong, India, Brazil, Indonesia, Malaya, Burma, Cuba, Taiwan, Argentina, Philippines, Singapore, Okinawa, Uruguay, Costa Rica, Peru, Mexico, Nepal and Panama.

As a basis of its recruitment efforts, the board states: "The Church was created by God to continue the work of Jesus Christ. This is its mission: to bring man into a personal relationship with God and to unite them in a dynamic fellowship. What God did in Jesus Christ for all men must be made known to all men. This mission is carried out in every inhabited area of the world."

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News In The World Of Religion

By W. W. Reid

"The increasing prevalence of juvenile delinquency compels us to urge our local churches to exert every effort to strengthen and improve family life as a first step in the direction of delinquency prevention," said the Council of Bishops of the Methodist Church in a recent statement. "As a second step we would suggest a closer co-operation between local churches and the schools, courts, police, and social agencies and other organizations. Since many, if not most delinquents have had some church contact, it is obvious that the church itself must revise and improve its methods. We call upon the church to enlist the home to join forces with the church school in a continuous instruction which will lead to sound Christian character in our youth. Condemnation has not succeeded in reducing the incidence of delinquency. The church will need to understand the delinquent thoroughly and sympathetically and to minister to him in a redemptive way."

The Rev. Dr. Alford Carleton of Boston, internationally known Protestant missions leader, has been named chairman of the newly created "Commission on Religious Liberty of the World Council of Churches." Formerly president of Aleppo College, Syria, and since 1954 executive vice president of the American Board of Commissioners for Foreign Missions, Dr. Carleton is one of three North Americans named to the commission. The others are Professor M. Searle Bates, of Union Theological Seminary, New York City; and C. Emanuel Carlson, of Philadelphia, executive director of the Baptist Joint Committee on Public Affairs. The thirteen-member commission is authorized to "investigate the place of religious liberty in relation to non-Christian religions, political systems, including communism, and within and between the Christian churches, including the Roman Catholic Church."

A committee of prominent American churchwomen has undertaken a two-year project to raise \$175,000 for the completion of the church building on the campus of the International Christian University in Tokyo, Japan. The sponsoring group is the Women's Planning Committee of the Japan Interna-

tional Christian University Foundation at 44 East 23rd Street, New York 10, N.Y. Related to this campaign drive for 1958 and 1959, the Committee is arranging an air excursion to Japan in October 1959. According to Mrs. Samuel McCrea Cavert, chairman for the special project, the committee is seeking to raise \$125,000 for the sanctuary and chancel of the church, \$25,000 in memorial gifts for the erection of a tower, and \$25,000 for an organ.

The thirteen Negro colleges related to the Methodist Church need at least \$6,000,000 for buildings and equipment; they also need additional funds for teachers' salaries, scholarships, and endowment. This is the report of the Commission on Christian Higher Education of the Methodist Church, presented to the denomination by the Rev. Dr. John O. Gross, of Nashville, Tenn., its director. The Commission hopes that at least \$1,000,000 for these colleges will be raised in Methodist churches on February 8 — "Race Relations Sunday." "This \$1,000,000 will allow the Methodist Church to claim several additional millions of dollars from foundations and individuals who are interested in higher education for Negroes," says Dr. Gross. These 13 colleges have a total enrollment of 8,600 students, and own campuses valued at \$15,000,000 in nine southern states.

The recent so-called "hate bombings" of churches, schools, and temples, especially in the South, have brought forth statements of condemnation from churchmen in all parts of the nation. The Nashville (Tenn.) Association of Churches, in a statement signed by 645 local ministers, declared: "In their frenzy, the bombers have sensed the truth—that the church and the synagogue are the ultimate enemies of evil and hatred . . . We are Christians and Jews. We live in the South and in the North. We join in a sense of outrage at the recent dynamitings of houses of God and . . . we join to give voice to our religious conscience. These bombs are aimed at all of us; they are aimed at the heart of our democracy . . . they are intended to silence our religious conscience . . . But bombs and threats will not stifle the spirit of free men." In Detroit, Mich., the Council of Churches called on its congressmen and senators to support legislation protecting religious and communal property from vandalism. Declaring that the Council "views with concern" the series of bombings of Jewish and Negro communal buildings, the statement urged Michigan representatives and senators in the U.S. Congress to "support the introduction and passage of bills" to curb these offenses.

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CENTENARY COLLEGE NEWS

(Continued from page 10)

pageant, which attracted hundreds of visitors to the local campus last holiday season, again will follow a religious theme and will be presented on the lawn beside the Brown Memorial Chapel. Jerry Woods of Tyler, Tex., will serve as chairman for the pageant.

Dr. Edward Murray Clark, head of the English department at Centenary College, is the author of an article appearing in the current issue of "Motive," national maga-

zine of the Methodist Student Movement. The article, one of a number by educators, Methodist officials and key students, is a comment on the statement of philosophy drawn up by MSM presidents, staff and field workers and Methodist students last summer.

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When your man's about to settle into a chair after dinner, ask him to take out the garbage. The odds are against his forsaking his chair. But he may say that electricity is so cheap you should let an electric garbage disposer do it.

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HELPING BUILD ARKANSAS

Bishop Martin Presides At National Meet

Efforts to strengthen the ties between the numerous Methodist bodies of the world, and, ultimately, to bring them into organic union is not in conflict with the larger ecumenicity. Instead it is the first step to achieve it.

Bishop Paul E. Martin of Little Rock, Ark., chairman of Section XIII (The Methodist Church, USA) presided and gave the keynote address. Bishop Ivan Lee Holt, past president of the Council, Bishop W. J. Walls of the A.M.E. Zion Church and the Rev. Dr. Ernest E. Long of the United Church of Canada were on the speakers' list. Dr. Robert E. L. Bearden of Fayetteville, member of the Council, was among those attending.

METHODISTS TO OPERATE HOSPITAL IN W. MONROE

(Continued from page 1)

Charles P. Chisholm, prominent West Monroe business man, civic and church leader, served as general chairman of the Ward Five Hospital committee. The committee was organized under the leadership of the West Monroe church of committee.

Rev. Milton said, "Every Church took a sincere and active part in seeing that the message of a proposed hospital for West Monroe was heard by everyone in hearing distance. The countless hours put in over the years at meetings attended by very busy business people with never a complaint about loss of time, energy or money to their own business, was indeed a magnificent experience."

On November 12, 1958, at the regular meeting of the Monroe District Conference of the Methodist Church of the Louisiana Conference, a resolution was unanimously adopted, that the Board of Commissioners of Hospital Service District No. 1 of Ouachita Parish, operate and maintain a one hundred and six bed hospital to be located in West Monroe, Louisiana, the operation to be in accordance with the National Policy of the Board of Hospitals and Homes of The Methodist Church.

Tuesday, December 2, Ward Five property tax paying voters overwhelmingly approved a bond issue and maintenance tax with which to build the hospital.

Wednesday, December 5, Hugh Balfour, chairman of the hospital ways and means committee, Mayor Allan Norris; City Attorney John F. McCormick and Chamber of Commerce Manager George Wylie went to Baton Rouge to appear before the state hospital committee to make a formal request for approximately a million dollars of Hill-Burton Federal Funds to match the bond issue.

The 18th of this month 20 active business people in the community will meet with the state Board of Hospitals and Homes to discuss location and architectural plans for the 106-bed hospital. The site will consist of from five to 10 acres, to allow adequate parking facilities and room for expansion when needed. The hospital is to be completed by late 1961 or early 1962.

Since 1950 assessed valuation of West Monroe and the balance of Ward Five has increased nearly 70% and to more than \$26½ million. Rapid expansion has occurred in schools, churches and other com-

On Using Our Power

By J. Edward Dunlap

"But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men."

—Matthew 9:8

ORVILLE HENRY, the Sports Editor for the ARKANSAS GAZETTE, commenting on the 38 yard touch down of Billy Kyser which was the turning point in the upset victory of the Arkansas Razorbacks over the SMU Mustangs called it a perfect play. This praise was given because on this particular play Arkansas lined up with their strength toward the near side line and when SMU failed to shift against this strength, the Arkansas team was able to use all the power of their blocking down the sideline and thus shake Billy Kyser loose for the touchdown.

We of the church are in contact with the greatest power in the universe. We are interested in using all the power possible in meeting human need. We Methodists are always concerned with techniques and programs. We can never do without them in the church, but we do not confuse them with the source of our strength or make them substitutes for our fundamental power. Technique and program may be used to express power but we look for the source of power in the inner life of the church.

I

Fundamentally our power is born of the depth of our compassion for persons. The display of power in the scripture lesson was the result of the compassion of friends which prompted them to bring a fellow man to Jesus. The basic question is, "Do we really care?" I heard a man who belonged to Alcoholics

munity facilities. The present population is estimated at 30,800, and by 1962 it is estimated that the population will be at least 34,500.

Since The Methodist Church has agreed to take over the management and operation of the hospital once it is built, all profits made will go back into the hospital which will enable it always to have the latest and best facilities.

The commissioners of the hospital district are: Dr. Glenn T. Gallaspy, chairman; Fred E. Bennett; Judge Jesse S. Heard, Tom E. Hicks and Fred Riser.

Rev. Milton said, "Anything worth having should be prayer for and if it is God's will it is worth waiting and working for. This we have all done together as a community, and God has surely shown us the light and given us the strength."

Anonymous tell recently of a marvelous transformation of life. He described himself as spiritual but not religious. In the question period which followed his address he explained that he meant by this—that he did not belong to a Church. With his marvelous experience of God he was asked why he had not joined a Church. He had stated that he attended regularly. After a moment of apparent deep thought he said, "I suppose it is because no one has ever asked me."

We are specifically engaged now in the "Go Teach Arkansas and Louisiana the Christian Way of Life." We have a continuing emphasis upon all methods of evan-

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gelism in our conference, having recently attended a state-wide convocation. The multiplication of technique and program will not generate power in itself, but it may help us to more effectively use our power.

It is because we are deeply concerned that we want to find the best means to lead people to Jesus who is the source of our salvation. Let us sum up by paraphrasing the slogan of a well known product—"We care enough to use the best."

II

The reason why these men of compassion brought their friend to Jesus was that they expected Jesus to be able to help him. To use the power God has given us in the church we must raise the level of our expectation. We need to believe that when human life is touched by the saving grace of Christ something of tremendous import always happens. Pascal said, "Christianity is strange. It bids man recognize that he is vile, even abominable and bids him desire to be like God." We can spend so much time occupied with the sinfulness of man that we never face the full implications of what God can do with human nature when it has been touched by redeeming love. Man knows that he is sinful; a few moments thought on the condition of the world is enough to convince him of this, but he still must face the challenge of the gospel which "bids him desire



to be like God." The church has power when it challenges men to grow in grace, to attempt the heroic, to tackle the barriers to love in the common life with expectation that in the name of Jesus all manners of evil are subject unto us. The Church is not called today as custodian of a fading memory of a glorious past, but to march with Christ into a more glorious future. The power for this venture is there if we will use it.

III

All along we have talked of this power as coming from God. We do this because we are not humanists using only that power we can generate in and of ourselves. Neither are we reformers, though reform does follow in the wake of the gospel; but reform must have the vote of the majority to be strong. We are channels through which God moves, thus one life open fully to God is a powerful life and a church even as a minority in society is a powerful church. Indeed we should turn our subject around and talk about being used by the Divine Power.

The human body sometimes is sick because the arteries harden or become clogged with fatty substances and thus the life-giving blood can not flow. The Christian Church sometimes is sick because of choked channels but when the blocks go, the power will flow.

IV

Again within the inner life of the church we find our power coming from the warmth of our fellowship. It is not enough to lead men and women to Christ; we must support one another in Christian living. The Church is a place for spiritual nurture and growth. Here we join hands with others who are concerned and in mutual love we encourage and inspire each other in the attainment of the goals of Christian living. The world has always marvelled at how Christians love one another, and especially today we need to give off the radiance and glow of warm fellowship within the church for this has always been like a magnet to the hungry heart of the multitude.

This, then, is the way to use our power in the church. Out of a deep compassion for persons we seek those techniques which will enable us to take them to Jesus with the high expectation that He shall be able to answer their need. Our prayer is to be a channel for the Divine Power, and a warm fellowship which speaks for itself that we have been with Jesus.